

## The answer to the basic argument of anti-Natalism in the light of Islamic thoughts

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### Abstract

To wish and to desire for a progeny is natural. This can be verified from the prayers of prophets which God quotes in the Quran and where God asks us to pursue a progeny. This is so as the next generation gives us a sense of completion of our self as well as guarantees the continuation of life. The Prophets and saints have prayed to God to bless them with a progeny, and God has not only responded to their prayers but made their prayers a part of the Quran. Thus people, who wish for a progeny, must recite these particular verses. In the present age, certain concepts have come to lime light, wherein "Procreation" desire to beget a child has been challenged. The main contention is that human life is constantly threatened by difficulties, accidents, and evils. These negative forces aim at the annihilation of human life. So begetting a child should be prohibited. This anti-procreation stance is called "Antinatalism". In this paper, Islamic points of view about the difficulties of life have been put forth. And the conclusion of this treatise is that these difficulties do not in any way form the basis for antinatalism and rejection of procreation.

Key words: Evil, Good, World, Anti-Natalism, Procreation,

### Introduction

A study of the Qur'an and Hadith shows that the desire to have children is natural. It is an observation that man is happy to have children, and he considers the non-attainment of this blessing a deprivation for himself. Numerous proofs have been presented in the Qur'an and Hadith that the love of children is natural love. While the prophets express their desire for children before Allah, the love of the prophets for their children is also mentioned in the Qur'an. The mutual conversation between Noah and Noah's son and the love and compassion manifested in Noah's manner in this conversation is clear proof that the hearts of the Prophets are filled with the love and compassion of their children, just like human beings. On the basis of some philosophical theories in modern times, this natural love of children has been denied and humanity has been asked to stop having more children. The main point that people who believe in this theory make is that there is evil in the world. In this research paper, we will talk in depth about how evil really exists in this universe.

## Problem statement

The main questions of this study are related to anti-birth ideology (Anti-Natalism). The adherents of this ideology have caused most of the evil found in this world. Therefore, in order to avoid this evil, it's necessary to give up the process of procreation so that more human beings can be protected from this evil. When you look at these theories, you might wonder about the bad things in the universe. This article answers those questions.

1. Do harmful things exist in the universe? If so, why has Allah created things in this universe that are harmful to man?
2. Why did God give man so much freedom and power that he could harm someone else?
3. Why doesn't Allah deprive man of this freedom and authority so that other human beings can be protected from possible harm?

## Literature review

The head of the caravan of anti-natalism is David Benatar, who has written a book on the topic, "*Better Never to Have Been*" (2006), and claims that every human being has been harmed by providing existence. Therefore, the process of creating more human beings should be stopped.

An essay entitled "*Possible Preferences and the Harm of Existence*" was written by Marc Larock at the University of Scotland. and obtained his M.Phil. degree. For various reasons, Marc Larock termed worldly life the worst and claimed that human life is not worth living, and it is not permissible for living human beings to procreate more human beings and force them to live such a bad life.

George DeGrazia, a professor at George Washington University, has written a book entitled "*Creation Ethics, Reproduction, Genetics, and Quality of Life*" and strongly refutes David Benatar's views. Many thinkers and philosophers have written articles refuting David Benatar. For example, "Rivka Weinberg" wrote an article entitled "*Is having children always wrong?*" published in the "South African Journal of Philosophy" in the year 2013.

In Islamic religious literature, the topic of abandoning procreation is referred to in the books of jurisprudence as "Azal" (عزل) and "Tahdīd-al-nasal" تحديد النسل. in certain cases "Azal" (عزل) is allowed. Allama Ibn e Qayyim in his book "*Tuhfa-tul maulūd be Ahkāmīl maulūd*" established a separate chapter entitled "*Al Bāb ul awal fī istihbab-e talab il walad*". Also, Imm Al-Ghazl has established the title of "*kitāb ādāb al-nikāh*" in his famous book "*Ihyā ulūm al-dīn*" and has declared that the first reason for the virtue and legitimacy of marriage is to be the means of procreation. He has described the acquisition of children as the greatest benefit of marriage as he has discussed it in detail. But in my opinion, there is no book in which the views of the opponents of procreation have been made the subject of research and their problems have been answered.

## Objective of Research

The main purpose of this article is to investigate whether the objections raised by those who hold anti-birth views about human life are really valid and workable. The main purpose of this article is to clarify the Qur'anic and Islamic points of view regarding these views.

Before we begin the discussion formally, it seems appropriate to look at the historical evolution of anti-natalism.

### **Ancient Greek civilization and anti-natalism**

Considering worldly life to be worse and children to be bad is an ancient concept that has its roots in ancient Greek civilization. Numerous scholars have described the existence of this concept in the Greeks. This type of literature was written in the time of THE BC, the subject of which was to make non-existence better than existence and to prove the evil of worldly life. In his dissertation, *Masahira Moriika* quotes an ancient text of "Sophocles" in these words:

Never to be born is the best story. But when one has come to the light of day, the second-best thing is to leave and go back as quickly as you can to where you came from.

According to *Allāmā Shiblī Nomānī* there has been a perception among human beings all over the world since time immemorial that man is the master of his own soul. Because of this notion on the one hand there was a tendency to commit suicide in humans and the great philosophers not only believed the legitimacy of suicide, but some even committed this crime. on the other hand the idea of owning one's own life gave rise to another theory that man considers his children as a part of his being and has a great deal to control over them therefore it is permissible for parents to kill their children. For this reason the ugly ritual of killing children continued in different nations. *Allāmā Shiblī Nomānī* writes:

In India, and in Arabia itself, female genital mutilation was rampant. In Sparta and Rome, ugly children were thrown in the way. Well-known sages such as Aristotle and Plato justified the elimination of weak offspring. Aristotle was of the opinion that lame boys could not be raised. In Sparta, when a boy was born, the child was presented to the elders of the nation. If he had been healthy and strong, he would have been kept alive, and otherwise he would have been dropped from the mountain. [2]

Asheel Singh has written a dissertation at the University of Johannesburg entitled " *Assessing antinatalism, A philosophical examination of the morality of procreation.*" At the beginning of his dissertation, he explains the origin of antinatalism, calling it a very ancient ideology and using the Bible to denigrate worldly life. According to this, there is purposelessness in life, and obviously a purposeless, useless life has no value. He writes:

Anti-natalism has a rich philosophical heritage, with its roots stretching back to antiquity. For instance, Ecclesiastes of the Hebrew bible bemoans the apparent meaninglessness and futility of existence—a state of affairs with which any number of generations of humans must cope. [3]

From the above quotations, it is clear that the anti-birth theory is an ancient theory, and there were people in Greek civilization who believed in this ideology.

### **Buddhism and Anti-Natalism**

Signs of child abuse and the idea of anti-natalism are also found in Buddhism. In Buddhism, one attains Nirvana only when one is liberated from all worldly bonds. The Buddha teaches us that completely abandoning the idea of desire or thirst relieves sorrow, and the name of quenching thirst is Nirvana. The biography of the Buddha states:

Then a son was born to him. When he got the news of the birth of a son, he was sitting in the garden by the river. As soon as he heard the news, he said, "This is a new and strong bond, which must be broken now." ... He wanted to take his baby in his arms once before giving up all these worldly luxuries, but he stopped. [4]

The religious and philosophical theories of Buddha are based on suffering, the cause of suffering, the prevention of suffering, and the means to prevent suffering. These four theories are called the "four noble truths. One cannot join the followers of this religion unless they accept this as true. According to Buddhism, suffering is defined in these words:

The most important forms of sorrow are old age, disease, and death. These three sorrows go hand in hand from birth. Therefore, birth is also included in sorrow. This is sorrow and no one can deny it. This is the clearest truth. [5]

In his book "The Spirit of Buddhism", Hari Singh Gour explains a few words of Buddha as:

And in so stating the law, Buddha was stating an elementary truth. It is desire or thirst for pleasure that is responsible for the birth and perpetuation of the human species. If those desires could be effectively curbed, there would be no births, no deaths, and in a very short time, man would cease to be. [6]

After learning about the evolution of this theory, it seems necessary to know the basic arguments of the adherents of this theory. In the following lines, we will know the basic reasoning behind this theory.

### **The basic argument of antinatalism**

A study of antinatalism literature reveals that their reasoning is based on events that take place in the universe that cause pain, suffering, and resentment in man. The onset of these events is due to minor physical ailments such as colds, flu, nausea, feeling cold and heat, and mild hunger and thirst. While extreme ailments such as suffering from ailment severe financial and human loss, wars and strife and so on. These incidents are called evil. Because a living person faces these events and the reason for this is the life of this person, so this life is blamed and life itself is considered the worst thing. At one point, David Benatar (who holds an important position among the proponents of antinatalism) compiles a long list of similar events and evils that occur in this universe under the name "A world of suffering". It starts with the following words:

More than fifteen million people are thought to have died from such disasters in the last thousand years. In the last few years, flooding, for example, has killed an estimated 20,000 annually and brought suffering to "tens of millions". The number has been greater in some years. In late December 2004, a few hundred thousand people lost their lives in a tsunami. Approximately 20,000 people die every day from hunger. An estimated 840 million people suffer from hunger and malnutrition without dying from it. That is a sizeable proportion of the approximately 6.3 billion people who currently live on the planet. [7]

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 worldly life as full of misery and suffering, and she called this worldly life "wrongful life". She writes at the beginning of her dissertation:

A wrongful life suit is an unusual civil suit brought by a child who seeks damages for burdens he suffers that result from his creation. [8]

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. He has also used the suffering in human life as his argument. He applied these arguments not only to human beings but also to animals and claimed that since animals also suffer, So try not to have more animals. He raises the question of how to save animals from this suffering. And he answered this question in these words:

The best way to prevent animal suffering is to stop breeding them. With fewer sentient beings in existence, net suffering is lessened. Even if captive animals were bred with a guarantee of "net happiness," they would still suffer at some point in their lives, and sometimes very much. [9]

Gerald K. Harrison is a senior lecturer at the University of Massey in New Zealand and has written a dissertation on the subject entitled "*Antinatalism and Moral Particularism*." While he has many other arguments, one particular argument is that living is a job. In fact, the bulk of that job is extremely painful and frightening. The beginning of this job is bad. We are naked when we are born and we scream when a stranger comes near us. It is a rude start that is hard to imagine. Then for many years we can't eat for ourselves, we can't dress ourselves, and for a long period of our lives we need the help and goodwill of others for our survival. For the rest of our lives, we have to continue our education for years and so on. After mentioning the hardships of life, he writes his conclusion in the following words:

The fact that stepping on your toe will cause you pain provides me with a moral reason not to step on your toe. Similarly, the fact that procreative acts subject another to a list of harms such as those mentioned above, as well as others, is a fact that, other things being equal, can be expected to generate moral reason not to perform the act in question.[10]

The above argument of the proponents of the anti-birth theory requires us to discuss in detail the evils that occur in the human actions that take place in this universe and the evils that occur in the items of the universe and to clarify their full reality. This article will discuss these two types of evil. Before finding the solution to these questions, we need to understand the meaning of good and evil. In the following lines, we will try to understand the meaning of good and evil.

### **Types of sources of evil.**

The evil that is found in this world is manifested in two ways. Sometimes this evil is manifested by human immorality and actions, some of which are lies, injustice, oppression, hypocrisy, corruption, deception, fraud, anger, adulteration, etc. Sometimes this evil is manifested by items of this world, such as knives, forks, swords, weapons, ammunition, poison, fire, etc. Thus the evil found in this world as a whole depends on these two types. Those who hold anti-birth ideology call this worldly life the worst life and the world the worst place by arguing with these two types of evil, and prefer non-existence to existence.

### **The concept of good and evil in human actions and the justification for that evil**

Whenever a task is accomplished, there are three possible ways in which it can be attributed to the workman. The first is that the workman's goal is fulfilled. In the second case, the goal for which the worker performed the work has not been achieved, and in the third case, it is also possible that the worker has no purpose attached to the work. Rationally, these three cases are possible. [11]

In the first case, when the desired purpose of the worker is fulfilled, then the work is considered good and benevolent in favor of the worker, in the second case, when the desired goal is not achieved, the work is

considered bad for the worker. And if a deed for which no purpose has been attached, then there is no question of whether the deed is good or bad, but such a deed is called futile, pointless and meaningless. According to this description, the meaning of good is only that it is in accordance with the purpose of the doer, and the meaning of evil is simply that it is against the purpose of the doer. All the above-mentioned details are in case a deed is not attributed to anyone other than the doer and the status of the deed is determined without associating the purpose with anyone other than the worker. If a work is examined in relation to the aims and objectives of the worker as well as to the aims and objectives of other persons, three cases are possible. If the work is in accordance with the intentions of other people, then it will be good and if it is against the intentions of these other people, then it will be evil. And if a deed is in accordance with the intentions of some people while the same deed is contrary to the intentions of some other persons, then the deed will be considered good for those who are in accordance with their intentions. And this action will be considered bad in favor of those particular people whose intentions are opposed. This shows that goodness and badness are among the additional matters. No action is characterized by the attribute of goodness in every situation, nor does it mean that an action is characterized by the attribute of badness in every situation. The goodness and badness of actions vary from person to person and situation to situation. Imam al-Ghazali also described the goodness and badness of actions as relative. He says:

Good and evil are relative matters, which differ from person to person and may vary for one person in different circumstances. [12]

From this explanation of good and evil, it is clear that evil does not exist apart from good, for which one has to consider a separate creator, which necessitates the multiplicity of God. The objection to the multiplicity of God could have been necessary only if the existence of evil was separate and permanent from good. Whereas, according to our research, evil does not exist separately from good, but evil is also good. It's being evil is simply due to a lack of proper time. However, there are a few questions that need to be answered: Why does evil appear in human actions? Why doesn't Allah stop this evil of human actions? In the following lines, an attempt will be made to find a solution to these questions. In order to understand the evils manifested by human actions and to realize their reality, it is necessary to keep in mind a few basic and preliminary things.

### **Man holds the position of caliph**

The Qur'an clearly states about man that man is God's caliph and vicegerent on earth. When God wanted to create man, He revealed His intention to the angels. The angels were unaware of the fact that Allah would send prophets to guide man in order to keep him on the right path and Allah will also continue the series of revelations. Therefore, the angels, seeing that man would have free will and he will misuse this authority, they feared that man would fall prey to murder and sedition. they also expressed their concern in the court of God. In response to this fear of the angels, Allah clarified the fact that although man will have freedom of will and choice, but I will not deprive man of his guidance in order to exercise this will and authority in the right way. Rather, the chain of prophets and messengers will continue. Whoever submits his will to my guidance and follows the prophets and follows the ways taught by them, he will be successful and free from fear and sorrow. In the Quranic verse:

So when my guidance comes to you, whoever follows my guidance, they shall have no fear, nor shall they grieve. [13]

Rewards and benevolences are mentioned for following this guidance.

### **Freedom of choice**

Considering the divine attributes of God, when we think about how God, who has such attributes, made man his caliph and vicegerent on earth, Although there was no need to make a caliph in the presence of these divine attributes, it is concluded that the purpose of this caliphate was not to comfort Allah, relieve Allah's fatigue, or fulfil Allah's sleep, etc. Rather, the purpose of this caliphate is to entrust a person with a trust. This trust is a burden of freedom of will and choice. God wants to test and examine man by giving him free will to follow God's instructions and live his life as he pleases. Thus, the purpose of this caliphate is to test how man manages the world by giving him authority in a particular sphere. Due to this freedom of will, man's worldly life has become a testing ground, and a mountain of trust has fallen on him. The burden of trust is mentioned by the Qur'an in these words:

Indeed, we have placed trust in the heavens and the earth, but they refused to bear it, and they feared, and man endured it. <sup>[14]</sup>

There was no other thing in the world other than man that could bear the burden, so they did not bear it and man bore the burden. Syed Abul Aalā Maudūdī writes about this:

The distinguishing feature of this trustworthy Caliph of Allah on earth, due to which he is distinguished from all other creatures, is that he was not naturally made obedient. He has been given an additional special power due to which he is free from compulsory obedience in a certain sphere, unlike other creatures, and has so much power that whether he obeys or disobeys [15]

### **Limited human authority—limits of authority**

Regarding this human authority, it is important to keep in mind that it is a limited authority and not an absolute authority. Man has been given authority over matters which he will be questioned about. Doing justice or doing injustice is within human control, telling a lie or telling the truth, weighing full or weighing less, eating halal food or eating haram food, Man has free will in all matters, such as fulfilment of rights or violation of rights. Therefore, in all these matters, man will be accountable to Allah. Matters that have not been authorized by the man mean that he will not be questioned about them. For example, the choice of one's place of birth, the choice of one's mother tongue, the choice of one's nation, family and tribe, one's height and color, etc., are all matters over which man has no choice. A man is not born in a place of his own choosing, nor does he choose his parents of his own volition. Since Therefore, in all these matters, there was no need to question man and hold him accountable to God. Therefore, the authority over these matters has not been given to man. *Amīn Ahsan Islāhī* has stated that such cases should not be questioned. [16] Explaining the limitations of human authority, *Maulana Maudūdī* writes:

But it should not be understood that human authority and its freedom is unlimited and it has been given all the powers that Qadariyyah has assumed. In the system of the universe, man does not have the power to exceed even a hair's breadth of the limits that Allah has set for his mental, spiritual and physical powers. [17]

### **The natural inspiration of good and evil for man**

Although Allah has given man the freedom of will and choice, and this freedom has created a strong fear and danger that man will take undue advantage of this freedom and commit sins and will spread sedition in the land, Therefore, Allah has inspired good and evil in man to avoid it. That is, man was given freedom of will and choice, but at the same time he explained what is good and what is evil. Due to this natural inspiration, a distinction was made between good and evil in man and he recognized truth and falsehood. While the

Qur'an states that faith in Oneness is innate in man, the Qur'an also states that man has a natural revelation of good and evil. The word of God is:

By the soul and the one who corrected that soul. <sup>[18]</sup>

Elsewhere in the Qur'an, Allah mentions the blessings He has bestowed upon man, and specifically mentions the natural ability to distinguish between good and evil:

Did we not make for him two eyes, a tongue and two lips, and show him the two ways? <sup>[19]</sup>

It is the light of God within man which has been inculcated in man by pouring out the Spirit by God, under the influence of which the consciousness of good and evil has been created in man. The Qur'an considers this monotheism and all the implications of monotheism to be human nature and calls on man to follow this nature. The Qur'an claims that monotheism and virtues are not something that is being imposed on man from the outside, but that they are man's inner things and man's nature. The Qur'an says:

So turn aside and go straight to the religion, to Allah's ability, on which He has created mankind. <sup>[20]</sup>

### **Importance of free will**

This is the free will that distinguishes man from the beast, and the caliphate of man means that man is being tested every moment of every hour because of this free will. How does a person act after receiving it? This freedom of will and choice is man's distinction. Man's being a human being depends on it, and man is a man as long as he has free will. This also gives the answer to the question why Allah does not stop the evil that arises from man's free will. This is because the only way to stop this evil is to deprive man of his freedom of will and to make him a mere good, while by doing so, man does not remain a "man" but becomes an animal. *Imām al-Ghazālī* says about creating man as a mere good deed and taking away the substance of evil from man:

One might ask, "Wasn't it beautiful for the first source to create only well?" We will answer this by saying that after this analysis, it means that he does not create the kinds of creatures that have a lot of good with a little evil. Because He has only created good. And now the only thing that remains is the possibility that the aspects of good and evil have not yet been assessed. <sup>[21]</sup>

From this discussion, it became even clearer that the creator of evil is not Allah but Allah is the Absolute Good. Evil is created by the free will of man.

### **The concept of good and evil in the things of the universe and its justification**

After gaining an understanding of the concept of goodness and badness in deeds, it seems appropriate to become acquainted with the reality of evil found in the things found in this world. In order to know the reality of the evil found in the things of the world, we must first know the reality of the things of the world and the beings of the world. So, in the next few lines, I'll talk about how the world really is and what kinds of beings there are.

### **The reality of the beings of the World**



The three attributes of Allah are related to the things found in this world. innovation, creation, and strategy. (إبداع، خلق ، تدبير) The attribute of innovation means bringing something into existence from nothingness without any pre-existing pattern or map, to make it exist from nothing. The literal meaning of creation is to create something from matter, to make something according to the previous pattern. The creation of Adam and the Ghost is called creation because the raw material for both was present in the form of dust and fire. The same substance was used to create a new form and it was named Human and Ghost. Through these two attributes (innovation and creation), Allah has created all the things and items of the universe and endowed each with distinctive attributes. The rising of the sun, the quenching of thirst with water, the quenching of hunger with food, the conception of pregnancy as a result of the conjunction of male and female sperm and the birth of man, the movement of winds, the turning of rivers, is charismatic of these two attributes of Allah. The third attribute of Allah concerning this system of worlds is strategy, "Tadbir," which is mentioned in many verses of the Qur'an. The word "Tadbir" is explained in these words:

The basic meaning of "strategy" is to create such an agreement at the beginning and end of affairs that the objectives of these actions and affairs are achieved. <sup>[22]</sup>

The consequence and effect of this attribute of Allah is that Allah keeps harmonizing the events that take place in this universe with His will. If a cause arises whose result is not in harmony with this system of the world, then this attribute of Allah creates harmony. That is to say, it is not the case that after the creation of things, these things of the universe have come out of the control of Allah and their characteristics have become so inseparable from these things that without these characteristics, it is impossible to imagine these things. Rather, the attribute of Allah "strategy" is to keep the properties and characteristics of things under His control. Through this attribute of Allah, Allah keeps turning the characteristics and properties of things towards the collective good of this world system. In the creation of everything that Allah has created in this universe by His attributes of innovation, creation and strategy, full consideration has been given to the collective interest of the system of the universe. The creation of a single thing does not contradict the overall improvement of this world system. This is what Allah claims in the Qur'an with these words:

The One who made the creation of everything good. <sup>[23]</sup>

There is generality in this claim of Allah. The requirement of this generality is that in everything in the universe there is goodness in itself. And if there is evil and badness in something, then it is the cause of something temporary. And the temporary cause is that these objects were hidden in the veil of the non-existence. Allah reflected his existential effects on these objects. So the one who had the capacity to accept the existential effects accepted the existential effects according to his ability and adopted the existential form. Now if evil is apparently found in the existence of an object, it is because it lacks the ability to accept the existential effects of Allah within that object. If this thing had a better ability to accept existential effects, then this thing would have existed in a better way. This is what the Prophet (peace and blessings of Allah be upon him) pointed out by his saying:

All that is good is in your possession, and evil is not from you. <sup>[24]</sup>

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 blessings you have, they are from Allah. <sup>[25]</sup>

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:

And whatever misfortune befalls you, it is because of what you used to do. <sup>[26]</sup>

Imam Ibn Taymiyyah writes in one place, explaining the difference between good and evil:

The fourth difference is that goodness is attributed to Allah because it is His favour in all respects. Every aspect of goodness demands that it be attributed to Allah, but the nature of evil is that Allah has created him on the basis of some wisdom, and according to this wisdom, this (evil) is His favor. [27]

This ideology reveals the sanctity of the Creator, and how the Creator can be considered holy in spite of all kinds of destruction, oppression, and cruelty, suffering, and afflictions 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 the possibilities, when entering the realm of existence, cannot be imagined to be better and more perfect than the way in which they are adorned with the garment of existence. It is up to the substance and material 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 if the substance from which the fly is produced develops and is able to take on a better form than it, then the source of bounty will work according to its bounty. [28]

*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. When it comes to total or absolute evil, Allah is free of it. This is the evil that is not attributed to him. [29]

Dr. Mir Wali-ud-Din was a teacher of philosophy at the Ottoman University, Hyderabad, Deccan. He writes:

The thing that looks bad from the point of view of our limited thinking and mind is actually good. If we study it, it looks bad to us, simply because we are short-sighted. If we look at it from God's point of view, we have to admit that what we thought was evil is in fact an essential part of God's system, so it is good. [30]

There is no evil in anything's essence in the universe, even in the case of immoralities such as anger, greed, lust, miserliness, etc. These bad habits and immoralities are not in themselves bad, but they are bad because of their indiscriminate use. According to Imam Shah Wali Ullah, in order to impose goodness and badness on anything, it is necessary to keep in mind the purpose of its creation. The goodness of things is that they fulfil their purpose of creation. There is no evil in anything in this universe in order to fulfil the purpose of creation. For example, the purpose of the sword is to cut, wound, and kill. In this respect, the best sword is the one that is sharp. The beauty of the sword is that it moves well, separating the head from the body. The dullness of the edge of the sword, the ineffectiveness of the sword, is the defect of the sword. The death of a person by the sword is a sign of evil. It is not evil in itself, which is produced by not using the sword in the right place. There are two possible ways in which evil can be found. The first is that something is created for some reason that it is better not to be created, and the second is that something is not created for some reason that has good effects. [31]

Amīn Ahsan Islāhī says:

The question of whether something is good or bad does not arise because everything has its own utility. Horse manure has great value in its palace, and diamond jewellery has great value. [32]

*Imām al-Ghazālī* has also denied that evil is found in the essence of the objects of this universe. He writes in his famous book denying the possibility of two gods:

It is not possible to have two gods, one being the god of good and the other being the god of evil, because there is nothing in the universe that has evil in its essence. Rather, what is called "evil" is actually good in its essence. And the God who is the God of goodness, when He is able to create goodness, will inevitably be able to create the equivalent of the same goodness, because it is obvious, to be able to do something means being able to do something similar. [33]

In his other book, *Maqāsid Al-Falāsfah*, *Imām Al-Ghazālī* describes the evil that appears in 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. [34]

## Results and findings

From all this discussion, it is clear that:

1. All of the things and items in the universe were made for a specific reason, and the Creator, who has the quality of being creative, gave each thing its own traits.
2. There is no evil in anything to fulfill its purpose of creation. The evil that is apparently felt in the things of the world is due to the strategy of Allah and its purpose is also the overall good, betterment and goodness of the system of the world.
3. Being instinctive, this evil cannot be a valid reason for anti-natalism and to abandon the procreation.

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[19] Qur'ān, *Al-balad*: 9,10

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