

The Divine Name of All-Just (*al-'Adl*)¹

In the Name of God, the Merciful, the Compassionate.

And there is not a thing but its [sources and] treasures [inexhaustible] are with Us; but We [God] do not send it down except according to a known measure (Qur'an 15:21)

One point concerning this verse and one manifestation of the Name of All-Just, which is a Greatest Name or one of the six lights comprising the Greatest Name, like the First Point, appeared to me from afar while in Eskisehir Prison. In order to bring it closer to the understanding, again by means of a comparison, we say the following:

The universe is a palace, but it is such a palace that in it is a city which is being constantly shaken by destruction and reconstruction. And in the city is a country which is being continuously agitated by war and emigration. And within the country is a world which is unceasingly revolving amid death and life. But such an astonishing balance, equilibrium and equilibration prevail in the palace, city, country and world that it self-evidently proves that the transformations, incomings and outgoings apparent in these innumerable beings are being measured and weighed every moment on the scales of a Single Being Who sees and supervises the whole universe.

For if it had been otherwise, if causes had been free and unrestrained, which try to destroy the balance and overrun everything, through a single fish laying a thousand eggs and a single flower like the poppy producing twenty thousand seeds, and through the onslaught and violence of change and the elements flowing in floods, or if it had been referred to aimless, purposeless chance, anarchic blind forces, and unconscious dark Nature, the equilibrium of beings and balance of the universe would have been so utterly destroyed that within a year, indeed within a day, there would have been chaos. That is to say, the seas would have been filled with things in total disorder and confusion and would have become fetid; the atmosphere would have been poisoned with noxious gases; and as for the earth, it would have turned into a refuse-heap, slaughter-house, and swamp. The world would have suffocated.

Thus, everything from the cells of an animate body, the red and white corpuscles in the blood, the transformations of minute particles, and the mutual proportion and relation of the body's organs, to the incomings and outgoings of the seas, the income and expenditure of springs under the earth, the birth and death of animals and plants, the destruction of autumn and the reconstruction of spring, the duties and motion of the elements and the stars, and the alternations, struggles and clashes of death and life, light and darkness, and heat and cold, are ordered and weighed with so sensitive a balance, so fine a measure, that the human mind can nowhere see

¹ Source, Said Nursi, *The Risale-i Nur Collection* (Istanbul: Soz Publication, 2004) accessed January 8, 2020 <https://risaleinur.com/risale-i-nur-collection/74-the-staff-of-moses/3640-43-the-fourth-proof-the-divine-name-the-all-just.html>

any waste or futility, just as human science and philosophy observe everywhere and demonstrate the most perfect order and beautiful symmetry. Indeed, human science and philosophy are a manifestation and interpreter of that order and symmetry.

So, come and consider the balance and equilibrium of the sun and its twelve planets. Does this balance not point as clearly as the sun to the All-Glorious One Who is All-Just and All-Powerful? And especially our ship, that is, the globe of the earth, which is one of the planets; it travels an orbit of twenty-four thousand years in one year, not scattering or shaking the things stored up and stacked on its face, despite its extraordinary speed, nor throwing them off into space. If its speed had been increased or reduced just a little, it would have thrown its inhabitants off into the atmosphere, and scattered them through space. And if its balance was to be destroyed for a minute, or even a second, it would destroy the world. Indeed, it would clash with another body and doomsday would break forth.

And especially the compassionate balance on the face of the earth of the births, deaths, livelihoods, and lives of the four hundred thousand plant and animal species, it shows a single Just and Compassionate One, as clearly as light shows the sun. And especially the members, faculties, and senses of a single of the innumerable members of those species, they are related to each other with so fine a balance and equilibrium that their balance and mutual proportion show an All-Wise and Just Maker so clearly as to be self-evident. And especially the cells and blood-vessels in the bodies of animals, and the corpuscles in the blood and particles in the corpuscles, they have such a fine, sensitive, and wondrous balance that it self-evidently proves that they are being nurtured and administered through the balance, law, and order of a single All-Just and Wise Creator in Whose hands are the reins of all things, Who has the key to all things, for Whom nothing is an obstacle to anything else, directing all things as easily as a single thing.

If someone who does not believe or deems it unlikely that the deeds of jinn and men will be weighed up on the supreme scales of justice at the Last Judgment notes carefully this vast balance, which he can see in this world with his own eyes, he will surely no longer consider it unlikely.

O wasteful, prodigal, wrongful, unjust, dirty, unclean, wretched human! You have not acted in accordance with the economy, cleanliness, and justice that are the principles by which the whole universe and all beings act, and are therefore in effect the object of their anger and disgust. On what do you rely that through your wrongdoing and disequilibrium, your wastefulness and uncleanliness, you make all beings angry? Yes, the universal wisdom of the universe, which is the greatest manifestation of the Divine Name of All-Wise, turns on economy and lack of waste. It commands frugality.

While the total justice in the universe proceeding from the greatest manifestation of the Name of All-Just, administers the balance of all things. And it enjoins justice on humans. Mentioning the word 'balance' four times, these verses in the Qur'an,

And the firmament has He raised high, and He has set up the balance [of justice], In order that you may not transgress [due] balance. So establish weight with justice and fall not short in the balance. (Qur'an. 35:7-9)

indicate four degrees and four sorts of balance, showing its immensity and supreme importance in the universe.

Yes, just as there is no wastefulness in anything, so in nothing is there true injustice and imbalance. The cleanliness and purification proceeding from the Name of Most Holy cleans and makes beautiful all the beings in the universe. So long as human's dirty hand does not interfere, there is no true uncleanness or ugliness in anything. So, you may understand how basic to human life are the principles of justice, frugality, and cleanliness, which are truths of the Qur'an and Islamic principles. And know how closely connected with the universe are the injunctions of the Qur'an, having spread their firm roots everywhere, and that it is impossible to destroy those truths, as it is impossible to destroy the universe and change its form.

Is it at all possible that although hundreds of comprehensive truths like these three vast lights, such as mercy, grace, and preservation, require and necessitate the resurrection of the dead and the hereafter, powerful and all-encompassing truths like mercy, favor, justice, wisdom, frugality, and cleanliness, which govern in the universe and all beings, should be transformed into unkindness, tyranny, lack of wisdom, wastefulness, uncleanness, and futility, through there being no hereafter and the resurrection not occurring?

God forbid, a hundred thousand times, God forbid! Would a mercy and wisdom which compassionately preserve the rights of life of a fly violate the countless rights of life of all conscious beings and the numberless rights of numberless beings, through not bringing about the resurrection? And if one may say so, would a splendid dominicality which displays infinite sensitivity and care in its mercy and compassion and justice and wisdom, and a Divine sovereignty which adorns the universe with His endless wondrous arts and bounties in order to display His perfections and make himself known and loved, permit there to be no resurrection, which would reduce to nothing the value of creatures and all their perfections, and make them denied? God forbid! An absolute beauty such as that clearly would not permit such absolute ugliness. Yes, one who wants to deny the hereafter must first deny all the world and all its truths. Otherwise the world together with all its truths will give him the lie with a hundred thousand tongues, proving the compounded nature of his lie. The Tenth Word proves with certain evidences that the existence of the hereafter is as definite and indubitable as the existence of this world.