

Sharhu Babi 'l-Hãdi 'Ashar	21 Rabi II 1442 / 07 Dec 2020 3	
Recompense for the Sufferings (3)		
> If it is caused by God, then:		
1. There must be a benefit	in that suffering for	
the person or someone wisdom.)	e else. (Based on	
2. God must adequately person who suffered.	compensate the	
= Not compensating will co	onstitute injustice.	
 If it is caused by us, then If it is wājib on God to ave either in this world or the 	enge the wrongdoer	

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21 Rabi II 1442 / 07 Dec 2020 4 Recompense for the Sufferings (4) > More about the compensation for suffering:

- 1. The person deserves the compensation; it is not luft or thawab.
- 2. The compensation should be continuous.
- 3. The compensation could be in this world or
- in the hereafter based on God's wisdom. 4. In the hereafter, if the person is
- a) ahlul Jannah: it will be spread out for him. b) ahlun Nar: some of his 'azab will be reduced. 5. The suffering caused by nature or other
- situations God should compensate those who suffered: in this world or in hereafter. Sayyid Muhammad Rizvi - Not for distribution without consent - www.al-m.ca/course

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Extra Notes

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- **Contemporary Discussion on Suffering** Our previous author, Shaykh Ja'far Subhani, in his advanced level lectures on theology, explains the philosophical discussion on the issue of sufferings. This is based on the
- transcript of his lectures published in Arabic by Hasan Makki al-'Amili as al-Ilāhiyyāt in two bulky volumes. This issue has been discussed even among earliest known
- thinks, e.g., the Greek philosophers. Aristotle had said that when we look at the world, we see two possibilities: 1. either it has fully goodness in it, without any evil at all. 2. or it has mostly goodness and slight elements of evil.

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Extra Notes

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28 Rabi II 1442 / 14 Dec 2020 <u>A Philosophical Angle</u>

- A philosophical angle to the issue of suffering is to look at the world in from a broader perspective.
- a) One should not look at things and events in isolation, from a narrow perspective; a broader perspective will show the overall goodness in the world.
 - e.g., the daylight for a bat is bothersome but it is useful for millions of other creatures on this earth.
- b) The world events are related to one another, and a localized view will make one think that the event is evil. e.g., flood in one area might be a disaster but for another area it could be beneficial ..

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A Philosophical Angle (2)		
•	As Muslims, we believe that we don't know the wisdom of everything:	
	وَ ما أُوتيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلا	
	you have not been given the knowledge except a little. (17:85)	
 As Bu 'Ali Sina once said: 		
•	"My knowledge reached to a point where I came to knnow that	
	I was not an <i>'ālim</i> ."	
	In other words, what the more I know, the more I realize how much I don't know!	
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Yet A	Another Philosophical Angle
Another philosop	phical angle is more complex than the previous
one:	
• "Evil is a relativ	re entity; it does not exist by itself, rather it
manifests only in	comparison to something else."
• For example, the	scorpion by itself is not evil; but in relation to
a human being,	it is evil. So, the evilness of scorpion is a
relative matter.	
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Otherwise, by itself, there is nothing evil in it; rather the poison is good for it as a means of its defence against other predators. → Actually, if the scorpion was without its venom, then it is defective, imperfect! Sayyid Muhammad Rizvi Not for distribution without consent www.al-m.ca/course

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Yet Another F	<u> Philosophical Angle (2)</u>
• What does "relative" mea	n?
• An attribute –	ssential = "Zayd exists."
→ relative	e only = "Zayd is taller than Bakr."
0	big" or "small" are relative; they don't
exist by themselves; they something else.	are only meaningful in comparison to
	ribute for things in this world is only s own independent existence.



28 Rabi II 1442 / 14 Dec 2020 10 Yet Another Philosophical Angle (3)

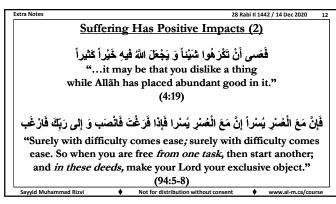
- The implication of this "essential" verses "relative" has an important impact in our discussion:
- Since evil is a relative entity, therefore it cannot be linked to God in a cause-and-effect relationship.
- For example: God created the <u>scorpion</u>, but He did not create the <u>evil scorpion</u>. The scorpion is described "evil" only in relative to its negative interaction with a human.
- For example: God created <u>Shaytan</u>, but He did not create the <u>evil Shaytan</u>. Shaytan became evil by his own actions.
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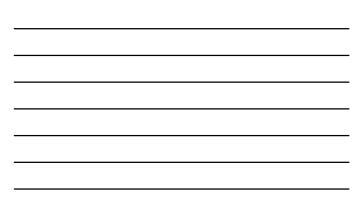
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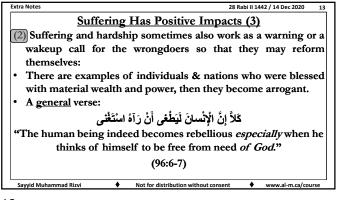
Extra Notes

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Suffering Has Positive Impacts			
(1) Suffering and hardship in general brings about the hidden and			
potential qualities of human beings:			
• Those who are put to	test and trial come out of it stronger and		
they are able to realize their potentials.			
• For example, Imam 'A	li (a) alludes to this concept:		
اَلَا وَ إِنَّ الشُّبَّجَرَةَ الْبَرِّيَّةَ أَصْلَبُ عُوداً وَ الْرَّوَاتِعَ الْخَصْرَةُ أَرَقٌ جُلُوداً			
وَ النَّابِتَأَتِّ الْعِذْيَةَ أَقْوَى وَقُوداً وَ أَبْطَأُ خُمُوداً.			
"Remember that the tree of the forest is the best for timber,			
while green twigs have soft bark, and the wild bushes are very			
strong for burning and slow in dying off."			
(Letter no. 45 in Nahjul Balagha)			
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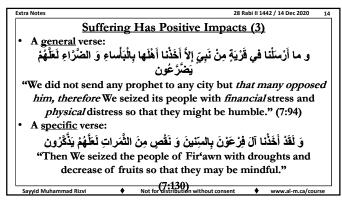
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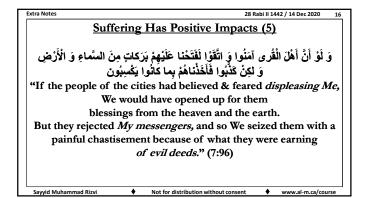




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Suffering Has Positive Impacts (4)		
(3) Humans were sent to follow Divine guidance to gain		
salvation. Sins become the barrier in that path. Sometimes,		
sufferings and challenges bring people back to the reality.		
ظَهَرَ الْفَسادُ فِي الْبَرِّ وَ الْبَحْرِ بِما كَسَبَتْ أَيْدِي النَّاسِ لِيُدْيقَهُمْ بَعْضَ الَّذي عَمِلُوا لَعَلَّهُمْ يَرْجِعُون		
"Calamities & disasters appear in the land and the sea because of		
what the people's hands have wrought in form of sins. Allah		
allows such disasters so that He may make them taste the		
consequences of some of their doings hopefully that they may		
turn away from their sins." (40:41) Savid Muhammad Rizvi Not for distribution without consent www.al-m.ca/course		







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Suffering Has Positive Impacts (6)				
(4) Uniformity in human life leads to lack of appreciation of the				
changes in human life mal	. On the other hand, variety and sees us appreciate what we have. ive impact on appreciating the good			
those who have suffered in	on of <i>Sharh Babi 'I-Hadi 'Ashar</i> that a this world because of the nature or ers, they must be compensated either after.			

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