

Divine Justice

Definition

Meaning 1: To be ethically balanced (ittizaan).

Meaning 2: Equality (tasaawi) because there are times equality leads to justice.

Meaning 3: Giving every individual their due right

Meaning 4: The giving (ifada) of existence and goodness without holding any of the fayd/wujud back

After considering the meaning chosen by the philosophers (4th), many questions begin to pose themselves; why is fayhd so different when it is assigned to created beings? Also, does this mean that ignorance, evil, death and hardship are all fayd from God?

Divine justice or wisdom?

- Divine wisdom is in regards to Allah's knowledge, in that he created and designed this world in the best and most perfect and balanced way.
- As for divine justice, the discussion does not revolve around creation, but rather the execution of Allah's action.
- When we ask how evil correlates with God's infinite knowledge, then we are discussing God's wisdom.
- When we ask why something happened, we are discussing divine justice and the execution of God's action - and that is what today's session revolves around. Why...

Does Allah give unequally?

Problem:

- Why are people created differently?
- Why are some beings material and other beings immaterial?
- Why are some beings inanimate objects whilst others are animals?
- Why does one person have green eyes and another doesn't?

- On a much deeper level; why is one person born a prophet and another is not?

This is not about why something is good or evil, but rather why is Gabriel born an angel whilst I am born a human being? How are all of these differences in sync with divine justice?

First Principle:

Existence has an essential (*thati*) order, not a derivative (i'tibari) order.

- An itibari order or system is that which is subject to change.

For example, if we take five rows of soldiers in an army, then a soldier being in the first row or the second row does not form a part of his essence.

Another example is that of a candidate who becomes a president overnight. The candidate being president or not being a president is itibari, and does not form part of his existential essence.

- In life, there are several itibari titles and additions added onto our names and reputations, and death is the removal of all of these titles so that only your essential truth remains.

- An essential order or system is when the level of a thing is part of the thing itself.
- The example often used is that of numbers. The order of numbers is an essential order

5 is always going to be 5. If it was to move from its rank it would no longer remain 5. It's as if to say the quiddity of 5 is the rank of 5 itself, always situated between 4 and 6, otherwise it would not be 5. Therefore, the order of numbers is an essential order, where each numbers rank forms part of its essence with respect to the number preceding it and following it.

- The number '2' is not something I can just think up and change, which would make it itibari.

Now that we know the difference between the two, we ask; is the order of existence itibari, or essential?

- If we say it is i'tibari, then it insinuates that Allah created everything first, and then he organised them into different levels afterwards.
- if we say that the order of existence is an essential order like that of numbers, then everything that was created was created in its rightful rank at 'the same time'.
- The answer is the latter, in that the order of existence is an essential order, just like numbers.

So the same way Gabriel was supposed to be Gabriel, you were supposed to be you.

Second Principle:

Creation was created with one will

- Did Allah create the world with one will, or do different creations presuppose several different wills?

For example, did God create Gabriel with one will, the planets with a second will, the stars with a third will, Prophet Muhammad with a fourth will, and me with a fifth will? Or rather, did He create the whole of contingent existence through one will?

The philosophers believe that Allah's will is one, and everything ever created stems from one will. So the will in creating the entire universe and the seven heavens, is the same will that created you. Not only is His creation is one, but His will is one, and so all of creation was brought into existence at the same 'moment'.

Only one comes from one

Allah's will being only one is based on the philosophical concept that states; 'nothing can come from one except one' (al-wahid la yasdar anhu illa al-wahid).

To explain, we ask; if we have one simple entity, can a multiplicity emerge from it? The answer is no, because whatever comes from it must be a reflection of it, so if the primary entity is one, whatever emerges from it must also be one.

To understand this concept further we must understand the relationship between cause and effect, as it is the law and foundation of existence....

Cause and effect

This relationship is always fixed and in sync, so that an effect must always reflect its cause, otherwise there would be random effects for random causes, which is absurd.

For example, fire and heat, heat reflects something within fire.

This is one of the laws of cause and effect, in that they must always be in sync. **If we say we have a simple entity, which means that it is one entity from all dimensions, as Allah is, then all that is other than Him is one. There can be no multiplicity in effects, because he is one and simple in entity from all dimensions.**

So in truth, Allah has never created more than one creation, even if this one creation is manifested through multiplicity, it is in truth one.

As is stated in the Quran regarding those who give thought to the “creation of the heavens and the earth, saying: ‘Our Lord, you did not create this (hatha) aimlessly’” - (1:191)

Both the heavens and the earth are referred to in this verse through the singular ‘hatha’.

It becomes self-evident to say that if creation is one then there can be only one divine will, for if creation itself is one, how and why would there be two wills?

Therefore, with one will you were given both your existence and existential level and rank. Who you are was always meant to be you. Everything that was meant to exist has existed. Everything that is to come will always come. And everything that exists, has existed, or will exist is tied to you in infinity.

Third principle

There are two different types of orders of existence; The vertical order (*nitham tooli*) and the horizontal order (*nitham aradi*).

The vertical order pertains to the several different worlds and realms which are connected to each other through cause and effect.

the horizontal order pertains to this one physical and natural world where different creatures affect each other.

As for the vertical order, it is listed through four different worlds. The world of necessity (*wajib*) is the first, and in truth is not even a world but the necessary being Himself, and it is the cause of all causes, hence the cause of all the other worlds. Following that is the world of intellect (*aql*), followed by the immaterial world (*mithal*), and followed finally by our physical world (*maada*).

An example is if you have 100\$ bill, and I ask you if you have \$50, you could tell me that you don't, because you only have a \$100 bill. That is one perspective.

But from another perspective the \$100 is encompassing of the \$50. It is also encompassing of \$1, \$2, \$5, \$10, and \$20. This one paper bill encompasses all of these varying different values whilst remaining one paper. It encompasses \$99 whilst still encompassing \$1, despite their extreme difference in value.

- The world of intellect is known as the first creation (al-sadir al awal), also referred to in Islamic philosophy as the Muhammadan truth (al-haqiqa al-Muhammadiyya), and it is the highest of worlds and levels of existence. Therefore, everything in this realm, and all the realms below it, stemmed from this world.
- Hence the narration; 'the first of us is Muhammad, and the last of us is Muhammad'.

As for the horizontal order:

It is the natural order, based on cause and effect. All things in this world affect each other, from stones to wood to me to the sun to the earth.

- Overall, the question as to why Allah gives unequally originates from the understanding that the order of existence is itibari. If you ask 'why is the sheep not a cow and cow not a sheep?' you are basically claiming the possibility of the cow being in the sheep's place and vice versa. However, it has become clear by now that the order of existence is essential, and so if the sheep were in the cow's place, it would no longer be a sheep. And if 5 were in 10's place, it would no longer be 5.

Now that the principles have become clear, we can phrase the question in a deeper way. The true question when it comes to the creatures of God being so different;

‘why is the essential order of existence this way?’

Reflect...