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LESSONS IN ISLAMIC IDEOLOGY

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DIVINE JUSTICE

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PRELIMINARY

Among the essential principles of the ideology of monotheism is to believe in Almighty Allah's Justice and also to confirm that Allah is Just. Because He is Just, He never does wrong against His creatures; for, injustice is an evil deed, while He Himself is far from doing evil. He, the Most High, is Omniscient Who does not neglect anything; and All-Sufficient Who never wrongs others. He owns everything and never needs the actions of any one. He is All-Wise Who never commits injustice.

"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, Almighty, All-Wise."

Holy Qur'an (3:17)

"Say: My Lord has enjoined on me justice..."

Holy Qur'an (7:29)

"...and your Lord does not deal unjustly with anyone."

Holy Qur'an (18:49)

"...and We did not wrong them but they wronged themselves."

Holy Qur'an (18:118)

Whoever ponders over the existence of this universe with an accurate, scientific and intellectual pondering, will surely observe not only the spread of Allah's justice over His creation altogether but also its signs are apparently witnessed in all the worlds of nature, plants, animals and humans. His justice is seen in these worlds and in various other hidden worlds too.

DEFINITION

The meaning of 'Allah is Just' is defined by scholars as follows:

'He (Allah) never does obscenity nor does He abandon any duty.'¹

So every obscenity, such as punishing someone for something he has not done or imposing a task on somebody which is above his ability or equalizing the doer of good with the wrong doer, cannot be done by Allah Who is far from such deeds.

Surely He never leaves anything whose interest, in His knowledge, is beneficial for His servants nor does He leave anything whose interest is for all His creatures; such as sending the messengers and the holy messages. This is the meaning of an obligation on Allah, the Exalted. This obligation is not like the concept of human duty which means responsibility, judgement and punishment.

The Holy Qur'an makes clear the meaning of obligation (wujub) for the Almighty Allah by saying:

"...He has ordained mercy on Himself; most certainly He will gather you on the Resurrection Day; there is no doubt about it..."

Holy Qur'an (6:12)

This verse means that Allah, the Most High, has imposed and fixed mercy upon Himself; so He cannot withhold it from His servants unless there is a just cause for such deprivation. He cannot also abandon His promise on the coming of the Resurrection Day because this is an inevitable affair.

PROMINENT ASPECTS OF DIVINE JUSTICE

After clarifying the meaning of Divine Justice, we should explain the most prominent aspects and glories of this wonderful attribute of the Almighty Allah, Lord of the worlds.

1. The Appearance of Justice in the Creation and Formation:

Whoever thinks and meditates with an objective, scientific and intellectual mind concerning this world including humans, animals, plants and inanimate creations, will surely observe not only Allah's justice being spread over them but also witness the signs of His justice evident in all aspects.

Hence, we witness the signs of Divine Justice as a clear phenomenon in creation and formation. He, the Most High, created the universe, human beings and all life on the foundation of Justice. Among the aspects of His justice in man's creation is that He provided him with all the necessities of life including his needs of physical equipment; coincided between man's existence and the world around him like pressure, heat, food, water, gravity, etc., in order not to live in difficulties, suffering or pain.

Justice is shown in the system of creation and also in legislation and prescribing of laws. Sending divine laws and messages extends justice in human life and his psychological, ideological and material existence. Therefore, Islamic law organizes man's activities by responding to all his needs, desires,

wishes and instinctive and natural impulses. It neither denies the activity of instincts nor represses the intellectual, psychological or bodily needs of man such as the instincts of sex, parenthood, food, possessions, social contact or thinking. Because these are inborn facts placed by the Almighty Allah for man by fixing them through His justice and wisdom in order to do their purpose and achieve their roles. Thus, it is impossible for the existence of any interference between creation and legislation because this contradiction would imply injustice and futility; while the Almighty Himself has imposed the attribute of Justice upon Himself. Therefore, Islam is considered as the religion of instinct. A true religion which deals with human nature and his reality as Allah, the Most High created them.

2. The Appearance of Justice in Fate and Destiny:

Fate means that which Allah wills to be done or to happen. Thus, fate is a matter done inevitably by the will of the Almighty Allah.

While destiny means supposition or that which is prepared to happen according to certain conditions, i.e. time, place, quantity, quality, etc. which are limited and called planning by common use today.

So the fate and destiny are inevitable matters which must happen or prepared according to a certain supposition by the Exalted.

Obviously, both fate and destiny play their role in man's life; without his interference nor having the power to oppose or get rid of them.

Among the basic foundations of belief in Allah is to submit to Allah's acts (i.e. fate and destiny) and believe in His justice concerning them.

The Holy Qur'an also declares that Allah established justice and nothing comes from Him other than justice. The Almighty, Allah says:

"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, Almighty, All-Wise."

Holy Qur'an (3:17)

Justice is a combination of justice and equity.² This means that Allah's relation with His creation is balanced between justice and equity. He, the Almighty, is established in justice, i. e., the One who observes³ and decrees with justice in everything issued by Him. So, He never judges nor decrees anything, save through justice and equity.

Equity in dealing, literary means its owner should not take any benefit but according to what he gives.⁴

Indeed, Allah, the Exalted, describes for us that the relation of His dealing with His creatures depends on justice and equity. He never causes any hardness nor allows any events to happen upon His creation except that He gives rewards.

Thus, Allah, the Almighty, in His fate and destiny is Just and Equitable (Fair)...so whatever happens to man concerning fate and destiny is connected with justice, wisdom and interest; most of these interests and benefits are hidden from man. The Holy Qur'an, referring to this, says:

"...you may not like something which, in fact, is for your good and something that you may love, in fact, may be evil. Allah knows, but you do not know."

Holy Qur'an (2:216)

The interest may sometimes be of a general nature whose positive effect belongs to the majority of mankind. It may happen that when this (general) interest is achieved, others may be harmed; but this action is not injustice. Therefore, the system of life which Allah, the Almighty, has created may have such results, i.e., the falling of too much rain, which gives life to earth and man, may cause the death of a man or destroy his house, etc. Generally fate and destiny, though it cause the spread of difficulties, crime, psychological and material calamities, may have some educational and reformatory aims including social and psychological reformation whose benefits surpass its material side.

The Holy Qur'an refers to this in the following verse:

"To every town that We sent a prophet, We tested its inhabitants through distress and adversity so that perhaps they would submit themselves to Us..."

Holy Qur'an (7:94)

"We shall test you through fear, hunger, loss of life, property and crops. (O Muhammad) give glad tidings to the people who have patience."

Holy Qur'an (2:155)

Thus, the Holy Qur'an explains that such events, sufferings and calamities which befall man by Allah, the Most High, are considered as a Divine punishment whose aim is to remind man

by reforming his diluted and corrupt condition...there is no opportunity to defame the justice of Allah. They are events which express Divine Justice due to their being punishment against the criminal and a means for reforming and reminding man about his crime and deviation so that he may amend himself and his society and turn towards Allah, the Almighty, by choosing the right path. Such punishment, resembles a teacher who inflicts punishment on a truant student in order to educate him or a doctor who, by removing a cancerous organ of the patient, wants to heal his body. In such cases, no one has the right to accuse such deeds to be unjust or useless as long as they aim towards goodness and interest.

Indeed the belief in Allah's justice and His wisdom is the base from which human understanding and consciousness sets towards these events and happenings not only by distancing Allah from injustice, but also returning to himself and charging himself concerning his crimes and deviation from the straight path which led him to such calamities and punishment and taking lessons from these experiences and examples and a beacon for guidance.

3. The Appearance of Justice in Man's Freedom of Choice:

The importance of this subject is to talk about the most primary issues of thought and ideology. This is the question of (predestination and choice in human behavior), which is strongly connected to Allah's justice. It is obvious that this question preoccupied man throughout time and was frequently discussed by philosophers, psychologists, and the scholars of Islamic

ideology in the past and continues to be discussed with abundance by modern philosophies and psychological studies.

Naturally, from the Islamic point of view, to discuss and search about this issue means:

1. The relation between predestination and choice with the explanation of human behavior.

2. The relation of predestination and choice with punishment and responsibility in front of Allah, the Most High, the people and legislative authorities.

3. The relation of predestination, choice and punishment with the Almighty, Allah's justice.

As far as Islamic ideology is concerned, discussions and arguments, related to the subject (fatalism and man's having the ability for choice) started during the period of the early caliphate and which engaged Islamic thought and Muslim researchers including interpretators, philosophers and men of science and knowledge. The result of their research was the appearance of some theories and schools specialized for interpreting human behavior and also answering the question whether man is free or not concerning his deeds such as goodness, evil, obedience and disobedience.

Thinking among the Muslims led to the appearance of different trends in answering this question and explaining human behavior. In all cases, this explanation was not an isolated action against the concepts of Islamic ideology and its resolutions, but had a strong relation with Islamic ideology. This relation is a diagnostic and descriptive matter which describes and explains the relation of man with his Creator and His will and how much

is man's ability for choice.

The wrong explanation leads to results refused by the regulations of Islamic ideology which are connected with Allah's justice and the prevalence of His ability. For example, the belief in fatalism contradicts the belief in Divine Justice and the idea of fatalism leads to the belief of Allah's incapability against man's action.

Therefore, to explain the two concepts of predestination and choice with their explanation in order to know whether man is forced in falling into misguidance and deviation or following the way of guidance? Or is he free to do so? And how do we explain free choice? Or has he full power over himself and Allah has no power to prevent him against doing evil or force him to do good.

Indeed such opinions were divided and theories and interpretations suggested for explaining this dangerous matter have increased. Thus, the following three main ideas have emerged concerning the explanation of human behavior and actions:

A. Predestination:

This trend explains human behavior with determinism (obligatory explanation) i.e. man is forced against his will and has no free choice nor can he refuse any action. He only represents a place in which Allah's will and wish takes place like water flowing in a river. Accordingly, man finds himself forced to do actions, being good and or evil; to follow the way of guidance or the way of deviation, because he can neither refuse or accept any act.

B. Fatalism:

The second opinion emerged to explain this matter is the theory of fatalism of man. This opinion says that man's behavior is committed to himself alone. He himself decides what to do while Allah has no power to prevent him nor impose something on him.

Whoever goes through the two above-mentioned opinions finds that both are incapable of being purely ideological interpretation and which contradict the original concept of monotheism.

The first opinion contradicts and opposes the Almighty's justice while the second opinion contradicts and opposes the belief that Allah has full power and domination over His creatures. Both opinions fall into mistake and are against the concept of pure monotheism. Thus Allah, the Most High, is far above abomination and wickedness. It is impossible for Him to take man's will away and then judge and punish him for his deeds. As He is the Owner Who has power over all things; nothing can take place in this universe while being outside His Ability, Knowledge and Will. Among His will is to deviate the one who chooses deviation and to destroy him according to his choice and also to help the one who wishes to be guided aright because Allah, glory be to Him, is far above abomination, or committing wicked deeds, and injustice⁵. Nothing can take place in His kingdom without His leave. It is His wish to give man the right of choice and charge him with the responsibility of his choices.

C. Neither Predestination nor Fatalism:

The third trend of interpretation is to believe that there is no determination nor fatalism. It explains human behavior according to an accurate interpretation of the Holy Qur'an. Whoever goes through the Holy Qur'an and prophetic sunnah (traditions) comprehends the ideas and concepts of monotheism; recognizes Allah's attributes and what is right to describe Him and what is wrong to be described, will come to understand Allah's justice. Through this theory, one may look at the relation between the creatures and the Creator and His signs on His them. One may also specify the relationship between Allah's will and man's will. This trend is fixed by the Imams of Ahlul-Bait (a.s.) who explained it to the Muslim ummah.

Let us convey a conversation which happened between Imam Ali (a.s.) and an old man, his well-known companion in the battle of Siffin in order to know the Imam's interpretation and his answer concerning the misconception of his companion. The same misconception may happen to others and in which it becomes difficult for them to understand the ideological meanings or remain confused in their understanding of the relation between Allah's will and man's will and his free choice. And how do we explain human behavior being far from predestination and fatalism.

Al-Asbagn bin Nabatah narrated that when Imam Ali (a.s.) returned from the battle of Siffin, and settled down in Kufa, an old man came and sat down in front of him and asked: "O! Commander of the Faithful! Tell us whether our going to Syria (Sham), to fight Mu'awiyah was predetermined and was (already)

fated by Allah, the Almighty?"

The Commander of the Faithful, Imam Ali (a.s.), replied: *"Surely, you have neither ascended any height nor descended into any valley except that it was predetermined and already fated by Allah."*

The old man made a remark saying, "Shall I then debit all the sufferings (we have undergone during this journey) to the account of Allah, O Amir al-Mu'minin!" (For example, taking no reward since this travelling was already fated by Allah). Amir al-Mu'minin (a.s.) replied,

"O old man! Be silent! I swear by Allah that He has conferred great favors and rewards on you for the journey and for your advance (towards Syria) and also for your staying there, and for your resistance (in the battlefield), as well as for your return when you were returning. In all these situations you have neither been forced and compelled (by Allah) nor have you been driven against your will."

The old man further inquired, "When all of our journey to and from our home was predetermined and fated, then how could we be, in all our circumstances, neither under any force or compulsion, nor deprived of our liberty?"

Amir al-Mu'minin (a.s.) replied,

"Do you think that there is finality to every decree issued by Allah and every destiny is irreversible? If it is so, then divine rewards, punishments, imperatives, prohibitions and admonitions are totally null and void, and all His promises and warnings are set at naught. (In that case), there could be no condemnation for the sinner nor could there be any recommendation for the virtuous."

Rather, the sinners would be more deserving of a just reward than the virtuous and the virtuous would be more deserving of punishment than the sinners. Such talk is of this kind is of those similar to idol-worshippers, enemies of the All-Compassionate, a gang belonging to Satan, fatalists and fire-worshippers (Majus) in this ummah - Muslim community. Allah, the Almighty, the Sublime, has imposed on us duties and obligations together with free will and power (to do anything we like) and has forbidden us (against evil) through admonitions, and has fixed great rewards for little deeds. Allah is not disobeyed (by man) because He (Allah) is dominated (by man); nor is He obeyed from compulsion; nor has He delegated all the will and power in such a way as to become powerless and will-less Himself; nor has He created the heavens, the earth and what is between them in vain; nor has He sent His prophets as messengers of good tidings and admonitions vainly. 'And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve; then woe to those who disbelieve on account of the fire.' (Holy Qur'an 38:27)."

Then the old man recited these appropriate verses extempore:

"You are the Imam through whom we hope for forgiveness from the All-Compassionate on the Day of Salvation. You have made clear for us what we were confused about; May your Lord recompense your good by His Good!"⁶

Thus the Imam (a.s.) clarified and explained man's having liberty to acceptance or refusal and its relation with the acts of Allah, and being far above predestination through Allah's will.

It is narrated that Imam Ja'far al-Sadiq (a.s.), commented and explained human behavior and the role of human will in having

liberty to accept or refuse and determine the fate of man, said:

*"Surely, Allah created the creatures and already knew where they would go i.e. towards virtue or vice. He imposed orders and prohibitions on them. And along with each and every imperative imposed by Him, He has also kept the door open (for mankind either to obey or disobey it). And no one of them (mankind) can or cannot carry it out except with Allah's leave."*⁷

Once al-Hasan bin Ali al-Washsha' asked Imam Ali bin Musa al-Rida (a.s.) concerning predestination and fatalism and said: "Has Allah entrusted to (His) servants all their affairs?"

The Imam (a.s.) replied, "Allah is far above this." Then al-Hasan asked, "Has Allah compelled man to commit sins?" The Imam (a.s.) replied, "Allah is too Just and Wise to do this." The Holy Imam (a.s.) added, "Allah says: 'O son of Adam! I deserve your good deeds more than you yourself and you deserve your vices more than I Myself. You have committed sins through the power and authority I have granted to you.'"⁸

Concerning fatalism and delegation of authority, he (a.s.) said:

"Shall I give you concerning this (fatalism and determination) an essential source (rule) in which you neither differ nor any one argue you about it without defeating his opinion? We said: As you see it better. He (a.s.) said: 'Surely, the Almighty is never obeyed unwillingly nor disobeyed by defeat; He never neglects His servants in His kingdom, for He is the Owner of what they own and Able for what He enabled them. Whoever plots, among servants towards disobedience, if Allah wills, he can hinder them from doing that act and if He wills not, they will do it and it is not He Who causes

*them to do such action, then he (a.s.) continued saying: 'Whoever goes (follows) with the limits of this saying, will defeat those who disagree with him.'*⁹

There are other sayings and explanations of Imam al-Rida (a.s.) in which he clarifies and explains the ambiguities concerning some verses in the Holy Qur'an related to the same subject:

The Imam (a.s.) interpreted the following two verses related to the subject of fatalism and free will (to acceptance and refusal) with expressions and forms in which he penetrates deeply into their ambiguities. When questioned about the meaning of the Almighty's saying: *"...and leaves them in darkness - they cannot see."* (Holy Qur'an 2:17); he (a.s.) said:

"Indeed Allah, the Exalted, cannot be described with abandonment¹⁰ as His creatures, but whenever He recognizes that they will not return from disbelief and straying, He hinders help and kindness from them and leaves freedom between them and their choice."¹¹

When asked about the meaning of the Almighty's saying:

"Allah has sealed their hearts and their hearing..." Holy Qur'an (2:7), he (a.s.) said: *Sealing means to stamp a punishment upon the hearts of unbelievers for their disbelief; as Allah said: "...nay, Allah has sealed them owing to their disbelief, so they believe not but a little."* (Holy Qur'an 4:155)¹²

It is quoted that Imam Ja'far al-Sadiq (a.s.) said in clarifying the middle way:

"Neither fatalism (jabr), nor delegation of authority (tafwid) but the real position is between the two extremes (i.e. that there is

neither compulsion nor absolute free-will)."¹³

Thus, predestination and having liberty to accept or refuse; guidance and misguidance are dangerous and ideological concepts which are clarified through the Holy Qur'an and Prophetic Sunnah.

One of the scholars (ulama') explaining the concept of predestination and choice and the relation of human will with Allah's will says that this relationship looks like a paralyzed hand which assumes its movement when the electric current passes through it by one of the doctors who wants to cure his sickness. This doctor begins to direct the electric current to his (patient) hand and thus the current passes through it and which enables him to move his hand while the doctor continues performing the operation and is helped through the electric current.

Suppose that this patient is able to move his hands with his own choice and after that beat one of those who were present there, will the doctor, who still helps him with electric current to enable him to move his paralyzed hand, bear the responsibility of the patient's action or is the doctor innocent of the deed while the patient himself bears the responsibility?

Without a doubt, the patient is the one who should bear the responsibility inspite of his being paralytic without the doctor, nor able to move or do anything. The doctor neither imposes the action upon him nor chooses it for him, but it is the patient who chooses the action. Thus, the same idea can applied concerning the relation between man's will with Allah's. Man has no will which faces Allah's will nor is able to rebel nor has a complete independence against it, but he has been given the ability by

Allah, the Almighty, to behave or choose.

In spite of the hand's ability to move by Allah's will; it is man who chooses the action like the patient in the above-mentioned example who chooses the action and who moves through the doctor's giving him the ability for movement and action.

4. The Appearance of Justice in Charging Man with a Duty According to His Ability:

Among the manifest aspects of Divine Justice in legislation, tasks, affliction and trials, is that the tasks and trials are charged according to the limits of man's ability. Allah never charges man, nor tests him, with anything beyond his limits. He never charges him with trials and tasks unless he is able to endure them.

Allah never charges man with the obligatories and duties such as prayer, fasting, jihad, paying poor-rates (zakat), bidding what is right, etc., above his limits of ability.

It is narrated that Imam Ja'far al-Sadiq (a.s.) said:

"Allah does not charge His servants with unbearable things..."¹⁴

The Messenger of Allah (s.a.w.), through one of his sayings, explains:

"My ummah has been exonerated from nine things: (that which they commit by) error, forgetfulness; that towards which they are forced by exigency; that which they know not; that which they cannot; that into which they are coerced; envy (as long as it is not translated into action); (believing in) evil omens and (devilsh) insinuations while reflecting upon the creation."¹⁵

Thus, the Messenger of Allah (s.a.w.) confirms to ease punishment and responsibility from man and make for him

excuses, in unbearable cases, because what has happened or occurred in this condition is above man's ability. Therefore, he is excused and not punished for it.

5. The Appearance of Justice in the Legislation and the Message:
Among the fields in which Divine Justice appears obviously is the field of legislation and message as it is clear in the origin of Islamic ideology. The attribute of Divine Justice is apparent and its traces are clear in whatever arises from Allah, the Almighty, of action, revelation, messages and fate and destiny,...etc.

Thus, injustice is indecent and lack, which expresses necessity or unavailing or ignorance. The act of evil does not suit Allah Who is Complete and far away from necessity, ignorance and uselessness. Therefore, laws and legislations produced by Allah, the Most High, aim at achieving equity, social justice, preventing injustice and oppression from the whole people, and building human society blessed with justice, equity in politics, fate and destiny, economics, and other social relations.

The Holy Qur'an and the pure sunnah of the Holy Prophet call for justice and consider it among essential Islamic obligatories. Both sources not only warn against injustice and oppression, but also condemn them and consider such deeds among the greatest crimes...even they consider polytheism among the signs of injustice for its being indecent and ugly and also the farness of oppression and the oppressors from belief. The Holy Qur'an explains this by saying:

"...O my son, ascribe no partner to Allah. Surely ascribing partners (to Him) is a grievous iniquity."

Holy Qur'an (31:13)

In order to make this opinion more clear, we introduce some Qur'anic verses and sunnah which clarify Islam's call for justice and how it condemns oppression and oppressors. The Almighty, Allah says:

"To this then go inviting, and be steadfast as you are commanded, and follow not their low desires, and say: I believe in what Allah has revealed of the book, and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds; and for you your deeds. There is no contention between us and you. Allah will gather us together, and to Him is the eventual coming."

Holy Qur'an (42:15)

"O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives-whether he be rich or poor, Allah has a better right over them both. So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is ever aware of what you do."

Holy Qur'an (4:135)

"O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely He is Aware of what you do."

Holy Qur'an (5:8)

"And approach not the property of the orphan except in the best manner, until he attains his maturity; and give full measure and

weight with equity-We impose not on any soul a duty except to the extent of its ability. And when you speak, be just, though it be (against) a relative. And fulfil Allah's covenant. This He enjoins on you that you may be mindful."

Holy Qur'an (6:153)

Indeed the Holy Qur'an, through its various verses, speaks about justice and impartiality in order to lay its foundations and build a just man and society. So justice is considered as an essential foundation in political, judicial and economic structure and also a base in establishing rights, duties, the principles of behavior, and the relations among people.

The Holy Qur'an confirms its legislation, ideology and call on the base of justice. It magnifies and glorifies justice by confirming that among His attributes is that Allah is based on justice and also assures of the Almighty's being innocent and far from oppression and oppressors.

All these calls towards justice, and condemning oppression are based on the foundation of the beauty of justice and the ugliness of injustice. Allah, the Almighty, is known by beauty and His being is above ugliness and abomination.

The following are some Qur'anic verses which clarify the ugliness of oppression and its end:

"But those who were unjust changed the word which has been spoken to them, for another saying, so We sent upon the wrongdoers a pestilence from heaven, because they transgressed."

Holy Qur'an (2:59)

"And incline not to those who do wrong, lest the fire touch you; and you have no protectors besides Allah, then you would not be helped."

Holy Qur'an (11:113)

"And certainly We destroyed generations before you when they did wrong, and their messengers came to them with clear arguments, yet they would not believe. Thus do We recompense the guilty people."

Holy Qur'an (10:13)

6. The Appearance of Justice in Punishment and Reward:

Allah, the Most High, says:

"That Allah may repay each soul what it has earned. Surely Allah's reckoning is swift."

Holy Qur'an (14:51)

"To Him is your return, of all (of you). It is the promise of Allah (made) in truth. Surely He produces the first creation, then He reproduces it, that He may reward with equity those who believe and do good. And as for those who disbelieve, for them is a drink of hot water and a painful chastisement because they disbelieved."

Holy Qur'an (10:4)

The relation between action and judgment is like the relation between cause and effect. Every act performed by man has its results and effects. Never have such results and effects been separated from their causes save that there is an obstacle which prevents the cause from having effect. Both reward and punishment have their psychological and social impacts on man's life.

Whoever feels that an act is connected with punishment, be it

good or bad, is surely drawn towards doing good and avoiding doing evil because man's psychological pose and nature calls him to love his "self" and achieve good and avoid evil. Therefore, punishment and reward, in the view of Divine Law, are among the aspects of Divine Kindness (lutuf)¹⁶, because to fear punishment and to desire reward, make people become near to obedience and avoid disobedience. Without these two effects (punishment and reward), crimes would spread; society would decay and life would change to chaos and hell.

The same idea applies concerning reward and recompense. Without them, man never moves himself towards doing good and benevolence in a way which guarantees his retribution and happiness.

Indeed, the belief in the hereafter represents a main element among the principles of Islamic ideology and upon which the whole idea of life in Islam is centered. So, life, in Islamic thought, should be looked at through the hereafter and the life in the hereafter is a picture for the deserving ones because of the deeds they did in the life of this world.

Surely our intellect tells us that it is obligatory to honor those who are obedient and reward them for their obedience and also to punish those who are disobedient and recompense them for their disobedience. Our intellect also judges that reward should not be less than the deed itself nor punishment be more severe than the disobedience itself.

Accordingly, the belief in retribution (reward and punishment) represents an aspect among the manifestations of Divine Justice, because Allah, the Exalted, charges His servants

with obligatory deeds and responsibilities in this life. People are also divided among themselves concerning these obligatory actions. Regarding Allah's commands and His prohibitions, some people are obedient by accepting them while others are disobedient by refusing them. It is not just to equalize the doer of good with the evil-doer or goodness with mischief:

"Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make the dutiful like the wicked?"

Holy Qur'an (38:28)

A benevolent person will not be rewarded except with his deeds nor an evil-doer be punished except for sins he committed. Thus, the Almighty Allah confirms retribution and made it an effect of man's deeds and a material from which the form of the life in the hereafter is made. Whatever man's deeds be in this world, his life will also be the same in the hereafter:

"Whoever disbelieves will be responsible for his disbelief; and whoever does good, such prepare (good) for their own souls."

Holy Qur'an (30:44)

Some affairs are connected with retribution. Among them are the following:

A. Surely Allah is truthful Who promises both punishment and reward and whose happening are inevitable.

B. Surely Allah makes it obligatory for Himself that both reward and retribution should be fulfilled in the hereafter. Otherwise, non-fulfillment would be indecent which is not right to be attributed to the Almighty Allah.

C. The punishment of those who are disobedient is chastisement while it is Allah, the Most High, Who forgives and pardons whomever He wills.

D. Both reward and punishment should continue for those who deserve them in the hereafter as concerns the one who dies with his belief and the one who dies with his disbelief.

E. Surely reward is pure and protected against any mixture which threatens its purity such as pain. The same applies to punishment which is pure and protected against anything which lightens it. It is a pure punishment and torment in every moment and there is nothing in it except sufferings, disgraces and humiliations.

F. Whoever obeys and does good and then regrets for doing it, will not deserve reward since his regret cancels his action. In order to deserve such reward again, he should repent for his regret and also avoid it in the future, because regret cuts the relation between obedience and its doer by nullifying it.

G. It is irrational to receive reward in the hereafter less in value and benefit than the duties which one is charged with in this world. Otherwise, it is an oppression because the Almighty Allah's wisdom decrees that He rewards His servant with double reward due to His Kindness and Benevolence.

H. Reward is only achieved if the action is done for the pleasure of Allah, the Exalted, because whoever does good deeds, including helping the poor, rescuing the drowned or comforting the disturbed, but he does not intend to achieve obedience to Allah, the Almighty, his deed is considered not only nullified but also not rewarded.

I. A man who believes but mixes good and bad deeds together could lose the reward altogether for the good of his deeds and receive the punishment alone for the bad of them. Therefore, if these evil deeds are minor sins, Allah will forgive them and he gets permanent reward; while if they are major sins but he repents a truthful repentance, Allah will forgive him these sins and he will deserve the permanent reward.

On the other hand, if he does not repent for these major sins, surely he will be punished by Allah first. Only then will he receive his just reward.

The Messenger of Allah (s.a.w.) is quoted to have said:

"They (the inhabitants of hell) come out of fire while they look like coal, when the dwellers of paradise see them, they say: These are the inhabitants of hell. Then they (inmates of hell) will be ordered to plunge into the Spring of Life and so will go out while their faces look like a full moon in night."¹⁷

7. The Appearance of Justice in Specifying the Responsibility Man Takes Upon His Shoulder:

Among the signs of justice is limiting responsibility in disobedience and guilt by the doer himself. Allah, through His justice, never punishes man with another's sin nor charges him for others' deeds. Thus, man is responsible for his own deeds and crimes and he alone bears their results.

Allah, the Almighty, says:

"...and no bearer of a burden can bear the burden of another..."

Holy Qur'an (17:15)

He also says:

"And We have made every man's actions to cling to his neck, and We shall bring forth to him on the Day of Resurrection a book which he will find wide open."

Holy Qur'an (17:13)

This is a mental and conscious fact which is understood by human sense and specified by sane human intellect. But there are judicial affairs connected with this subject which may confuse some people. Therefore, it is useful to give some examples regarding these affairs in order to explain them more and also make practical ideological considerations which direct human behavior and character in man's life.

Imam Ali (a.s.) says in this respect:

"Allah never punishes common people for the sin of particular people if the second secretly commits an evil without the knowledge of the common people. But, if the second group publically commits an evil while common people do not change it, the Almighty Allah will punish both groups."¹⁸

This Divine Justice has its educational effects and its importance in the protection of human society against disbelief, injustice, corruption and guilt and also in widening its circle of responsibility so that it may include the one who keeps silent in the face of oppression or helps it or even is pleased with it in one way or another. Whoever keeps silent against such oppression, corruption and straying or is pleased with it, is the same as the one who participates in creating and achieving such oppression. Thus it is narrated in the prophetic hadith:

"The oppressor, his associate, and the one who is agreeable to be oppressed are all partners of one another."¹⁹

Other features of such Divine Justice is what is narrated in the prophetic saying:

"Howsoever you be, you will be governed."

Thus, the society which is pleased with such oppression, disbelief and corruption, surely Allah will place over them an unjust oppressor. In reality, this is considered as one kind of just Divine Punishment. Hence, Divine Law and social rules determine that a corrupt society never produces anything other than a corrupt authority. Therefore, the establishment of an Islamic state or authority needs a change in the society and an ummah (nation) who believes in Islam and acts on its principles.

8. The Appearance of Justice in Sending the Messengers and the Messages:

Scholars define the meaning, 'Allah is just', as, 'He never does any vices nor falls short of any duty'. It is clear that humanity is in need of a Divine Message, messengers, apostles, etc. It is not in man's power to live in welfare and happiness or be guided towards knowing Allah and obeying Him except by means of prophets, messages and Divine Laws. Therefore, dispatching messengers and apostles is among the signs of Allah's Knowledge and has proven to be of benefit to man. Everything which is proven to be of benefit to man and a sign of Allah's Knowledge, it is obligatory for Allah, the Most High, to do it or bring it into existence. This is the meaning of the saying of the ideological scholars:

"Indeed this thing is an obligatory duty upon Allah-which means any science in which there is an interest for creatures,

must be done-so sending messengers and messages is an obligatory duty for Allah, the Almighty, out of His Wisdom and Kindness on order to introduce Himself to the servants and also to show them the way of a righteous life and happiness here and in the hereafter.*

Accordingly, dispatching messengers and apostles is an obligatory duty for Allah, the Exalted, and also explains for us this principle-the principle of Divine Justice in sending messengers-and without disturbing the fixed interest in Allah's knowledge and the importance of prophethood and their messages and expressing them as Allah's Kindness and His Wisdom about His creatures. Indeed Allah never abandons Kindness and Wisdom because doing so is an oppression which is something indecent while He Himself is far above such a thing.

Consequently, the mission of prophets represents an image of Divine Justice and achieving it in human life. The Almighty Allah creates His creatures and sends them messengers and apostles who reveal His messages and legislation which introduce man to Allah and the world of the hereafter and show them their way and system in order to organize their society, life and behavior. Therefore, He would surely never send an oppressor thus leaving them in misery, suffering, loss and depriving them from His Knowledge and love while Allah, the Most High, is far above such things neither does He ignore anything. Therefore, He achieved His justice, sent messengers and messages and explained for people the path of guidance and righteousness.

9. The Appearance of Justice in Compensation Against Sufferings:

"...and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you know not."

Holy Qur'an (2:216)

"...it may be that you dislike a thing while Allah has placed abundant good in it."

Holy Qur'an (4:19)

Pleasure and pain are among the sensitive and conscious matters of man. Every man lives and feels both of them. Naturally man likes pleasure, approaches it while he dislikes pain and avoids it.

Enjoyment through its psychological kinds, such as love and happiness or through its material kinds, like food, sex, drinking, or mental kinds, such as knowledge, as well as psychological sufferings like sorrow, grief and distress and the material ones like the pains of an illness or injury and others, have great effect not only upon the man's psychological condition but also on his behavior and his relation both with himself and with people and his Creator.

On one hand, each of these enjoyments and sufferings has its benefits and positive impacts while on the other hand, they have their disadvantages and negative impacts.

As long as our discourse concerns the subject "Pain and Divine compensation", it is useful to explain them in details.

We realize that some people, when befallen with afflictions, may grieve or misunderstand the hidden philosophy in their afflictions in this life. When a man suffers from illness, sorrow

and various kinds of calamities, and loses his family and relatives, they may have some effects not only on himself but also on his external behavior in life. Most people may not understand the benefit of such afflictions and their interests. Surely every affliction which befalls man by Allah's leave, has a benefit which belongs to man himself but he does not understand the truth of such benefits and interests.

Indeed experiments and social and psychological studies proved the fact that sorrow and sufferings have their effective role and positive impacts upon making man's personality. So, suffering and sorrow has its own philosophy and impact upon man's personality and his life. Our brief research is not enough to discuss this subject deeply. What is important is to explain the relation of (pains) with Divine Justice and Wisdom in order to understand the wisdom of pain and its philosophy. For example, Allah, the Most High, created the law of pain, opposite to the law of pleasure, for the sake of people's benefit and interest. If Allah afflicts man with any kind of suffering, being psychological or physical, will surely compensate him for it (out of His favor and mercy) either here or in the hereafter.

There are two ways which explain the benefit and usefulness exist in the afflictions which befall upon man: Either ideological or experimental.

The ideological way is to believe that Allah is Just and All-Wise. The belief explains the impossibility of emanating anything from Allah which contradicts His justice and wisdom.

But the experimental way is the one which is proved by social experiments, psychological researches related to the philosophy of

affliction, and its impact not only in educating and developing the individual and social personality of man, but also in developing civilization and human society.

Various narrations, prophetic traditions and explanations are narrated and which clarify the usefulness of affliction and its benefit for man here and the hereafter. Thus, afflictions resist the tendency of vanity, tyranny and dissatisfaction and educate one's personality and mends man's sentimental and conscious sense and make him understand the other side of life. In general, life has two faces: The face of delight and pleasure and the face of suffering and grief.

Allah, the Most High, clarifying some features of this disorder in trend and vision, says:

"Then let them laugh a little and weep much-a recompense for what they earned."

Holy Qur'an (9:82)

Whenever one of these two faces disappears in the sight of man, his behavior, sensitive balance and moral practices will collapse to a state of disorder. The Holy Qur'an refers to this fact when it says:

"And that He it is Who made (men) laugh and makes (them) weep. And that He it is Who causes death and gives life."

Holy Qur'an (53:43-44)

Imam Ja'far al-Sadiq (a.s.), quoting his grandfather, the Messenger of Allah (s.a.w.), states:

"The Messenger of Allah (s.a.w.) said that the Almighty Allah said, 'I made the world as a loan in the hands of My servants; whoever lends Me a loan, I will repay him 10 to 700 times as much

and whatever he wishes for; and whoever lends Me not a loan, and I take some thing from it by force, I will repay him three qualities (virtues) as much. If I give one of it to My angels, they will be satisfied with it. Then Imam Ja'far al-Sadiq (a.s.) added: *"The Almighty says: 'Who, when a misfortune befalls them says: Surely we belong to Allah and to Him we shall return. Those are they on whom are blessings and mercy from their Lord', refers to one of the three virtues (qualities) and 'a mercy' refers two and those who are guided rightly' refers three Holy Qur'an 2:156-157) the Imam (a.s.) added saying: this refers to the one from whom Allah takes something constrainedly."*²⁰

It is also narrated that Imam Muhammad al-Baqir (a.s.) says:

*"When a body does not becomes ill, it will become more wicked, there is no use in a wicked body."*²¹

Once, a man wrote to Imam Muhammad al-Baqir (a.s.) complaining to him that he was befallen with the death of his son, the Imam replied: *"Do not you know that Allah takes from the faithful, his property and the beloved one among his sons so that He may reward him for that."*²²

It is also quoted that the Messenger of Allah (s.a.w.) said:

*"If one's sins are increased and is unable to redeem them by doing good deeds, Allah afflicts him with sadness as an erxiation for them."*²³

Imam Ja'far al-Sadiq (a.s.) quotes his grandfather, the Messenger of Allah (s.a.w.) as saying:

"The greatest afflictions are rewarded with the greatest rewards; if Allah loves a servant, He will afflict him with the greatest afflictions; whoever is pleased with them (affliction), surely Allah

*will be pleased with him but whoever is displeased with afflictions, will have wrath."*²⁴

It is also narrated that Imam Muhammad al-Baqir (a.s.) quotes the Messenger of Allah (s.a.w.) as saying:

*"How wonderful is a faithful; surely Allah does not judge him with a judgement unless it is good for him, whether this pleases him or not and when He afflicts him, it is only as expiation for his sins; and when He gives and honors him, indeed He loves him."*²⁵

Hence these narrations disclose the reason for all these afflictions. And, what is the benefit of them?

Finally, we explain the main principles of these matters and the relation between affliction and Divine Justice so that not to offend a just Divine Decree and also to understand that such affliction is spiritual, moral and psychological necessity for educating man, enlightening his life and improving his relationship with his Creator, himself and human race. The following principles are:

A. Surely Allah, the Almighty, compensates man either in this world or in the hereafter about every affliction or calamity befalling upon him as a decree from Allah, the Exalted, be it physical or psychological like blindness, loss of organs, wealth, disfiguring, illness, sorrow, grief, etc.

B. The benefit of compensation which comes to man's psychology, education, social behavior is greater than the afflictions which befall him.

C. Every affliction befalling man from the Almighty, Allah is a kindness and mercy from Him for it aims to reform man by making him close towards obedience and also to avoid him

against disobedience, harms and damage.

D. Allah deals justly with the one upon whom an affliction may happen or the one who suffers from an oppression, be it be small or great. He will reward him with good compensation against the affliction which happened to him.

E. If a man loses an interest or benefit in this world as a decree from Allah, the Almighty, Allah will compensate him in the hereafter for what he lost of the spiritual and material benefit.

G. The afflictions which may happen to man due to his performing of Allah's Divine commands such as performing the obligatories, giving up what is forbidden and doing what is lawful, Allah, the Exalted, will not only compensate him for such sufferings but also for the afflictions which may happen to him from animals.

Thus, it becomes clear that Allah's justice prevails over all things. Whatsoever happens, either being from Allah or man, is met with amends and retribution in the balance of justice.

10. The Appearance of Justice in Trial and Tribulation.

Allah, the Glorious says:

"Who created death and life that He might try you-which of you is best in deeds. And He is the Mighty, the Forgiving."

Holy Qur'an (67.2)

And also says:

"Messengers, bearers of good news and warners, so that the people may have no plea against Allah after the messengers (have come)."

And Allah is ever Mighty, Wise."

Holy Qur'an (4:165)

Certainly Allah is Omniscient of man and his good and wicked existence, and which kind of behavior which he has since He willed to create him:

"Does He not know Who created? And He is the Knower of subtleties, the Aware."

Holy Qur'an (67:14)

To reveal this fact to man himself and arrange punishment and reward for him is a matter relates to the confirmation of justice for man and this cannot be achieved save after sending messengers and exposing him (man) with tribulations and trials, charging him with tasks and responsibilities which are upheld by the messages and religions and which are conveyed by apostles and prophets. Therefore retribution, and its task and how to convey it to man are among the obligatories, lawfulness and the forbiddings.

The Almighty, Allah, says:

"...nor do We chastise until We raise a messenger."

Holy Qur'an (17:15)

In order to introduce man with his reality and also his hidden contents through actions and behavior lest he protests to Allah on the Day when he meets Him.

Thus, what man is charged with is a trial and an examination for himself and also a declaration against his hidden reality.

So, life becomes a period of trial and examination for man who is able to achieve therein prosperity and success. As well, it is for him (having free will) to lose his happiness in this world and the hereafter together.

GUIDANCE AND MISGUIDANCE

"Guide us on the right path. The path of those whom You have bestowed favors. Not those upon whom wrath is brought down, nor those who go astray."

Holy Qur'an (1:6-7)

Guidance and misguidance are two Islamic terms mentioned in the Holy Qur'an to express two essential concepts upon which human life, including thought, action, sentiments, feelings, and senses are founded. Indeed, Islam organizes life by classifying everything comes forth from man into two kinds, either guidance or misguidance. Most people are confused and misunderstood regarding the Qur'an verses which talk about guidance and misguidance due to their misunderstanding of the ideology of the Holy Qur'an and its meanings. Like the following example in which the Almighty explains the conversation of Moses (a.s.) with his Lord, the Most High:

"...it is naught but Your trial, You cause to perish thereby whom You please and guide whom You please..."

Holy Qur'an (7:155)

And also the Almighty's saying:

"...then Allah leaves in error whom He pleases and He guides whom He pleases. And He is the Mighty, the Wise."

Holy Qur'an (14:4)

In order to create a true Islamic concept for the Qur'anic opinion and ideology, to remove confusion, and to solve the problem of differences of views and the conflicts which exist in

some people's minds concerning the Qur'anic verses, one should depend upon the following three bases in interpreting or understanding them:

1. Joining Qur'anic verses altogether and putting their meanings in order so that one may get the true aim of the Holy Qur'an which is far from a clash of views. Neither there is contradiction nor a clash of views in the Book of Allah:

"...and if it were from any other than Allah, they would have found in it many a discrepancy."

Holy Qur'an (4:82)

2. There should be some arrangement between the ideological ideas and concepts referred to in Prophetic Sunnah (tradition) and those mentioned in Allah's Book if one wants to understand and interpret the verses better.

3. Relying on the decisions of a sane person and his concepts which depend on the Book and the sunnah of the Prophet (s.a.w.) to give a true ideological concept which provides a Muslim with the right comprehension, a pure ideology of monotheism, good relation with Allah, and to provide him with a true interpretation of human behavior and acts, to know his being responsible for his actions, behavior and choice. Most certainly, Allah is against oppression and the evil deeds of His servants. He is so Kind to His servants that He helps them towards righteousness and obedience and avoids them against disobedience.

The Meaning of Guidance and Misguidance:

The word 'hidayah' (guidance) mentioned in the Holy Qur'an is used in the following three meanings:

1. The Holy Qur'an sometimes uses the word 'hidayah' to mean guidance or to show the way of life not only for man, animal along but also for plants and inanimate creations.

Thus, Allah, the Most High, Who created His creatures, and made laws and systems which fit their existence. Mostly the word 'hidayah', mentioned in the Holy Qur'an, with this meaning, is divided into two sections:

A. Natural (instinctive) Guidance: It means to guide all creatures to their system of existence and natural life. Allah is the Guide for the creatures with instinctive guidance (man and animal) and guides them towards a natural life such as food and drink, seeking food, thinking and growth, love of offsprings, building houses and nests, dislike of pain and harm, etc. He also guides plants and inanimate objects by making natural laws for them to lead their life.

How beautifully the Holy Qur'an explains this fact:

"He said: Our Lord is He Who gives to everything its creation, then guides (it)."

Holy Qur'an (20:50)

The Messenger of Allah (s.a.w.), explaining this point, says:

"Do act, for each creature is equip according to what Allah created..."

Thus, we understand that the natural and instinctive guidance for man is one of the meanings of 'hidayah' mentioned in the Holy Qur'an by creating instincts and natural directions, by which man is supplied, since the time of his creation. He also created animal, plant and inanimate objects while they were directed with inborn guidance which preserves their existence and its aim. This kind of 'hidayah' is not the point for discussions

and difference and does not enter in the field of tasking, judging and responsibility.

B. Legislative Guidance: Sometimes the word 'hidayah' is used in the Holy Qur'an to mean advice, and showing the way of life through dispatching of apostles and prophets, and the revelation of messages in order man knows his Lord, understands his duties of worship, life and how to deal with his human race, as mentioned in the following verse:

"And We made them leaders who guided (people) by Our command, and We revealed to them the doing of good..."

Holy Qur'an (21:73)

2. The word 'hidayah' is sometimes used by the Holy Qur'an to mean success and prosperity as the Almighty says:

"...and whoever believes in Allah, He guides his heart..."

Holy Qur'an (84:11)

"Those who believe and do good, their Lord guides them by their faith..."

Holy Qur'an (10:9)

"Those who believe not in Allah's signs, Allah guides them not, and for them is a painful chastisement."

Holy Qur'an (16:104)

This kind of 'hidayah' whose understanding forms an obstacle to some people. Some imagine 'hidayah' as determinism i.e. it is Allah Who guides some people aright while forbids others from it.

The fact is that Allah, the Exalted, never created some people guided aright and others misguided. The meaning of these verses and the like is Allah's prosperity and help for man who wishes such guidance and come towards it.

Man, after passing the stage of self choice and the decision of the situation, 'hidayah' comes (i.e. Allah's prosperity and His help for belief and obedience), but it does not mean that He made the choice of guidance in man. The following verse conveys this meaning:

"...then of them was he whom Allah guided, and of them was he whose remaining in error was justly due. So travel in the land, then see what was the end of the rejectors."

Holy Qur'an (18:36)

"And the idolaters say: Had Allah pleased, we had not served aught but Him, neither we nor our fathers, nor had we prohibited aught without (order from) Him. Thus did those before them. But have the messengers any duty except a plain delivery (of the message)?"

Holy Qur'an (18:35)

Thus, the Holy Qur'an condemns those people who believe in such determinism by ensuring that it is upon Allah to send prophets whose task is to explain the message, while man has to understand and decide his situation and choose his way in order to be responsible for this choice. Allah, the Highest, says:

"We have truly shown him the way; he may be thankful or unthankful."

Holy Qur'an (76:3)

3. The third use of 'hidayah' by the Holy Qur'an is to mean the guidance in the hereafter towards paradise and reward. The Almighty Allah says:

"...all praise is due to Allah, Who guided us to this..."

Holy Qur'an (7:43)

As the Holy Qur'an explains the meaning of 'hidayah'

(guidance), it also explains the word of 'Idlal' (misguidance) in the following three meanings:

1. The word 'Idlal' (misguidance) is called to mean leading towards evil and avoiding against truth through ideologies, principles, theories and beliefs which keep man away from truth and justice while the Almighty Allah is free from doing so. He showed man the path of truth and justice and guided him toward the right path.

2. The word 'Idlal' also means the doing of deviation (misguidance) in man or creating its causes in him. Thus man becomes obliged towards doing of misguidance while the Almighty Allah is free from doing so. He, the Exalted say:

"And it is not (attributable to) Allah that He should lead a people astray after He has guided them..."

Holy Qur'an (9:115)

3. 'Idlal' is also used to mean both destruction and an abolition. Allah, the Almighty may misguide or destroy any one as a result of evil deeds and nullifies his deeds by not rewarding him because of his evil intention such as hypocrisy, insincerity,...etc. Therefore, it is obvious through the Holy Qur'an that man is responsible for his own misguidance. He himself achieves guidance after Allah's showing him the right way and giving him the ability to choose and distinguish between the right and the wrong. Allah, the Exalted, says:

"Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray..."

Holy Qur'an (17:15)

"...thus does Allah confound the disbelievers."

Holy Qur'an (40:74)

"...thus does Allah leave him in error who is a prodigal, a doubter."

Holy Qur'an (40:34)

Finally, we understand that Allah guided man through an instinctive guidance which contains his good and happiness. He sent messengers and messages in order to show him the right path. It is Allah Who makes successful he who leads himself towards guidance by helping him. Indeed, Allah's misguiding man means His destroying him as a result of choosing the way of deviation. The meaning of misguidance mentioned in the Holy Qur'anic is only to its being an inevitable result, i.e., Allah made guidance be restricted in this way. So it (guidance) will become inevitable that whoever does not follow this way, will follow the second way (i.e. the way of misguidance). These laws are made by Allah Who had prescribed them in the creation. Thus, the misguidance of a deviated man is attributed to Allah in this regard but not in the regard that He created misguidance in man or forced him to follow it.

To make the idea more clear, look at the following example:

The law of gravity refers that the falling of materials is from up towards earth if they are in its capacity. This law is made by Allah, the Almighty. For instance, the one who throws himself from a height of 10,000 meters, surely will fall on earth and destroy himself. Indeed, he himself has chosen this kind of destruction through falling within these Divine Laws which says to destroy whoever wishes to fall from such a height. Thus it is right to say that the law of destruction, made by Allah, destroys whoever carries it out.

Praise be to Allah, Lord of the Worlds.

ENDNOTES

1. *Abdullah Shubbar, Haq al-Yaqin fi Usul al-Din, Chapter on Justice.*
2. *Raghib Isfahani, Mu'jam Mufradat Alfadh al-Qur'an, an article on Justice (Qist).*
3. *Ibid., an article on community (Qawm).*
4. *Ibid., an article on nisf.*
5. *This is the opinion of the Adliyyah, Imamiyah and Mu'tazilah, while al-Sha'irah who consider beauty and ugliness as a result of what Allah, the Almighty, bids and what He forbids and there is no relationship between the two and intellect.*
6. *Alamah Hili, Sharih Tajrid al-H'iqad, p. 247.*
7. *Shaikh Muhammad Baqir Bahboudi, Sahih al-Kafi, vol.1, p. 19.*
8. *Shaikh Saduq, 381 H., Uyoon akhbar al-Rida.*
9. *Ibid.*
10. *This refers to the relation (connection) of creatures with the Creator and the impossibility of separation between the two.*
11. *Shalkh Saduq, Uyoon akhbar al-Rida.*
12. *Ibid.*
13. *Kulaini, al-Kafi, Kitab al-Tawhid, Chapter on predestination and the real position between the two extremes (i.e. that there is neither compulsion nor absolute free-will).*

14. *Hur Amili, Was'il al-Shi'ah ila Masa'il al-Shari'ah, vol. 8, chapter on the necessity of Hajj, p. 12, ed. 4.*
15. *Harrani, Tuhaf al-Uqool an Aal al-Rasool, p. 41, ed. 1394 H., Iran.*
16. *Al-Lutul is what makes the worshippers obey and avoid disobedience without force or participation in case of capability.*
17. *Allamah Hilli, Chapter 11, p. 91.*
18. *Hur al-Amill, Wasa'il al-Shi'ah, vol. 8, p. 407, ed. 2.* 19. *Kulaini, Usool al-Kafi, vol. 2, chapter on injustice.*
20. *Tabrasi, Mishkat al-Anwar, p. 280 & 291, ed. 2.*
21. *Ibid.*
22. *Ibid., p. 280.*
23. *Ibid., p. 291.* 24. *Ibid., p. 297.* 25. *Ibid., p. 302, ed. 2.*