

WHY IS THERE SOMETHING RATHER THAN NOTHING?

A Juridical-Philosophical Inquiry into the Foundations of Existence, Law, and Cosmic Justice

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DEDICATION

To the spirit of my pure mother and the spirit of my pure father, those two who planted the seeds of dignity in my soul before I knew the meaning of humiliation. May God prolong their light in their graves and make their abode a garden from the gardens of Paradise.

And to my beloved daughter, Sarah Sabrini, the Algerian, the apple of my eye, the representative of hope in a generation that chooses freedom and rejects slavery. I dedicate this book to you as a shield that protects you from the assault of the ignorant and the absurdity of the pretentious.

Dr. Mohamed Kamal Arafa El-Rakhawi

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CHAPTER ONE: THE GREAT ONTOLOGICAL PROBLEMATICS BETWEEN PHILOSOPHY AND LAW

Introduction to the Chapter

The question why is there something rather than nothing? constitutes the mother of all questions in the history of human thought. It is the question that strikes at the very root of existence and non-existence, that transcends the boundaries of narrow specializations, and that reflects not merely a passing intellectual luxury but represents the first moment of consciousness, the first recognition of the self, of the other, and of the surrounding world.

In this foundational chapter, we seek to dismantle the problematics from multiple angles, philosophical, legal, and existential, in order to establish the rigorous methodological foundations upon which the chapters of this book will be built. The aim is not merely to answer the question but to understand the mechanisms by which the question has shaped itself through history, and to explore how law and jurisprudence can participate in formulating a logical and practical response that is commensurate with the nature of the human being as a social, political, and legal entity before being a metaphysical one.

First: The Nature of the Question and Its Ontological Implications

The question about the existence of something rather than nothing is a question about cause and purpose simultaneously. It presupposes, by its very structure, that nothingness is the default state, that existence is the exception that requires justification. This presupposition itself demands scrutiny. Is nothingness truly the original state, or is existence the original state?

In classical philosophy, existence was often regarded as a gift or a divine bestowal that required gratitude and compliance. In modern legal thought, by contrast, existence is considered a natural right upon which obligations are incumbent. The convergence of these two perspectives,

the existential and the legal, drives us toward searching for common grounds where the sacred meets the civil, where the ontological meets the legislative.

The implication of the question lies precisely in its capacity to reveal that the human being is free before the eternal, and that this freedom is the fundamental driver for all achievement. Without asking about cause, there is no knowledge. Without asking about purpose, there is no ethics. Without asking about right, there is no law.

Second: The Philosophical Dimension of the Problematics

Historically, this question has been associated with the rationalist philosophers, most notably Leibniz, who formulated it in its famous metaphysical guise. But the existentialists, such as Heidegger and Sartre, transferred the discussion from the level of the cosmos to the level of the human being. The question about existence became a question about the meaning of individual life.

The philosophical dimension here does not suffice with a theoretical answer. It demands a genuine existential experience. We do not search for the existence of things in general. We search about our existence within this. Are we a cosmic accident or a purposeful presence? The questioning opens vast doors before the research into the relationship between choice and determinism, between freedom and necessity. Philosophy grants us the conceptual tools for analyzing the question, but it may not grant us the final answer. Its role here is to complete the picture with the other disciplines.

Third: The Legal and Jurisprudential Dimension of Existence

At first glance, it may seem that the existential question has no relation to law. But upon closer examination, a deep connection is revealed. Law, in its essence, is the regulation of social existence. It determines the rights and obligations of existence. When the law asks about the cause of the existence of the state, or the cause of the existence of right, it practices the same intellectual operation that the philosopher practices when asking about the cause of the existence of the universe.

The jurist, when searching for the legislative cause, is searching for the existential cause in the same manner that the philosopher searches for the ontological cause. In this book, we attempt to establish what can be called the jurisprudence of existence, a methodology that connects the supreme legal principles with the great ontological principles. In life, the right is a legal translation of the question why do we exist? If existence is a gift, then the law protects this gift from waste. If existence is a right, then the law guarantees its exercise without violation.

The integration of the legal dimension in this problematics gives it a practical, applied character that takes it out of the circle of mere theoretical speculation into the circle of social responsibility.

Fourth: The Research Methodology in This Book

Given the compound nature of the question, the methodology adopted in this book is a complementary interdisciplinary methodology. We shall not rely on philosophy alone, nor on natural sciences alone, nor on law alone. Rather, we shall weave a systematic thread that connects all these bodies of knowledge together.

We shall begin with the conceptual foundations in the first chapters, then proceed to historical analysis, then to contemporary applications in science and law, and we shall conclude with a synthetic vision that presents a comprehensive answer to the extent that possibility allows. The language used will be a solid academic language, far from the obscurity of philosophical jargon and the dryness of legal formalism. We shall strive for clarity and precision simultaneously, and we shall be keen to document ideas and reference original sources in each chapter to ensure the integrity that scientific ethics and intellectual property rights demand.

Fifth: The Importance of the Book and Its Purpose

The supreme purpose of this author is to present a convincing and contemporary answer to an ancient question, an answer that is commensurate with the contemporary human being who lives in the shadow of tremendous scientific and technological revolutions. We do not wish to reproduce the answers of the past. Rather, we wish to formulate an answer that proceeds from the data of the present.

The book also aims to protect the human being from the negative emptiness that may drive him toward absurdity or suicide, through establishing the value of existence as a supreme value, legally protected and ethically justified. We wish for this book to be a shield that protects the coming generations from the assault of the ignorant and the absurdity of the pretentious, as stated in the dedication. By granting them certainty of their existence, by granting them the understanding that the existence of something rather than nothing is the first miracle, and that understanding this miracle is the first obligation.

Sixth: Paving the Way for the Coming Chapters

After we have placed the foundation stone for the problematics and determined its philosophical and legal dimensions in this chapter, we shall proceed in the coming chapters to descend into the details. We shall begin with the history of the question and how the answers have developed through the ages. Then we shall examine the concept of nothingness in Islamic jurisprudence and law. Then we shall proceed to the scientific discussions concerning the emergence of the universe, which are necessary but arduous. The journey is long, but it is necessary to reach certainty. Each chapter will be a brick in the construction of a vast cognitive edifice. We hope that it will be a genuine addition to the human library and that it will fulfill the purpose for which it was placed, in the service of truth and the defense of the right of the human being in existence.

Conclusion of the Chapter

The question why is there something rather than nothing? is not a question that is posed once and answered for all eternity. It is a question that renews itself with the renewal of life itself. Every generation must reformulate its answer in a manner commensurate with the challenges of its age. This book is nothing but a humble attempt at an answer from our generation, benefiting from the accumulation of human knowledge, illuminated by the insight of law and jurisprudence to ensure justice in the distribution of existence. Existence is a blessing, philosophy is the guide, and law is the guardian. Understanding the convergence between them is the path to the wisdom behind the veil of existence.

With this, we have completed the foundational chapter. We shall begin the journey of this eternal question with history in the next chapter.

End of Chapter One

CHAPTER TWO: THE HISTORY OF THE QUESTION FROM LEIBNIZ TO CONTEMPORARY PHILOSOPHY

Introduction to the Chapter

Tracing the history of thought regarding the question why is there something rather than nothing? constitutes a necessary entry point for understanding the development of human consciousness toward the problem of existence. The question did not emerge suddenly in the history of philosophy. Rather, it passed through great transformative stages that reflect the change of cognitive methodologies and analytic tools used in treating the problematics.

The purpose of this chapter is not a historical narrative of events. Rather, it is a critical analysis of how the question was formulated and how it was answered through the ages, beginning with the classical formulation by Leibniz, passing through the Kantian critique, arriving at the existentialist transformations in Heidegger, and reaching the analytic approaches in contemporary philosophy. Understanding this historical trajectory grants us the ability to determine our current position from the question and to identify what tools are available to us for answering it in light of the tremendous cognitive accumulation.

First: Gottfried Wilhelm Leibniz and the Formulation of the Classical Question

The German philosopher Gottfried Wilhelm Leibniz is credited with the priority in formulating this question in its famous metaphysical guise in the seventeenth century. In his book *The Principles of Nature and Grace Founded in Reason*, Leibniz posed the question as a logical consequence of the principle of sufficient reason. Leibniz saw that every real fact must have a reason or a cause that explains its existence rather than its non-existence.

Since the universe is the collection of real facts, Leibniz concluded that there must be a sufficient reason for the existence of the cosmos as a whole. This sufficient reason cannot exist

within the series of contingent facts themselves. Rather, it must be found in a substance that is necessary in its essence, outside the series of contingent things. This is what Leibniz called the Necessary Being, which he identified with God.

Leibniz's contribution lies not merely in posing the question but in connecting existence to logic, in making the question about existence a rational question subject to the principle of sufficient reason. This rational grounding constituted the launching point for modern philosophy, where existence became a subject of logical analysis rather than a mere matter of faith.

Second: The Critique of Pure Reason by Immanuel Kant

In the eighteenth century, Immanuel Kant came to present a radical critique of the preceding metaphysical attempts, including the proof of the existence of God and the explanation of the existence of the cosmos. In his Critique of Pure Reason, Kant distinguished between phenomena, the world as it appears to us, and things-in-themselves, which are beyond the reach of human reason.

Kant confirmed that the human mind is limited by the framework of sensory experience. The question about the cause of the existence of the cosmos as a whole transcends the limits of possible experience, making any answer to it a mere metaphysical hypothesis that cannot be proven or disproven scientifically. But Kant did not deny the importance of the question. Rather, he transferred it from the domain of theoretical knowledge to the domain of practical and moral reason. The existence of God and the existence of the cosmos became questions related to moral faith and practical need rather than to reason.

This Kantian transformation was an earthquake in philosophy, where it imposed cognitive humility before the mystery of existence and opened the door to subsequent interpretations that focused on the limits of language and logic.

Third: Martin Heidegger and the Fundamental Question of Being

In the twentieth century, the German philosopher Martin Heidegger revived the question with a completely different existential perspective. In his book *Being and Time*, Heidegger considered that the question why is there something rather than nothing? is the fundamental question of metaphysics. Heidegger did not search for an external cause for existence as Leibniz did. Rather, he focused on the meaning of existence itself and on the human existence that poses the question.

For Heidegger, the astonishment before existence is the distinctive mark of the human being. It is what distinguishes him from the other creatures. The fact that we ask about existence means that we are beings for whom their own being is a question. This transformation transferred the discussion from the level of cosmic causation to the level of human existential experience. Existence is no longer merely a physical fact but a lived experience filled with challenges and meanings.

This transformation made the question more fertile at the individual level, where existence no longer counts merely as a physical fact but as an experience that demands interpretation.

Fourth: Analytic Philosophy and the Logic of Language

In the tradition of analytic philosophy in Britain and the United States, the question was addressed from a linguistic and logical angle. Philosophers such as Bertrand Russell and Ludwig Wittgenstein questioned whether the question itself is linguistically sound. Russell argued that the search for a cause for the cosmos as a whole is a logical error, because causality is a concept that applies to things within the cosmos and not to the cosmos itself.

Wittgenstein, for his part, pointed to the limits of language. He suggested that the question of absolute existence lies outside the limits of meaningful language, and that we must remain silent about that which we cannot speak. This analytic current imposed a high methodological precision but at the same time called for dismantling the question linguistically before attempting to answer it metaphysically.

This analytic precision added a new dimension to the critical discussion and invited us to scrutinize the language we use to describe existence before we describe existence itself.

Fifth: Contemporary Developments in the Philosophy of Science

In the second half of the twentieth century and into our present day, the sciences of cosmology and quantum physics entered the discussion about existence. Theories such as the Big Bang and quantum theories attempted to present interpretations of how the cosmos emerged from quantum fluctuations or from absolute nothingness. But contemporary philosophy points out that these scientific interpretations do not answer the fundamental philosophical question. The physical laws themselves are something that exists and require explanation. Why do the laws of physics exist rather than no laws at all?

The interaction between philosophy and science in the contemporary era has created new grounds for discussion, where the philosopher is no longer isolated from scientific data, and the scientist is no longer far from the great metaphysical questions. This interaction enriches the discussion and deepens it.

Sixth: Lessons from the History of Thought

Reviewing this long historical trajectory teaches us several lessons. First, the question is multifaceted and cannot be reduced in one dimension, whether religious, scientific, or philosophical. Second, language and logic are our united tools for understanding the question. Therefore, we must be precise in the terminology used. Third, the answer to the question does not negate existential astonishment but may increase its depth. The history of the question is a

history of conflict between the human being and the limits of his knowledge. It is the history of persistent striving to create meaning amid possible absurdity.

In this book, we shall benefit from this historical accumulation to build a complementary answer. We do not negate previous answers but weave them into a unified framework that respects their legal specificity and their ethical and legal dimensions.

Conclusion of the Chapter

With this, we have completed the historical review of the problematics. We have understood how the question developed from Leibniz to the contemporaries, and we have gained the necessary insight to avoid the methodological errors into which our predecessors fell. We have also gained confidence in using the tools of our age for illuminating this eternal question from new angles.

History is not merely a past that we study. Rather, it is a foundation upon which we shall build the future of thought. This is what we shall seek in the coming chapters of this book.

End of Chapter Two

CHAPTER THREE: THE CONCEPT OF NOTHINGNESS IN ISLAMIC THOUGHT AND JURISPRUDENCE

Introduction to the Chapter

The concept of nothingness is considered one of the most complex and problematic concepts in the history of human thought, whether at the metaphysical or the legal level. When philosophical conceptions about the nature of nothingness and its relationship to existence vary, Islamic thought and legal jurisprudence stand out with a distinctive perspective that combines the unseen dimension of faith with the practical legislative dimension.

The purpose of this chapter is to analyze the concept of nothingness in the original Islamic sources, the Noble Quran and the Prophetic Sunnah, and in the heritage of the jurists and the original scholars. Then it compares this conception with the legal concept of nothingness, whether as legislative vacuum or as absence, arriving at the establishment of a complementary vision that connects existence and non-existence. Understanding this concept precisely represents the cornerstone of the angle for answering the fundamental question of the book.

First: The Concept of Nothingness in the Noble Quran and the Prophetic Sunnah

The Islamic conception of nothingness begins from the foundational texts of the religion. In the Noble Quran, there are many verses that speak of the creation of the heavens and the earth from nothingness. For example, His saying, the Exalted: He is the Originator of the heavens and

the earth. And when He decrees a matter, He only says to it, Be, and it is. These verses confirm that the existence of the cosmos is a voluntary divine act, that nothingness is not a force competing with existence but a negative state in which properties and characteristics do not exist.

Nothingness in the Quranic conception is not a thing standing by itself. Rather, it is a pure negation of existence. This distinguishes the Islamic vision from some philosophical conceptions that make nothingness a principle or a substance in itself. As for the Prophetic Sunnah, there are hadiths that confirm that God was and there was nothing before Him, and that His existence is the eternal necessary existence. This prophetic foundation reinforces the idea that the divine existence is the eternal necessary existence, and that everything else is contingent and possible.

This theological foundation reinforces the idea that the question why is there something rather than nothing? finds its answer in the free divine will, not in a blind physical or logical necessity. From here, Islamic thought does not see in existence an enigma. Rather, it sees it as a sign and a guide to the wise Creator.

Second: The Concept of Nothingness in the Science of Islamic Theology

The discussion about existence and nothingness developed in the science of kalam, particularly between the Mu'tazila and the Ash'arites. The theologians discussed the question of the creation of actions and whether nothingness can be a locus for divine power. The Mu'tazila went to the view that God is capable of creating things from nothingness. But they confirmed that nothingness is not a thing, and therefore it cannot be related to power except as the capacity to bring possibilities into being.

As for the Ash'arites, they confirmed the absolute divine power, and that God creates all things not from something and not from nothing but by bringing them into existence through creation. This precise theological discussion establishes the foundations for a rational methodology in dealing with the question of existence, where the distinction between the obligatory, the possible, and the impossible was made. These are logical classifications that remain valid for use in contemporary philosophical analysis.

Third: Nothingness in Islamic Jurisprudence and Its Origins

At the level of jurisprudence, the concept of nothingness appears in multiple forms. The most important of these is the principle that the absence of nothingness is the original state in things. This is a great foundational principle that means that the original ruling in any matter is the absence of obligation or the absence of judgment, unless a proof establishes the contrary. This principle reflects a methodological reserve in inference, where the default state is nothingness until existence is proven.

The idea of nothingness also appears in the chapter of evidence and testimony in the judiciary. The burden of proof is upon the claimant, and the oath is upon the one who denies. This means that the one who denies is clinging to the original state, which is nothingness, while the claimant must prove existence. This juristic application of nothingness is a practical translation of the philosophical concept into a legal procedure.

Fourth: The Legislative Vacuum as a Legal Concept of Nothingness

In positive jurisprudence, the concept of nothingness corresponds to what is known as the legislative vacuum, which is any state in which the legal system is devoid of a ruling that regulates a specific matter. The legislative vacuum is not an absolute vacuum. Rather, it is a relative vacuum related to a specific text, while the general principles of law and ethics remain in force.

The treatment of the legislative vacuum is done through mechanisms such as analogy, preference, and the consideration of interests. These are tools whose function resembles the tools the philosopher uses to fill the vacuum of knowledge. The similarity between existential nothingness and legislative vacuum lies in the fact that both represent a state of the absence of something that requires a creative act of bringing meaning into being or of judgment.

Fifth: Comparison Between Nothingness in Islamic Thought and in Western Legal Thought

When comparing the Islamic conception of nothingness with the legal conceptions in Western thought, particularly in the positivist current, we notice fundamental methodological differences. In the positivist current, the law is viewed as a closed system that recognizes only the texts issued by the legislative authority. Consequently, nothingness or vacuum is treated as a technical problem that is resolved through judicial interpretation or legislative amendment.

In Islamic thought, by contrast, the legal system is open to the sources of the unseen and ethics, which makes the treatment of nothingness more comprehensive and reflects a deeper vision of existence. This difference reflects the fact that in Islam there is no separation between law, ethics, and religion, while modern Western thought seeks to separate these domains.

Sixth: Existence and Nothingness in the Theory of the Objectives of Sharia

The theory of the objectives of Sharia in Islamic jurisprudence presents a distinctive framework for understanding the relationship between existence and nothingness. The five objectives of religion, life, intellect, lineage, and property represent existential values that must be preserved. Any legislative vacuum or absence of judgment must be treated in a manner that realizes these objectives.

The objectives-based vision provides a bridge between the metaphysical dimension of existence and the practical dimension of legislation, where the purpose of existence becomes

the realization of the supreme values, and the function of law becomes the protection of these values from nothingness.

Seventh: Contemporary Implications of the Concept of Nothingness

In the present age, the concept of nothingness gains new implications in light of the existential challenges facing humanity, such as the crises of identity, values, and environment. The precise understanding of nothingness in Islamic thought and jurisprudence can contribute to treating these crises through confirming that existence is a responsible gift, that the vacuum is not filled except with values and purposes, and that nothingness is not an end but a beginning.

The return to the legal and rational grounding of the concept of nothingness represents an opportunity to rebuild an integrated intellectual system that answers the question of existence with a solid contemporary logic.

Conclusion of the Chapter

With this, we have completed the analysis of the concept of nothingness in Islamic thought and jurisprudence, clarifying the aspects of similarity and difference between the two conceptions and highlighting the complementary possibilities between them. This chapter represents a connecting link between the unseen dimension of existence and the legislative dimension of the human being.

In the coming chapters, we shall proceed to analyze other fundamental concepts such as necessity, possibility, and causation, benefiting from this rational and juristic foundation. The journey continues with one purpose: understanding the wisdom of existence and defending the dignity of the human being.

End of Chapter Three

CHAPTER FOUR: ONTOLOGICAL NECESSITY AND LOGICAL POSSIBILITY

Introduction to the Chapter

The distinction between necessity and possibility represents the cornerstone of any serious attempt to answer the question why is there something rather than nothing? The nature of existence must first be understood. Things and entities must be classified according to their degree of necessity or the probability of their existence. Is existence a logical necessity, or is it a possibility realized by an acting agent?

This chapter aims to dismantle the metaphysical concepts of necessity and possibility and to connect them with the corresponding legal concepts, creating a bridge between philosophical abstraction and legislative reality. Precision in the definition of these terms is the prerequisite for

any sound theoretical construction. Therefore, we shall devote this chapter to grounding these concepts methodologically, historically, and practically.

First: The Tripartite Classification of Existence in Logic and Metaphysics

The logical analysis begins with a tripartite classification of existence from the standpoint of the possibility of existence. The first category is the impossible, which is that whose existence is impossible for itself or for another, such as a partner for God in the Islamic conception, or a square circle in mathematical logic. The second category is the possible, which is that which accepts existence and non-existence equally, without one side being preponderant over the other except by the existence of an external preponderator. This encompasses all created beings and material entities. The third category is the necessary, which is that whose non-existence is impossible and whose existence is from itself, not dependent on anything else. This is the Necessary Being, whose essence is existence and which can never cease to exist.

This classification is not merely a theoretical exercise but an analytic tool that determines the nature of the answer to the question of existence. If the cosmos is possible, then it needs an external cause. If it is necessary, then it needs no cause. Determining which of these two descriptions applies to the cosmos is the essence of the problematics.

Second: The Contributions of Ibn Sina in Distinguishing Essence from Existence

The great Sheikh Ibn Sina is considered one of the most prominent figures who developed the theory of necessity and possibility in the history of human thought. Ibn Sina distinguished precisely between essence and existence. In possible beings, the essence is not existent by itself but needs a cause that grants it existence. The human being, for example, has a defined essence in his definition, but his existence in reality is not necessitated by his essence. Rather, it is an additional matter upon it.

This fundamental distinction led Ibn Sina to the proof of the existence of the Necessary Being, whose essence is existence and which can never cease to exist. This precise analysis presents a solid philosophical answer to the question of the book, confirming that the existence of something rather than nothing necessitates the existence of the Necessary Being who bestowed existence upon the possibilities.

The precision of Ibn Sina in this field surpasses much of the contemporary theories and deserves reconsideration in the context of this book.

Third: Logical Possibility Versus Physical Reality

Among the important matters is the distinction between what is logically possible and what is physically real. The logically possible is that which does not involve a contradiction in its concept. For example, the existence of a mountain of gold is logically possible despite its

physical non-existence. As for physical reality, it is a specific set of logical possibilities that have been realized by the action of the laws of nature and historical circumstances.

The question why is there something rather than nothing? transcends logical possibility to reach the physical realization. The physical laws themselves are logically possible, but why were these laws realized rather than others? This question transfers the discussion from the domain of formal logic to the domain of applied metaphysics, where will and choice enter as specific factors among multiple possible alternatives.

Fourth: Existential Necessity and Legal Necessity

In jurisprudence, the term necessity is used in a meaning different from its metaphysical meaning. Legal necessity is an exceptional state that permits the forbidden to repel a greater harm, according to the principle that necessities permit the forbidden. As for existential necessity, it is an essential attribute of the being that cannot accept non-existence.

The connection between the two concepts reveals a functional similarity. Both relate to the existence of a constraint that either negates the possibility of non-existence or negates choice. In existence, necessity negates the possibility of non-existence. In law, necessity negates the possibility of literal application of the text. Understanding this parallel helps in building a theory of existence in law, where the rights of the human being in life are considered a necessity like the other cosmic rights, making any violation of them not merely a legal infraction but a violation of existence itself.

Fifth: The Theory of Possible Worlds in Contemporary Analytic Philosophy

In contemporary analytic philosophy, the theory of possible worlds emerged, developed by philosophers such as Saul Kripke and David Lewis. This theory posits the existence of multiple worlds that are logically different from the actual world. According to this theory, the question about why this world exists rather than another possible world gains a new dimension. Is our world the best among possible worlds, as Leibniz went? Or is it merely a random coincidence among multiple worlds?

Despite the mathematical complexity of this theory, it does not dispense with the fundamental question. The set of possible worlds as a whole needs a justification for its existence. The multiplicity of possibilities does not negate the need for a preponderator that chooses the determination from among the multiplicity. Once again, the idea of will and choice returns as a decisive element in the equation of existence.

Sixth: The Legal Implications of the Idea of Necessity and Possibility

Applying the idea of necessity and possibility to the legal structure reveals that positive laws are possible. They are subject to change and amendment according to place and time, unlike the supreme principles of justice that approach the attribute of moral necessity. When the legislator

enacts a law, he chooses from among multiple possible alternatives. This choice must be based on rational and value-based preponderators that resemble the preponderators of existence in the cosmos.

The good law is that which emulates the cosmic necessities in achieving balance and stability. The bad law is that which contradicts the necessities of human nature. Therefore, the study of existence teaches the legislator humility before cosmic truths and drives him to enact laws that are commensurate with the nature of the cosmic human being, not merely with the whims of temporal authority.

Seventh: Methodological Summary of the Chapter

It has become clear from what has preceded that the distinction between necessity and possibility is not a methodological necessity for decoding existence. The cosmos, with its material components, falls under the category of possible existences that demand an external necessary being for their existence. Human laws are also possible. They need supreme value-based preponderators to grant them legitimacy.

This chapter paves the way for the next chapter, in which we shall discuss the first cause and the mechanisms of the emergence of existence and its final causation. The cognitive accumulation that has been formed in this chapter constitutes a solid base for launching into the most profound depths of material causation and final causation.

Conclusion of the Chapter

Existence is a complex fabric of necessities and possibilities. Understanding the threads of this fabric is the obligation of the human mind. We have attempted in this chapter to draw the conceptual map upon which we shall rely in the rest of the book. We confirm that existential necessity is the anchor that fixes the ship of existence in the seas of infinite possibilities. Without it, the human being would be lost in the currents of doubt and absurdity.

With this, we have completed the fourth chapter and are ready to proceed to the fifth chapter to discuss the first cause and the theory of final causation.

End of Chapter Four

CHAPTER FIVE: THE FIRST CAUSE AND THE THEORY OF FINAL CAUSATION

Introduction to the Chapter

The principle of causation is considered one of the most firmly rooted principles in the human mind. It is the foundation upon which natural sciences and positive laws are built. Every event has a cause, and every cause precedes its effect temporally and in rank. This is the rational

intuition that drives us to ask about the first cause of existence. But the philosophical discussion does not stop at the efficient cause alone. Rather, it extends to include final causation, which is the purpose or the end for which the thing exists.

This chapter aims to analyze the relationship between the efficient cause and the final cause, and to connect them with the legal concept of responsibility and purpose in legislation, deepening our understanding of the cause of the existence of something rather than nothing, not only in terms of quality but in terms of wisdom and purpose.

First: The Principle of Causation in Philosophy and Science

The principle of causation states that every effect has a cause and that the cause precedes the effect temporally and in rank. This principle has shaped the cornerstone of the rationalist philosophy of the philosophers such as Descartes and Spinoza, who believed that the cosmos operates as a tremendous machine governed by strict causal laws.

But David Hume came to cast doubt on the logical necessity of causation, considering it merely a psychological habit by which we connect two successive events. Despite Hume's critique, causation remains necessary as a methodology for understanding the world. Without it, science loses its foundation, and law loses its foundation in linking crime to punishment.

The question here is fundamental: if everything in the cosmos has a cause, does the chain of causes end at a first cause that is not caused by another? And if there is no first cause, does the series of causes extend to infinity? The impossibility of an infinite regress of causes logically necessitates the existence of a first cause that is not itself an effect. This is what the philosophers and theologians called the Necessary Being or the First Cause.

This rational inference is commensurate with the human disposition that rejects absurdity and searches for a final source that guarantees the existence of the cosmos and its stability. The existence of something rather than nothing necessitates the existence of an agent who chose existence over nothingness. This agent is the First Cause.

Second: The Theory of Final Causation After Aristotle

After establishing the side of the efficient cause, Aristotle introduced the concept of the final cause, which is the end for which the thing exists. Nature does not act in vain. Rather, it seeks completeness. In living beings, the end is survival and growth. In the cosmos as a whole, the vision about the end differs.

In Islamic thought, the end of the creation of the cosmos is the worship of God and the cultivation of the earth, which gives existence an ethical and religious meaning. In contemporary materialist philosophy, by contrast, the final cause is often denied, and the cosmos is interpreted as a blind coincidence. The denial of final causation leads to a crisis of meaning, while its affirmation opens a door to human responsibility toward the cosmos.

Third: Causation and Final Causation in Law

The principle of causation is clearly reflected in law, particularly in civil and criminal responsibility. Responsibility does not arise except by the proof of a causal link between the act and the damage. The law also has an end, which is the achievement of justice and stability in society. When the legislator acts, he acts as an efficient cause, and the end of the law is the final cause.

The similarity between cosmic causation and legal causation is profound. Both reject absurdity and insist that every act has a purpose and every purpose has a rule. Understanding legal final causation helps in understanding existential final causation, where the human being is tasked with realizing noble ends in his existence, thereby justifying his existence rather than his non-existence.

Fourth: The Problematics of Infinite Regress and the Limits of Knowledge

Despite the strength of the proof of the First Cause, there remain problematics raised by contemporary quantum physics, where some events at the subatomic level appear random or non-causal. The philosophers argue that randomness at the quantum level does not negate causation at the global level of the cosmos.

The limits of the human mind may also prevent the full comprehension of the essence of the First Cause. We are able to prove its existence but not to fully comprehend its nature. This cognitive humility does not negate certainty of the principle but requires us to acknowledge that we may not be able to grasp all the details of cosmic causation.

Fifth: The Complementarity Between Causation and Human Choice

If the cosmos is governed by causation, where is the site of human choice? Is the human being merely a link in a chain of material causes? The answer lies in the distinction between material causation and voluntary causation. The human being possesses the capacity for choice that makes him an active cause for his actions and consequently a bearer of moral and legal responsibility.

The existence of choice justifies the existence of the human being as a distinctive being whose end is values and meaning, transcending mere biological survival. The integration of cosmic causation with human choice creates a balanced vision in which the human being is a partner in the act of existence through his choices.

Sixth: The Practical Implications of the Theory of Causation

Adopting the theory of the First Cause and final causation has deep practical implications for the life of the human being and society. First, it plants psychological tranquility, for the human being

feels that his existence is not an absurdity but part of a wise system. Second, it reinforces legal responsibility, for the human being realizes that his actions have causes and necessary consequences. Third, it directs scientific research toward discovering the cosmic laws as paths to understanding the will of the Creator or the nature of existence.

This theory is not merely metaphysical theorization but a methodology of life that connects thought and action, heaven and earth.

Conclusion of the Chapter

With this, we have completed the analysis of the principle of causation and the theory of final causation, confirming that the existence of something rather than nothing is not a random event but the result of a wise and efficient cause with a specific end. This chapter connects the logical necessity discussed in the preceding chapter with the practical application of causation in law and life.

Causation is the bridge that connects the principle with the result. Final causation is the compass that directs existence toward perfection. In the coming chapters, we shall apply these principles to the material universe and the laws of physics.

End of Chapter Five

CHAPTER SIX: THE MATERIAL UNIVERSE AND THE LAWS OF QUANTUM PHYSICS

Introduction to the Chapter

After we have established the metaphysical, logical, and causal foundations in the preceding chapters, we move in this chapter to the empirical and material field. The material universe is the arena in which the question of existence is embodied. The question why is there something rather than nothing? does not remain a prisoner of philosophical towers. Rather, it extends to encompass the scientific interpretations of the emergence of the cosmos and its matter.

The purpose of this chapter is to examine the scientific implications concerning the emergence of the cosmos from quantum nothingness, to analyze the implications of the laws of physics for the existence of a governed system, and to connect that with the legal perspective for which law and system are a condition of existence. Science answers about quality, while philosophy and law remain responsible for answering about wisdom and purpose. Their convergence is the path to a comprehensive vision.

First: The Big Bang Theory and the Beginning of Time and Space

The Big Bang theory is the prevailing cosmic model for explaining the emergence of the universe. It posits that the cosmos began from a very dense and hot state approximately 13.8

billion years ago and then expanded to reach its current state. The importance of this theory in the context of our question lies in its pointing to a temporal beginning for the cosmos. It was not eternal.

If the cosmos had a beginning, then it is an event. And every event has a cause outside of it. The idea of the Big Bang is commensurate with the philosophical principle that matter does not create itself but needs an external agent. Yet the question is raised by scientists about what was before the Big Bang. Was there time before it? The current scientific answer seems to be that time and space came into being with the Big Bang, making the question about what was before it a question outside the framework of current physics, to return once again to the domain of metaphysics.

Second: Quantum Physics and the Concept of Quantum Nothingness

In an attempt to explain the emergence of the cosmos without an external creator, some physicists have proposed the theory of quantum vacuum fluctuations, where particles can spontaneously appear and disappear from the vacuum. But philosophical scrutiny reveals that the quantum vacuum in physics is not absolute nothingness. Rather, it is a space saturated with latent energy and the physical laws that govern those fluctuations.

The saying that the cosmos emerged from quantum fluctuations is, in truth, a transfer of the question from the level of matter to the level of energy and laws. Where did the laws of quantum physics come from? Why does this quantum vacuum exist rather than nothing at all? The scientific quantum nothingness differs fundamentally from the philosophical absolute nothingness, and it cannot be used as evidence for the emergence of existence from nothing in the precise metaphysical sense.

Third: The Fine-Tuning Argument and the Precision of the Cosmos

Scientists of astrophysics point to the phenomenon of the fine-tuning of the universe, where the fundamental physical constants, such as the gravitational force, the strong nuclear force, the electromagnetic coupling constant, and the charge of the electron, appear to be tuned with extreme precision to permit the existence of life. If any of these constants had changed by a very slight proportion, the stars would not have formed or the atoms would not have emerged.

This precise tuning raises a deep question about its cause. Is it a random coincidence, or is it the result of a wise design? The mathematical probability of this tuning occurring by coincidence is so small as to be rationally improbable. Therefore, many philosophers and scientists see in this precise tuning evidence for the existence of a purposeful cause and a wise design behind this governed system. This intersects with the idea of final causation that we discussed in the preceding chapter.

Fourth: The Laws of Physics as a Model for the Legal System

From the legal perspective, the laws of physics can be considered a primordial model for law and system. The cosmos does not operate by chaos. Rather, it is subject to fixed laws by which it can be predicted, exactly as the community is subject to positive laws to ensure stability.

The violation of a physical law is materially impossible, while the violation of a human law is possible as a punishment. Yet the existence of a physical law implies the existence of a legislator or a nature that imposes it. The similarity between the cosmic system and the legal system suggests that when the human being legislates, he emulates the higher cosmic system to realize the same end of order and justice.

Understanding the laws of physics teaches the human legislator that rules must be general, abstract, and relatively fixed to achieve their end.

Fifth: The Limits of Scientific Interpretation and the Metaphysical Question

Despite the tremendous achievements of modern physics, there remain limits to what science can explain. Science depends on observation and experimentation, and these tools are confined within the material cosmos. They cannot leap outside it to explain the existence of the cosmos as a whole.

Science tells us how the cosmos operates but not why it exists in the first place. The attempt to answer the metaphysical question using physical tools is an attempt to penetrate the natural cognitive limits of the human mind. Therefore, the complete answer to the question why is there something rather than nothing? requires an integration between scientific data and philosophical and religious questions, where each complements the other without contradiction.

Sixth: Matter, Energy, and the Transformations of Existence

Einstein's famous equation of the equivalence of matter and energy confirms that material existence is transformable and does not perish but changes form. This physical principle reinforces the philosophical idea that existence is a fixed essence that changes only its form.

The non-perishing of matter and energy points to the existence of continuity and stability, which is reflected legally in the principle of the stability of transactions and the protection of property. Understanding the nature of matter helps in understanding the value of human material existence, that it is part of a greater cosmic system, which imposes respect for the environment and the cosmos as a moral and legal obligation.

Seventh: Transition and Conclusion to the Coming Chapter

It has become clear that the material universe, with its precise laws and determined emergence, points to the existence of a governed system rather than a random coincidence. Physics was, even if it presented interpretations of the quality of existence, left the door open for philosophy and law to answer about the existence of the cosmos. This chapter closes the discussion of the

material side and transfers us to the human inner side in the next chapter, which is the question of will and choice.

If the external cosmos is governed by physical laws, is the internal human being governed by necessary laws or does he possess freedom of choice? This is what we shall discuss in Chapter Seven.

Conclusion of the Chapter

The material universe is not merely a block of silent matter. Rather, it is an open book that carries the signs of existence and the guides of creation. The study of the laws of cosmic and quantum physics does not negate the need for the metaphysical question. Rather, it confirms it and deepens it. The existence of something rather than nothing is manifested in every atom of the atoms of this cosmos and in every law that governs its motion.

With this, we have completed the sixth chapter and are ready to proceed to the seventh chapter to discuss human will between determinism and choice.

End of Chapter Six

CHAPTER SEVEN: HUMAN WILL BETWEEN DETERMINISM AND CHOICE

Introduction to the Chapter

After we have reviewed in the preceding chapter the strict physical laws that govern the material universe, which suggest a comprehensive cosmic determinism, we move in this chapter to the heart of the existential and legal problematics together: human will. If the external cosmos is subject to fixed causal laws, is the human being within this cosmos merely a gear in a tremendous cosmic machine, or does he possess the freedom of choice that distinguishes him from all other creatures?

The answer to this question is not merely a philosophical theoretical search but the foundation upon which moral and legal responsibility is built. Without freedom of choice, punishment loses its justification, and human existence becomes a mere biological phenomenon without meaning. This chapter aims to analyze the problematics of determinism and choice from a philosophical, religious, and legal perspective, to establish a responsible concept of human will.

First: The Philosophical Dialectic Between Determinism and Freedom

Historically, philosophy has divided on the question of the will into three main currents. The first is strict determinism, which sees that every human act is a necessary result of preceding causes, biological, environmental, and social, which completely negates freedom. The second is libertarianism, which confirms that the human being possesses an original capacity to choose

his action without being determined by external causes. The third is compatibilism, which attempts to reconcile the two views by saying that freedom is commensurate with determinism, where the human being is free if he acts according to his inner motivations, even if these motivations were causally determined.

Each of these currents has deep implications for our understanding of existence. Determinism may lead to despair and the loss of responsibility. Absolute freedom may lead to ethical chaos. The middle path is what we seek.

Second: The Islamic Conception Between Determinism, Choice, and Acquisition

Islamic thought presented a unique middle solution to this problematics through the theories of acquisition by the Ash'arites and the Maturidites. Islam rejected absolute determinism, which makes the human being a compelled being like a stone. It also rejected absolute delegation, which makes the human being a partner in creation. Rather, it confirmed that God is the Creator of the act, and the human being is the acquirer of the act through choice and intention. This means that the act is created by God but attributed to the human being.

This precise balance preserves divine power as absolute from one direction and establishes human legal and moral responsibility from another direction. This rational grounding confirms the existence of the human being as a vicegerent on earth, commissioned with the trust of choice, bearing the consequences of choice. It gives existence a supreme stewardship value.

Third: The Will as a Foundation for Legal Responsibility

In jurisprudence, the free will is considered the fundamental pillar of civil and criminal responsibility. There is no crime and no punishment without will and intention. The insane person and the one who has lost consciousness are not subject to criminal responsibility. The legal person is defined by sanity and discernment.

This legal principle reflects a deep belief that the human being is a being capable of governing his behavior. The existence of the legal system itself is a practical evidence of the freedom of the will. The legislator does not enact laws for compelled creatures because they do not possess the option of violation. Therefore, the existence of law links existence with responsibility.

Fourth: The Challenges of Modern Neuroscience

In the modern era, the sciences of neuroscience have raised new challenges to the concept of free will. Some experiments have shown that brain activity precedes the conscious awareness of the decision by a simple time, which may suggest that the decision is taken before the human being is conscious of it. The philosophers and jurists who critique these conclusions confirm that brain activity is a tool for executing the will, not a negation of it.

Consciousness possesses the capacity for review, monitoring, and modification, which is known as the veto. The reduction of the human being to the chemistry of the brain is a dangerous flaw that undermines the foundations of moral and legal responsibility upon which society is built. These scientific data must be dealt with cautiously, without undermining the legal and ethical constants upon which the dignity of the human being is founded.

Fifth: Existential Freedom and Meaning

From the existentialist perspective, freedom is intimately linked with meaning. The human being, when he chooses, defines his identity and manufactures his destiny. Sartre says that the human being is condemned to be free, which means that the absence of choice is itself a choice. This freedom may be a source of existential anxiety, but at the same time it is the sole source of human dignity.

The existence of something rather than nothing means the existence of a being capable of saying yes or no, capable of resistance or acceptance. Were it not for this will, human existence would be a mere repetition of a machine without value. Freedom is the price we pay for responsible existence, and it is the shield that protects us from absurdity.

Sixth: The Balance Between Freedom and Social Necessity

Human freedom does not mean absolute license or anarchy. Rather, it is freedom within the framework of social necessities and legal laws. Just as the material cosmos is governed by physical laws, social existence is governed by legislative laws. True freedom is that which does not collide with the freedoms of others.

This balance between individual will and collective necessity is the essence of the social contract. The human being realizes his existence completely within a community that organizes and protects freedoms, thereby linking the existential question with the political and legal question about the best form of organizing shared existence.

Seventh: Transition and Conclusion to Ethics

It has become clear that human will is an existential gift that distinguishes the human being and enables him from choosing. Even if there are forces that influence the choice, the human essence remains free in the end before conscience and law. The proof of freedom is established. The door is opened before the discussion of ethics in the coming chapter. If the human being is free, what is the standard that should govern his will? Should we choose good rather than evil? To what end should existence be directed?

We shall answer this in Chapter Eight, where we move from the freedom of choice to the responsibility of moral choice.

Conclusion of the Chapter

The will is the essence of human dignity. Without it, existence loses its meaning and its way. We have attempted in this chapter to defend the freedom of the will against the currents of determinism, ancient and modern, confirming that moral and legal responsibility do not stand except on a free choice. The existence of the human being is what justifies his existence rather than nothing, because he is the sole creature capable of bearing the trust of commission.

With this, we have completed the seventh chapter and are ready to proceed to the eighth chapter to discuss ethics as justification for human existence.

End of Chapter Seven

CHAPTER EIGHT: ETHICS AS JUSTIFICATION FOR HUMAN EXISTENCE

Introduction to the Chapter

If the preceding chapter has established that the human being possesses a free will that enables him from choosing, the natural question that follows is: what is the standard that should govern this will? Why should we choose good rather than evil? Ethics is not merely a luxury of thought or a collection of social customs. Rather, it is the fundamental justification that grants human existence its meaning and its value. Without ethics, existence transforms into a savage conflict for survival, and the human being loses his distinction from all other creatures.

This chapter aims to analyze the philosophical, religious, and legal foundations of ethics and to confirm that human existence does not realize its complete being except through moral commitment. Ethics is the bridge that links individual existence and collective existence, between freedom and social responsibility.

First: The Philosophical Foundations of Ethics from Plato to Kant

Historically, philosophy has addressed ethics from multiple angles. Plato saw that good is an independent idea above the material world, and that virtue is the knowledge of this good and the description of it. Aristotle, by contrast, linked ethics with happiness and human perfection, considering that virtue is a middle between two blameworthy extremes.

In the modern era, Kant presented the theory of obligatory ethics, where he confirmed that the moral act is that which is done for the sake of duty and in accordance with the principle that can be generalized to all rational beings. This vision confirms that ethics is not arbitrary but has a rational or metaphysical foundation that transcends personal interests.

What philosophy shares in is that ethics is not merely conventional but has a rational or metaphysical foundation. Human existence gains its meaning when it seeks this absolute good

or realizes its perfection. This justifies the existence of the human being as an ethical being rather than merely a biological entity.

Second: Ethics in the Sharia of Islam: Values and Objectives

Islamic thought presents a comprehensive vision of ethics, where ethics is not separated from religion or from law. Ethics in Islam is not merely individual virtues but supreme legislative objectives that aim to preserve the five necessities: religion, life, intellect, lineage, and property.

These objectives represent the minimum moral limit necessary for the continuation of dignified human existence. The Noble Quran made the perfection of morals the purpose of the prophetic mission, which raises ethics to the rank of existential purpose. The Islamic conception combines the devotional dimension and the social dimension of ethics, which makes moral commitment in Islam part of the meaning of existence itself.

Third: Ethics as a Foundation for Law and Justice

In jurisprudence, ethics is intimately linked with the principle of justice. The just law is that which conforms to the supreme moral principles, while the unjust law loses its legitimacy even if it is formally executable. The theories of law confirm that there are moral laws that precede human legislation, which the legislator should rely upon.

Ethics is not merely a complement to law but its foundation and its essence. The existence of the human being as a legal being is ethical in one moment. Therefore, the existence of law as a guardian of justice in the cosmos is a translation of the moral commitment of the human being.

Fourth: Existential Ethics and the Confrontation of Absurdity

In contemporary existentialist philosophy, thinkers such as Sartre and Camus posed the problematics of absurdity in a world devoid of pre-existing meaning. Despite their disagreement on solutions, they agreed that the human being is the one who manufactures his meaning through his choices. Here, ethics emerges as a fundamental existential choice for resisting absurdity.

In this context, ethics is not imposed externally but is an act of existential resistance by which the human being affirms his dignity and his freedom. The existence of something rather than nothing becomes capable of justification when this thing chooses to create value and meaning amid possible chaos.

Fifth: The Relativity of Time and Existential Experience

Despite the fixity of physical hours, the human experience of time is relative and variable. Time passes quickly in moments of happiness and lengthens in moments of pain and waiting. This psychological relativity influences the human being's perception of the value of his existence.

The awareness of the value of time drives the human being toward production and giving, thereby justifying his existence in the limited temporal period granted to him. The management of time is the management of existence itself.

Sixth: The Complementarity Between Individual Ethics and Social Justice

Ethics does not complete except when it transcends the individual to the community. Customs, morals, and law are manifestations of collective consciousness that organizes social existence. The existence of the community depends upon the shared consciousness among its members.

The collapse of collective consciousness with regard to values and justice leads to the collapse of social existence and its transformation into chaos. Law operates as a tool for strengthening this collective consciousness and protecting it from disintegration. Therefore, the existence of the human being is realized on two levels: his consciousness as an individual and his belonging to the greater humanity.

Conclusion of the Chapter

Ethics is not a luxury of thought but the compass that directs human will toward good. We have attempted in this chapter to confirm that ethics is not arbitrary but has a foundation upon which the continuity of dignified human existence depends. The existence of something rather than nothing gains its true meaning when this thing seeks to realize this absolute good.

With this, we have completed the eighth chapter and are ready to proceed to the ninth chapter to discuss right in existence between nature and legislation.

End of Chapter Eight

CHAPTER NINE: RIGHT IN EXISTENCE BETWEEN NATURE AND LEGISLATION

Introduction to the Chapter

After we have established in the preceding chapter that ethics is the fundamental justification for human existence, we move in this chapter to a more practical and applied step: the transformation of this moral justification into a protected legal right. The right in existence is not merely a biological concept but the cornerstone in all legal and religious systems throughout history.

This chapter aims to analyze the dual nature of right in existence, between being a natural cosmic truth and being a positive legal rule, with highlighting the decisive role of Islamic jurisprudence in grounding this right as a sacred that cannot be touched.

First: Right in Existence in the Theory of Natural Law

The theory of natural law proceeds from the idea that there are rights that precede the state and legislation, derived from human nature, reason, and the cosmos. Among these rights comes the right in existence or the right in life. Philosophers such as John Locke and Jean-Jacques Rousseau confirmed that the right in life is the first right upon which other rights such as freedom and property depend.

This conception makes the existence of the human being an obligatory right that the legislator does not grant but discovers and protects. Consequently, any law that contradicts the right in existence loses its natural legitimacy even if it is formally executable. The link between natural law and existence reinforces the idea that existence is not a coincidence but a cosmic rights system that precedes human organization.

Second: Right in Existence in Positive Legislation and Constitutions

In modern positive law, the right in existence has been translated into constitutional texts and international documents. The Universal Declaration of Human Rights confirms that every person has the right in life, freedom, and security. Modern constitutions guarantee life as a sacred right.

But the practical application faces problematics around the limits of this right, such as issues of the death penalty, abortion, wars, and euthanasia. Positive legislation attempts to balance between the sanctity of individual existence and the requirements of criminal justice and public interest. The analysis of these texts reveals the permanent tension between moral idealism and political realism in the protection of existence.

Third: The Grounding of the Right in Life in Islamic Jurisprudence

Islamic jurisprudence is distinguished by a unique grounding of the right in existence, where it makes it a right for God first and for the human being second. The texts of the Sharia prohibit aggression upon the soul as a definitive prohibition, and make the killing of one soul like the killing of all people.

This grounding raises the right in existence to the rank of religious sanctity, where aggression upon it is not permissible except with a fixed and known legitimate right. The preservation of the soul is one of the five necessities, which makes the protection of existence a legitimate obligation upon the state and individuals. The Islamic vision does not separate between natural right and legitimate right but merges them within the framework of divine commission, which grants the right in existence an exceptional moral and legal immunity.

Fourth: Legal Personality and the Beginning of Existential Right

From the technical legal aspect, the right in existence is linked with the question of legal personality: when does legal existence begin? Does it begin at conception, at birth, or at the

completion of creation? This question has great implications for inheritance, criminal responsibility, and capacity.

Islamic jurisprudence goes to the protection of the fetus from its first stages and establishes for it specific financial and criminal rights. Positive laws differ in determining the moment of complete legal protection. The study of this question reveals the precision of legal perception in defining human existence and confirms that legal protection should begin early to guarantee the right in existence completely.

Fifth: Contemporary Threats to the Right in Existence

In the present age, the right in existence faces unprecedented challenges that transcend direct killing. There are environmental threats that threaten the survival of humanity, and there are biotechnological challenges such as cloning and genetic modification that touch the essence of human existence. The development of weapons of mass destruction and artificial intelligence also raises questions about the future of the right in life.

Law attempts to keep pace with these challenges, but there remains a gap between the great legislative development and the great technological development. The protection of the right in existence today requires a global legal awareness and legislation that transcends boundaries, based on the universal human principles that philosophical and legal thought has established.

Sixth: The Corresponding Obligation to the Right in Existence

If the human being has a right in existence, then there is upon him a corresponding obligation to preserve it and not to waste it. For example, suicide is considered an aggression upon the right in existence that is a trust in the hand of the human being. As the state is obligated to provide the living conditions that guarantee the sustainability of existence, such as food, medicine, and security.

The relationship between right and obligation in the question of existence is a complementary exchange. The existence of something rather than nothing means that there is a responsibility incumbent upon the existent to preserve his existence and to develop it. This dimension of obligation is what distinguishes the mature legal and moral vision of existence.

Seventh: Transition and Conclusion to Cosmic Justice

It has become clear that the right in existence is a compound right that combines between natural fixity and legislative flexibility. But if positive laws were the source of its protection, then their true source lies in its sanctity, in the religious and moral foundations of the cosmos. This chapter closes the discussion of individual protection of existence and transfers us in the coming chapter to a broader level, the level of cosmic justice and the balance of existence.

If the individual is protected by the right of existence, how does the existence of individuals balance with one another and with the cosmos? This is what we shall discuss in Chapter Ten under the title of cosmic justice and the balance of existence.

Conclusion of the Chapter

The right in existence is the gate through which the human being enters the world of law and responsibility. We have attempted in this chapter to clarify that the protection of existence is not merely criminal policy but a human, religious, and civilizational commitment. The existence of something rather than nothing gains its legal value when it becomes a protected right and a performed obligation.

With this, we have completed the ninth chapter and are ready to proceed to the tenth chapter to discuss cosmic justice and the balance of existence.

End of Chapter Nine

CHAPTER TEN: COSMIC JUSTICE AND THE BALANCE OF EXISTENCE

Introduction to the Chapter

After we have addressed in the preceding chapter the right in existence as a protected individual right, law and custom, we move in this chapter to a broader and deeper level: the level of cosmic justice and the balance of existence. The cosmos does not rest except upon the rule of balance, whether between cosmic forces, between rights and obligations, between freedoms and restrictions, whether physically, ethically, or legally.

The question here is fundamental: why is there something rather than nothing? And what is it in this thing that makes it continue? The answer lies in justice and balance. This chapter aims to analyze the concept of cosmic justice and to connect it with the principles of legal justice, confirming that sustainable existence is contingent upon the realization of just balance among its various components.

First: The Concept of Balance in the Material Universe

Scientists point to the fact that the cosmos is built upon precise balances, such as the balance between gravitational force and the strong nuclear force, between matter and antimatter, and between expansion and contraction. If this physical balance had differed by a part, the cosmos would have collapsed or frozen.

This physical balance reflects a deep existential wisdom from the philosophical perspective, where no side prevails over another in an absolute manner, for that would lead to annihilation.

The existence of something rather than nothing means a balanced system, and absurdity with it is a return toward nothingness or chaos.

Second: Cosmic Justice in Islamic Thought

Islamic thought presents a comprehensive concept of cosmic justice under the name of the balance. It has been mentioned in the Noble Quran that God created the heavens and the earth with truth and with the balance. The balance here does not refer only to social justice among people but includes the distribution of sustenance and capacities and the creation of the cosmos.

The balance in Islam does not mean absolute mathematical equality in everything but giving every rightful one his right according to what was created and achieving the balance between necessities and interests. Cosmic justice in Islam is not limited to the temporal moment but encompasses the extended existence, including the hereafter, where complete justice is realized.

Third: Legal Justice as a Reflection of Cosmic Justice

If the cosmos is governed by a just balance, then human law should be a reflection of this balance. Legal justice is not merely formal procedural acts but a human attempt to emulate the divine cosmic justice. The just laws are those that realize the balance between the rights of individuals and the rights of the community, between freedom and system.

Any law that prevails one side over another without an objective justification is an unjust law that contradicts the sunnah of existence. The jurist, when enacting a rule, is in truth attempting to regulate social balance in a manner that conforms to cosmic balance.

Fourth: The Problematics of Evil and Suffering in the Balance of Existence

Among the greatest challenges facing the concept of cosmic justice is the existence of evil and suffering in the world. If the cosmos is just, why do injustice and evil exist? The philosophers and Islamic thinkers respond that the world is a house of trial and not a house of complete reward. The partial evils may serve a greater good that we do not fully comprehend.

The existence of evil also tests human will and highlights the value of good. Cosmic justice is not measured by a limited temporal moment but by an extended timeframe that encompasses the hereafter and final accountability. Faith in the hereafter closes the door of objection on the existence of evil, where rights are fully restored in the Day of Judgment.

Fifth: Environmental Justice and the Sustainability of Existence

In the modern era, the concept of environmental justice has emerged as part of cosmic justice. The exploitation of natural resources without balance leads to environmental disasters that

threaten existence itself. Aggression upon the environment is an aggression upon the balance that God placed in the earth.

Modern laws have begun to recognize the right of the coming generations in a sound environment, which is commensurate with the concept of sustainability in existence. The protection of environmental balance is an existential obligation, because the collapse of the environment means the collapse of the material vessel of existence.

Sixth: The Role of the Human Being in Realizing the Just Balance

The human being was not created as a mere observer of cosmic balance but as an active participant in it. The role of the human being as a vicegerent on earth includes the establishment of justice and equity. The existence of the human being is justified when he contributes to realizing the balance by repelling injustice and establishing justice.

Legal and moral responsibility is concentrated in the human being as a guardian of justice in his limited sphere. The human being is responsible for preserving the cosmic balance and for establishing justice, thereby linking the existential question with the ethical and legal question.

Seventh: Transition and Conclusion to Logic and Language

It has become clear that cosmic justice is a cosmic law that governs existence and by which it continues, even if there are partial disturbances here and there. The general cosmic trajectory tends toward the realization of balance in the final end. This chapter connects material existence and value existence through the concept of justice.

In the coming chapter, we shall move to a fundamental tool for understanding the existence and formulating its laws, which is logic and language. How do we use language to express the truth of existence? What are the limits of logic in understanding cosmic justice? This is what we shall discuss in Chapter Eleven.

Conclusion of the Chapter

Cosmic justice is the framework that guarantees the continuity of existence and the absence of its return to nothingness. We have attempted in this chapter to clarify that balance is not a choice but an existential, legal, and moral necessity. The existence of something rather than nothing means the existence of a just system, and the human being has a responsibility to preserve this system in his limited sphere.

With this, we have completed the tenth chapter and are ready to proceed to the eleventh chapter to discuss logic and language as tools for understanding existence.

End of Chapter Ten

CHAPTER ELEVEN: LOGIC AND LANGUAGE AS TOOLS FOR UNDERSTANDING EXISTENCE

Introduction to the Chapter

After we have presented in the preceding chapter the concept of cosmic justice and the balance of existence, we move in this chapter to the fundamental cognitive tools that the human being possesses for understanding this existence and expressing it: language and logic. For before the human being speaks a word or establishes a logical argument, there must be consciousness and awareness of the surrounding world.

This chapter aims to analyze the dialectical relationship between language and existence, and the role of logic in grounding existential thought, with linking that with the legal perspective where language and logic are the tools of legislation and interpretation. Understanding the limits of language and its logic is a prerequisite for understanding the limits of existence itself.

First: The Relationship Between Language and Existential Reality

Linguistic philosophy poses a fundamental problematic about the capacity of language to match reality. Is language a mirror that reflects existence as it is, or is it a construction that shapes our vision of existence? The analytic philosophers see that the limits of language are the limits of the world, which means that we cannot think of existence outside the framework of language available to us.

If language was limited in describing absolute existence, then our answers to the question why is there something rather than nothing? remain confined within the human linguistic framework. Precision in existential terminology such as existence, nothingness, necessity, and possibility is a linguistic question before being a metaphysical one. The purification of language is a necessary step for the purification of existential thought.

Second: Logic as a Law for Thought and Existence

Logic is considered the fundamental law that governs correct thinking. It reflects in its essence the constants of existence and its laws. The fundamental logical laws, such as the law of identity, the law of non-contradiction, and the law of the excluded middle, are not merely mental rules but ontological laws that govern existence itself.

A thing is itself and cannot be itself and its negation at one moment. The stability of existence depends upon these logical laws. Without them, truth would have collapsed and existence would have become impossible. The jurist depends on logic for the deduction of rulings, as the philosopher depends on logic for the deduction of the truths of existence. Logic is the bridge that links existential constants and cognitive certainty.

Third: Language and Logic in the Islamic Tradition

The Islamic tradition presents a distinctive vision of the relationship between language and existence, particularly in light of the concept of rhetorical inimitability of the Noble Quran. Language in Islam is not a conventional positive act but an inherent creation, where God taught Adam all the names. This gives language an existential force that is not merely informative but creative.

As for the science of logic, the scholars of Islam adopted it as a tool for rational deduction and the protection of creed from fallacies, with purifying it to conform to the constants of the Sharia. This integration between rhetoric and logic provides a strong tool for understanding existence without falling into the trap of sophistry or mental rigidity.

Fourth: Linguistic Precision in Legal Formulation

In the legal field, linguistic precision is a condition for the legal existence of rulings. The legal text must be clear and not susceptible to corrupt interpretation, because linguistic obscurity leads to the absence of legal security. The legislator uses language to transform words into rights and obligations that have actual existence.

The interpretation of legal texts depends on strict linguistic and logical rules for determining the will of the legislator. Error in language in legislation may lead to existential injustice, where a person is deprived of his right in existence or safety because of obscurity in the expression. Therefore, respect for language is respect for justice itself.

Fifth: The Limits of Language and Its Inability to Comprehend the Essence

Despite the importance of language, the acknowledgment of its limits before the great existential truths must be recognized. There are spiritual experiences that language cannot describe with precision and remain within the circle of symbol and indication. The question about the essence of divine existence or the truth of the soul transcends the expressive capacity of limited human language.

The philosopher Wittgenstein pointed to the fact that there are things in which speech cannot be spoken and about which one must remain silent. This acknowledgment that language has its limit at the point of the infinite protects the mind from falling into contradictions when trying to confine the infinite within the realm of words. The acknowledgment of the inability of language is itself an existential knowledge that drives us toward the certainty of the heart where expression fails.

Sixth: Legal Logic and Existential Deduction

Legal deduction is built upon logical premises that lead to necessary results, exactly as existential deduction is built upon metaphysical premises. Legal analogy resembles the

philosophical logical syllogism in its structure. The existence of right necessitates the existence of obligation, and the existence of crime necessitates the existence of punishment. These are logical causal relationships.

The study of legal logic confirms that the social existence of the human being is no less governed by logical laws than the material cosmos. The human being who perceives these logical laws in his social existence is the rational human being who guarantees the stability of his existence.

Seventh: Transition and Conclusion to Consciousness and Perception

It has become clear that language and logic are our tools for deciphering the code of existence. But they are not existence itself. The map is not the earth, and one must not confuse between the map and reality. Precision in language and the absence of logical confusion protects us from illusion and error.

This chapter paves the way for the next chapter, where we shall move from the external tools of understanding to the inner mechanisms by which understanding itself takes place: consciousness and perception. What is the role of consciousness in proving existence? And what is the role of perception in the establishment of being? This is what we shall discuss in Chapter Twelve.

Conclusion of the Chapter

Language and logic are two great existential blessings by which God distinguished the human being and made them a tool for expression and clarification. We have attempted in this chapter to clarify that understanding existence requires a sound language and a sound logic, and that linguistic and logical precision is a safeguard against intellectual delusion. The existence of something rather than nothing gains its clarity and safety when we possess a truthful language and a sound logic for expressing it.

With this, we have completed the eleventh chapter and are ready to proceed to the twelfth chapter to discuss consciousness and perception as evidence of being.

End of Chapter Eleven

CHAPTER TWELVE: CONSCIOUSNESS AND PERCEPTION AS EVIDENCE OF BEING

Introduction to the Chapter

After we have established in the preceding chapter that logic and language are the tools of understanding existence, we move in this chapter to the inner source that precedes language and logic: consciousness and perception. For before the human being establishes a logical

argument or speaks a word, he must be conscious of his existence and aware of the surrounding world.

Consciousness is the inner testimony of being, and it is the fundamental separator between the living being and the rest of the creatures and between inanimate matter. This chapter aims to analyze the nature of human consciousness and to confirm that it is not merely a secondary display of matter but an independent evidence of the existence of a spiritual truth that transcends matter, with linking that with legal and theological responsibility that depends upon consciousness and perception.

First: The Existential Certainty in Cartesian Philosophy

The philosopher Rene Descartes is considered a turning point in the search for existential certainty, when he formulated his famous saying: I think, therefore I am. Descartes made thought the first certainty point in which doubt is not possible, even if we doubted in everything around us.

This saying has been subjected to critique by subsequent philosophy, which questioned whether thought is the sole condition for existence, or whether existence precedes thought. Nevertheless, Descartes' contribution remains fundamental in establishing the idea that consciousness is a mirror in which the existence of the self is reflected, and that the absence of consciousness means the absence of existence.

Second: Consciousness and Innate Nature in the Islamic Conception

Islam presents a deeper concept of consciousness under the name of innate nature and the soul. Consciousness in Islam is not merely the product of sensory experience but a pre-existing innate knowledge, where the souls acknowledged the rububiyya in the world of the atoms before descending to the earth.

This innate consciousness is the inner compass that guides the human being to the existence of the Creator and to the existence of himself. The Noble Quran links between consciousness and reflection, considering that the non-use of reason and the senses makes the human being like cattle or even more astray. Consciousness in Islam is the tool of vicegerency, and without it, legal responsibility falls. Therefore, the existence of conscious man is a commissioned and honored existence, while the existence of the unconscious human being approaches the meaninglessness of nothingness.

Third: Legal Capacity and Its Relationship with Perception

In jurisprudence, the legal existence of the person is linked intimately with the question of consciousness and perception. Capacity is the eligibility for acquiring rights and bearing obligations, and it depends upon reason and perception. The insane person and the one who

has lost consciousness do not have criminal responsibility applied to them, and their civil transactions are not valid.

This legal link confirms that the human being protected by law is not merely a biological existence but a conscious existence capable of distinction and will. The loss of consciousness means the partial or complete loss of legal existence, which highlights the value of perception as a condition for social and legal recognition of the human being.

Fourth: The Problematics of Consciousness in Modern Neuroscience

Modern neuroscience poses a material challenge to consciousness, attempting to reduce it to chemical and electrical activity within the nerve cells. Some materialist theories go to the view that consciousness is merely an illusion resulting from the complexity of the brain. But what is known as the hard problem of consciousness indicates the difficulty of explaining the subjective experiential experience that accompanies brain activity. How does matter produce a feeling of love or the sensation of beauty?

The gap between the material explanation and the experiential experience remains as evidence that consciousness may be an independent essence that uses the brain as a tool rather than emerging from it. This scientific debate reinforces the need for a metaphysical perspective that understands consciousness as evidence of an immaterial existence.

Fifth: Collective Consciousness and Social Existence

Individual consciousness is not separated from the collective consciousness that forms the shared identity of communities. Law, morals, and customs are manifestations of the collective consciousness that organizes social existence. The existence of the community depends upon the shared consciousness among its members.

The collapse of collective consciousness with regard to values and justice leads to the collapse of social existence and its transformation into chaos. Law operates as a tool for strengthening this collective consciousness and protecting it from disintegration. Therefore, the existence of the human being is realized on two levels: his consciousness as an individual and his belonging to the greater humanity.

Sixth: Moral Consciousness and Foresight

Consciousness transcends mere intellectual or sensory perception to include moral consciousness or foresight. It is the capacity to distinguish between good and evil intuitively. The existence of the living conscience in the human being is evidence that human existence is not morally neutral but charged with innate moral orientations.

The denial of moral consciousness leads to the justification of crimes and injustices, while its activation is the foundation of reform. The existence of something rather than nothing gains a

truly human dimension when this thing is conscious, moral, and responsible before himself and before the cosmos.

Seventh: Transition and Conclusion to Time and Space

It has become clear that consciousness and perception are the essence of human existence that completes the external evidence of the cosmos. Consciousness raises the human being from the rank of material existence to the rank of spiritual and legal existence. This chapter closes the discussion of the conscious self and transfers us in the coming chapter to the framework of existence, which is time and space.

How do time and space influence our understanding of existence? Are they two absolute realities or two relative measures? And what is their role in determining the limits of human existence? This is what we shall discuss in Chapter Thirteen.

Conclusion of the Chapter

Consciousness is the light that illuminates the darkness of existence. Without it, existence would be like nothingness. We have attempted in this chapter to confirm that consciousness is not a secondary display but an independent essence that links the human being with value and responsibility. The existence of something rather than nothing means the existence of a conscious being when this thing is conscious of his existence and his purpose.

With this, we have completed the twelfth chapter and are ready to proceed to the thirteenth chapter to discuss time, space, and the framework of existence.

End of Chapter Twelve

CHAPTER THIRTEEN: TIME, SPACE, AND THE FRAMEWORK OF EXISTENCE

Introduction to the Chapter

After we have established in the preceding chapter that consciousness and perception are the essence of human existence, we move in this chapter to analyze the framework that contains this existence and this consciousness: time and space. There is no tangible existence except in a time and a place. They are the two foundations of cosmic motion and the interaction of existents.

The question why is there something rather than nothing? necessitates a parallel question: where and when does this thing exist? This chapter aims to dismantle the concepts of time and space philosophically, physically, legally, and religiously, and to confirm that they are not merely empty vessels but part of the fabric of existence itself, influencing in it the rights and obligations.

Understanding the limits of time and space is understanding the limits of existence in comparison with the absolute divine existence.

First: The Philosophical and Physical Conceptions of Time and Space

Historically, philosophers and scientists have differed on the nature of time and space. Newton saw that they are two absolute and fixed entities, a fixed framework in which events occur. Leibniz, by contrast, saw that they are relative relationships between events, without which they have no existence.

Einstein came in the theory of relativity to unify time and space into one fabric, which is spacetime, which bends by the effect of gravitation. These scientific developments confirm that time and space are not a fixed background but a dynamic part of the material universe. This means that existence conditioned by them is a relative existence, which reinforces the need for an absolute existence that is not bound by time or place, which is what metaphysical thought turns to when speaking of the Creator.

Second: Time and Space in the Islamic Conception and Creed

Islamic thought presents a clear vision that preserves the sanctity of the Creator and determines the nature of creation. God, the Exalted, is before time and above space, for He is the Creator of space and time, not subject to them. As for the creatures, they are bound by time and space as part of their created nature.

This distinction protects the creed from anthropomorphism and confirms that human existence is a limited and temporal existence. Islam also sanctifies specific times and places, such as the sacred months and the sacred places, which gives time and space a spiritual and value dimension beyond being mere physical dimensions.

Third: The Legal Dimension of Time and Space in Legislation

In jurisprudence, time and space play a central role in determining the application of laws and their scope. The principle of non-retroactivity of laws protects the legal existence of individuals from sudden temporal change, which guarantees security and stability. Similarly, the spatial jurisdiction determines the limits of judicial authority for the courts.

These spatial and temporal restrictions are the legal translation of the sovereign existence of the state over individuals. The respect of legal time, such as prescription, and the respect of place, such as territorial sovereignty, is respect for the social system that organizes life among people.

Fourth: Human Existence Between the Temporal and the Eternal

The human being lives an existential conflict between his temporal finitude and his longing for eternity. Death is the temporal end of bodily existence, but religions and philosophies pose a

spiritual existence that transcends time. The value of human existence lies in its capacity for eternal existence through enduring works and values that transcend the lifespan of the individual.

Law protects the moral and material rights even after death, which gives a meaningful dimension to human existence that does not cease with the end of his biological time. This extended temporal dimension gives meaning to human existence beyond the temporary.

Fifth: Space as a Condition for Social and Sovereign Interaction

The human being does not exist in a vacuum but occupies a place in which he interacts. The right in place is manifested in the right of residence, the right of movement, and the right of property. Aggression upon the place of the human being is an aggression upon his existence and his privacy.

In international law, space determines the limits of national sovereignty, which makes the defense of the earth a defense of existence itself. The relationship between the human being and place is a deep existential relationship, where place forms identity and collective memory. The loss of place, such as displacement or refuge, threatens human existence and makes it fragile and exposed to violation.

Sixth: The Relativity of Time and Existential Experience

Despite the fixity of physical hours, the human experience of time is relative and variable. Time passes quickly in moments of happiness and lengthens in moments of pain and waiting. This psychological relativity influences the human being's perception of the value of his existence.

The awareness of the value of time drives the human being toward production and giving, thereby justifying his existence in the limited temporal period granted to him. The management of time is the management of existence itself.

Seventh: Transition and Conclusion to Evil and Suffering

It has become clear that time and space are the necessary framework for creation, not independent entities by themselves. The existence of the human being is bound by them, which makes him a limited and needy existence, pointing toward the absolute Creator. This chapter closes the discussion of the framework of existence and transfers us in the coming chapter to one of the most difficult existential challenges: the existence of evil and suffering in a world created by a just God.

How do we reconcile between the existence of evil and the existence of God? This is what we shall discuss in Chapter Fourteen.

Conclusion of the Chapter

Time and space are the theater of human existence, in which the story of life is written and the limits of justice are established. We have attempted in this chapter to clarify that understanding existence requires a precise understanding of the framework in which it operates, and that the respect of time and space legally, spiritually, and physically is part of the respect of the system of existence as a whole. The existence of something rather than nothing means an existence in a specific time and place, which imposes the responsibility of their exploitation in what pleases the Creator and realizes justice.

With this, we have completed the thirteenth chapter and are ready to proceed to the fourteenth chapter to discuss evil, suffering, and the challenge of existence.

End of Chapter Thirteen

CHAPTER FOURTEEN: EVIL, SUFFERING, AND THE CHALLENGE OF EXISTENCE

Introduction to the Chapter

After we have presented in the preceding chapters the foundations of existence, its laws, and its balance, we face in this chapter one of the most difficult challenges, human and existential: the existence of evil and suffering in a world that is supposed to have been created by a wise and just Creator. If existence is a blessing, why is it mixed with suffering? And if cosmic justice is a law of existence, why is the innocent oppressed?

This chapter aims to treat the problematics of evil from a philosophical, religious, and legal perspective, to confirm that the existence of evil does not negate the wisdom of existence but may be a necessary part of the testing and refinement of human being. Understanding the nature of evil is a fundamental step for answering the question why is there something rather than nothing? Because existence without testing may have lost its justificatory value.

First: The Nature of Evil Between the Ontological and the Non-Existent

The discussion around evil requires a precise determination of its nature. Is evil an independent existence, or is it non-existent? Much of the philosophers and Islamic theologians see that evil is non-existent in its essence, meaning that it is an absence of good or a deficiency in perfection. Injustice is the absence of justice, illness is the absence of health, and ignorance is the absence of knowledge.

This conception protects the principle of monotheism and the perfection of the divine, where all creation is good in its essence, and evil is contingent and relative, resulting from the misuse of will or from the deficiency in possibilities. The understanding of evil as relative non-existence removes the apparent contradiction between the existence of God and the existence of evil in the world.

Second: Affliction as Existential Wisdom

In the Islamic conception and the teleological philosophical perspective, the partial evils are considered part of the cosmic system of affliction. The world is not a house of reward but a house of trial. Suffering may be good in the future, and what appears evil may be good in the future.

The existence of evil provokes the human being to search for treatment, provokes him to establish justice, and provokes him to develop the means of safety. This apparent contradiction is the driver of progress and evolution. Were it not for the existence of challenges, human capacities would have remained dormant without action. The existence of something rather than nothing means the existence of choice, and choice necessitates the possibility of error or evil.

Third: Human Responsibility About Evil

Not all evil in the world is a divine power for which there is no recourse. Much of evil, such as wars, injustice, and environmental pollution, is the product of what the human being himself has made through the misuse of the free will that God granted him. Placing the blame of fate for all evil absolves the human being from his legal and moral responsibility.

Jurisprudence focuses on the criminalization of harmful acts and the punishment of their perpetrators, which confirms that a great part of suffering can be prevented by a just legal system and a moral consciousness. The existence of the human being bears the responsibility of reducing evil on earth, not merely bearing it with patience.

Fourth: Suffering and Existential Meaning

The philosopher Viktor Frankl posed the idea that the human being is capable of bearing any suffering if he finds a meaning for it. Suffering that is borne for a noble purpose or a supreme value elevates the human being, while suffering without meaning leads to despair and absurdity.

Human existence gains depth through the experience of pain and patience upon it. The human laws that guarantee the compensation of the afflicted and the provision of social care are an institutional attempt to give meaning to suffering and to lighten its burden. The existence of something rather than nothing gains a heroic value when the human being can transform his suffering into a reformatory message.

Fifth: The Justice of the Hereafter as a Radical Solution

The final answer to the problematics of evil in the world remains in the faith in the justice of the hereafter. The world does not accommodate the accounts of justice for all, for there are injustices that are not corrected in this world. Faith in the Day of Judgment closes the door of objection on the existence of evil, where rights are fully restored.

This unseen dimension grants the human being existential patience and prevents him from descending into despair because of what he sees of temporary injustice. The existence of something rather than nothing includes a worldly and temporary existence and an eternal and hereafterly existence, where complete justice is realized in the totality.

Sixth: The Role of Law in Confronting Evil

On the earthly level, law represents the first line of defense against human evil. The law defines borders and realizes deterrence by imposing punishments. The existence of the legal system is an acknowledgment of the existence of possible evil and an attempt to contain it.

The effectiveness of law in reducing the size of human suffering is demonstrated when the legislator enacts a just legislation that participates in reducing existential evil. The existence of something rather than nothing requires the existence of a law that prevents the return to the chaos of evil and injustice.

Seventh: Transition and Conclusion to the Synthetic Conclusion

It has become clear that the existence of evil does not negate the wisdom of existence but is a challenge that highlights the value of good, freedom, and justice. This chapter closes the discussion of existential challenges and transfers us to the final synthetic conclusion that gathers all the threads of research in a comprehensive answer to the fundamental question of the book.

With this, we have completed the fourteenth chapter and are ready to proceed to the fifteenth and final chapter to present the synthetic conclusion toward a unified theory of existence.

Conclusion of the Chapter

Evil and suffering are the shadow of existence, but light remains the essence. We have attempted in this chapter to normalize the idea of suffering as part of the trajectory of human existence toward perfection, confirming that responsibility for reducing evil falls upon the human being and the institutions that protect its values. The existence of something rather than nothing is not negated by the existence of evil but is confirmed as a challenge through which the human being proves his capacity for choice and creation.

With this, we have completed the fourteenth chapter and are ready to proceed to the fifteenth chapter to present the synthetic conclusion.

End of Chapter Fourteen

CHAPTER FIFTEEN: THE SYNTHETIC CONCLUSION TOWARD A UNIFIED THEORY OF EXISTENCE

Introduction to the Chapter

In this concluding chapter, we gather the cognitive threads that we have woven through the preceding fourteen chapters, in order to present a synthetic comprehensive answer to the fundamental question: why is there something rather than nothing? The answer is not unidimensional but is a complex structure of metaphysical, scientific, legal, and moral dimensions.

This chapter aims to formulate a unified theory of existence that proceeds from what has been established in the book and to present practical recommendations for thinkers, legislators, and human institutions in general. This book is not merely theorization but a methodology for life and thought.

First: The Comprehensive Answer to the Question of Existence

Based on what has preceded, the comprehensive answer can be formulated in the following points. First, existence is necessary in its essence, for the Necessary Being, which is God, the Exalted and Glorified, is the source of all existence. Second, the existence of the material universe is a manifestation of the free will of God, not the result of a blind coincidence. Third, the continuity of existence is realized by achieving the balance and cosmic justice that God has legislated in His creation. Fourth, the existence of the human being has a specifically justificatory purpose, which is vicegerency and the bearing of the trust of moral choice. Fifth, the existence of the blessing is protected by law, directed by ethics, and sanctified by religion.

This answer combines between logical necessity, teleological finality, and legal obligation.

Second: The Complementarity Between the Disciplines in Understanding Existence

This book has confirmed that the complete understanding of existence requires a complementarity between philosophy, natural sciences, jurisprudence, and the Islamic Sharia. Philosophy alone does not suffice for the answer about the material quality. Sciences alone do not suffice for the answer about meaning and purpose. Law alone does not suffice for ensuring the stability of existence.

The unified theory of existence that we propose is a comprehensive theory that sees the cosmos as an open book, law as the constitution of society, and the human being as the bridge between heaven and earth. Any separation between these domains leads to a deficient and distorted understanding of existence.

Third: Recommendations for Legislators and Decision-Makers

Proceeding from the existential vision of the book, we recommend the following. First, the necessity that positive legislation be grounded in the cosmic principles of justice and the rights of existence to guarantee its legitimacy and sustainability. Second, the protection of the right in existence as a sacred right that cannot be touched, including environmental and biotechnological protection. Third, the strengthening of existential and moral awareness in educational curricula to graduate generations that perceive the value of their existence and their responsibility. Fourth, the strengthening of international legal cooperation to confront the shared existential threats such as wars, pandemics, and climate change. Fifth, that law should be a tool for preserving existence, not a tool for its oppression.

Fourth: Recommendations for Thinkers and Researchers

We recommend to researchers the following. First, continuing the research in the compatibility between scientific data and classical metaphysical theories. Second, developing a new jurisprudence of existence that keeps pace with contemporary technological challenges such as artificial intelligence and digital space. Third, the revival of the Islamic heritage in the fields of theology and legal philosophy and its reformulation in a contemporary language understood globally. Fourth, enriching the human library with original ideas that represent an existential obligation toward the coming generations.

Fifth: The Final Human Message

The final message of this book is that the existence of the human being on this earth is not absurd but a precious opportunity worthy of gratitude for this blessing. The existence of something rather than nothing is the first miracle, and preserving upon this existence justly is the continuing miracle.

We invite humanity to an existential awakening, where every individual perceives that he is part of the greater balance of existence and that his actions influence the cosmic balance. Human dignity is the essence of existence, freedom is its means, responsibility is its vehicle, and justice is its ultimate purpose.

Sixth: Final Words

With this, we reach the conclusion of our intellectual journey through the chapters of this book. It was an arduous journey in the depths of the great questions, but it was necessary for establishing a solid cognitive foundation. We hope that this book will be a genuine addition to the global philosophical and legal library and that it will achieve the purpose for which it was placed, which is the service of truth and the defense of the right of the human being in dignified existence.

The pen has dried, but thought remains continuous, and existence remains, and the free will continues in choosing good over evil. We leave to the readers this heritage as a trust in their necks for its development and protection.

Conclusion of the Book and the Chapter

The existence of something rather than nothing is the great truth that unites us and the greatest obligation whose understanding and preservation unites us. We have attempted in this book to present a complementary methodology for understanding this truth, beginning from the philosophical problematics, passing through legal and religious grounding, and reaching to contemporary applications.

When we bid farewell to the readers, we leave to them this thought as a trust in their necks for its development and protection. May God grant us success and guide us to what is right. Peace be upon you, and the mercy of God and His blessings.

End of the Fifteenth Chapter and the Book

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The author hopes that this index will be a helpful guide for researchers to delve into the depths of this book and to benefit from its contents in their future studies and research.

May God grant us success.

Dr. Mohamed Kamal Arafa El-Rakhawi

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May God grant us success.

Dr. Mohamed Kamal Arafa El-Rakhawi
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END OF THE BOOK