Sharhu Babi 'I-Hādi 'Ashar 21 Rabi II 1442 / 07 Dec 2020 1	
Justice of God • Section IV of Sharh Bãbi '1-Hãdi 'Ashar deals with 'adl (العدل), the Divine Justice.	-
• 'Adl is a positive attribute (as-sifāt ath- thubūtiyyah), it could easily be described	
under al-Qadir, the Powerful, who has the ability to do whatever He wants but His	
actions are all based on justice. • It is discussed separately in Shi'a theology	
because it touches upon issues which distinguishes the Shi'a theological school	
from other groups. Sayyid Muhammad Rizvi - Not for distribution without consent - www.al-m.ca/course	
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The concept of rational good & evil (al-husn)	
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<u> </u>	
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The Basis of "Good" & "Evil"	
But what is the basis of classifying deeds as good and evil?	
1. Ashā'irah: Classifying "good" and "evil" is	
based on shara' (religious sources). In other words, deeds are neutral as far as being good	-
or evil is concerned; and	
if it is good, its <i>because</i> the shara' says so or if it is evil, its <i>because</i> the shara' says so.	
2. Imamiyyah & Mu'tazilah: Certain deeds are known to be "good" or "evil" based on 'aql	
(-

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The Basis of "Good" & "Evil" (2)

- Allamah al-Hilli (para 111):
- "...Reason (al-'aql) of necessity passes judgement that certain actions are good (hasan) such as returning the trust back, being charitable, truthfulness that is beneficial; and that certain actions are evil (qabīh) such as injustice and a harmful lie...
- "Moreover, if the rational basis of their goodness or evilness is denied, then they can be denied by the shara', because the act of lying by shara' wouldn't be considered evil."

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The Basis of "Good" & "Evil" (3)

- To prove that the rational basis is a universal & obvious matter, Allāmah al-Hilli (para 111), refers to the <u>atheists</u> of India who also considered certain actions as good or evil without believing in any religious injunction.
- He further says denying the rational basis will ruin the basis of religious criterion of basic good & evil. If lying is not evil by itself, then it means that God & the prophets can lie – so even if they "say zulm is evil," that statement could be a lie!

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The Basis of "Good" & "Evil" (4)

Fadhil Miqdad puts it as follows:

no moral value (e.g., sleepwalking)

act has

'aql disapproves it = evil (qabih)

'aql approves it = good (hasan)

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"Good" & "Evil" is Used in 3 Senses (1)		
1. Something that has a quality of perfection	٦	
(e.g., knowledge is good) or imperfection (e.g., ignorance is bad).	no dispute in rational	
2. Something that is agreeable to nature (e.g.,	basis of	
pleasure) or disagreeable to nature (e.g.,	these two	-
pain).	_	
3. Good means doing something that deserves	dispute on	
praise in this world and reward in the	rational basis	
hereafter, and evil means doing something that deserves blame in this world and	of this	
punishment in the <i>hereafter</i> .	meaning	
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/		
		1
Sharhu Babi 'l-Hädi 'Ashar 12 D. Qa'dah 1440 / 15 Jul 2019 8		
3. "Good" means doing something that deserves		
praise in this world and reward in the hereafter;		
and "evil" means doing something that deserves		
blame in this world and punishment in the hereafter.		
• Ashã'irah:		
there is no rational basis for good or evil		
in this case.		
• Shi'a & Mu'tazilah:		
there is rational basis for good or evil in this case – irrespective of the shara		
judgement.		
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1. The concept of rational good & evil (al-husn		
wa 'l-qubh al-'aqli). √ Humans are free in their actions (al-iahr wa		
2. Humans are free in their actions (al-jabr wa '1-ikhtiyār). √		
3. God is free from all evil (al-qubh).		
4. God never does anything without a purpose.		
5. Bestowing grace (lutt) is incumbent upon		
God.		
6. Those who suffer in this world deserve		

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3. God is Free from all Evil

- Al-Hilli (para 123) & Fãdhil Miqdãd (para 124): God cannot do anything evil (qabīh).
- Evil is done because of three reasons:
- 1. One does evil out of ignorance
- 2. One does evil for an incentive or need
 - (a) A person may do evil for need of something.
 - (b) Or because he thinks that there is some good in that evil.
- ✓ But Allah is All-Knowing and also free from need, and there is no goodness in evil.

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God is Free from all Evil (2)

- 3. It will defeat the purpose of *nubuwwat:*
- ✓ If evil is permissible for God, then even lying would be okay. And if that is the case, then there can be no confidence in the messages that come from prophets.
- This is the belief of the Mu'tazila and the Imāmiyyah.
- The Ashā'irah believe God can do evil also because He is Omnipotent.
- They doesn't realize that God is also All-Knowing and Wise, not only Omnipotent.

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arhu Babi 'l-Hãdi 'Ashar

21 Rabi II 1442 / 07 Dec 2020 12 God is Free from all Evil (3) Why God can't do evil (qabih): → barrier: He is All-Knowing. 🗸 need 🕊 Why not? --- incentive:-→ goodness in evil *

> it erodes confidence in divine messages (nubuwwat) since lying would be okay.

So there is a barrier against evil and no incentive to do so, therefore, Allah cannot do evil...

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4. God Acts with Aim & Purpose	
• The Mu'tazilah & the Imāmiyyah believe	
that God's action are based on aim and	
purpose. They believe so because God's	
actions are based on <u>knowledge and</u> <u>wisdom</u> , and a wise person doesn't act	
aimlessly or without a purpose.	
The Ashā'irah believe that God can act	
without an aim or purpose. They believe that	
since God is All Powerful, He can do	
whatever He wants even if it does not have a purpose.	
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God Acts with Aim & Purpose (2)	
(a) The Qur'an supports our view:	
Do you - أَ فَحَسِبْتُمْ أَنَّا خَلَقْناكُمْ عَبَناۚ وَ أَنْكُمْ إِلَيْنا لا تُرْجَعُون ` •	
think that We have created you for play (i.e., without a purpose) and that you will not return	
to Us. (23:115)	-
I did not create the - وَ مَا خَلَقْتُ الْجِنُّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ	
jinn and humans except to serve Me. (51:56) • و ما خَلَقْنَا الشَّماءَ وَ الْأَرْضَ وَ ما بَيْنَهُما باطِلاً ذَلِكَ ظُنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ	
و ما حقق السماء و ادرض و ما بينهم بالمور دنيت طن الدين عمروا فويل - الله و الدين عمروا فويل - الله و الله	- <u>-</u>

the earth & whatever is between them

uselessly; that is the view of those who disbelieve... (38:26)

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God Acts with Aim & Purpose (3)		
(b) Reason also supports our view:		
Acting without a purpose and aim is evil		
(qabīh).		
• The Wise God can't do something evil.		
Moreover, the purpose of God's action is not for Himself, it is for the benefit of the		
people.	-	
• Furthermore, the best benefit for people is		
the <i>thawab</i> and to earn the <i>thawab</i> , the rules	-	
of shari'ah is necessary – that is known as		
taklif.		
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5. Bestowing grace (lutt) is incumbent upon		
God.		
6. Those who suffer in this world deserve		
recompense for their suffering.		
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5. Lutf is Incumbent upon God		
• "Lutf" means what brings the person near to		
obedience of God and keeps him away from		
disobedience.		
• It does not mean that God compels anyone		
to obey or prevents anyone from disobeying;		
it means that He provides help in guiding		
the people, especially a person who is serious in following the divine guidance.		
"Lutf" is wājib upon God because if He		
Late 10 maps upon God because it lie		

doesn't to that it defeats His purpose of

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creation and that is evil.

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The issues discussed under section:

1. The concept of rational good & evil (al-husn wa '1-qubh al-'aqli). ✓

2. Humans are free in their actions (al-jabr wa '1-ikhtiyãr...). ✓

3. God is free from all evil (al-qubh). ✓

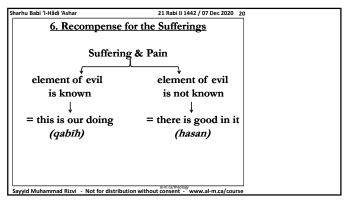
4. God never does anything without a purpose.

5. Bestowing grace or extra help (lutt) is incumbent upon God.

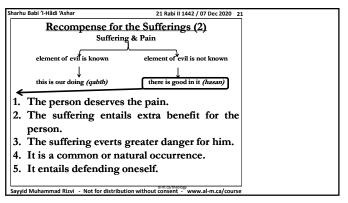
6. Those who suffer in this world deserve recompense for their suffering.

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Recompense for the Sufferings (3)
> If it is caused by God, then:
1. There must be a benefit in that suffering for
the person or someone else. (Based on
wisdom.)
2. God must adequately compensate the person who suffered.
Not compensating will constitute injustice.
Fif it is caused by us, then:
It is wajib on God to avenge the wrongdoer
either in this world or the hereafter.
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Recompense for the Sufferings (4)	
► More about the compensation for suffer	ring:
1. The person deserves the compensation	n; it is
not luft or thawab.	
2. The compensation should be continued	s.
3. The compensation could be in this wo	orld or
in the hereafter based on God's wisdon	n.
4. In the hereafter, if the person is	
a) ahlul Jannah: it will be spread out for hin	n.
b) ahlun Nar: some of his 'azab will be redu	uced.
5. The suffering caused by nature or	other
situations - God should compensate	those
who suffered: in this world or in hereaf Sayyid Muhammad Rizvi - Not for distribution without consent - www.al-	ter. m.ca/course

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