

ADALA



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JUSTICE

This is the second root of religion.

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

"....And your Lord is not unjust to anyone...."

Suratul Kahf 18:49

‘Adl literally means to put everything in its rightful place. Sometimes ‘adl is confused with equality. Equality is not a condition for justice, e.g. Justice in a classroom does not mean that all the students are given equal marks; but that marks are given according to ability and effort. Similarly, it would not be ‘adl (justice) if a large oak tree was given the same roots as that of a small sapling.

Adala is believing in nine things:

1. Allah is for all His creations a just Master.
2. Allah never does anything wrong (bad).
3. Allah does not fail to do anything that is necessary.
4. There is no injustice in Allah’s decisions.

5. When Allah tests us or gives a command, Allah does not ask beyond what we can do.
6. Allah will always reward those who obey.
7. It is for Allah to decide if He so desires to punish.
8. Adhab will never go beyond what an individual deserves.
9. Allah does not force anyone to do evil and then punish him.

Believing in the 'Adl (Justice) of Allah means that one should not be in a position of accusing Allah of injustice and favouritism.

If Allah did something that was unfair, then 4 possibilities arise:

1. Allah does it knowingly - which would make Him Dhaalim(unjust)
2. Allah does it unknowingly - which would make him Jahil (ignorant)
3. Allah has been forced to do it - which makes Him Mohtaaj (reliant on others)
4. Allah does it as an amusement - which does not make Him Hakim (wise)

Since Allah is not dhalim, jahil, mohtaaj or unwise as Allah is Perfect, then the question of Allah being unjust does not arise. Imam Ali (pbuh) has said that believing in Adala means that you must not be in a position of accusing Him (Allah) of anything.

"Is Mankind free in their actions?"

The question was addressed to Imam Musa ibn Ja'fer Al-Kadhim (pbuh)

He replied, "There are only three possibilities!

1. Allah is fully responsible for man's actions.
2. Both man and Allah are partners in the responsibility of actions."
3. Man himself is fully responsible for his actions.

- If Allah was the originator of the action then how can He punish man for his sins? That would be unjust. In the Qur'an, Allah says:

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

"..And your Lord is not unjust to anyone."

Suratul Kahf - 18:49

- If both man and Allah are partners then it is gross injustice that the powerful partner punishes the weaker partner for an action they both committed together.
- As both the above arguments are illogical then the third theory that man does his actions by his own will and power has proved correct."

The concept of 'evil'

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"...In Your hands is all good, Indeed You have power over everything."

Suratul Ali 'Imran 3:26

In Islam evil does not exist. Evil is the absence of good. Just like a shadow, which is not an existence in itself, but appears because of the absence of light.

When mankind interferes with the perfect laws laid down by Allah, this causes the absence of good - and thus evil is present.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

"...Mischief has appeared in the land and the sea on account of what mankind has done..."

Suratur Rum 30:41

Allah does not interfere, as He says in the Qur'an:

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

"..For never shall you find a change in the course of Allah; and never shall you find in the course of Allah any alteration."

Suratul Fatir 35:43

Allah created His creation as a whole and not in bits. The laws and order of creation were set and there is no change in them ever.

The concept of variation (different kinds, not same)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ
اللَّهَ عَلِيمٌ خَبِيرٌ

"O People! We have created you from a male and a female and made you into nations and tribes so that you may recognise each other; Indeed the most honoured of you with Allah; Indeed Allah is the one who has taqwa.

Suratul Hujurat -49:13

Within creation there is a diversity of colour, size or creed. The variation is created as a result of the laws of creation; it is not discrimination, for to Allah all races, colours, sizes... are equal. The only criteria of judgement is Taqwa – piety.

The above aya of the Qur'an states that difference is for the convenience of distinguishing and recognising each other by identification. Allah gives each one the ability to develop to his/her/its full potential - capacity.

The Qur'an mentions two other types of 'Adl (justice). These are:

1. Individual justice - Protecting the soul and refraining from all unworthy actions. In other words acquiring 'Taqwa'.
2. Social justice - To maintain the rights of others and seeing and treating others as equal.

"..BUT ALLAH MADE ME DO IT!"

Abu Hanifa was a student of Imam Ja'fer As-Sadiq (pbuh). One day he was telling his friends about the things he did not believe in which Imam had taught him. They were:

1. Shaytan would go to Jahannam. Abu Hanifa said how could this happen when Shaytan was made of fire so how could fire burn fire?
2. Allah cannot be seen. Abu Hanifa said how we could not see Allah when we can see everything that exists. Abu Hanifa believed that we will see Allah on the day of Qiyama welcoming people to Janna.
3. Every person is responsible for his/her own action. Abu Hanifa said that Allah makes people do things.

When Bahloul (a companion of Imam who pretended to be mad) heard this he picked up a lump of clay and threw it at Abu Hanifa's forehead. He was caught by Abu Hanifa's friends and brought before the Khalifa.

Both Abu Hanifa and Bahlool were present in the court.

Abu Hanifa was asked what complaint he had against Bahlool. He replied:

"My head hurts as a result of the lump of clay that Bahlool threw at my head."

Bahlool said:

"Show me the pain!"

Abu Hanifa said:

"How can I show you pain which is invisible?"

"But you yourself told your friends that what exists has to be seen by the eyes"

Bahlool continued:

"And that the lump of mud hurt you is also not true because according to your belief, how can something made of earth cause pain to man who is also made of earth?"

"You also told your friends that Allah makes a person do things so why are you complaining against me?"

Abu Hanifa withdrew his case and walked out of the court unable to answer Bahlool

HISTORICALLY....

After the death of the Prophet (pbuh) – The Muslims came into contact with many other civilisations and philosophies.

A group of scholar got together to discuss theology – Ilmu' Kalaam.

First there were Ash'aris who were the followers of Abul Hasan Al-Ash'ari. He believed that 'Adl was not a reality but was relative (nisbati). He believed that whatever Allah does was 'Adl as opposed to Allah does what is 'Adl. In other words he believed that if Allah wished to send a mu'min to jahannam it was 'adl and if he wished to send an evil doer to Janna then that too was 'Adl. From this other questions emerged – Is something bad inherently bad (zhaati) or relatively good (nisbati)? – Is Insaan majboor (compelled) or is he/she free?

Among his students some left in disagreement and were labelled Mu'tazali coming from the word 'Itizaa meaning to abandon. Their leader was Wasil bin'Ataa . Their theory was that 'Adl was a reality and Allah acts according to 'Adl. Mu'tazalis teachings were very close to the school of Ahlulbayt. Politically the Ash'aris called themselves Ahlus Sunna wal Hadith for they said

they relied on the Sunna of the Prophet (their interpretation) and gained ground for the mass psychologically accepted them. Mu'tazalis lost ground for their name suggested that they had abandoned the Sunna. At the time of these debates, it was the time of Imam Ja'fer As-Sadiq (pbuh) who first explained the concepts of absolute (zhaati) and relative (nisbati) dhulm; (injustice); qadha (order) and qadar (measure).



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