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The Value of Justice: A critical Analysis

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Abstract: *The opinion of Mutazilites, Ashrites, and Imamiyyah about divine justice and its effects on other topics such as Tafseer (commentary), Hadith, Fiqh (Jurisprudence), politics, psychology and study of the universe and other subjects has induced a sense of its presence. Evils (Shuroor) are not mere evils rather, they hide (perishable). And attributable moreover, disparity plays a vital role in enhancing the beauty and the attraction of the universe. Besides that, the existence of each entity of the universe in its own particular state is according to divine justice.*

Key Words: Justice, Free will, Reasoning, Wisdom, Equity

Introduction

الإنصاف، ضد الجور-الأمر المتوسط بين طرفى الإفراط والتفريط.(١)

Justice

Justice is contrary to excess and paucity.

والظلم عند أهل اللغة و كثير من العلماء وضع الشئ فى غير موضعه المختص به.(٢)

Injustice

In the view of men of words and lexicons and most of the Islamic scholars, injustice means to give something a place not ascribes to it or to declare something not at its specific place.

The word equity sometimes carries the sense of absolute justice whereas on other occasions used specifically for economical justice.

فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٣)

Then make a settlement between them in justice and act justly. Indeed, Allah loves those who

act justly.

إذا حكموا عدلوا وإذاقسموا اقسطوا أى عدلوا.(٤)

When they pass a verdict, they do justice and when they distribute, they give due share to everyone in accordance with justice.

At times the word equity is used to embody all the aspects of justice.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ (٥)

We have already sent our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. (5)

The Just

فى اسماء الله تعالى الحسنى المقسط: هو العادل (٦)

One of the attributive names of Allah is Muqist in English which means "The Just," the one who does justice.

1) Al Jar, Doctor Al Khalil, La Roos, Al Mu` ajam, Al Arabi Al Hadith. Maktaba La Roos 17, Ishara Monparnas, Ba Rees 1973. P-819.
2) Al Raghib Al Isphahani, Al Hussain Bin Mohammad, Mufaradat Tul Alfaz Al Quran, Al Makatabatul Murtazwiya, Chapkhana e Khursheed, Pa` eez 1326 A.H p-315
3) Sura Hujrat 49:9
4) Ibn-e-Manzoor, Mohammad Bin Mukaram, Lisan Al Arab, Dar Al Ahya Al Turas Al Arabi, Berut, Lebanon, Lill Tabaate wan Nashar, Wal Tauzee, Al Tabatal ula, 1408 AH - 1988 AD. Volume II, Page-160.
5) Sura Hadid, 27:25
6) Ibn-e-Manzoor, Lisan Al Arab, Volume II, p-159.

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Hence Allah is just and fair means that Allah does justice and in a balanced measure and gives specific place to everything which He deems appropriate for it.

Keeping in view the importance of divine wisdom, the Muslim thinkers started pondering and reflecting upon this issue right from the first half of the first A.H century. However, the Muslim thinkers had discussed the four issues i.e. fore ordination and freedom of human will, beauty and wickedness in itself, the authenticity of reason and the acts of Allah Almighty and their purpose and reasoning. Nevertheless, knowingly or unknowingly, all these four issues are pertinent to the divine justice therefore, the divine justice also became part and parcel of their discussion. Later on, the Muslim theologians discussed divine justice as a complete and independent subject.

Fore Ordination and Freedom of Human will

The first and foremost issue which came under the discussions of the Muslim theologians was the question of fore ordination and freedom of human will. As the Islamic society was a purely Islamic society and the question of fore ordination and freedom of human will was related to both humanity and Islam. Therefore this became the first main topic of discussion and it was quite relevant. And also because many verses of the Holy Quran deal with the topics of fore ordination and man's freedom of will, fate and destiny and reward and punishment. The Holy Quran also invites us to reflect upon these issues. Consequently, the Muslim thinkers on the issue of fore ordination and free humans will be divided into two groups. Mutazilites (7) believed in the free human will and were called "Qadriya" hence they opined that:

ففي قدرتهم ان يفعلوها و ان يتركوها من غير دخل لارادة الله و قدرته (٨)

That is in the control and authority of man to perform or avoid certain deeds without any interference by Allah Almighty or imposition of the will of Allah Almighty. (8)

Whereas Ashrites (9) were convinced of fore ordination and they expressed their opinion in these words;

7) Mu`tazilla, Wasil Bin Atta, who was a student of Hassan Basri, left the studentship of Hassan Basri and held the reign of this new school of thought and henceforth became popular as Qadria Mu`tazilla.
8) Ahmed Ameen, Duha Al Islam, Volume: 3, p-43.
9) Ashaiera: Ali Bin Ismail Al Ashri, Raees Mu`tazilla Al Jubai's student and was trained according the sect of Ae`tizal. After separation from Ae`tizal, he succeeded in the establishment of the belief of Ahl e Sunnah Wal Jamaat on firm grounds; with the help of logic and reasoning, he gave new depth to this school of thought hence, this sect became popular as Maktab Fikr Ashrites, Maktab.

وإن له اختياراً، ولكنه مجبور على اختياره، وقدرته ليست موثرة أصلاً، بل هي كاليد الشلاء، فنفوا الاختيار عن العبد (١٠)

Verily he (man) has authority and power but in his authority and control, he is helpless and his power of control is absolutely ineffective. He is like a hand which is paralyzed. In this way, they denied the authority and power of man. (10)

The scholars of Ashrites and religious theologians who belonged to Imamiyah school of thought believed in the ideology where there was neither fore ordination nor submission. Rather, Manzala is between Al Munzaltin.

عن ابي عبدالله عليه السلام قال: سئل عن الجبر و القدر فقال: لاجبر ولاقدر ولكن منزلة بينهما (١١)

Some one asked Imam Jaffar Sadiq about fore ordination and free human will. He said, neither there was absolute fore ordination nor absolute authority and control of man. Instead, it was a stage between the both. (11)

So it meant that neither man is so free in his will that he is not bound by the divine power and will, nor he is handicapped like a leaf which cannot move at its will. As per this ideology, man always feels as if he is at a crossroad where he can opt for the path of his choice and can avoid whatever he wants to avoid and he has been given the authority and power so that the concept of reward and punishment could be justified.

Innate Beauty and Wickedness

The debate of fore ordination and man's free will gave rise to another discussion and that was the beauty and wickedness of an act which implies that truthfulness, honesty, the acts of kindness, pursuit of knowledge, forgiveness, gallantry, and generosity are innate good deeds similarly falsehood, calumny, backbiting, dishonesty, oppression, misery and cowardice etc. are innate evils of these are acts of evil and good because Sharia declared them so.

10) Ahmed Amin, Duha Al Islam, Manshurat Mohammad Ali Bedoon, Darul Kutab Al Ilmiya, Berut, Lebanon, Al Taba Al Sania 2007 AD. 1428 AH Volume, 4, Page-71.
11) Al Kolaini, Mohammad Bin Yaqoob, Usool e Kafi, Tehran Khayaban Saadi, Janoobi Pa Sazh, Sadaqi Nijjad Jadeed Block 6, Volume 1, Bab Al Maarafa Tul Imam e war rada Aleh, Volume 1,

Bab Al Jabar Wal Qadar Wal Amre Bain Al Amrain, Hadith 10, p-222.

وأنه لا قبيح الاما حكم الله تعالى بأنه قبيح، ولا حسن الاما حكم بأنه حسن، ولا مزيد (12)

Evil is what Allah Almighty has termed as evil and good is what Allah Almighty has declared as good. No more, no less. (12)

In the opinion of Mutazilites and Imamiyah, the beauty and wickedness of things is based on reason. That is to say that beauty and evil are innate. Sharia just reveals and explains this. Allama Halli Says:

قلنا ذلك لأنه تعالى غنى يستحيل عليه الحاجة و هو عالم بحسن الحسن و قبح القبيح، ومن المعلوم بالضرورة أن العالم بالقبيح الغنى عنه لا يصدر عنه و أن العالم بالحسن القادر عليه اذا خلا من جهات المفسدة بانه يوجدجه، و تحريره أن الفعل بالنظر إلى ذاته ممكن و واجب بالنظر الى علته، و كل ممكن مفتقر الى قادر بان علته أتماتتم بواسطة القدرة والداعة، فاذا وجدا فقد تم السبب، وعند تمام السبب يجب وجود الفعل و أيضاً لو جاز منه فعل القبيح او الاخلال بالواجب لارتفع الوثوق بوعده و وعيده. (13)

We say that Allah Almighty is free of want and He is independent. He is well aware of the beauty of beauty and the evil of evil. The entity which is aware of the evil is also uncaring that then the evil would not be emanating from him. And the entity which is aware of the beauty and has the power and authority to accomplish it will accomplish it if he finds this beauty devoid and free of certain aspects of wickedness. This can be explained like this, an act is possible in itself to be performed but due to its cause, it is incumbent and depends on every possible cause, and it is accomplished by the authoritative power and the motive behind this, so when both of these come into existence, then the chain of cause and reason become complete which means for the conclusion of a cause it is incumbent that the effect should come into existence. Moreover, if the possibility of evil and wickedness gets associated with the entity with authority or anything contrary to what is considered good and to be fulfilled, then trust in the definition of rewarded punishment would be lost (13).

12) Ibn e Hazam, Ali Bin Ahmed, Al Fasal Fil Milal Wal Ahwa, Wal Nihal, Dar e Ahya, Al Taras. Al Arabi Lil Tabat'ate Wan Nashar Wal Tauzee, Berut, Lebanon, Volume 2, p-113.

13) Al Allama Al Hilli, Hassan Bin Yousaf, Kashaf Al Murad` fi, Sharah Tajreedil Aiteqad, Moassisa tun Nasharil Islami Al Tabiato Le Jamaatil Mudaraseen, Bequm Al Mashrafa, Iran 1430-AH, p-421.

If the innate beauty and wickedness are denied, then the beauty and wickedness associated with the definition by Sharia would also lose their credibility because this is only possible when the interpreter of Islamic Jurisprudence denies beauty of the beauty or enjoins performing the evil or do something termed as wicked. This would then make the injunctions of Sharia doubtful as well. This clarifies the innate beauty and wickedness of things.

The Authenticity of Reason

When the Mu'tazilites came, they raised the status of `aql` (reason), almost making it equal to `naql ` (tradition), as can be seen from the statement of Wasil, who said: "Truth can be known from four sources: the Qur'an, agreed with Hadith, rational argument, and ijma. (14)

The Mu'tazilites who believed in reason were of the view that reason (without the guidance of Sharia) itself can sort out certain issues.

أن العقل يمكنه وحده أن يدرك حسن الشيء أو قبحه. (15)

Verily reason alone can judge the inherent beauty and the wickedness of the things. (15)

Whereas Ashrites contrary to Mutazilities refused to accept the authenticity of reason. They were of the view.

ان معرفة الله سبحانه و طاعته واجبة بإيجاب الله تعالى و شرعه لابالعقل. (16)

Verily the knowledge of divine matters and His obedience is incumbent because of the commands of Allah Allah Almighty and Sharia. (16)

Imamiya, more than Mutazalities, believed in the authenticity of reason. And in the Ahadith narrated by the Shia scholars, reason (aql) has been perceived as an inner and latent prophet and in Fiqh it has been accepted as a reliable argument among the four sources of Sharia. The Imamiyah gives so much importance to reasoning (aql) that in the first book of the `four books`, the first chapter starts with the title `BOOK OF REASONING AND IGNORANCE`. Hence the authenticity of reasoning.

14) Nasr, Encyclopedia of Islam Philosophy, Part II, p-81

15) Ahmed Ameen, Zuhar Ul Islam, Volume 4, p-29.

16) Al Ghazali, Ahyae Aloom Uddin, Volume 1, p-134.

Hence he to expresses the views about authenticity of reasoning, it is related:

عن ابي جعفر عليه السلام قال: لما خلق الله العقل استنطقه ثم قال له: أقبل فأقبل ثم قال له أدبر فأدبر ثم قال و عزتي و جلالي ما خلقت خلقاً هو أحب الى مسنك ولا اكملتك الا فيمن أحب، أما اني اياك آمرو و اياك انهى و اياك اعاقب و اياك اثيب. (17)

Imam Mohammad Baqir (Aleh Salam) narrates that when Allah Almighty created reasoning and gave it the power of speech, He commanded it to come forth. It did so then He ordered it to go back, and it went back. Then He said, `By my glory and grace, I did not create

anything dearer to Me than you. I would make you perfect in him whom I would hold dear to me. On your maturity, I perform command and prohibition and give reward and punishment.

This hadith reveals that duties enjoined on us by Allah depend upon reasoning. The duties and orders of Allah are not attributed to man so long as the reason does not become mature.

Amirul Mominin Ali Ibn e Talib says:

كفاك من عقلك او ضح لك سبيل غيك من رشدك. (18)

That much reasoning is sufficient for you which can help you to differentiate the ways of evil from the ways of guidance. (18)

These issues, directly or indirectly, are related to divine justice.

The Purpose of Divine Acts

The issues and debates mentioned above gave rise to the purpose and reasoning of divine acts. That is to say that why do and for what purpose were the acts of Allah Almighty performed? Do they have any purpose or do they just come into being without any objective and purpose?

إن الحكيم لا يفعل فعلاً الا لحكمة و غرض. (19)

In the view of Mutzilities the divine acts come into being for some reasonable and wise objectives. (19)

No act can be performed in the absence of any wise entity, wisdom and objective.

17) Al Kolani, Mohammad Bin Yaqoob, Usool e Kafi, Dar Ul Adwa, Berut, Lebanon 1405 A.H, Kitab Ul Aql wal Jahal Volule 1, Hadith 1, Page-10-11.

18) Nahaj Ul Blagha, Dar Ul Fajar Lil Tras, Khlaf Al Jamia Al Azhar, Al Qahira, Sana tut Taba, 1426-A.H, 2005-A.D. Kalmat Qisar 78, Hikam-416, p-615.

19) Ahmed Amin, Zuha Al Islam, Manshurat Mohammad Ali Bedoon, Dar Ul Kutab, Al Ilmiya Berut, Lebanon,

2007-AD, 1428-AH, Volume-3, P-37.

Whereas to Ashrities Allah Almighty is not bound in his acts to follow any purpose or reasoning. He can do whatever He wants to do. It is up to his will and desire.

أنه تعالى يفعل بعباده مايشاء، فلا يجب عليه رعاية الأصلح لعباده. (20)

Allah Almighty can do whatever He likes to do and per His will and it is not obligatory that His acts should be appropriate for his creatures. (20)

Imamiyah, like Mutzilities believe in the reason and purpose behind the acts of Allah Almighty because if an act is devoid of any objective and purpose, then it would be in vain and then the acts would be bound to be wicked and it is beyond the bounds of possibility that Allah Almighty would perform the act of wickedness. Hence the purpose and reason of the act of Allah Almighty become evident as Allah Almighty says:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا (21)

And we did not create the heaven and the earth and that between them aimlessly. (21)

In the exegesis of this verse Tibrisi says:

قول أهل الجبر أن كل باطل و ضلال فهو من فعل الله. (22)

Allah Almighty created both for some wisely objective and reason and that purpose displays the wisdom of Allah Almighty. (22)

And this saying is against the belief of the school of thought who believe in fore ordination (Jabria), who say that all the spurious and misguiding acts are linked to Allah Almighty.

It should be clear to all of us that Allah Almighty does not act to serve His own purpose however, His acts are directed at his creatures. Hence the benefit and the advantage which his creatures obtain from His acts reflect the blessings and mercy of Allah Almighty, which is not contrary to the characteristics of Allah Almighty.

20) Al Ghazali, Mohammad Bin Mohammad Ahyae, Uloom Uddin, Dar Ul Kutab Al Ilmiya, Berut, Lebanon, Al Tabat tus Sania 1412-A.H, 1992-A.D, Volume-1, p-133.

21) Sura Suat 38:27.

22) Al Tibrisi Ahmed Bin Ali Majma Al Bayan, Mosassa tul Al Ilmi Lil Matbooat, Berut, Lebanon, 1403-AH, 1983-AD, Majma Ul Bayan, Volume-8, p-737-738.

The Holy Quran has expressed in full detail that this world and the creation of the universe is based on justice and equity and its nucleus and axis is the capacity and intellectual capability of the creatures.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ (23)

(Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice.) (23)

Allah Almighty himself testified that nothing is worthy of worship except Allah. Therefore in this world, anything, be it wealth or children or any worldly possession, cannot distract us to such an extent that we should forget Allah Almighty, as everything comes to us as it is echoed by Allah Almighty. Allah Almighty Himself testified that only He is worthy of worship. He

established His testimony on the characteristics of justice and equity.

شهد بهذه الشهادة وهو قائم بالقسط فى فعله، حاكم بالعدل فى خلقه اذ دبر أمر العالم بخلق الأسباب والمسببات والقاء الروابط بينها، وجعل الكل راجعاً اليه بالسير والكدح والتكامل و ركوب طبق عن طبق، ووضع فى مسير هذا المقصد نعماً لينتفع منها الإنسان فى عاجله لأجله وفى طريقه لمقصده لالير كن اليه و يستقر عنده فالله يشهد بذلك وهو شاهد عدل. (24)

Allah Almighty has based His testimony of oneness and uniqueness on the qualities of justice and equity and verily He is so and He is just in every act. He is a just ruler for His creatures because He has implemented and maintained the system of causes and by keeping an organized link and relation between cause and effect and by maintaining harmony, He has established a reliable and strong system that is organized and understandable system of occurrences. And He has set the path of causes in such a way that man, by utilizing all his physical strength and mental faculties, tries to accomplish the higher degrees of perfection. Notwithstanding his sufferings and then again returns to Allah Almighty. In this journey, Allah Almighty bestows upon him such blessings which benefit him in this world and also in the life hereafter. He should reach his destiny by following this path instead of taking these accomplishments as his final goal and consequently bringing his journey to a halt. Allah Almighty Himself testified the purpose and objective of this journey. His testimony is fully based on justice. (24)

Justice and equality these both characteristics that prove that He is the only being worthy of worship which manifests that His justice is innate and also proves that He is unique and unequaled. Had there been another deity to distract us away from Allah Almighty, then there would have been no absolute balance and justice. Each and every deity would have his own sphere of influence and consequently, the universe would have been devoid of any balance and equilibrium.

The sayings of the Holy Prophet (P.B.U.H) also acknowledge justice and equity in this world and universe. The Holy Prophet (P.B.U.H) says:

(قال صله الله عليه وآله بالعدل قامت السموت والارض) (25)

Justice and perfect balance hold heaven and earth together. (25)

The Holy Quran discusses and explains both the balance in the creation of the universe and the balance in Islamic rules and principles. Allah Almighty has taken into account the principles of justice and equity in the formation of Islamic Law and Islamic Rules and Regulations.

Allah Almighty has maintained balance and justice in the creation of the Islamic Jurisprudence in its revelation and in its implementation and He has held Justice and equity dominant upon man's life.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ (26)

(We have already sent our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.) (26)

The purpose of sending prophets was to establish sulch a society where justice should be dominant and equity should govern the lives of the people. Such a society where people could live with each other justly and fairly and this justice should be evident in their individual and collective lives. This justice and equity should be visible in their political, economic and social aspects of life irrespective of their likes and dislikes, irrespective of their religious beliefs.

The fundamental purpose of the teachings of the messengers of Allah was to revive the faith of the people in Tauhid and on the day of judgment and to inculcate this way of thinking and morality in all the spheres of life of man and to establish a society based on the principles of justice and equity.

23) Sura Aal` e Imran, 3:18

24) Al Taba Tabai, Allama Mohammad Hussain, Al Meezan, Manshurat Mosasas tul Alami Lil Matbuaat, Berut, Lebanon, Al Tabatus Salisa. 1393-A.H, 1973-A.D, Volume-3, p-113-114.

24) Ibn e Abi Jamhoor, Mohammad Bin Zain Ul Abidin, Awaliyul Liyali Al Aziziyah, Fil Ahadith Sid Deenia Dar Sayedul Shuhada Lil Nashar, Qum, 1405-A.H, Volume-4, p-103.

26) Sura Tul Hadid. 57:25

Most of the verses in the Holy Quran which discuss justice and equity, point towards collective justice and they are meant to deal with familial, political, judicial and social justice. The explanation of justice given in the Holy Quran, the meaning of Tauhid, the purpose of prophethood, divine will, the question of Khalifat, the criteria of success in life, hereafter and personal excellence in religious matters all these matters are the parameter of successful and healthy social life.

إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ. (27)

Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. (27)

This is the way of Allah Almighty that whatever He creates, He bestows upon them His blessings and fulfills their needs of life as long as they stay in this would. And the Allah Almighty will resurrect man and then reward those who did good deeds to please their

creator and bestow upon them numerous favours and blessings and those who worshiped someone other than Allah Almighty will face wrath of Allah Almighty and hence establish justice and equity.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ (28)

(And we place the scales of justice for the day of resurrection, so no soul will be treated unjustly at all. and if there is [even] the weight of a mustard seed, we will bring it forth.) (28)

In this verse, the word justice has been used to describe the characteristic of Allah Almighty regarding balance and accurate measurement. That is to say that Allah Almighty, on the day of judgment will establish such a standard of measurement which would be highly organized and highly sensitive. Which would do absolute justice and not a single person would be treated unjustly. Those who would have performed good deeds, even a small portion of their good deeds, would not go waste and not a bit of punishment awarded to the sinners and wrongdoers would be lessened.

27) Sura Younas 10:4

28) Sura Al Ambiya 21:47

Merely this does not suffice the requirement of justice. The entity who would be performing the act of justice and equity would be no one else but Allah Almighty Himself.

فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ (29)

(So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of the Qur'an, and I have been commanded to do justice among you.) (29)

I have been commanded to do justice. To me, weak and the powerful, rich and poor, white and black, Arab and Non Arab, Hashmi and Qureshi. They all are equal. It is my duty to do justice to you all and this is my utmost responsibility to maintain justice and equality among the creatures of Allah Almighty.

The abovementioned verses, in very clear terms, define that the creation of all the things like heaven and earth, animals and plants, this world and whatever exists here is based on the principles of justice and equity. No one is treated unjustly in this universal system. This world of being and nothingness is based and held together on the principle of justice and the principle of justice will be applicable from the day of the creation of this universe till the dooms days because Allah Almighty says.

وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا (30)

And never will you find in the way of Allah any change. (30)

29. Sura Tus-Shura 42:15

30. Sura Tul-Fatah 48:23

Anyone who has nominal know-how of Physics is well aware of the fact that in this world and universe, everything, all the beings exist in an appropriate and exceptional balance. The system working in this universe and the relevant balance of the creatures is so delicate and in its measurement so refined that the space travel missions are being accomplished by taking the physical links governing the universe into account. Moreover, these laws of physics also manifest the absolute balance behind the mechanism of this huge universal system. This balance and equilibrium help us in the further exploration of space and galaxies and to achieve our fantasies.

It means harmony and accurate balance are in full swing all around us. We observe the dominance of the physical balance, active all around, from the harmony present in the celestial system to the sub-atomic particles.

So keeping in view the debate mentioned above, it is not an arduous and complex job to deduce that system of the universe is functioning under the perfect and accurate laws of balance and equilibrium. Finding a flaw or lapse in this universal system by a man and raising questions and objections only result from his inaccurate knowledge of the divine laws and actions. When someone finds something contrary to laws and principles derived from his mental faculty, he considers his to be in conflict with laws and principles which govern the creation and existence of the being. Whereas, it is just not the case. Each and everything exists because of divine wisdom and divine characteristics of action. The divine acts in themselves are absolute justice. If we deeply reflect upon the apparent evils or flaws and lapses in this universe, we come to realize that their existence, too is not devoid of divine wisdom.

Evils

There is no denying the fact that the issues which raise doubts are the existence of evil and good. Both exist side by side. The point to reflect upon is whether evil was created or it appears due to the absence of something.

Evil is Non-existent

Virtue means something whose existence is beneficial

for us and which facilitates our accomplishment and helps us in our personal perfection and evil is something which cause our degradation and backwardness. This explanation proves that evil is nonexistent. For further explanation, we should look at the example of rain. Rain can cause havoc to the nests of birds, whereas at the same time, the same rain spell gives life to fields and orchards. So if something is evil or causes destruction to a nest does not mean that the being of something is evil for everything. If something is not an absolute evil, then it proves that evil is non-existent.

Evil is Comparative

Things contain two types of characteristics. (i) Absolute (ii) Comparative.

When we consider some specific characteristic without relating it to the surrounding things and conditions but just something in itself, then such characteristic is called absolute or innate. It means that the innate qualities and attributes can affect someone just because of the inherent qualities like white colour itself can cause the inherent effect and white is white without any comparison. But for the comparative characteristic or quality, we need the presence of a third thing to compare with. For example, the quality, the qualified noun and something with which we compare something. Like when we say something is small, then we need a third thing – smaller than what? If A is smaller, than we need B to compare it with and hence we can say A is smaller than B. This is called "comparative characteristic or quality`. The wickedness or badness of something is relevant and this is because something has some bad qualities or attributes, these qualities of badness are relevant. Like a wolf which is wicked for a sheep is not wicked for its off springs or for itself. Similarly, a sheep may be wicked for grass but not for its off springs or for itself.

The Benefits Resulting from Evils

Many calamities and destructions, in fact, carry a lot of inherent blessings and benefits. Many distress and miseries activate our latent faculties and qualities and become the cause of great feats. Often man's efforts to alleviate the agony of distresses which, he had experienced in life, resulting in his educational and social development and achievement. Many times, the failures become a harbinger of achievement and accomplishments.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا (31)

So verily, with the hardship, there is a relief, with difficulty is surely ease. (31)

These verses point out that, at times difficulty and relief are so close that it seems as if both are embodied together. Therefore hardships and difficulties carry hidden benefits.

For the balance and equilibrium of the entire systems of the universe, the existence of ups and downs, rise and fall, difficulty and relief, light and darkness, success and failure seem essential, moving parallel to each other. Similarly, had everyone been beautiful like prophet Yousaf (P.B.U.H) then the concept of beauty would have vanished from our minds and if everybody had looked like Hajiz, the sense of ugliness would have lost its existence. Evils and ugliness not only exist as part of a single whole in this universe but evils and ugliness also highlight the beauty of the universe. So we can say the credit for depicting the beauty of the universe goes to the evils and ugliness which are inseparable from beauty and virtue. The monotony and colourlessness would have surely ruined aesthetic sense, our qualities, enthusiasm, zeal and favour, and motivations, in short, all the beauty of the universe would have gone. The system of the universe functions under divine justice and it is imperative that each and everything should exist in its place and form, precisely in accordance with divine justice.

All these contradictions and conflicts make the existence of the universe possible. Behind the smoke screen of destruction, the process of survival is going on. All these contradictions are the fountainheads of well-being and goodness for all and provide a firm foundation to the whole mechanism of existence. It is to say that evils are also an inseparable part of the universe and essential to maintaining the beauty of the universe. Hence we can conclude that the existence of evil is not in clash with divine justice rather, it is precisely in accordance with -divine justice.

31. Sura e Alam Nashrakh 94:5-6

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