

Islam, Atheism and Anti-natalism: A critical analysis

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Abstract

The fact that every one of us in this life has to face difficulties, pain, sadness cannot be denied. Quran and Hadith also accept the presence of evil and calamities in this world. There comes the question in our mind that how is the evil present in this world although the world is created by Allah (S.W.T), and He is the merciful and controls everything in the universe. If somehow, the evil was present Allah (S.W.T) could have ended it, but we see that the reality is different. The existence of evil has been used by people as a justification for not believing in God since ages. In today's world we see people who believe in Anti-natalism and consider life as an evil and in order to save ourselves from the evil they suggest that humans should not procreate. This article has been written after studying the arguments of people who do not believe in God and are the followers of Anti-natalism. The study concludes that evils, pains, and sadness are natural product of this world, and these evils are not a part of Allah's (S.W.T) creations. Moreover, the changes are part of the existence of the universe and humans, and these calamities cannot be used as an excuse for not believing in God or justify believing in Anti-natalism.

Keywords: Evils, Anti-natalism, Universe, Procreation, Atheism, Annihilation.

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1. Introduction

Anyone who is intelligent, and conscious will inevitably acknowledge the fact that accidents, sufferings, afflictions, pains, sorrows and griefs are an integral part of this worldly life. No human being is saved from these sufferings. Not only has this evil of the universe been acknowledged in the Qur'an and Hadith, but also inform that this evil is especially revealed to the close servants of Allah. As Muslims, we all believe that God is the Creator of the universe, the Almighty, and the Most Merciful. The requirement of the attribute of Allah is that Allah does not allow any kind of evil to arise in this universe, but the fact is that evil is created, and it does not end, but it increases day by day. Every day new diseases are being born, diseases that did not exist in the past are emerging. More killings are taking place than ever before. Hunger and poverty are on the rise, and there are millions of people who suffer from hunger and starvation. Deaths from storms and floods are intensifying, millions of people are dying in wars. Atom bombs, hydrogen bombs, chemical weapons and weapons have become such that humanity is on the brink of destruction. Many questions arise in view of these attributes of Allah and this evil found in the universe. The first question regarding the creation of evil is whether this evil (suffering pains and sorrows) is created by Allah or not? If it is not created by Allah, then the claim of Oneness becomes invalid, and another creator has to be suggested for evil. And if, in order to preserve the faith in Oneness, Allah alone is acknowledged as the creator of evil, then the second question arises with reference to Allah's attribute of power and mercy, why does Allah not prevent this evil with His attribute of power? Is the existence of evil beyond the limits of God's power? And if it is accepted that this evil is within the power of Allah, then the question arises as to why Allah does not have mercy on humanity and does not eliminate this evil?

The existence of God has been denied since ancient times by raising such questions about God's attributes of creation and power and mercy. In modern times, however, the proponents of anti-natalism have presented the same arguments in a new form, claiming that suffering is a bad thing. And only a living person faces these afflictions and evils. Because of this evil, the life of this world becomes one of the worst. And by creating a human being instead of benefiting him, we harm him. For example, David Benatar (2006, p, 88) called this world "A World of Suffering" because of these sufferings. Seana Valentine Shiffrin is a professor of philosophy at the University of California, Los Angeles, and holds an anti-birth theory. In one of her essays, she also described the worldly life as full of misery and suffering and called this worldly life "wrongful life" (Shiffrin, 1999, v, 5, p, 117). Todd Kennedy Shackelford is an American psychologist and professor at the University of Auckland. He is also one of the proponents of anti-birth ideology and also used the suffering in human life as his argument (Shackelford & Chowdhury, 2017, p, 2). Since this worldly life begins with the adoption of Procreation, the only way to get rid of all these sufferings is to abstain from Procreation. Presentation of this worldly evil by the proponents of modern anti-birth ideology as an argument for the logic of Anti-natalism justifies research on this subject.

The answer to the problems of those who deny God on the basis of the evil found in the universe is the subject of theology. And in view of the importance of this subject, from ancient times Muslim thinkers, theologians and philosophers have started research on this subject and answered the disbelievers. Following are important books written on this topic:

Al-Hasanah wa sayyiah by Imām Ibn e Taimiya (728 AH)

Al-Iqtisād Fil Aitiqād by Imām Ghazālī (505 AH)

Hujjatullāh Al-Bālighāh by Shah Wali Ullāh Ahmad Bin Abdul Rahīm (1176 AH)

Al-Kalām by Shiblī Naumānī (1914 AD)

Falsafy ky bunyādī masā-il Qur, ān E Hakīm kī rūshnī mīn by Amīn Ahsan, Islāhī, (1997 AD)

Masla e Jabr o Qadar, by Sayed Abul Ala Maududi (1979 AD)

Falsafa e Nimat o Musibat, Qari Muhammad Tayyab, (1983 AD)

However, due to these problems, the logic of the birth process is a new subject and has not yet been penned by Muslim thinkers. While a large knowledge in English has come to the fore in support of and refutation of this view by non-Muslim thinkers, the Urdu language is still poor in this regard.

2. The reality of the world

To understand the nature of the accidents and events that take place in this world, the sufferings and calamities, the horrors and catastrophes, it is necessary to understand the reality of this world. As a prelude to understanding the reality of this problem, it should be in mind that all the nations of the world agree that this world is unsustainable, that it has come into existence from non-existence. Therefore, it is not possible to call “existence” the origin of this world. If existence were the origin of this world, then there should not have been a time in which this world did not exist. Declaring existence to be the origin of this world necessitates that this world be present in every age. Now this world has come into being out of nothing, it can no longer be called non-existent, because it has been created anyway. *Shiblī Naumānī* writes about the origin of this world:

On the affirmation of God, the ancients argued that the world is an ephemeral, mortal, and fugacious and that what is ephemeral, that is not eternal, needs a cause, and this cause is God (*Shiblī Naumānī*, 1314 AH, p. 30).

Being a mixture of existence and non-existence, the opposite effects of existence and non-existence are seen in everything in this world. If this world had existed from eternity, then it would not have been affected by non-existential effects. And if there was absolute annihilation in the world, then the signs of existence would not appear from this world. But when this non-existent world came out of non-existence and came into existence and found a temporary existence, then while the effects of temporary existence must be present in it, the characteristics of non-existence must also remain.

2.1. Two coloured world

Since this universe is a mixture of both existence and non-existence, the natural effect of this mixture will be that the components of this universe will not have stability. Here at one time, the effects of existence will prevail and at another time the effects of existence will be overwhelmed by non-existence and the effects of non-existence will prevail. As a result, this world will be characterized by turmoil and instability. Neither this world can always remain the same, nor can the components of this world be remained in same condition. Instability is a natural feature of this world. Every attribute and essence here have to face ups and downs, progress and decline, humiliation and degradation, construction and destruction. If there is movement here, there is also inactivity and stoppage. This world is surrounded by contradictory

conditions of deteriorating and beautifying, falling and rising etc. And because of the emergence of these contradictory conditions, this world has become a "world of contradictions". The hadith states about the initial non-existence of this world:

God existed when there was nothing before Him.
(Bukhari, 1422 AH, v, 9 p, 124, Hadith #7418)

And the Qur'an has given information about the ultimate non-existence of this world:

Every one that is thereon will pass away (Qur'ān, Al-Rehman, 62).

2.2. The mixture of non-existence in the world

The existence of the universe is such that it is a mixture of different kinds of non-existence. This being is surrounded by nothingness in different ways and this being has different limitations. Due to these limitations, it is not possible to call this existence "absolute and real existence" it is just "figurative existence". The brief explanation of this is that when this whole universe has a finite existence and its infinity is unlimited, its beginning is also non-existence and its end is also non-existence, then the inevitable result of the limited existence of the whole universe will be that the components of this universe will also be limited. Every part of this world wants its existence within its limits and demands the non-existence of its stubbornness within its limits. Water is a part of this universe and rivers and seas are its boundaries. Within these boundaries, water demands the absence of its stubborn "fire". Otherwise, if this is not a requirement and there is a fire in the river and the sea, so the gathering of the opposites will be necessary, which is impossible.

The night desires that there should be no light of day in its presence, and the requirement of day is that there should be no abode of darkness in the presence of its light. At one time the night demands its own existence and the non-existence of its stubbornness and beyond its own limits demands its own non-existence and the existence of its own stubbornness. If the fire in the sea can sustain its existence or the day can be imagined even at night, then the fire and the day will become infinite. However, it has already been proven that this whole universe has a limited existence. From this it is clear that these worlds and the elements of the world do not exist at all, within a limit they demand their own existence and the absence of their stubbornness, while outside their limits they demand their own non-existence. Fire does not require that it burn in water, darkness does not require that it envelops the universe despite sunrise. These limitations of existence have made this existence like non-existence, and compared to non-existence, this existence has become temporary and limited.

2.3. Signs of existence and non-existence

From the word so far, it has been proved that this world is a mixture of existence and non-existence. In the following lines, we will try to find out what are the signs of existence? And what are the signs of non-existence? In order to know the signs of existence and non-existence, we look at the objects of this world with the attribute of existence and non-existence and draw conclusions from it. Numerous things in this world are characterized by existence and non-existence. Among these things is the human being himself, who comes into existence and disappears after existence. Our experience is that when a human being is born, happiness is

celebrated, sweets are distributed, congratulations are received, and gifts are given to the new-born. These are all signs of existence that are good. And when the same being vanishes and perishes, it grieves its heirs and relatives, and the relatives are weeping. These are the signs of non-existence. This shows that existence is goodness and perfection. What is called existence becomes good and perfect, while non-existence is defect. Hakīm-ul-Islām Qārī Muhammad Tayyib writes about this:

The existence of everything is good and not evil. Its existence is skill and perfection, and its absence is flaw and defect (Tayyib, 1981 AD, p. 40).

2.4. Source of existence

When this whole world and its components are mixture of existence and non-existence and the existence of this world is not personal but borrowed, so the question is, who is the source of this borrowed existence? Although this existence is temporary, but where does it come from? The answer is that wherever this temporary existence comes from, wherever this existence is borrowed, it is necessary for the giver of existence that his existence should be personal and not temporary. His existence must be real. Otherwise, if the existence of the inventor is also temporary and is due to someone else, it would mean that the inventor was also non-existent. Someone created him, then he existed, and then he created this world. In this case another inventor will have to be found for that inventor of the universe and thus this endless series will continue. In that case, the error will be that he will be equal to the world in being invented. Therefore, in order to end this continuity, it will be necessary to stop the chain on a source of existence whose existence is personal.

One who has existed from eternity and will maintain his existence till eternity. Whose existence is not due to anyone else, the signs of non-existence cannot be formed on him. There should be no limit to his existence. His existence should be all-encompassing. He must be present from beginning to end. He is self-existent. He is obligatory to exist. Neither the signs of non-existence can be formed inside him nor outside him. If there is a defect in his existence from any aspect, he will become imperfect, and if he is imperfect, then he will be incapable of providing existence to other things. The existence of this real inventor must be absolutely unlimited, infinite and must be free from the realms of non-existence. This is what, existed from which other things are called "world". Now, in the world, wherever a low and weak glimpse of existence is visible, it will be a reflection of his real existence. Everything will come from Him and will not be able to come from anywhere else. Qur'an introduces true existence of God with the same attributes and the same existence:

That is because Allah, He is true (Qur'ān, Al-Haj, 62).

Imam al-Ghazali introducing the source of the universe, writes:

One of the essentials of Obligatory Being (Wājib-ul-Wajūd) is that everything else in this world should be issued in a certain order from him. The argument is that when it became clear that Obligatory Being (Wājib-ul-Wajūd) is one, then the whole world became possible, and when it became possible, he needed the obligatory existent in his being. Therefore, he became its source (Al- Ghazali, 2014 AD, p. 172).

A. C. Ewing writes:

The explanation for this argument is that we need a reason or cause to justify the world. And this extreme reason must be such that it does not require any further reason or cause. Now the argument is that God is the kind of being who does not need any cause other than his own, but he is his own cause (Ewing 1978 AD, p, 262).

3.5. Source of Evil

When it is known that the origin of creature is non-existence, existence is temporary, finite, and the origin of the Creator is real and unlimited, in which there is no relation of non-existence. And we also know that the signs of existence are good, and perfection and the signs of non-existence are flaws and defects, so the next thing that comes to mind is that the source of all the skill, perfection and goodness in creation will be the Creator. This goodness and perfection in creature will have come from the Creator. And the evil that will be in the creature will be its personal evil. Because the essence of the creature is non-existence, and the signs of non-existence are defects and evils. Now, from the interrelationship between this universe and God, it is known that there was annihilation in the universe from eternity, there was no sign of existence, and there was only the ability to accept existence in this annihilation. Whereas in the reservoir of existence and in the essence of the Creator, there was a real and original existence, by the grace of which other non-existent beings could come into existence. When the Creator shed his light on these non-existent possibilities, these non-existent beings came into existence mixed with existence and non-existence. Existential perfections came into these extinctions, but at the same time the darkness of non-existence remained. Now it is clear that the darkness and defect of non-existence did not come from the Creator because the Creator has real existence. There was not even a trace and signs of non-existence. If there were signs of non-existence in the repository, then the repository would not be considered as the repository of existence and the real inventor. Now the only thing that can be said about these flaws and defects is that they have arisen from the personal non-existence of this creature. This is what the Prophet (peace and blessings of Allah be upon him) pointed out:

All good is in your possession and evil is not from you.
(Tirmazi, 1998 AD, p, 5:361, Hadith # 2150).

This is the theory that reveals the sanctity of the Creator and God. How the Creator can be considered holy in spite of all kinds of destruction, oppression and cruelty, suffering and pain in the universe. *Imām al-Ghazālī* revealed this fact as follows:

The conclusion of the whole debate is that as far as the first source is concerned, it is the source of goodness. Even which is possible, when it enters the realm of existence, cannot be imagined to be better and more perfect than the way in which it is adorned with the garment of existence. It is up to the substance to decide what form it has the ability to accept. The task of the first source is simply to give each substance its own form according to its potential. Even the substance from which the fly is produced, if it develops and is able to take on a better form than it, then the source of bounty will work according to its bounty (Al-Ghazali 2014 AD, p. 241).

Imām Ibn e Taimiyyah has also stated the same view. He writes:

Allah does not create mere evil. Whatever He creates, there is some logic in it. According to this logic, that thing is good. But it may be evil for a person, and it is a partial and relative evil. As far as total evil or absolute evil is concerned, Allah is pure from it. This is the evil which is not attributed to Him (*Ibn-e-Taimiah*, 1997 AD, p, 76).

At one point, A.C. Ewing describes God's goodness in these words:

It is impossible to believe that a mind that is so superior to us in wisdom and that has made the whole universe purposeful will not be as good as we are the best, and he will not protect his family as much as a good human father does to his family, but more than that, because he is superior, knowledgeable and wise. (A.C.Ewing , 1978 AD, p, 264)

4. The original source is protected from being infected

It is also important in the relationship between the Creator and the creature that when the existence of the Creator is real and personal and the existence of the creature is temporary and borrowed, and when the source and reservoir of existential perfections is the essence of the real being and obligatory existent, And On the contrary, the source of the imperfections is non-existent, So the next important thing is that being effective and influential is one of the attributes of the Obligatory Being. In other words, import and export and migration can be among the attributes of the Obligatory Being and creature and not among the attributes of the non-existent. Therefore, the existential effects of the real being will be transferred to the non-existent, but the non-existential effects of the non-existent will not be able to reach the Obligatory and original Being.

Because when "extinct" is nothing, so where is the impact? Therefore, it will now be said that just as there was no personal defect in the original being and it was free from all kinds of defects, In the same way, it is not possible to find any defect in the Obligatory and original being which has been transferred from the non-existent to the real existent. *Qārī Muhammad Tayyib* has written about this:

If the source of existence changes the creatures, sometimes they are created and sometimes they are taken away, then it will be possible. But the creatures will have no room for influence other than accepting the effects (Tayyib, 1981 AD, p, 74).

4.1. Changes and accidents are human nature

Since change is the instinct of this world and the other name of this change is accident, trouble and suffering which is evil, so we can say that these sufferings, changes and accidents are part of the reality of this world and its instinct. That is why we see that in order to bring goodness in this world, one has to do hard work and struggle, while on the contrary, one does not have to work hard to create evil, disorder and confusion. Rather, it is enough to abandon the path taken for the sake of good. Evil is in the leaven of this world. The work that is done for the

sake of good is in fact the work of suppressing and concealing the evil hidden in this world. As soon as we give up this work, the forcibly suppressed evil becomes self-evident. For example, the beauty of a garden is that it is lush and green, it is full of flowers, and it takes a lot of hard work to make all these qualities possible. Regular watering of trees, fertilizing, ploughing and softening the soil to make it cultivable, protecting plants from cold and heat, protecting them from frost and heat and managing finances are various forms of this labour. But it is enough to give up this effort to desolate and destroy the garden. No special effort is required to achieve this desolation. Only the cessation of this existential effort will lead to the emergence of non-existential defects. This example shows that these changes and accidents and defects were already present in the essence of the garden and were suppressed only due to hard work and effort. As soon as the effort to suppress these defects was abandoned, they spontaneously emerged, and the garden became desolate. Just as changes, accidents, sufferings and imperfections are a part of this world and man is also the most important part of this world, so being a part of the world, the same idea will be adopted about man that change and Accidents, sufferings and afflictions are the instincts of this man. Man cannot be separated from non-existential defects. When the essence of man is non-existence, is indicated in the Qur'an as:

Hath there come upon man (ever) any period of time in which was a thing unremembered? (Qur'ān, Al-Dahar:1).

Then the essence of man's attributes, actions will also be called non-existence. Therefore, man's perfections and virtues will be called temporary and borrowed, and defects will be considered as his instincts and nature. When the existence of man is the effect of Allah, then all the virtues related to human existence will also be the effect of Allah. All the existential conditions, attributes found in man, such as human life, comfort, tranquility, contentment of heart, happiness, health, well-being, joy and wealth will be considered God gifted. And these effects will be understood temporary in man. In contrast to these existential conditions, non-existential conditions such as anxiety, grief, illness and worry will be the real ones. The Qur'an describes this fact as follows:

We verily have created man in affliction (Qur'ān, Al-Balad: 4).

Allama Qurtubi has explained the meaning of "Kabad" as hardship and fatigue (Qurtubi, 1384 AH). After explaining the literal meaning, Allama Qurtubi also mentioned a long list of all the hardships and sufferings that a human being endures in this life as a human being. While the same fact is stated in the hadith in this way:

The Son of Man has been created in such a way that ninety-nine causes of death are attached to him. If he escapes from these causes of death, he will have to go into old age (Tirmazi, 1998 AD, p. 4:23).

From this it became clear that the innate defects in man are under the influence of the effects of non-existence. There is no defect which comes from outside, but when the being has completed its time, the signs of non-existence begin to appear in the form of defects. Whether it is grief or sorrow, pain or sickness, illness or hardship, poverty or need, disability or anxiety are all non-existential signs that are in the human instinct. In humans, these defects are not temporary but real. Temporary things are signs of existence, such as health, comfort, relief, etc., which come and go. Man's existence is neither personal nor permanent. When this

existence is also temporary, then the blessing that is obtained through this existence will also be temporary. That is why in the Qur'an, the blessing which is actually under the influence of the existence of the Creator is attributed to the Creator.

And whatever comfort ye enjoy, it is from Allah (Qur'an, *Al-Nahal*: 53).

And since the non-existent signs are personal to this world, they have been attributed to man instead of the Creator. The Qur'an says:

Whatever of misfortune strikes you, it is what your right hands have earned (Qur'an, *Al-Shūrā*: 30).

Since calamity is one of the signs of non-existence and the source of non-existence is creature, so this creature will also be called troubles source. Sufferings, calamities, illnesses, deaths, worries, regrets, anxieties are non-existent effects that arise from non-existence and the source and reservoir of non-existence is certainly not the essence of God but the instinct and nature of this world. Therefore, these sufferings will not be considered as injustice as they are personal and natural.

4.2. Disasters appear through God's creation

It should also be understood here that although these calamities and sufferings are non-existent signs, these diseases and regrets arise from within us, they are not imposed on us from outside, but the manifestation of these calamities and afflictions was not possible until the connection of existence with this non-existence was established. Without the connection of existence, these calamities and sufferings were purely non-existent. The pure non-existent does not have the ability to express its non-existent traces. Because it is the work of existence, not of non-existence, to manifest and evoke any ability. And the relation of existence with non-existence cannot be established unless there is an intention for the obligatory existent and the reservoir of existence. These non-existent objects were created with the intention of the obligatory being and they developed the ability to express their non-existential traits and defects.

The veil of the non-existential properties and characteristics of non-existent could only be torn through existence. There were innumerable flaws and defects in our annihilation which could not be manifested unless existence was associated with them. When the obligatory existent associated its intention of invention and creation with these non-existent things, then the non-existent took the form of beings. As if these extinctions acted as a template for beings. When these non-existent templates were filled with existence, these non-existent things took the form of objects, non-life became life, non-power, became power, discomfort became comfort and satisfaction. It is as if every existential skill and perfection needed a non-existential counter through which this existential blessing and effect could be introduced and recognized. Health requires disease to introduce itself, Light demanded non-light, i.e., darkness, to introduce itself. Thus, every existent effect demanded a non-existent effect, and the existential effect moulded into the mould of its opponent and non-existent effect, and every non-existent form manifested its opposite existential perfections.

From the interconnection of this existence and non-existence, along with the perfections of existence, the effects of non-existence, such as sufferings and calamities, also came to the fore.

And since everything was created in pairs and contradictions, we can say that there are as many non-existential effects as there are existential perfections in this world, and that this universe has become a combination of existential perfections and non-existential defects. The result of this beautiful combination of existence and non-existence was that the existence could not become absolute existence, but the mixing of non-existence remained with it. The beginning and the end of these existential perfections, outwardly and inwardly, were bound by the non-existence everywhere. "Knowledge" could not become absolute knowledge. "Power" could not become an absolute power. "Existence" could not become an absolute existence but has remained a limited existence which feared a decline. Even the qualities of hearing and sight have remained limited.

In short, all the existential perfections and attributes appeared to be limited and constrained. The one who knows here is a scholar to some extent, ignorant beyond that limit. There is a limit to the powerful of here. Beyond this limit, He is helpless and needy. There is a limit to the sight of the seer of this world. Beyond this limit, he is blind and there is a limit to the hearing of the listener here, beyond that he is deaf. Just as existence here is surrounded by non-existence, life is surrounded by death, so also the attributes of existence here are surrounded by the effects of non-existence. It is also a fact that it is not the non-existence that reveals our non-existent defects and imperfections, but it is existence. If it did not exist, then these non-existent defects would not have the power to introduce themselves. If there were no life, we would not even be aware of our non-life. Similarly, if there were no knowledge and power, there would be no perception of ignorance and weakness. And since existence is impossible without the creation of the obligatory existence, we can say that the appearance of non-existential calamities is also from Allah. For this reason, in some places in the Qur'an, evil has been attributed to Allah, but this relation is only to the extent of appearance. As stated in one place in Qur'an:

(O Muhammad) Say (unto them) all is from Allah (Qur'ān, Al-Nisā: 78).

Imām Ibn e Taymiyyah writes in its explanation:

Evil is not attributed to Allah as evil, but to the person that has committed it without any wisdom (*Imām Ibn e Taymiyyah*, 1997 AD, p, 79).

4.3. The manifestation of misery and evil is justice

It has become clear that defects, calamities and sufferings are our personal non-existential characteristics. These calamities are related to Allah only to the extent that Allah has revealed the inner essence of these things and revealed their non-existential characteristics. Giving existence is a skill and perfection. If the defects of non-existence begin to appear after existence, then it cannot be considered as the fault of the Creator, because the imperfections and defects are their own. Giving existence cannot be oppression in any way. It is kindness. This creature is troubled by its own instincts. And the extent of this trouble has been stated that the more it lacks the ability to absorb the effects of existence within itself and the more it fails to hold on to the traces of existence, the more calamities will appear.

Along with the relation of invention and creation towards Allah, another relation of these objects is also established, and that relation is the relation of "the manifestation of

characteristics". Allah has shed light on the objects of this world and has given these objects the opportunity to manifest their non-existential attributes and characteristics. Every wise person will admit that it is permissible to reveal the personal gems of an object, to give it a chance to express its characteristics, just as it is permissible to invent something and create it. For example, it is justice, kindness, and mercy to give the existence of the best foods and to reveal their properties, giving fire a chance to express its warmth, giving poison a chance to show its destruction, giving water a chance to show its coolness, Explaining the life-giving of the antidote by its innovation. It would be cruel to give something an existence but not to give an opportunity to express its attributes and natural characteristics. For example, if there is a sun but there is no heat and light in it, if there is an ocean, but there is no turbulence of its waves, if there is a river but there is no flow and flood in it, If there is earth but there is no erosion, greenery, fertility and freshness, if there is a nightingale but there is no singing of it, if there is poison but it is not deadly, If there is water but it does not satisfy the thirst, if there are fruits but they do not have all kinds of flavours and thousands of colours, if there are animals but they do not have the ability to tear, If there are birds but they do not chirp, if there are fields but they do not have greenery, if there are gardens but they do not have freshness, then surely it would be cruel. But Allah, by His perfection of power and goodness, gave the things of the world such a perfect and excellent existence that it has given the things of the world complete freedom of expression of its innate and natural features, which opened up thousands of colours and wonders of all kinds in the universe.

If the objects of the world were not given existence at all or if existence were given but these objects were not given the opportunity to show their qualities and attributes, then the existence and non-existence of these objects would be equal, there would be no use of existence. This world would be presenting a strange map, there would be water, but it would not quench thirst, it would not have the ability to cool down, fire would be without heat and there would be no idea of burning. We would not have thought of heat and warmth, there would have been wind, but there would have been no freshness and coolness in it, there would not have been lushness and greenness in plants and shrubs and there would have been no sourness and sweetness in their fruits and innumerable flavours. There would be human beings, but they would not have all the attributes and qualities on the basis of which this human being is called the noblest of creatures. There would be no inventions and scientific achievements. It is clear that the universe would be useless without purpose and spirituality. The beauty of this world is that everything here has existential and non-existent traces in it and it has complete freedom to show these traces. No obstruction or restriction has been imposed on it in this expression. With this expression she introduces herself, the identification of the poison is its lethality, the identification of the lion is its ability to tear, and the identification of the sword is its sharp edge. The things of the world have not been made barren. It is wrong to create things without attributes, and this kind of barren creation can be considered as oppression and injustice in favour of the Creator, from which Allah is pure. Qari Tayyib writes:

The appearance of suffering proves to be wisdom, expediency, not oppression in favour of the Creator (Tayyib, 1981 AD, p, 74).

Imām al-Ghazālī In his book, *Maqāsid al-Falāsfah* describes the evil that appears from the things of the world as natural, which is part of its nature. And he makes it clear that it is wise and expedient to include this evil in the nature of things. He suggests that this natural evil should be ignored. He writes:

It is understandable that fire and water must be created for the good and expediency of the world, and do not beware of the evil that is very few, and that which naturally and inevitably arises from them (Al-Ghazali, p, 243).

5. Findings and results

All of our discussions lead to the following conclusions:

- a) The world has come into existence out of nothingness and the real and ancient being is the essence of Allah.
- b) The signs of existence are goodness and perfection, and the signs of non-existence are flaws and defects.
- c) The source of all the skill, perfection and goodness in creature is the essence of the Creator and the real being.
- d) The source of all evil in creature is its own essence, and evil in creature is natural and innate.
- e) Changes are the instinct of this world and human nature, which is another name for disaster. Being natural, these afflictions cannot be a valid reason for denying God or abandoning the process of creation.

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