

Strength in Perseverance

“It is clear that the perfection that man obtains with his own free will is loftier than that given to the angels.”

- ❖ The reality of absolute free will: primary and secondary effects of free will
- ❖ A dichotomy of good and evil must exist inside Man for the actualization of the highest level of perfection – with each creation God perfects His Creatorship

The Reality of Evil:

- Every good thing, it can be said, is backed by existence while every evil is “backed” by non-existence - the giving-nature necessitates creation.
- Evil must be seen not as a stand alone existence but a relational one with goodness
- Taḥṣīl al-ḥāṣil: logically impossible to acquire what has already been acquired (ie – subservience to God (Ubudiyyah) is not possible without the potential of misguidance) ¹⁶

The Extent of Evil

يَعِدُّهُمْ وَيُؤْمِنِيهِمْ^{صَلِّ} وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا

“He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.” – 4:120

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ

“By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.” – 16:63

Understanding the Impact of Evil

- Evil resides in human cognition (thoughts, emotions, etc)
- Source of evil can be in the form of the human or ourselves
- Evil has no physical authority over us

Surah Ibrahim: 22

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ

“When the matter is all over, Satan will say, ‘Indeed Allah made you a promise that was true and I [too] made you a promise, but I failed you. I had no authority over you, except that I called you and you responded to me. So do not blame me, but blame yourselves....’”

Could it be.....??

- Who determines what is Evil?
 - Could it be that what we consider to be evil in fact is part of our growth?

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“...it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you, and Allah knows and you do not know.” – 2:216

- the words like “may be” and “perhaps”, when used in divine speech, mean “it is hoped”. This hope is related not to the speaker (Allāh) but to the hearers. – Al Mizan

Hadith to Live by

عَنِ الْوَشَاءِ ، عَنْ بَعْضِ أَصْحَابِهِ ، عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ : " إِنَّا صَبْرٌ ، وَ شِيعَتُنَا أَصْبَرُ مِنَّا " .

قُلْتُ : جُعِلْتُ فِدَاكَ ، كَيْفَ صَارَ شِيعَتُكُمْ أَصْبَرَ مِنْكُمْ !؟
قَالَ : " لِأَنََّّا نَصْبِرُ عَلَى مَا نَعْلَمُ ، وَ شِيعَتُنَا يَصْبِرُونَ عَلَى مَا لَا يَعْلَمُونَ "

Imam al-Sadiq (AS) said to one of his companions, 'Verily we are very patient and our Shi`aa are even more patient than us.' His companion asked, 'May I be your ransom, how can your Shi`aa be more patient than yourselves?' He replied, 'Because we are patient alongside our knowledge [of everything], whereas our Shi`aa are patient in spite of not knowing.'

– Kafi, Vol 2, Pg 93

The image features a white background with decorative elements in the corners. The top-left corner contains several circles in shades of pink, light blue, and orange. The top-right corner features a large pink circle, a smaller orange circle, and a medium-sized bright pink circle. The bottom-right corner has a cluster of circles in light purple, light blue, and light orange. The word "Questions" is centered in a black, serif font.

Questions