



Divine Justice and the Issue of Evil in Sahifa Al-Sajjadiyya

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<http://dx.doi.org/10.18415/ijmmu.v8i10.2995>

Abstract

The issue of "divine justice", which is the one of the most important doctrinal principles and a characteristic of the theological religions such Shiite and Mu'tazilite, in fact is one of the Perfect Attributes of Allah and due to its indescribable importance, it has a special place in doctrinal discussions. On the other hand, the existence of evils and calamities, poverty and deprivation, oppression and disease and moral corruption, and even the manner of punishment in the hereafter, always raises doubts in the human mind and calls into question Allah's justice. The generality of such suspicions has led Islamic thinkers to solve these problems in defense of divine justice. In this regard, the present study seeks to use the words of the fourth Shiite Imam in the divine invocations of the complete Sahifa Al_ Sajjadiyya, to achieve the theological foundations to solve some evil doubts in the realm of creation and the human world. The method of collecting materials in this research is library and the research method is "descriptive -analytical". After investigations, it became clear that from Imam Sajjad's point of view, neglecting and inclining the soul to the world and other than Allah, and consequently being caught in the trap of the devil and carnal soul, and contamination with sin and transgression, is the real evil. According to him, the divine test and punishment and return to the truth, the flourishing of talents and the appreciation of blessings are the benefits of evil and suffering. also meanings such as: the inherent richness of the Almighty, the bestowal of goodness and abundant blessings, the guidance of the servants to the good religion and the punishment of the same action in the prayers of Imam (A.S), all three types of genetic justice, legislative justice and criminal justice can be proved.

Keywords: *Justice; Divine Justice; Evil; Wisdom; Sahifa Al-Sajjadiyya*

Introduction

The issue of "divine justice", which is one of the most important and central issues in theology, in fact expresses one of the positive attributes of divine perfection, so that it is one of the five principles of religion, especially the Shiite religion and Mu'tazilites. Belief in the principle of justice, in addition to its role in worldview and theology, has many educational effects for the individual and society. This principle has an important role in human perception of God and is related to the entire genetic and legislative system of the universe and is one of the important foundations for proving the resurrection and

reward and punishment in the hereafter and it is also the source of many attributes and the basis of many beliefs.

On the other hand, it is an undeniable fact that in the world, there are things that are considered evil by man. All kinds of disasters and calamities caused by natural phenomena such as floods, storms, earthquakes, diseases, suffering, death, various hardships, etc., create a large collection of evils that every human being during his life, He more or less deals with them and raises the question before him that How can Allah who is absolute good be the creator of evil? And how can Allah who is just consent to the existence of these discriminations and differences?

This idea has long occupied the minds and consciences of thinkers and general public, but today it is not just a challenge to the attributes of Allah, but is considered the "refuge of atheism" and the most important reason against existence of Allah, to the extent that it has become the most controversial debate in the field of modern philosophy of religion and theology. Given the importance of this issue in theology, Muslim thinkers and theologians in defense of divine justice have raised the issue of evil and answered its doubts.

In the meantime, it is the only clear source of the school of prophets and divine guardians that, far from any excesses and by relying on revelation and help from the Creator of the universe, can be the solution to the doctrinal problems. The complete Sahifa al-Sajjadiyya is the greatest and richest treasure of divine truths and knowledge after the Qur'an and Nahj al-Balaghah. Imam Sajjad (A.s), the Sayyed of the seekers and adornment of the righteous servants of Allah, in his divine invocations and supplications in the Holy Book of Sahifa al-Sajjadiyya, with various interpretations of the doctrinal principles, especially monotheism and resurrection And in general, he has spoken a lot about the principles of religion and the foundations of Islam, and he has enlivened his divine invocations with the spice of these principles, and at the same time, he has taught the highest doctrinal and mystical lessons to human beings at a high level.

Therefore, the present study seeks to resolve the evil doubt through a theological approach and a "descriptive-analytical" method through the divine invocations of Imam Sajjad in the Sahifa al-Sajjadiyya. Accordingly, first, discussed the introductory issues, which include generalities and theoretical foundations, and then, in two chapters, has discussed the answer to the evil doubts and the proof of divine justice from the perspective of Hazrat Zayn al-Abidin (AS). First, the suspicions related to the evil in the world of creation will be examined, and the next chapter is dedicated to the relationship between divine justice and one of the most important evils in the human world, which is the pain and suffering caused by mental and physical diseases.

Background of the research topic

Muslim philosophers have proposed and analyzed justice as Perfect Attributes of necessary existence in the discussion of wisdom and the good system. Imami and Mu'tazilite theologians have also discussed the issue of Allah's justice in detail in their theological books and described it as one of the principles of their religion. On the other hand, the issue of evil has long occupied the human mind and has always been one of the most important and controversial issues in the philosophy of religion.

Most thinkers have raised the issue of evil along with divine justice and tried to answer its doubts. Among the researches that have been done in this field in the contemporary era, the precious work of Martyr Morteza Motahhari has been called "Divine Justice" which has explained Allah's justice and responded to evil forms with a fluent pen and rational analysis. In the book "Justice in the worldview of monotheism" written by Mr Mohammadi Reyshahri, relying on the Holy Quran and Islamic traditions, has tried to answer the question of evil and prove divine justice.

Also, among the valuable works in this field, we can mention two works by the esteemed researcher, Mr Mohammad Hassan Ghadrnan Gharamaleki; One is " Allah and the problem of evil"

which is a coherent set to explain and evaluate the solutions of the theologians in the face of the problem of evil and Allah. And the main feature of this letter, in addition to formulating different solutions and reporting the opinions of experts in a collection, is rational analysis (theological-philosophical) and critique of theories regardless of the theorist, both Eastern and Western. Another is called "Divine Justice", which is an appropriate and comprehensive response to the doubts in the field of divine justice and is a good step in removing these doubts with an analytical-descriptive approach. Ismail Tajbakhsh and Fatemeh Mehrabpour Rashti in the article "Divine Justice and Evil and Pests in the cosmos " which was published in the specialized quarterly magazine of the Safinah, No. 52, Fall 2016, that mentioned the connection between the evil of the universe and divine justice that it is one of the attributes of the Creator and briefly express the opinions and views of the prominent figures of Peripatetic philosophy and transcendent wisdom and the school of mystics. Finally, they have extracted and expressed the view of the Saqaleen school (Quran and Hadith) as an autonomous aspect of the authors. Also, the second level dissertation entitled "The relationship between evil and divine justice" written by Zahra Kordloo examines the concepts of justice and evil and expresses the different sayings of philosophers in this regard. And it contains information about the types of evil, the philosophical position of evil and the relationship between evil and divine justice and the doubts related to it. Mahdieh Balali in her second level dissertation entitled "The relationship between divine justice and evil from the perspective of Islam" examines the types of justice and all kinds of evil and states the benefits of evil by quoting verses and hadiths to prove that God, He is just, benevolent, and the Almighty, and what is presented as evil is the result of human freedom and agency. And our narrow-mindedness considers it evil. From the sources obtained, it seems that the compilation of a study that independently and comprehensively examines the relationship between divine justice and evil in the Sahifa al-Sajjadiyya has no background.

1- Concepts

It is very clear that the first step to enter into any discussion is to get acquainted with its principles and concepts, so in this chapter some theological principles are discussed.

1-1 Justice

The word "justice" has the meanings and types that are mentioned below:

1-1-1 Justice in words

Justice in the word, the source of "just justice" and in different meanings such as equality, justice and judgment, judge (for male and female and plural and singular), stability, the middle ground between two opposing and contradictory things, moderation in actions and Rewards are used. (Ibn Faris, 1420 AH, 2/229; Ragheb Isfahani, 1412 AH, 551; Massoud, 2001, 1/1171)

If the components of a set have the necessary proportion and coordination to achieve a predetermined goal, it is interpreted as justice, balance, proportion and endurance. (Ibn Manzoor, 1408 AH, 4/707; Farahidi, 1409 AH, 2/39)

Sometimes the meaning of justice and fairness is that a person does not consider any difference between others and in his relationships, he treats everyone equally and avoids discrimination. (Tarihi, 1403 AH, 5/421)

Justice in this sense means that the rights of all people are taken into account. "Giving every right holder his right." (Saeedi Mehr, 2004, 1/315)

Creatures in the universe are different in terms of capabilities and the possibility of receiving grace from the origin of the universe; Every creature in any order has a special right in terms of usability. Sacred

essence of Allah, which is absolute perfection and absolute good and absolute bounty, grants to every being what is possible for him from existence and perfection of existence, and does not restrain it.

Divine justice in the system of generation, according to this theory, means that every being receives every degree of existence and perfection of existence that it is entitled to and possible. Oppression means the prohibition of grace and restraint of existence from the existence it deserves. According to the divine sages, the attribute of justice, as it is worthy of the essence of God and is proved as an attribute of perfection for the essence of oneness, means the same, and the attribute of oppression, which is a defect and is taken away from it, is the same meaning that was mentioned. (Motahari, 2003, 58) As a result, in the definition of justice, a comprehensive and combined definition must be provided to include all types of justice. Therefore, it can be said:

"Justice means: balance, perseverance, granting the rights of others or bestowing grace on them according to their capacities." (Ghadrdan Gharamolki, 2012, 38)

1-1.2 Justice in the term of theology

Justice for theologians means that God Almighty is pure and glorious from doing what is not worthy, and this is one of the meanings of wisdom. (Sobhani, 1388, 165)

1-1-3 General types of divine justice

Justice, in the first division, is divided into divine justice and human justice. Divine justice is one of the issues of theology and human justice is one of the issues of ethics and jurisprudence. Divine justice is presented from three general angles:

1-1-3-1 generation justice or justice in creation and planning

Its meaning that Allah creates every creature according to his innate talent and in proportion to its desired end, it provides him with the necessary means and conditions of life. (Rabbani Golpayegani, 2008, 125). (Rabbani Golpayegani, 2008, 125)

Verses from the Holy Quran refer to this kind of divine justice:

He said, 'Our Lord is He who gave everything its creation and then guided it. (Al_Taha50)

1-1-3-2 Legislative justice

Allah provides beings who are worthy of receiving intellectual and spiritual perfections with legislative guidance and communicates to them the teachings of religious rules and teachings that meet their needs and nurture their talents.

Sending messengers, descent books and legislating the divine laws are the manifestations of God's legislative justice. (Rabbani Golpayegani, 2008, 126)

The Holy Quran says in this regard: certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice (Al_Hadid 25).

1-1-3-3 Criminal justice

Criminal justice, that is, God punishes sinners on the resurrection on the basis of justice and does not reduce the reward of the virtuous. (Rabbani Golpayegani, 2008, 126)

The Qur'an says in this regard:

There is an apostle for every nation; so when their apostle comes, judgement is made between them with justice. (Al_Yunus 47)

Allah, maintainer of justice, the Almighty and the All-wise, besides whom there is no god and [so do] the angels and those who possess knowledge. (Al_Imran 18)

"It has been said that the meaning of Allah 's word [maintainer of justice] is that He does the flow of affairs and the plan of creation and the punishment of deeds with justice." (Tabarsi, 1373, 1/420)

1-2 Wisdom (Hikmat)

There is a close connection between the active attribute of perfection and wisdom, and therefore the explanation of the principles of wisdom is essential to the subject of divine justice.

1-2-1 Wisdom in word

Wisdom is derived from the root "Hakam Yahkum" its original meaning is "prohibition" and in all derivatives of this word, this meaning is true in some way. Another meaning of wisdom is to reach the truth through science and reason. (Ibn Faris, 1420 AH, 1/311)

1-2-2 Wisdom in the term

For wisdom, several meanings are mentioned which are referred to:

1-2-2.1 Knowing the facts of objects

One of the meanings of wisdom is knowledge and knowing the truths of things. According to the All knowledge of Allah, this meaning is true of Allah Almighty; But its return will be in the attribute of science. In other words, wisdom in this sense is a branch of divine knowledge. (Saeedi Mehr, 2004, 1/270)

1-2-2.2 Performing actions based on reasonable ends

Another meaning of wisdom is that the subject performs his actions on the basis of reasonable and rational ends and intentions. The absoluteness of this meaning of wisdom to Allah is a point of contention and the Ash'arite theologians are opposed to it. (Same)

1-2-2.3 Performing verbs with the aim of persuasion

The third meaning of wisdom is that the actions of the doer are in the end of perfection and perfection. Allah is also wise in this sense, and in order to prove it, in addition to witnessing the regular and wonderful phenomena of the natural world and the unique perfection and beauty of divine creatures, one can also rely on rational arguments. (Ibid., 270)

1-2-2.4 Avoiding ugly acts

The fourth meaning of wisdom is to refrain from committing an ugly and indecent act. Accordingly, a sage is one who does not commit an ugly act. Reflecting on this meaning, it becomes clear that the adjective "justice", which means avoiding oppression, is in fact one of the branches of wisdom. In other words, wisdom (in its latter sense) has a broad meaning that includes justice; Because it means that Allah does not commit any ugly act such as lying, breaking a promise, etc., including oppression. (Ibid., 272)

Therefore, the concept of wisdom is derived from the sum of the above meanings.

1-3 Good and evil

good is not an essential meaning, but a concept, and the discussion of what it is, Is the imaginary basis of the problem. The concept of good is something that the wise person chooses, or anything that an object yearns for and a being seeks and revolves around, Whether the movement is eager and desire, natural, voluntary, instinctive, inbred or rational.

Conceptual analysis of good shows that good is desirable in comparison with any object, and this analysis of good is not a true definition consisting of genus and differentia, Rather, it is a punishment for an obvious meaning that is the focus of everyone's mind. One who believes in the principality of existence, after paying attention to the meaning and concept of good, easily rules that good is not a mental concept and is the same as reality and external existence. On the other hand, the absolute good of existence is clear to him, So much so that it does not need a proof and admits the truth of this issue with an informing. Of course, regardless of the principality of existence, in the form of analogy can also prove the goodness of existence, for example, the analogy of the first form is that: Objects move in pursuit of good, in other words, "good" is the desired thing, and the desired thing is not a second mental or rational thing, so good is not a second mental and rational thing, but is external and real. (Javadi Amoli, 1996, 1 / 496-494).

Khawaja Nasir al-Din al-Tusi, in expressing the nature of evil, divides evil into two types:

A) Sometimes evil is negative entities because it is never chosen. Like the lack of anything that is worthy of being; Such as death, poverty and ignorance.

B) And sometimes non-autonomous existential affairs are called evil. Like the existence of something that prevents others from reaching perfection, like the cold that causes the corruption of fruits, and like ugly acts such as oppression and adultery, as well as vile morals such as fear and stinginess, as well as pain and sorrow

After writing these two parts, he writes: if we reflect on the cold, we find that the cold itself, in terms of its existential quality or in comparison with its creative cause, is not evil, but in these two ways, the cold is the perfection of perfections, and only in this respect. Which corrupts the fruit is evil That is, in fact, evil is the failure of fruits to reach their proper perfection, and cold is accidental the cause of it, and it is evil only in this respect. (Tusi, 1384, 2 / 937-936)

1-4 Sahifa al-Sajjadiyya

Sahifa al-Sajjadiyya is one of the greatest works of the first century AH. The Shiites, especially during the time of Imam Zayn al-Abidin, faced extraordinary difficulties, because oppression had prevailed over all their homes and destinies and they could not do any practical struggle or effort. Although Imam Zayn al-Abidin did not have the means of self-sacrifice and struggle to the point of martyrdom, as his father Imam Hussein did in Karbala, nor did he have the possibility of free social activity like Imam Baqir and Imam Sadegh, but he did not miss the opportunity of resistance through a tactic that could penetrate deep into the body of the ruling system and corrupt society, and be used in any situation; The name of this tactic was "prayer". (Hosseini Jalali, 2003, 218-217)

Sahifa al-Sajjadiyya is a book that although it is full of prayers and supplications and all its contents are presented as a lovemaking of man with his Lord, but reflection and research in the range of concepts and teachings of Imam Sajjad in his prayers clear that the Scriptural prayers are beyond the individual prayers and lovemaking that a person has with his Allah in solitude and in the crisis of life's problems. The supplications of Sahifa are in fact the whispers of science, ethics, belief and politics with the spirit of the monotheists and the prayers that are present in the altar of worship and the field of jihad and the scene of struggle against internal and external devils. Imam Sajjad has created a school full of education from the altar of prayer and has combined the most necessary qualities and the most valuable ideas with the tenderness and fragrance of prayers and has elevated the admirers of the beauty of truth to

the position of knowing the truth. Sahifa prayers with its epistemological reserves are a complete manifestation of the "art of preaching and guidance". (Torabi, 1388, 245-244)

Scholars acknowledge that the Sahifa al-Sajjadiyya is after the Qur'an and Nahj al-Balaghah in terms of value status and is among the most valuable sources of knowledge. The sahifa consists of fifty-four chapters, each of which contains a special invocation. (Ibid., 238)

After clarifying the principles and concepts of justice and wisdom from the perspective of Islamic philosophers and theologians and realizing the importance of Sahifa al-Sajjadiyya as one of the valuable sources of Shiite religious knowledge It is necessary to meditate on this noble book in order to remove some of the evil suspicions that dominate the divine justice.

The first doubt: evil and wisdom in the creation of the material world.

The material world is always fraught with all sorts of shortcomings and unpleasant events. From the occurrence of natural disasters such as floods and earthquakes, etc., to the existence of discrimination and differences, and even the existence of the devil that All have caused man to object to the principle of the creation of such a universe. In this way, he questions and may challenge the attributes of divine perfection, such as justice and wisdom. Perhaps the first question about the material world that associated with all kinds of evils, sufferings, and misfortunes is: Why didn't God create the world in such a way that no evil could penetrate it?

The most important point to note is that material existence, due to its combination of power and form and associated with movement and change, is mixed and inseparable with all kinds of evils. Potential existent; That is, a body lacks special actuality and form and is imperfect in this respect, but has the ability and talent to reach the next perfection (form). For example, the perfection of the kernel is to become a lush and fruitful tree, this perfection will be achieved if its groundwork is prepared (suitable soil, enough water and light); So if light or water does not reach it, it will not reach its perfection, and this is a necessity of material life. (Ghadrdan Gharamolki, 2012, 70)

In other words, the basic formula for creating the world is the formula of contradiction, and the world is nothing but a set of opposites. The variability of the matter of the universe and the emergence of evolution is due to contradiction. (Motahari, 2003, 163)

If limitations and contradictions of action were not in this material world, it would have been necessary for certain people to be pampered by the effusion of Allah and for others to be deprived. For, movements and contradictions in natural objects, although they cause the destruction of the present form, but at the same time cause the emergence of another form; For example, eating plants by animals, although destroys their vegetative form, but by being attracted to the animal's body, it becomes the superior species from its previous form. Likewise, killing and eating an animal by a human and absorbing it into the human body finds the talent and ability of the human soul. This shows that the movement, contradiction and destruction of the actual form is not only evil, but also causes progress. (Ghadrdan Gharamolki, 1998, 124)

It is clear from these words that "contradiction" causes the permanence of effusion, and this is the principle that Sadr al-Muta'allehin has also pointed out: "If there was no contradiction, the continuation of grace would not have taken place from the merciful Allah, and generosity would certainly have stopped." (Shirazi, 2001, 7/106)

Imam Sajjad (A.S) in the first prayer of the Holy Book of Sahifa Sajjadih, which is a prayer at the time of thanking and praising Allah Almighty, says: "By His power He created the creatures from nothingness, and by His will He created them from nothingness. Then he sought them out in the way he wished, and aroused them in the way of his love. "As long as he dragged them, they will not be able to retreat, and as long as he detained them, they will not be able to move forward." (Prayer 1 / 4-3).

Some commentators on the Sahifa believe that the words of the Imam It refers to the substantial motion and this world is heading towards the destination and end which is the end of the creation of the world; That is, in fact, everything in this movement seeks its end. Everyone strives to reach perfection and make himself more perfect than himself, except for the "necessary existence" which is absolute perfection. Hence, he is the "goal of goals" and the end of all movements, and every imperfection in the pursuit of perfection draws itself to Him. (Khalaji, 1383, 1/207). (Khalaji, 1383, 1/207).

Elsewhere he says: »; "And you are the one who is destined for every creature in your blessings." (Prayer 16/6).

The greatest divine blessing is the blessing of existence, which is benefited by all creatures and after the blessing of existence, is the blessing of guidance to goodness that all beings have this blessing. (Fahri Zanjani, 2009, 2/127).

"And you who give to everyone and do not worry about rewards." (Prayer 11/16).

This is due to the inherent richness of the transcendent, which is the absolutely rich of everything because in granting, if any kind of reward is considered, it indicates a need in the giver, and this is why the sages have said: "Allah Almighty does not do anything for a purpose, but he is pure generosity that bestows on everyone as much as he can." (Fahri Zanjani, 2009, 2/134).

Imam (A.S), in verse 21 of the 45 prayers of Sahifa al-Sajjadiyya, offers to Allah Almighty: "The one who asks for something from your grace, you forgive immediately, and whoever approaches you, you will also get closer."

Ayatollah Fahri, in the description of this part of the prayer, has said: The late Sharani said: Stinginess is not the source of grace; Allah is close to everyone and there was no difference in His attributes and there is no way to change His condition and the place of events does not happen, and that which sometimes gives grace and sometimes forbids, is to change the talent and difference of the servants. , Just as a sapling is ready to bloom today, God will bloom for him today, and if it is ready tomorrow, tomorrow; The servant of the devotee and the obedient should be ready to receive grace as he approaches. (Ibid., 3/325)

Another question in relation to the physical world is:

If our world will inevitably be associated with evil, and on the other hand, Allah has created the world as pure good, why did Allah create such a world at all?

answering to this question, it is said; It is undeniable that the physical world contains evil, which means unhappiness and unhappiness, but it should be noted that if we look at the world from a physical point of view, the physical world is not equal to evil in its totality, but its goodness is many, and its evil is few; This is not a claim, but every human being, by reflecting on his life and those around him, realizes that most human beings are satisfied with their lives. Evidence of this claim is the small number of suicides in society. (Ghadrdan Gharamolki, 2012, 74)

The prayer of Imam Sajjad, in praise and thanks to Allah Almighty, also shows this satisfaction of life, especially where he says: "Praise be to Allah, who chose the most beautiful face for us and performed the pure sustenance for us." (Prayer 1/17)

From the most obvious aspects of man, which is his physical system, to the most precise stages of his mental, spiritual and spiritual life, based on the extraordinary art of the creation machine and is adorned with the finest industry in the world And man, among the creatures, is the only being who has his head to the sky and stands on his whole body, and his two eyes are on the open horizon of the space of sight, and his sense of hearing is embedded in the best physical position of the body with the power of orienting sounds. All food and all kinds of vegetables and fruits are at his disposal, as if everything man

needs is created to be under his control and to exist as he wants it to be, and all their movements and interactions, and the decomposition and combination of their constituent elements, are dedicated to the status of humanity, and all of them are institutionalized in such a way as to meet human needs. (Mamdouhi Kermanshahi, 2004, 1/246)

Elsewhere, the Imam, in his prayers to God, says: "And you are the one whose forgiveness is more than the prohibition." (Prayer 16/9).

Professor Hossein Ansarian, in describing this ascent of prayer, writes: "This enlightening sentence is rooted in the Qur'an and Islamic teachings. God Almighty, if He wanted to withhold His blessings from the servants due to their sins, a piece of bread and a drop of water should not reach any of the creatures except the pure and the innocent. "But the prohibition of His Holiness is very small and the gift of the Lord of Glory is innumerable and beyond the scope of human description, intellect, thought and thought as." (Ansarian, 1389, 7/320)

The explanation of this matter is that, even though every person is extremely in poor and suffering If he pays attention, he will see that he is overwhelmed by divine blessings, and in all moments, Allah Almighty has given him so many blessings that its imagination is beyond the realm of possibility. As for the prohibition of Allah, although it is prohibited in appearance and in the opinion of the simple thinkers, but since there is no miserliness at the source of gracious, then inevitably the blessing is based on mature wisdom and it is the same as bestowal, benevolence and gratitude. (Fahri Zanjani, 2009, 2/133).

As stated in a sacred hadith: "And there is one of My believing servants whom only poverty can correct him, and if I turn him into another, he will perish." (Koleini, 1430 AH, 4/74).

Other examples of the multiplicity of goods can be seen in the prayer of the 51st Sahifa of Sajjadiyya; Where the Imam, at the time of supplicating and offers the following to God: "And if your kindness had not been upon me, and you had not bestowed abundant blessings on me, I would not have benefited, and I had failed in my reform, but in the beginning you did me a favor and arranged everything for me" and you kept suffering away from me and forbade me from bad fate." (Prayer 2/51).

The Imam, in the continuation of the prayer, while supplicating, mentions several cases of God's grace and then says: "Allah! Whenever I asked you for something, I did not find you stingy, and whenever I tried to serve you, And I did not see you angry, but you heard my prayer and gave me what you wanted, and I saw your blessings on me in all directions at all times, "So you deserve my praise and I appreciate your kindness." (Same / 5)

such example of this is mentioned in various places in the Sahifa al-Sajjadiyya in the Imam's statement: "And you have scattered the clouds of sorrow and darkness over my head, and You have rained down upon me clouds of bliss, and You have poured out streams of mercy on me, and You have given me welfare "And you have blinded the eyes of sedition from seeing me, and you have removed the veils of sorrow." (Prayer 11/49)

Another example of good that can be understood from the words of Imam Sajjad is the blessing of guidance and Islam and the Qur'an and divine forgiveness that the Imam, many times in the praise of his deity, praised God for benefiting from this blessing. Or has asked for it from God in the language of prayer. (See 1/10, 1/22, 2/1, 42/1, 43/5, 47/15)

The long phrases of the Imam's prayer during the farewell of the holy month of Ramadan, speak well of this: "O you who by grace and grace deserve the praise of your servants and you have taught them blessings and forgiveness, ... You guided us to your chosen religion your preferred Sharia ... Allah! You made the month of Ramadan one of the greatest duties and the greatest obligations and from other months, you had a special blessing ... and you chose us over another nation and made Ramadan special

for us, and you provided the grace of this month to us, not to the companions of other sharias ... ». (Prayer 45 / 21-18)

From what has been said, it can be seen that in the world of creation, there is no inherent evil, and the existing limitations and contradictions are an inherent requirement of the physical world and inseparable from it. In addition, the goods of the physical world are many and prevailing, and its evils are few. Imam Sajjad, with a pure monotheistic attitude, considers the whole universe and its phenomena as good, and in several phrases of his prayers to Allah, enumerates its benevolence and considers all of them as the grace and gift of God Almighty According to him, the prohibition of Hazrat Haqq is also based on mature wisdom and in order to perpetuate the divine grace and the growth and development of the servants so it is as the same of appreciation.

Second doubt: physical and mental illness

Life in the world is never free of worries and disturbances, and, as noted, many of these misfortunes are a necessity of the physical world and it is inevitable. All kinds of physical and mental illnesses during life cause suffering for human beings and make life bitter and sometimes exhausting for them and those around them and causes mental questions and, consequently, dissatisfaction with the system of creation. Hence, it is necessary to address such suspicions and seek an appropriate answer to them from an innocent point of view.

The first question that comes to mind in the face of various pains and diseases that, is the existence of different types of diseases and ailments compatible with divine justice?

In response to this objection, it can be said that the pain and suffering that afflicts human beings in terms of disease is not out of two states; Some of them are the result of human improper action. Sometimes human beings cause harm to himself by not observing safety principles or health standards and sometimes causes transgression by exceeding the divine limits and committing some sins.

But human and his actions have no role in the emergence of another group of diseases, such as the suffering of children who have not committed any crime or sin. Regarding this part, Imami theologians believe that divine justice is appropriate to compensate for this category of suffering; That is, Allah Almighty in this world or in the hereafter It gives a blessing to a suffering person that is greater and higher than his suffering, and in this way, it compensates for the suffering he has suffer

The Holy Qur'an also considers man and his sins responsible for calamities: Whatever affliction that may visit you is because of what your hands have earned, and He excuses many [an offense of yours]. (Ash_Shura 30)

And in another group of verses, the disease of the human body and soul is introduced as a divine test, regardless of whether or not man himself is involved in its occurrence: We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient. (Al_Baqarah 155)

The fifteenth prayer of the Sahifa al-Sajjadiyya is the prayer of the Imam during illness and sorrow. The phrases of this prayer reveal the complete monotheistic attention of Imam Zin al-Abidin to the holy shrine of Allah. For although that noble man recited this prayer when illnesses, sorrows and troubles arose but it is as if he did not notice any misfortune at all, because his attention is focused on God and the hereafter-spiritual effects of illness and calamity. (Mamdouhi Kermanshahi, 2004, 2/57)

At first, the Imam (A.s) praises Allah and says: “O Allah! Thank you for the health I have always enjoyed, thank you for the disease you caused in my body, and I do not know which of the two is more deserving of gratitude ...? ». (Prayer 1/15).

And with this expression, he shows the peak of contentment and worship in the presence of the deity, then in the continuation of the prayer, he offers: "... or when you have cleansed me from the filthiness and sent me gifts to lighten my back from the sins and from the filth of the sin with which I have been cleansed, and you have made me realize that I appreciate the former blessing "And you reminded me to repent and remove the Sin from myself." (Same / 4)

The worldview of the Infallible Imam is fundamentally different from the attitude of the general public, because what all or most people flee from with grief and sorrow, Hazrat Zayn al-Abidin welcomes with complete calm and with complete confidence considered it as a gift from Allah That causes growth and development, which reduces sin, purifies the soul and prevents the emergence of negligence.

Thus, in the pure monotheistic view, every event that occurs from the point of view of Hazrat Dost - May her name be dear and honored. - is beautiful and contains many materials and wisdoms that can be calculated according to the general order of the universe. And, of course, in this compelling system, the goodness and corruption of nothing should be weighed against each other on the basis of the partial reciprocal effects of events and this deep attitude and pure knowledge about the fourth Imam, it is so at the peak of perfection and fullness that the Imam considers suffering from the beloved area as the same pleasure. Hence, not only does he not have a complaint, but he also considers it to be the reason for the special grace of the Lord. (Mamdouhi Kermanshahi, 2004, 2/63).

In Riyadh al-Salkin, in the description of this phrase of prayer, it is stated: "Some scholars believe that the cause of the disease that sheds sins is that; Firstly, the sick person breaks the state of lust and anger, which are the two factors in sin and the source of sins and transgressions, and secondly, the sick person inevitably realizes God Almighty and gives him a state of repentance, , As Allah Almighty has said: When distress befalls man, he supplicates Us, [lying] on his side, sitting, or standing(Al_Yunus 12) . Therefore, the sins that are not rooted in the soul, will be removed with the duration of the disease and the permanence of repentance. (Madani Shirazi, 1409 AH, 3/85; Fahri Zanjani, 1388, 2 / 111-110).

In the following, the Imam refers to another divine grace during illness and says:

"And in the meantime, the writers wrote so many righteous deeds for me that they do not fit in the mind and no language can count it, and none of my organs have suffered for it, but only by your grace and benevolence." (Prayer 5/15)

The point propounded by Hazrat Sayyid al-Sajdeen in this phrase is the same principle which is called "compensation" in the terminology of theologians, In the sense that divine justice requires, in the initial pains such as diseases and suffering of the innocent, from the infinite grace and mercy of the Almighty, to give him a higher reward than painful suffering. Therefore, the Imam demands such grace and benevolence from Allah Almighty.

Conclusion

The outcome of the discussion of evil and its relation to Allah 's justice in the words of Sayyid al-Sajidin includes the following:

- 1- Imam Sajjad (A.S)'s view regarding the evils of the physical world is that what the Lord of the universe does from forbidding and bestowing is all good and based on mature wisdom and to reach perfection, and the contradictions in creation causes permanence in divine grace and the evolution of servants. He has mentioned many examples of charity, such as avoiding suffering and misfortune and bad fortunes, arranging things, removing sorrow and even blessings such as guidance, Islam, divine forgiveness, etc. in his prayers, which It expresses their belief in the multiplicity of goods in the world and they also consider the way to attain grace as divine closeness and obedience to the Allah.

2- In relation to natural disasters, Imam (A.S) considers the existence of phenomena such as rain and thunderbolt as signs of the power of Allah and His servants Which have no independence of their own and are obedient to the divine system of the world in being beneficial and harmful to human beings. Therefore, Imam (A.S) is aware of this and in his prayers, while praising Allah and thanking for the blessings, he asks Allah Almighty to remove the plagues and disasters caused by natural phenomena that everything is in His hands and with His permission.

3- The Imam does not consider the pain and suffering caused by illness to be a denial of divine justice, and he prays to Allah as if he has not noticed any discomfort. Calmly taken from the monotheistic attitude, he accepts illness and introduces it as a gift from Allah and a means of growth and development that reduces sin and purifies the soul and prevents the emergence of negligence and, consequently, compensates for this pain will be in the Hereafter.

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