

The Fate and Manner of Worshippers Actions between Theologian and Sufism Scholars: A Comparative Study

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Abstract

The subject of the Fate and Manner of Worshippers Actions is one of the important topics in the Islamic faith, because belief in Fate is one of the pillars of faith that does not complete a person's faith except by believing in all of them. The conclusions I reached are that the sayings of the Sufisms about Fate and the creation of the actions of the servants agree with the sayings of the Ash'aris, the Maturidis and the people of Hadith that everything in the universe is reality by God's decree and Fate, and that God Almighty is the Creator of the actions of the servants, the good and evil of Him, the Highest, in contrast to the Mu'tazilah.

Keywords: The Fate and Manner of Worshippers Actions, scholars of theology, Sufism scholars.

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the Messengers, our master Muhammad, and upon all his family and companions, having said

Adhering to the Holy Quran and the Sunnah of His Messenger, may God bless him and grant him peace, understand them correctly, and act upon them is the correct path that Muslims should follow. (The Fate and Manner of Worshippers Actions between theologians and Sufism Scholars - Comparative Study) to be the title of my research.

The Importance of the Research

The issue of The Fate and Manner of Worshippers Actions is one of the important topics in the Islamic faith, because belief in Fate is one of the pillars of faith that human faith cannot be completed without believing in all of it.

Reasons for Choosing the Research:

1- Understand the subject as much as possible, as a student of Sharia'a studies, I must be familiar with such topics, as they are among the most popular topics today.

2- Explanation of the differences of the theologians on this issue and comparing it with the scholars of Sufism and explaining their efforts in the doctrinal issues.

Writing Methodology

In my writing on the subject, I followed the comparative approach, by presenting the sayings of the theologians from the Ash'aris, Maturidis, Mu'tazila, and Ahl al-Hadith, and

comparing them with the sayings of the people of Sufism and indicating the extent to which Sufism sayings agree with the sayings of Ahl al-Sunnah wal-Jama'ah. In the research, I also knew the teams, and mentioned the opinions of each band from their books.

The Plan of the Research

My research contained an introduction, a chapter and a conclusion in which I mentioned the findings and a list of sources.

The First Chapter: The Fate and Manner of Worshippers Actions.

The First Topic: Defining the Fate Linguistically and Idiomatically.

The Second Topic: Defining Involuntary and Voluntary Actions.

The Third Topic: The sayings of Theologian and Hadith scholars on The Fate and Manner of Worshippers Actions.

The fourth Topic: The sayings of Sufism scholars on The Fate and Manner of Worshippers Actions.

After this, this is my effort, and it is the effort of the shortened eyeball. If I did well in it, then it is from God Almighty, and to Him be praise and favor. And if there is a deficiency in it or a defect, then that is the characteristic of humans, as perfection is for God Almighty alone, and I seek God's forgiveness. It suffices me that I did everything in my power to achieve the correct way and the truth.

The First Chapter

The Fate and Manner of Worshippers Actions

The subject of The Fate is one of the important topics in the Islamic faith. That is because belief in Fate is one of the pillars of faith that a person's belief is not complete without him. On the authority of Abdullah bin Omar, he said: Abi Omar bin Al-Khattab told me: "While we were with the Messenger of God, may God bless him and grant him peace, one day, a man appeared to us with very white clothes, very black Poetry, no traces of travel could be seen on him, and none of us knew it, until he sat down to the Prophet, may God bless him and grant him peace. ((To believe in God, His angels, His books, His messengers, and the Last Day, and to believe in Fate, its good and its evil.' He said: You have spoken the truth) (Al-Nisaburi: 1/36).

The first person to innovate the saying of Fate was a man in Iraq from the people of Basra who was called: Sisawye (Yunus Al-Aswari was the first person to speak of predestination and he was in Basra, so Ma'bad al-Juhani, who is the mother-in-law of Musa Al-Aswari, took from him) (Al-Asqalani, 2002: 6/335). One of the sons of the Magi, and Ma'bad al-Juhani received it from him, and it is said: The first thing that happened in Hijaz was when the Kaaba was burnt. A man said: It was burnt by the decree of God Almighty. Another said: God did not decree this, and during the era of the rightly-guided caliphs there was no one who denied fate (Al-Shahristani, 1320 AH : 1/47) and the Ash'arias (The followers of Imam Abu al-Hasan al-Ash'ari are among his views that he affirms the attributes mentioned in the Qur'an and Sunnah, and God is the Creator in truth, with no one else to share in creation, and His actions, the Most High, are not justified, and good and ugliness are legitimate, and that God Almighty will see on the Day of Resurrection, his method of inferring matters of belief was to take both textual and rational evidence (Al-Shahristani, 1320 AH : 1/82-87). They call

the Mu'tazila Qadariyyah; Because they claim that they value their earnings and do them without their Creator and the Mu'tazila (A speech group that appeared at the beginning of the second century AH and reached its zenith in the first Abbasid era. The reason for its name is due to the retirement of its imam, Wasil bin Ataa, the council of Hassan Al-Basri, because Wasil said that the perpetrator of the major sins is neither an infidel nor a believer, but rather he is in a position between the two levels. Amr bin Obaid went to Wasil, and their supporters followed them. They were told Mu'tazila, and this sect respects reason and goes to extremes in it and takes precedence over transmission) (Al-Shahristani, 1320 AH: 1/49 and Al-Murtadha, 1987: 3), it called on Ash'ari; Because they prove the fate of God Almighty (Al-Ash'ari, 1995 : 90-91). The subject of Fate is one of the unseen matters whose knowledge God has hidden from all of creation. Man does not know what is destined for him, so he must be satisfied with everything that God decreed for him. Likewise, he branched off from the subject of Fate, the subject of creating the actions of the servants, by which scholars of theology divided into several opinions. This will become clear to us through Present their statements on these issues.

The First Topic

Defining The Fate Linguistically and Idiomatically

First: The Fate Linguistically (Al-Qadar)

The (Qaf, Dal, and the ra') are a sound origin that indicates the amount of a thing, its meaning and its end. Likewise, fate, and I estimated a thing, I appreciate it and I appreciate it from appreciation, and its ability I appreciate it (Al-Razi, 1997: 5/62). Fate comes in the sense of judgment and judgment. The Almighty said: Indeed, we sent it [i.e., the Qur'ān] down during the Night of Decree (Surat Al-Qadr: Verse 1). That is, judgment and predestination: and predestination is singular, and its plural is predestination, and that everything that God Almighty decrees for His servants is His decree that falls upon them. It is said: He does not save a warning of fate and (destiny) on his family by mitigating the example of Qater, and from it is the saying of Almighty God: (Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allāh has given him. Allāh does not charge a soul except [according to] what He has given it. Allāh will bring about, after hardship, ease [i.e., relief]) (Surat Al-Talaq: Verse 7). (Al-Marsi, 2001: 6/301).

Second: The Fate Idiomatically

Scholars have defined Fate by several definitions, including:

Al-Maturidi (Muhammad bin Muhammad bin Mahmoud Abu Mansur al-Matridi, in relation to what the locality of Samarkand wants, was considered one of the great scholars. Among his works are the Explanation of Illusions of the Mu'tazila, and the Book of Interpretations of Ahl al-Sunnah. His death was in the year 333 AH shortly after the death of Abu al-Hasan al-Ash'ari, and he was buried in Samarkand) (Al-Hanafi : 2/130) (may God have mercy on him) said: The Fate "Al-Qadar: It is the limit on which things come out, which is to make everything as it is, whether it is good or worse than good or ugly, from wisdom or foolishness, and it is the interpretation of wisdom to make everything as it is and correct everything, Almighty said: (Indeed, all things We created with predestination) (Surat Al-Qamat, Verse 39). It is also a statement of what is upon it, everything happens from time and place, right and wrong, and what has reward and punishment (Abu Mansour: 307)

Al-Nawawi - Yahya bin Sharaf bin Mari bin Hassan bin Hussein Muhammad bin Juma bin Haram Sheikh Muhyi Al-Din Abu Zakaria Al-Hazzami Al-Nawawi Al-Hafiz Al-Faqih Al-Shafi'i, one of the worshipers and ascetic scholars. The Qur'an, he traveled to several countries

and studied with senior sheikhs such as his sheikh Al-Kamal Ishaq bin Ahmed from his works *Refinement of Names and Languages* and Minhaj Al-Talibeen He died in Damascus in the year 676 AH (Al-Dimashqi, 1407 AH: 2/153) (may God have mercy on him) said: The meaning of Fate is not God Almighty's compulsion and subjugation of the servant to what He decreed and decreed, and the matter is not as some people think. And its evil (Al-Nawawi, 1392 :1/153).

By presenting the linguistic and idiomatic definitions of the scholars, it is clear that the linguistic meaning includes the idiomatic meaning, and the definitions of the scholars vary in meaning, some of them defined it as a statement of how things happen, and some of them defined it as the knowledge of God prior to eternity and so on.

The Second Topic

Defining Involuntary and Voluntary Actions

Involuntary actions: They are actions in which a person does not have the ability, so he is forced to do them, meaning everything that happens in the universe by force, such as the movement of the spheres, the growth of trees, plants, and people, the movement of the heart and nerves, the movement of the hand of trembling and death, and that this type of actions the speakers agreed that they are created by God Almighty. And the person has no part in it, and thus there is no mandate in it, and the person is not rewarded or punished for it (Al-Taftazani, 1987: 57 and Al-Bouti, 1982: 162).

Voluntary actions: They are actions in which a person has a percentage of ability, and this percentage is either a gain or a choice, such as walking, talking, and craving for food, drink, study and others, this type of action is the one in which disagreement occurred between the speakers (Al-Taftazani, 1987: 58 and Al-Buti, 1982: 162)

Al-Kallabadhi - (Abu Bakr Muhammad ibn Ishaq Ibrahim ibn Ya'qub al-Bukhari al-Killabathi al-Hanafi, the crown of Islam, took his knowledge from Sheikh Muhammad ibn al-Fadl al-Bukhari al-Kamari, and Shaykh Ibn Abi Hakim, and others, from his disciples Imad al-Din Abu al-Hasan, and Abu Nasr Ahmad ibn Ali, from his well-behaved works in explaining Familiarization, separation of speech and others, it was said that he died in the year 380 AH, and it was said 381 AH, and it was said 384 AH) (may God have mercy on him) (Al-Hanafi, 1992 : 333) referred to this division of the actions of the servants in his book *Al-Ta'rif* by saying: "And there is consensus that the movement of the trembling person is the creation of God, so is the movement of others, except that God Almighty created for this movement and choice, and He created for the other movement and did not create for him choice". (Al-Kallabadhi: 1993: 50)

The Third Topic

The sayings of Theologian and Hadith* Scholars on The Fate and Manner of Worshippers Actions

* The companions of Malik bin Anas, Muhammad bin Idris Al-Shafi'i, Sufyan Al-Thawri, Ahmed bin Hanbal and others from the earlier and later ones, but they were called the companions or the people of hadith; Because they care about collecting hadiths, transmitting news, and building rulings on texts, and they do not refer to clear and hidden analogies unless they find news or traces (Al-Shahristani :11/12)

First: The Fate and Manner of Worshippers Actions according to the Ash'aris:

The Ash'ari doctrine on this issue is that God Almighty is the Creator of the actions of the Worshippers.

Al-Ash'ari - Abu al-Hasan Ali bin Ismail bin Abi Bishr Ishaq bin Salem bin Ismail bin

Abdullah bin Musa, son of the Emir of Basra Bilal bin Abi Burda, the son of the companion of the Messenger of God, may God bless him and grant him peace, Abu Musa Abdullah bin Qais bin Hadar Al-Ash'ari, Al-Yamani, Al-Basri, born in the year two hundred and sixty And it was said: Rather, he was born in the year seventy, he was taken from Abu Khalifa Al-Jamahi, Abu Ali Al-Jaba'i and others, and he was astonishing in intelligence and strength of understanding. He desecrated their faults. Imams took from him, including Abu al-Hasan al-Bahili and Abu al-Hasan al-Kirmani, and other of his brilliant works in response to the people of heresy. He died in the year 324 (may God have mercy on him) (Al-Dhahabi, 2006: 15/85-86) said: "If a questioner from the people of Fate asks, is the servant free from being between a blessing for which he must thank God, or a calamity for which he must be patient? We say to him: The slave is not free from blessing and calamity. And the blessing the servant must thank God for, and the afflictions are of two kinds: some of which he must be patient with, such as diseases and ailments, and the like, and some of them that he must give up, such as disbelief and disobedience. Whoever is good is better than good, and if they say: Which is evil, evil or from evil from it? It was said to them: He who has evil from it is permissible, then he is worse than evil, and God Almighty is evil in character, and he is just in it, and therefore no We need what you asked about on the grounds that you contradict your principles, because if whoever is evil from him is worse than evil, and God Almighty created Satan, who is worse than the evil that comes from him, then he created what is worse than all evils, and this invalidates your religion and corrupts your doctrine. (Al-Ash'ari, 1397 AH: 208-209)." And that the deeds of the servants are created by God and are destined, as the Almighty said: (They said, "Construct for him a structure [i.e., furnace] and throw him into the burning fire) (Surat Al-Saffat: Verse 96). That the servants are not able to create anything, and they are created as the Almighty said: (O mankind, remember the favor of Allāh upon you. Is there any creator other than Allāh who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?) (Surat Fatir: Verse 3). So that good and evil are judged God's decree and Fate, and we believe in God's decree and decree, its good and its bad, its good and its bitter, and we know that what we have done wrong would not have befallen us, and that what has befallen us would not have sinned us, and that the servants do not possess for themselves harm or benefit except by God's permission, as the Almighty said: (Say, "I hold not for myself [the power of] benefit or harm, except what Allāh has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.") (Surat Al-A'raf: Verse 188). (Al-Ash'ari: 23-25)

Second: The Fate and Manner of Worshippers Actions according according to the Maturidis*

*Maturidi: a group of words attributed to Abu Mansour Muhammad ibn Muhammad ibn Mahmoud ibn Muhammad al-Maturidi, who died in the year 333 AH, He was numbered among the Hanafi jurists, and he was a controversy and talker, and he approached a verbal approach in deciding the doctrine that is very similar to the approach of the late Ash'aris, and he was counted among the people of speech from the characteristics of the likes of Ibn Kilab. (Al-Dhahabi, 1424 AH: 1/69)

The Maturidiah goes on to say that actions are created by God and the worshipper has the gain.

Al-Tahawi - Ahmed bin Muhammad bin Salama bin Salama bin Abd al-Malik bin Salim al-Azdi al-Tahawi al-Tahawi, the Hanafi jurist, his nickname is Abu Jaafar, his counter is in the stone of Azd. The leadership of the companions of Abu Hanifa ended in Egypt, taking knowledge from Abu Jaafar Ibn Abi Imran and from Abu Khazem and others, and he was trustworthy and proven, born in the year two hundred and thirty-nine, and died in the year 321

(may God have mercy on him) (Al-Sadfi, 1421 AH: 1/20-22) said: The origin of Fate is the secret of God Almighty in His creation. No close angel or a sent prophet has been informed of that, and looking into this is a pretext for betrayal, deprivation and the degree of tyranny. On the authority of his sleep and forbade them from his intention, as God Almighty said: (He is not questioned about what He does, but they will be questioned) (Surat Al-Anbiya', Verse 23). Who asked did he not? He rejected the ruling of the Book, and whoever rejected the ruling of the Book was one of the unbelievers (Al-Tahawy, 1414 AH: 49).

Third: The Fate and Manner of Worshippers Actions according to the Mu'tazilah

For the Mu'tazila, the worshipper is the creator of his actions.

Judge Abd Al-Jabbar (Abd Al-Jabbar ibn Ahmad ibn Abd al-Jabbar al-Hamadhani al-Assad Abadi, Abu al-Husayn, a judge and a fundamentalist. He was the sheikh of the Mu'tazila in his time, and they called him the judge of judges, and they did not use this title on anyone else. He heard from Ali ibn Ibrahim ibn Salama al-Qattan, and perhaps he is the conclusion of his companions. From Abdullah bin Jaafar bin Faris in Isfahan, it was narrated from him: Abu Al-Qasim Al-Tanukhi, Al-Hassan bin Ali Al-Simary Al-Faqih, and others, who was appointed as the guardian of the judiciary in Al-Rai, and he died there in the year 415, He has many classifications, including: Tanzih Al-Quran a'an Al-Mata'en and Al-Amali. (May God have mercy on him) said: On Judgment and Fate: If a questioner asks about the actions of the servants, are they by the decree and decree of God Almighty or not? So, our answer would be to say: If you want the creation by decree and Fate, then God forbid from that. How can the actions of the servants be created by God Almighty and are dependent on their shortcomings and their motives, if they wanted to do it and if they disliked it they left it, if it is permissible and this situation is that the actions of the servants are not from their side, it is permissible in the actions of God Almighty That is because in this way it is known that the action is the action of its doer, and that if the actions were created, the servants would not deserve praise and slander for them, and reward and punishment. Likewise, if all the actions of the servants were by the decree of God and His decree, it would be necessary to be satisfied with it all, and in it there is infidelity and atheism, and that contentment with infidelity is blasphemy, if it is said that we are We accept disbelief in terms of God Almighty's creation, and we are not satisfied with it insofar as it is ugly, corrupt and contradictory. We said: Or is it not that disbelief with all its descriptions and directions occurred in God Almighty and His decree and decree, so how did you accept it from one side without a face? If it is said: Contentment with the decree of God is obligatory, Rather, it is obligatory on the sentence that there is no act of the servants, whether true or false, be it faith or unbelief, except that it is by the decree and predestination of God, so your saying: We are satisfied with it in general, and we are not satisfied with its detail, as contradicting the atheists in their saying: Every one of the movements of the ark comes first. And the whole of it has no first, just as that is behind, likewise here if I want to be created by decree and destiny (Ahmed, 1996: 128, 771-772).

Fourth: The Fate and Manner of Worshippers Actions according to the of Hadith Scholars

Al-Barbahari - (Abu Muhammad al-Hassan ibn Ali ibn Khalaf al-Barbahari, the Hanbali sheikh is considered a role model and jurist, he was a scholar of truth, a caller to the trail, not afraid in God of the blame of a blamer, he accompanied al-Marwadhi, and Sahl ibn Abdullah al-Tastari, narrated from him: Abu Bakr Muhammad ibn Muhammad ibn Uthman, Ibn Battah, and when Al-Ash'ari entered Baghdad, he said: I responded to the Mu'tazila, the Christians, and the Magi, and I said: "Al-Barbahari I do not know what I said, neither a little nor a lot, and we only know what Ahmad ibn Hanbal said." in a year 393) (may God have mercy on him) (Al-Dhahbi : 11/359) said: Talking, arguing, and arguing about fate are specifically forbidden by all sects; Because Fate is God's secret, and the Lord, Blessed and

Exalted be He, has forbidden the prophets to speak about Fate, and the Messenger of God, may God bless him and grant him peace, forbade arguing about fate, and the scholars and pious people hate it and forbade arguing about fate. And peace in the sum of things and silence about anything else (Al-Barbahari: 2007: 18).

The fourth Topic

The Doctrine of the Sufism Scholars on The Fate and Manner of Worshippers

Al-Kallabathi - may God have mercy on him- referred to the Sufis' belief in predestination and the creation of actions and that they adhere to the position of the predecessors regarding God Almighty's individuals in creation and command. He is the Creator of their notables, and that everything they do, good and evil, is by God's decree, destiny, will and will, and if it were not for that, they would not have been slaves, lords, or created beings (Al-Kallabathi: 48). Al-Kallabathi cited this with rational and transmission evidence. So, from the transmission, inferred by Almighty saying: (Say, "Who is Lord of the heavens and earth?" Say, "Allāh." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allāh partners who created like His creation so that the creation [of each] seemed similar to them?"[635] Say, "Allāh is the Creator of all things, and He is the One, the Prevailing) (Surat Al-Ra'd : Verse 16), Al-mighty God saying: (Indeed, all things We created with predestination)(Surat Al-Qamar : Verse 49), and Al-mighty God saying: (And everything they did is in written records) (Surat Al-Qamar : Verse 52). Al-Kallabathi then points to the inference in this textual evidence by saying: So, when their actions were things, God must have created them, and if the actions were uncreated, God, the Mighty and Sublime, would have created some things without all of them, for Almighty God saying: (Say, "Who is Lord of the heavens and earth?" Say, "Allāh." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allāh partners who created like His creation so that the creation [of each] seemed similar to them?"[635] Say, "Allāh is the Creator of all things, and He is the One, the Prevailing) (Surat Al-Ra'd: Verse 16), God is greater than that (Al-Kallabathi : 48).

As for his rational reasoning, he indicates that just as the effects are created by God, so are the objects, and he proves this by saying: "It is known that actions are more than objects. And if they were like that, they would have been more complete in power than God Almighty and more created than him. God Almighty has said: (Say, "Who is Lord of the heavens and earth?" Say, "Allāh." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allāh partners who created like His creation so that the creation [of each] seemed similar to them?"[635] Say, "Allāh is the Creator of all things, and He is the One, the Prevailing) (Surat Al-Ra'd: Verse 16), He denied that there is a creator other than him, and God Almighty said: (And We placed between them and the cities which We had blessed [1225] [many] visible cities. And We determined between them the [distances of] journey, [1226] [saying], "Travel between them by night or by day in safety) (Surat Saba'). So, he was told that he estimated the conduct of the servants, and Almighty God said: (While Allāh created you and that which you do?) (Surat Al-Saffat: Verse 96), Almighty Said: (From the evil of that which He created) (Surat Al-Falaq : Verse 2), by indicating that what is created is evil, Almighty God said: (And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face [i.e., acceptance]. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire

and whose affair is ever [in] neglect) (Surat Al-Kahf: Verse 28). That is, we created negligence in it, Almighty God saying :(And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts) (Surat Al-Mulk: Verse 13), and Almighty God saying: (Does He who created not know, [1716] while He is the Subtle, the Aware?) (Surat Al-Mulk: Verse 14), Then tell that their words, their secrets, and their loudness were created for him, and Omar, may God be pleased with him, said: O Messenger of God, do you see what we do in the highest order that has been completed, or an order that has been completed? Every facilitator is for what he was created for (I found the hadith with this wording on the authority of Ibn Umar, on the authority of his father, he said: O Messenger of God, do you see what we do in a matter that has already been completed, or a matter of a beginner or an innovator? He said: “No, in a matter that has already been completed, work, O Ibn al-Khattab, for every facilitator. He who is among the people of happiness works for happiness, and he who is among the people of misery works for misery) (Al-Akbari, 1415 AH: 3/304 (1325). When it is permissible for God Almighty to create the eye that is evil, it is permissible to create the act that is evil, and there is consensus that the movement of a trembling person is God’s creation; So is the movement of others, except that God Almighty created for this movement and choice, and He created for the other movement and did not create for him a choice (Al-Kallabathi: 48-50)

From what has been presented from the presentation of the sayings of scholars and Sufisms on the issue of Fate and the creation of actions, it is clear that the Sufism scholars agree with the view of the Ash’aris and Maturidis in that everything in the universe is by the decree and decree of God, and that God Almighty is the Creator of the actions of the servants and that good and evil are from God Almighty in contrast to the Mu’tazilah.

Conclusion and The Main Research results

Praise be to God, whose grace good deeds are accomplished, and blessings and peace be upon our master Muhammad and his family and companions. After that, I will present the most important findings of my research:

1. The scholars’ definition of Fate is not in a single system, so their definitions of it are almost different. Some have defined it as God’s prior knowledge in eternity, and others have defined it as a statement of what is on it, things fall into other meanings.
2. A person possesses two types of compulsive actions, and they are those that he does not have to do with, and he is forced to do them, such as the movement of nerves, death and others. These actions have no reward or punishment, as they are created by God Almighty.
3. The statements of the Sufisms about Fate and the creation of the actions of the servants agree with the sayings of the Ash’aris and the Maturidis that everything in the universe is reality by the decree of God and his Fate, and that God Almighty is the Creator of the actions of the servants, and the good and evil of him is the Highest, in contrast to the Mu’tazilah. As for the people of Hadith, they hated talking about fate

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