



## **THE CONCEPT OF AFFLICTION AND THE QURAN'S VIEW OF IT**

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<b>Received:</b> 6 <sup>th</sup> May 2022 <b>Accepted:</b> 6 <sup>th</sup> June 2022 <b>Published:</b> 13 <sup>th</sup> July 2022	This research came in the introduction and the concept of affliction, and the meaning of affliction and sedition, and then explained the Sunnah of ALLAH Almighty in scrutiny and that it is a general Sunnah for all people. I dealt with the manifestations of affliction by showing the affliction in money, the affliction in the body, the affliction of the boy, and the affliction of the wife, with examples of that. I mentioned two examples of that, the Battle of Uhud and the Battle of the Trench, then I mentioned pictures and examples of the trial of the believers by deceiving the hypocrites. The study concluded with a statement of the importance and the need to adhere to patience and belief, whatever the circumstances and circumstances, with specific points.

**Keywords:** concept, affliction, Quran

### **1. INTRODUCTION.**

Whoever God guides is Al-Muhammad, and whoever misleads, there is no guide for him. And I bear witness that there is no god but God, alone, without partner, and I bear witness that Muhammad is His servant and Messenger ALLAH sent him with truth, guidance, and guidance, and he delivered the message, fulfilled the trust, and left his nation on the white pilgrimage, its night as its day, and no one deviates from it except a perisher, and we pray and greet the Messenger of ALLAH The one who was afflicted with all kinds of afflictions, so he was patient and thanked, and struggled for the sake of ALLAH as he deserved his striving until he was victorious, and may ALLAH be pleased with his afflicted good companions, who were tempted and believed, and were patient and steadfast, so they did not weaken and did not give up, and on those who follow them in goodness to the Day of Judgment and peace be upon them abundantly.

The Great Qur'an is the clear Book of ALLAH, which ALLAH, Lord of the Worlds, revealed to His Messenger, may ALLAH prayers and peace be upon him, as a guidance and admonition for the righteous, and it is the first source of Islam. Rules of Guidance and Legislation: "By which ALLAH guides those who follow the pleasures of the cub of peace and brings them out to the bull with its harm and guides them to a straight path.

### **2. THE AFFLICTION IN LANGUAGE AND IDIOM.**

First, you know the language of affliction. I afflicted the man with affliction and affliction, and I tested him. The affliction is the test and the test. It is said: man has been tested and tested. Ibn Faris made this a principle in the opposite of the other

principle, which is: the morality of the thing. He said: "Cruel: the ba, the lam, the waw and the ya, the two origins, one of them is the morality of the thing, and the second is a kind of test." But Al-Ragheb said: "It is said: Wearing a garment with wear and tear, i.e.: it was created... By its condition: I experienced it as if I had created it from my many experiences of it." But it also required the test for those who are ignorant of the consequences, the two are thought to be synonymous. Some of them said: the affliction is in both good and evil.

The second section: the definition of affliction idiomatically. and related words. Scholars have mentioned several definitions of affliction

Where they explained in it that it means tested, tested and finished

1 And it's over. And that the generality of Al-Balawi is the prevalence of the matter and its spread in knowledge or action with the confusion of it, and that the hadith of the one according to the Hanafis does not work with it in what is common in Al-Balawi, and their saying the generality of Al-Balawi requires the license.

- The affliction came in the sense of entrusting a difficult matter, from a affliction, but it did not require the test for those who are ignorant

The consequences are thought to be synonymous. And the affliction is in the good and the bad, it is said that his affliction and his affliction are a affliction, and they recite: and they quarrel. - Among the related terms (the affliction), the scholars defined, it meanings after it, including the exam and the test. And if its origin is the test, the Almighty said: And in that there is no.

Praise be to ALLAH, we praise Him, we seek



His help and seek His forgiveness, and we seek refuge in ALLAH from the evils of ourselves And among the evils of our deeds are those whom ALLAH guides, none will mislead him, and those whom He misleads, none guides them. Except ALLAH, the One, who has no partner, and I bear witness that Muhammad is His servant and His Messenger, peace and blessings be upon him..

As for yet:

For the authenticity of the hadith is the book of God, and the best of guidance is Muhammad, and the affairs of the matters are the same as its events.

(Life is built on trial).

The base of life upon which life is built is that it is pain and affliction, there is no home of happiness. And God created the creatures in order to test them: {And We will certainly test you until We know the one who fights among you, and the patient and the patient. }

And we will treat you - O Muslims, as you are tested, and we command you to strive to the extent that they fight them. On the basis of their degrees and their writers, other than the rulers, and those who are patient are clear to disagree with their degrees and their domiciles.

We will reveal your news and reveal it; To make it clear who refuses to fight and is not patient in jihad.

{Let them be in your money and yourself, and you will hear from those who have given the book before you} .

By ALLAH, you will be tested - O believers - and adversity will fall upon you in wealth by decreasing its quality. The souls are affected by calamities, diseases, murder, and the loss of relatives and loved ones, until the orphan is euthanized

. And so that you hear from the Jews, Christians, and polytheists what harms your hearing, and slanderers and slanderers.

And if you - the believers - patiently bear their harm, and control yourselves, and restrain them from their sheer strenght, shun them. The people of faith, and take the righteousness to seek the pleasure of ALLAH, and make it more than his orphans, and the repetition of his intentions, and the ritual of the people, For that patience and piety from the things that are needed to a rewarded, strong and strong will of power that is able to follow the followers of the affairs.

وَلَيَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156) أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُفْتَخِرُونَ .

And let us test you - O Muslims - with a little of the grief with which your souls are troubled; So that the great reward may be from the fruit of

patience and steadfastness in my obedience..

And preach - O Messenger of ALLAH - who are patient with my conquest when we go away with the balancing with the cake and the peace of the judgment of ALLAH ...the characteristics of those who are patient is that when a calamity befalls them, and a blessing that ALLAH had previously bestowed upon them was robbed of them. They were deprived of the blessings that ALLAH had bestowed the same on His servants.. Their description - at that time - is that they remember those who do not remember ALLAH. And that their souls belong to ALLAH, and that all creatures belong to ALLAH, and they are His servants, and the fate of His servants is yours. .And the fate of all things is to return to their owner, so what is grief and sorrow?!! Why the objection and indignation?!!

And when the patient believers remember this truth, they say: We are ALLAH servants and kings, and we are ALLAH. The Resurrection, so He will reward us for what He called us to of patience and submission to His decree at the time of the evening prayers.

The Prophet, peace and blessings be upon him, said: ((The Prophets, then the righteous, then the Al-Mthal - that is: the best of all - Al-Thalul, then Al-Thalal. according to the extent of his religion, so if he is firm in his religion, his trials will increase." And he, peace be upon him, says: ((Whosoever ALLAH wants good for him, he will befall him)). Al-Bukhari included it in his Sahih.

The base of life upon which life is built is adversity and affliction, not happiness and prosperity, but nothing else. ALLAH, the Lord of the worlds, makes it easy for the afflicted to know that what befalls him is not the end of the calamity. And that no matter what calamity befalls him, there is above him of calamity that only the Lord of creation and poison can repel..

Servants of Allah! ((Indeed, affliction is the basis of the movement of life in the information of Islam about life and humankind, Everything in the universe has been subjected to Him, and the messages were found, and the messengers were sent, and the will of man was found. .The commitment to rebuilding the land and building civilization on ethical foundations to make all people happy).

((And affliction is an important means of practical training to practice what is known as good manners. The reality, and then the affliction refines a person and controls his emotions. And the slander is a render that reveals what is in the hearts, and it is a means of the notes of the response of the human being and its destiny on the authority of the man.

And from the well -known that the different

standing stands in which man passes through life as a quantity and how is it different and disagreeing. This is where a person acquires, through affliction, an experience and an experience that would not have occurred in his conscience, and it becomes tarnished. And it is not infrequent that that - that is, that affliction, and the affliction that befell him - befalls him a kind of affliction. Likewise, affliction is a refinement of one's character, a refinement of emotion, and a development of a love of goodness.

(The concept of life and affliction).

A person lives his whole life with all its moments in a state of affliction.. A person lives all moments; Either through good or evil, either through obedience or through disobedience.

Therefore, the Muslim slave had to meditate on this matter and study it extensively. for if the hereafter is an abode For the world is an abode of work and affliction, says - Exalted be his might -: {Who created death and life for life}.

So what is the affliction?

And what is this worldly life?

Life is a trial, and a trial is life.. with no difference, large or small, and life is a trial in Gemma. And life in all its moments and in all its parts is a trial; Either by good or by evil, or by sins and disobedience, or by acts of obedience and devotion.

The whole of life is a trial, and ALLAH - the Blessed and the Most High - created death and life for the sake of this affliction. to test him and test him; To know his resolve and patience, to examine what is in his conscience, and to extract what is inside his heart and what is in his heart. So that ALLAH, the Blessed and Most High, may know the truthful from the liar, and the obedient believer from the immoral pervert; To reward ALLAH - the Blessed and the Most High - After that, the people will be given the good or the evil that is neither unfair nor unjust, ALLAH Almighty, the Most High, the Most High, the Most High..

The concept of affliction is life, and affliction is life.

And when the slander was attached to a relationship and a trustworthy relationship with the human soul, and between him and between the human soul, the human being, the humanity, and the life of the people. A man must search in the sense of this worldly life and in the description of this worldly life, and what ALLAH made him - and ALLAH bless you. Life is a language: the opposite of death, and the living: the opposite of dead, and the animal is a name that applies to every living thing.

This is the meaning of life.

As for the world, it is the opposite of the hereafter, and it was called that to its religion - that is, to its closeness - because it was indifferent and

the last, and it is the last.

and so is the lowest heaven; Because it is the closest to us, and it was said: Al-Dunya is a name for this life - it was called by that - after the 'Dunya' -.

((The life considering the world and the hereafter is of two types: the worldly life and the afterlife)).

This is the definition of the worldly life in terms of language..

As for the worldly life in terms of the terminology: the worldly life - or the worldly life - is that divine place. - Blessed and Exalted be He - the universe until ALLAH - the Blessed and Most High - inherits the earth and what is on it.

And this worldly life with regard to humans or the human race extends since the creation of ALLAH, the Blessed, the Most High..

This is the worldly life.

What is meant here by the life of this world is: the time in which trials take place, as for the place on earth, the earth. ALLAH, the Mighty and Sublime, has described this world with many attributes, and it has multiple states.

أَهْمُ هَذِهِ الْأَحْوَالِ

1- That this world has a short life and a little pleasure, this is a description of a description of the descriptions of this worldly life, and it is not possible for the sake of this one. ALLAH Almighty says:: وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لِيُثْبِتُوا سَاعَةَ كَذَلِكَ كَانُوا يُؤْفَكُونَ .

And he says - Exalted be his might -: {الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا .

Its enjoyment is little, and its life is short.

2- And among the attributes of this life is the world, as ALLAH has described it - blessed and exalted - with that, that it is a house of fun, and a good, and a good, Meditate on the words of ALLAH - Exalted be His might -: {عَلِّمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَأُهُ ثُمَّ يَهِيْجُ فَنَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا {الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ .

3- It is a house of vanity; As God said - Blessed and Almighty -: {يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ .

And let the accursed Satan not deceive you from the main task for which ALLAH, the Blessed and the Most High, has created you; Because this life is arrogance in arrogance. {فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا} . It is an abode of vanity, so one should meditate on this..

4- It is a house of luxury and enjoyment: the house in which we are - the life of this world - is but a house of luxury and comfort, and it is comforted by God. - Blessed and Exalted be He - for those who love and for those who do not love, God - the

Blessed and Most High - did not single out the world for his loved ones, and his loved ones. On the authority of his guardians is a constant and gives it to its enemies, and there is no matter on the opposite of that, but ALLAH - may ALLAH bless you - for the believer and the unbeliever. As God Almighty has said: {وَقَالَ الْمَلَأُ مِنَ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أَلِئِنْ أَفْرَأْتَهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ} .

Luxury, adornment, and pleasures, as it is a house of luxury and enjoyment..

5- An abode of seduction: because it is the field in which Satan tries - out of envy from him and a ploy to man - the sensual desires and the psychological desires of those who are not sincere servants of ALLAH; As the Lord of the worlds said: {Have you seen this one whom you have honored? On me, if you delay it until the Day of Resurrection, I will surely destroy his offspring except for a little. \* And you have been stated by those who reserved from them with your voice, and I will leave them with your horses, your man, and their part of them in the money, and for the sake of ALLAH, } .

{You will certainly love his offspring except for a few}; It means: I will distract them from faith, sincerity and certainty, and let them turn away after that in polytheism.

It is a house of seduction - as you can see - and a house of arrogance and toil.

6And there is misguidance and tyranny for those who are tempted by it: as ALLAH, the Blessed and Most High, said in the matter of those who are afflicted: {الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ كَانُوا فِي شَرٍّ مُذِلًّا} .

It is the abode of error.

And He, Glory be to Him, says in the matter of tyrants: {As for him who is tyrannical\* and prefers the worldly life \* then Hell is Hell}

This is tyranny and misguidance, as ALLAH, the Lord of the worlds, declared.7- The reality of the house in which we live is a disgrace and a curse for the stubborn; He said - Exalted is His Power -: {So ALLAH made them taste disgrace in this world's life, and the punishment of the Hereafter is greater than if they were to suffer. } .

Glory be to Him, said: {وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَوَعْدُ الْيَوْمِ الْقِيَامَةِ هُمْ مِنَ الْمَقْتُولِينَ} .

So the curse came to the stubborn, and the disgrace came to them in this worldly life.

8And God - exalted is His power - has made it clear that the life of this world is- an abode for acquiring good deeds, a good life, and blessings. So it is on the opposite side of what is for the stubborn, arrogant, deniers. Our Lord says - Glory be to Him. {قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ

{أَجْرَهُمْ بِغَيْرِ حِسَابٍ} .

And he - may He be exalted - said: {مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنشَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ} .

God, the Blessed and the Most High, made it clear that it is a house for the acquisition of good deeds and a good life for those who believe and do good..

This description combines all the attributes that have been mentioned, and the scholars are unanimously agreed on this matter; Because the Qur'an explains it and details it, and ALLAH, the Lord of the worlds, has beautifully made these various features of the living creatures; he said

- Glory be to Allah-: {تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ \* الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ} .

ALLAH, the Blessed and the Most High, made it clear that He created death and life to be tested; It is a house of affliction.

And he said - Exalted is his power -

{إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا} .

So ALLAH - exalted is His power - made it clear that He ordained this matter in this way because of this affliction. The world is a place of affliction.

We ask ALLAH - the Blessed and Almighty - to make us among the successful in this affliction, and among the successful in it.

If the life of this world is a place of trial and action, then the hereafter is a place of reward, in which results and results appear. The recompense of a person for that deed that he did in this house; ALLAH says - Exalted be his power -: {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ \* وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} .

The home of the hereafter is the abode of recompense for what was in the abode of affliction..

And if the world is an abode of perishing, then the Hereafter is the abode of eternal life, and ALLAH, the Lord of the worlds, has described it as:

{وَابْدَأَ الدَّارَ الْآخِرَةَ لِهِيَ الْحَيَوَاتُ لَوْ كَانُوا يَعْلَمُونَ} .

(And al-Hayah is a name that applies to every living thing, and ALLAH, the Lord of the worlds, named the Hereafter as an animal, because it is life.)

{And indeed, the home of the Hereafter is the animal}: It is the real life. The essence of the relationship between the human soul and this world's life is one of trial and investigation.

The word "affliction" denotes a type of test, such as their saying: Yes, man is afflicted. ie: test it.

The poet said:

Calamity and the loss of a loved one is a calamity = and how many generous people are afflicted and then patiently

And affliction is with good, and it is with evil





as well, and ALLAH - the Mighty and Majestic - bestows upon the servant a good and evil trial. Because with that, his patience and thank you, and his family: come - also - in the sense of: I was tired of it, and you come as well as: If I asked him, he would tell me.

The noun from the affliction: affliction, affliction, affliction, and the plural of that: affliction.

It is said: ALLAH has done him well; He did a beautiful work with it.

Ibn Qutayba said: ((It is said that from good: I made him, and from evil: he made him)).

Ibn Manzur commented on that and said: ((It is known in linguistics that affliction is with good and evil. There is no difference between the two of them, and from that is the saying of the Most High: {And We will test you with evil and goodness, and persecution}.

Ibn Birri said: "The slander comes -too -in the sense of the ritual, as in his saying -he is proud of saying -: {And we will come from them."

This is the meaning of affliction in the language.

As for the idiomatic meaning of affliction; So the abuse is: to be the same as the arduous matter, and it will be in good and evil together, but they are usually what they say in the good:

Al-Manawi, may ALLAH have mercy on him, said: ((A calamity is like a calamity: a test, and the gloom is called a calamity because it afflicts)).

The concept of affliction is linked to another concept closely related to it. (A trial with good and evil) This life is built on a solid foundation, which is trial and tribulation. And ALLAH - the Most High - created the creatures to test them and test them to see their patience.

And ALLAH, the Lord of the worlds, created man in a liver and put him in distress, losing money, family, and bereavement. It is returned to him sometimes, while he is in a state of health or disease afflicted by them from the Lord of the worlds; Because ALLAH, the Exalted, the Majestic, afflicts with good and evil trials, and to Him you shall be returned..

This is the great matter for the sake of which ALLAH - Blessed and Most High - created the creation, for ALLAH created the human being. And evil, costs him (do and do not do), and Satan and Hoa, the soul and the villages of the bad come from the sake of the sake of the sake of the time. From To turn away from the straight path.

This matter is the orbit of man's movement in this universe, as long as his mind is with him, for he is afflicted with everything; either okay Either as a human, or either by grace or by a curse, and all of that is for the sake of extracting ALLAH - the Most

High - from them.

ALLAH, the Blessed and Most High, said: {Every soul will taste death, and We will test you with evil and good as a trial and rebellion.}

Every soul is a delicate manner with the deadness of death with the whole separation between the dedicated spirit of life and between the soul of the soul.

We test you with calamities and worldly pains and blessings and worldly pleasures; Let us open your wills in this worldly life, so whoever is balanced by the slander with a success was the misfortunes and the domain of the world.

And whoever is permissible for the limits of ALLAH and the impact of the life of this world, the blessings and the many things that the many people who enjoyed it will not benefit from it.

You will be brought back to account, judged will be decided, and punishment will be carried out..

((The affliction may be in the field of the souls; So ALLAH, the Blessed and the Most High, afflicts man with health or disease, strength or weakness, happiness.

And ALLAH - the Blessed and Most High - afflicts him with money; In terms of poverty, richness, want and comfort, and any other of the things that ALLAH may do for you.

Our Lord - Almighty and Exalted be He - said وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يَبْرَأُ -: {يَقْدَرُ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ}.

And if ALLAH expanded the livelihood for His worshipers, they would be overwhelmed, and they will be spoiled in the earth, but it will be revealed by what he wants to do so.

He, the Most High, is All-Knowing of the conditions and natures of His servants, and of the consequences of their affairs, and All-seeing. Provide them with the amounts required by his wise will, according to their interests. The affliction with money is whether it is abundant in it or the hand is tight in it. So the first is afflicted to see whether he is thankful and pays ALLAH right in money or not, so ALLAH says Glory be to Him: {هَآ أَنتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتَنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يُنْفِقُوا فِي سَبِيلِ اللَّهِ}.

Behold, you are called to spend on all kinds of righteousness; So among you is he who is stingy with what ALLAH has ordained for him to take out of zakat, or who has been entrusted to spend it from.

And whoever is stingy with honesty, but he will be stuck in a good thing for his soul, and ALLAH - the Most High - is the rich of your charity, and the obedienceThe other is afflicted by lack of money and lack of sustenance. to test his patience and the solidity of his faith, or his fear and wrath, and and weakening his faith, ALLAH said - Blessed and Most



لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

To ALLAH - Glory be to Him - all the treasures of the heavens and the earth, and all the keys to these treasures, He expands the sustenance of the His servants, and He narrows and reduces the sustenance of whomever He wills of His servants according to His wisdom; for His knowledge of what is in their hearts and what is the wisest and best for them in their life, for He is All-Knowing of everything.

The affliction is by giving away children, or by depriving them of them. From the creation of those who give him a femininity, and from them those who give him a remembrance, and some of them who marry him -any: he collects for him, and for him, and for them, and for them. Our Lord said - Blessed be he exalted -: {يَهْبُ لِمَن يَشَاءُ إِنَّا وَيَهْبُ لِمَن يَشَاءُ الدُّكُورَ أَوْ يَزْوِجُهُمْ ذُكْرَانًا وَإِنَّا وَجَعَلُ مَن يَشَاءُ عَقِيمًا} .

Of ALLAH creation is the creation of human offspring within the reproductive system.

He gives to whom he wants, and he does not give birth to him, and he will give him to whom the male wills, so he does not give birth to him, or he is among them, and he is the one who is for them, and he is the same.

((And ALLAH - the Blessed and Most High - made the affliction mandated by (to do and not to do); The general level, and the costs of the human genus, because the person was subjected to bearing the trust. There came something from him yet, it must be on the level of the load for the faithfulness which they have approved of him.

The whole of the legislation is based on trial and tribulation, and life is trial and tribulation and tribulation and tribulation. A affliction as long as he is alive.. As long as a person is alive, he is in a state of affliction. Either positively or negatively, either by giving or withholding, Either by exaltation or by decreasing, or by richness or poverty, or by happiness or by misery or by misery. Money and children are a test and a test!

ALLAH has mentioned - and exalted - that the mourners and the children are the adornment of this world, and that it is a good and a blessing, and ALLAH bless you.

So He, the Most High, commanded His faithful servants to remember Him a great deal; For in that there is profit, success, and many good things And he forbade them to keep their money and children distracted from his remembrance; For the love of money and children is afflicted with the greatest number of souls, so you give it precedence over the love of ALLAH.

ALLAH Almighty said -: {الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ

{أَمَلًا} .

Plenty of money, and many sons.. the adornment of this mortal world, and words and deeds belong to the deities. - Glory be to the Mighty and Majestic - the one who has remnant effects that help the one who does them, they are good with your Lord, a reward from all of them..

And ALLAH, may He be blessed and exalted be He, said: {إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ} .

Your wealth and your children are nothing but trials and tests, and distractions from the afterlife, so do not engage in sinful deeds with them. For obeying ALLAH your Lord, and ALLAH has a great reward in Heaven for those who prefer His obedience - Glory be to Him - to His obedience.

) manifestations of affliction (

ALLAH - blessed and exalted - man will be harmed by the pleasures, and he will be harmed by the harm.

1Being afflicted with adversity or evil:

ALLAH, the Blessed and Almighty, afflicts man with adversity and afflicts him with evil, and it is he who is meant to be afflicted with calamity; It means when it is said: So-and-so is afflicted. He is afflicted with adversity, or afflicted by the evil that befalls him. The wisdom of this type may be hidden from many; Since what may be meant by it is the test of honesty in faith, and patience in striving in the way of ALLAH, our Lord said - I have overcome. {وَلَتَبْلُوَنَكُمْ حَتَّى تَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ} . وَالصَّابِرِينَ وَتَبْلُو أَخْبَارَكُمْ؛ لِيَسْتَخْرِجَ الْمَكْنُونُ مِنْ ذَاتِ صُدُورِكُمْ

And he - may He be exalted - said: {أَحْسِبْ النَّاسَ أَنْ يَتَرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ \* وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ} .

And affliction with adversity and evil may be meant to prepare and train for power in the land; Why did this affliction follow from Patience in adversity and endurance of hardships, and the certainty that ALLAH - the Most High - has wisdom in everything that befalls mankind; {وَجَعَلْنَا مِنْهُمْ أُمَمَةً} . {يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ} .

{when they were patient} for a trial, when this trial came to them and they were patient with it, ALLAH - blessed be He - made it possible for them.

That is why the Prophet, peace and blessings be upon him, says that the reward for those who are patient in adversity is Paradise; As in the authentic hadith: "He says: Al-Mawla - the Mighty and Sublime: If I test My servant with his two girlfriends - meaning with his eyes - and he is patient, I will replace them with patience. It means that ALLAH, the Blessed and Almighty, wants to compensate him. On his patience by losing his sight.. by losing his eyes; ALLAH, the



Blessed and Most High, will not compensate him except with Paradise.

This is one of the manifestations of affliction referred to in the holy verse.: { لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ }.

All of this is a test made clear by ALLAH - the Blessed and Most High - with adversity that befalls man and what is bad for him.)).

\* Evil is not added to ALLAH on purpose. ﷺ said: ((وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ)). Narrated by Muslim through Ali - may ALLAH be pleased with him\*.

((Evil is not added to you individually or intentionally, so it is not said: O Creator of Evil, or O Determiner of Evil. That is why when the greens wanted to mention the fault, they attributed it to themselves, even though they were commanded to bring it: { فَأَرَدْتُ أَنْ أَعِيبَهَا } , the deed that is a defect he is commanded to do; Because he made it clear that he did not do that on his own command, but that it happened by the order of ALLAH - the Exalted and Majestic -. Nevertheless, when he mentioned the fault, he attributed it to himself, and he said: {So I wanted to fault it}, but ALLAH did not say: because it does not come from ALLAH that.

As for the visual and according to what is apparent, this is a defect. for he takes off a plank from the ship; because the poor Behind them was a king who took every ship by force, and these poor people were working on the sea, and they burned and burned. - Any other than an interview and a reward- and they were- meaning the people of travel- from the people of the charity and from the people of good, so I wanted to be a good thing, ?!!

leads to good that is yet to come; That is, if the king sees that the ship is defective, he does not take it; for he was taking every ship by force, and he took vegetables a plank of the ship, and he removed it from its place, so that, when the king and his soldiers saw that the ship was looted: Ear; Is this good or bad? ?

This is good.

This apparent defect that occurred in the ship only produced and yielded great good; And it is that the shed did not get the stalls of the sins, and that is because the greenness when the flame mentioned the best of ALLAH and the soul of ALLAH, and the soul of ALLAH, and the same-.

And when he wanted to mention the good, he attributed it to ALLAH - the Exalted and Majestic -; And he said: { فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا } { كُنَزَهُمَا رَحْمَةً مِنْ رَبِّكَ } .

When he mentioned the good, he attributed it to ALLAH, and when he mentioned the fault, he

attributed it to himself.

And so did Ibrahim al-Khalil - peace be upon him -; For he mentioned what was mentioned of the command of ALLAH - blessed and exalted be He - and of His blessings that continue to Him - may He be praised, to them; And he said: { وَإِذَا مَرِضْتُ فَهُوَ } { يَشْفِينِ } .

And he did not say: And if he makes me sick, he heals.

Before that, the action was attributed to ALLAH - blessed and exalted be He - so when the disease came, it was not attributed to ALLAH - to Him. - )) .

((The same decree of ALLAH - the Blessed and Almighty - is never evil in it; For it emanates from mercy and wisdom, but evil is in The decrees, as for the decree as it is, it is purely good and there is no evil in it. As for the decrees, they are the same.

However, the evil in the decrees is not purely evil; It means what ALLAH - the Most High - has ordained for the servant from sickness, for example. This is in terms of the decree of ALLAH - blessed and exalted be He - in terms of his relation to ALLAH - the Exalted and Sublime - in what He decreed; Because what ALLAH has ordained and ordained is only according to the dictates of knowledge and wisdom, and there is no evil in it for ever. - .

As for the one who has been judged, the final judgment is for the one who has fallen ill. For this would be evil, and it would be good, .However, if it is evil for him, it is not purely evil under any circumstances. For sickness may be good for the one who is sick, As the Prophet, peace and blessings be upon him, said: ((People are most tested by the Prophets, then the righteous)). It was included by Al-Bukhari in "Al-Adab Al-Mufrad" and Ibn Majah, and it was authenticated by Al-Albani in "As-Silsilah As-Sahih".

And just as the Prophet, peace and blessings be upon him, made clear that if ALLAH wants something good for a servant, he gets something from him: ((Whosoever ALLAH wills good for, He pours him out)). Al-Bukhari included it in his Sahih.

And in another narration: ((It pours from it)). That is why the Prophet, peace and blessings be upon him, used to be afflicted - he fell very ill - and he would say: ((You are as weak as two of you are)). Narrated by Al-Bukhari and Muslim.

Evil is not added to ALLAH individually or on purpose. So we should be disciplined with ALLAH - blessed and exalted be He - and take into account such disciplinarians..

2- As for affliction with sins or bad deeds:

((This appearance is no less than the first appearance; And it is to be afflicted with adversity or evil in terms of danger and influence on the lives of

nations and individuals.

Adam, the father of al-Bishr, was the first person who was subjected to this kind of affliction when he ate from the tree, which ALLAH used to do.

This is a test of sins... a test of bad things. ALLAH, the Blessed and Most High, has forbidden him from eating from the tree and the tree.

In the Noble Qur'an, this incident is mentioned in His Glory be to Him: {And We said, O Adam, dwell, you and your wife and co-host. *سَيِّئُهَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ*\* فَأَزَلَّهُمَا الشَّيْطَانُ عَنَّا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ}.

Ibn al-Qayyim al-Jawziyya referred to the fruit of this affliction when he said: And the Most High- when he was harmed by the sins, the generosity of the creatures, Adam- upon him, peace be upon him-, then the repentance is the end of every money, and the mother of the mother of ALLAH (.).

3-- to be afflicted with prosperity or goodness:

ALLAH, the Blessed and Most High, afflicts man in order to see his thanks for what ALLAH, the Blessed and Blessed be He, has bestowed upon him; On a personal level, a person is afflicted with grace or goodness, a trial and investigation.

ALLAH gives him money.. prestige.. wellness.. position.. children, and the like; So that our Lord, the Blessed and Most High, may see what follows this gift of thanksgiving or all.

The Noble Qur'an narrated on the authority of Solomon - peace be upon him: {قَالَ هَذَا مِنْ فَضْلِي} رَبِّي لَيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ \* {وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ}.

And thankfulness for grace is followed by its increase, and as for denial and disbelief in it, and disobedience, and arrogance, and blasphemy. It is a disease of the heart.. ALLAH - blessed and exalted be He - has made it a cure for the blind and a cure for it. Our Lord - Exalted be His Power - says: {وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ}.

This money and these children is a trial, a test, an ordeal, a trial from ALLAH - the Blessed and the Most High. And our Lord - Exalted be His Power - said: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ} فَأَحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ \* {إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ}.

Of the gender of what is said to him is a husband, and of the kind of what is said to him of a child, or it is to be replaced; Some of them may be enemies, and others may be friends..

So this is the abuse of the blindness and the secrets, it is permissible for the sake of ALLAH that ALLAH - your blessing and the Most High - responded

to the servant of ALLAH, upon the authority of ALLAH. Should he be thankful for that blessing and thank ALLAH - the Blessed and the Most High - who brought it to him?! Or does he disbelieve and deny?!

And the noble verse refers to these two types; affliction with evil, affliction with good: {كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَتَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةٌ وَإِلَيْنَا تُرْجَعُونَ}.

4- The fourth aspect of affliction: being afflicted with obedience; Just as ALLAH, may He be blessed and exalted, afflicts man with disobedience, so that he may have the opportunity to repent and seek forgiveness. And about that, he also afflicts him with obedience to thank his Lord for what He has guided him to from those obedience. Our Lord - Exalted is His Power - says in His Great Book: {وَتَذَاتِبْنَاهُ أَنْ يَا إِبْرَاهِيمُ \* قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ أَنْ يَأْتِيَ الْبَلَاءَ الْمُبِينُ}.

The obedience that ALLAH - the Blessed and Most High - bestowed upon Abraham was very great, when they sacrificed his son and daughter.: {قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ} \* {إِنَّ هَذَا}؛ Meaning: This is what was part of your success and benevolence in your work {لَهُوَ الْبَلَاءُ الْمُبِينُ}.

So ALLAH, the Blessed and Almighty, tested him with obedience; In order to see his thanks to ALLAH - blessed and exalted be He - to His obedience.

And these two types of trials - being tested with disobedience or evil, and being tested with obedience or kindness

- The noble verse referred to them: {وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أَمَّا مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَّوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ}.

He tests ALLAH - blessed and exalted be He - with good, as He tests ALLAH - blessed and exalted be He - with bad; {لَعَلَّهُمْ يَرْجِعُونَ} From shunning the command of ALLAH - blessed and exalted be He - and avoiding His command. And ALLAH - the Blessed and the Most High - gave in the Noble Qur'an an example, and gave a wonderful story in which there are two instances of prayer and prayer; And it is the story of my son Adam, so ALLAH tested - blessed and exalted be He.- This is with obedience, and ALLAH has perished - blessed and exalted - that is disobedient, and this is proven, and this is the same, and ALLAH mentioned - and ALLAH bless you {وَإِذْ قَالَ رَبِّي يَا أَبَتِیْ أَدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ} \* لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدَيَّ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ \* إِنِّي أَرِيدُ أَنْ تَبُوءَ بِأِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ} {فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ}.

These are the four manifestations of affliction; For it is possible to refer all of them to two aspects, the first: the affliction of the assignment; It





includes being afflicted with good or bad deeds, with acts of obedience or disobedience, as ALLAH Almighty says in what he does: { إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا \* إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا }.

As for the second type: the trial of sedition; It includes affliction with good or bad times.: { كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ } .

) wisdom from affliction (ALLAH - the Blessed and Most High - tests people in life to see their patience, and to see their sincerity. - Fitnah with regard to a Muslim is like fire with regard to gold, as gold enters the fire until it comes out purely for its own sake. **بِهِ**.

Likewise, a Muslim is afflicted by ALLAH - the Blessed and the Most High - with trials, and ALLAH - the Blessed and the Most High - will enter him;.

ALLAH - the Blessed and the Most High - made this test in order that ALLAH - the Blessed and the Most High - see the sincerity of man..

ALLAH - the Exalted and Sublime - said: {Pain (1) I reckon with the people to be left to say that they are safe and they do not refrain from (2). } .

I think people are left on what they have to do with their saying: We believe in ALLAH, and they are not taught and are conquered by

No.. let's test them; Let us make the sincere from the hypocritical, the truthful from the liar, and the patient from apprehension.

And we affirm, by swearing, that we tested those before them who followed the prophets with different kinds of revelations. Some of them were sawed with a saw, and some of them were killed.. so they were patient, so why should they not be patient like him!!

So that ALLAH will make the truthful in the faith appear from the liars in it, by testing them a practical test, revealing the truthful ones.

ALLAH, the Blessed and Most High, afflicts man on a personal level with regard to what befalls him in himself or with him. ALLAH - Blessed and Exalted be He - grants people whatever ALLAH - Blessed and Most High - wills of all kinds of trials and tribulations; In order to test their patience, and in order to know their sincerity. The social affliction comes in this interaction between the human being and the beings. The other is one of the human creatures that he rejoices and the paths and their mixing, so what comes from that of those who are in the matter of those who are the same. Then the unanimous collective affliction comes when ALLAH, the Blessed and Most High, descends upon some of the mothers... ALLAH, the Blessed and the Most High, sends down upon them His wrath and wrath

when they turn away from His command; So that God, the Blessed and Almighty, may restore them to the truth, or punish them for their past sins. The wisdom of God - the Blessed and the Most High - in His creation necessitated that ALLAH - the Blessed and the Most High - afflict people with evil; Because ALLAH - Blessed and Exalted be He - afflicts when a person afflicts with harm and evil, then that is a strengthening of ALLAH. And that is that of that is a bridge that connects to the complexity of the ends, and it is a means of those in the land, and it is an erasure of the sake of the people.

It is a deterrent and a warning from the vanity, and it is a mercy with the stick and relieves them on the Day of Resurrection, and also it is the one who is a good one..

( The role of affliction in educating souls ).

((The affliction has a very great educational value; Because affliction, with its various types and its many manifestations, plays a great role in Educating souls, training them to endure hardships, and preparing them to face any emerging circumstance.

Likewise, affliction, in all its forms and manifestations, is a training of mental faculties and intellect, and a delusion

### **3. AFFLICTION IS A PRACTICE OF CAUTION AND CAUTION.**

Ibn al-Qayyim, may ALLAH have mercy on him, says: ((Among the benefits of affliction is that the afflicted save the afflicted from the traps of the enemy and from their evils. Do thieves and bandits enter it? And where do they lie? And from where do they go out against him? And at what time?

With this knowledge he prepared for them, prepared to meet them, and knew how to repel their evil from them. Suddenly and reassuringly, they did not feel secure that they would win him over and overrun him - that is: they would uproot him and go on their own.

\* And affliction earns the servant strength and courage in facing enemies; Because it rids the slave of the disease of inattention, and leads to the mobilization and mobilization of forces, and encouragement to be encouraged..

((A person may be distracted from his archenemy, which is Satan, and the soul that controls evil and hides evil. Among them was an arrow that gathered strength and fervor, and sought revenge if his heart was free and generous; Like a brave man, when he is wounded, nothing will rise for him after her until you see him raging ahead..

As for the cowardly and insulting heart, if it is wounded, it is like a weak man. It is better for a man who has no chivalry to seek revenge on his enemy, and there is no enemy more evil than man.\* The

affliction - also - has an educational value; Namely: direct knowledge of the diseases of the soul and how to treat them.

Also, affliction has an effective effect in resisting and overcoming the afflictions of the body; It also has an active role in knowing the diseases of the soul and how to treat them.

((And this is the state of the believer, he is clever and clever, the most knowledgeable of people with evil. And keep them away from him, for when he speaks of evil and its causes, you think that he is evil. people, and when you mix with him, you will see him People, what is meant is that whoever has been afflicted by pests becomes one of the most knowledgeable of people in their ways, and he is able to cover them with pestilence.

\* The affliction has another educational value; Namely: training mental faculties and activating them to carry out their tasks in the fullest manner. This is represented in vigilance; Because the shock of affliction - especially with adversity - is like a warning cry for a sleeping people that alerts them to their wakefulness. Foolishness, and sustaining the dreams of vigilance, ALLAH Almighty says - and described those who have been drowned in the course of the negligence: {for your sake.

And this is a vigilance, it is -when Ibn al - Qayyim says -: ((The first homes of the slave, and it means -which is the vigilance -the ritual of the ritual.

Oh ALLAH..! What use is this magnificence! And how great is her rank! And how powerful it is to help her in behavior! and out of vigilance a person moves to the state of resolve - which is the firm agreement on a thing - and according to the perfection of his attention and vigilance, his will be, and according to his readiness so will his remembrance.

Training of mental faculties and activating them in order to carry out their tasks to the fullest extent is in the calcaneus.

If a person is afflicted and wakes up, he begins the stage of contemplation, meditation, and the realization of the mind in an experiment. If he is afflicted with immorality and disobedience, and if he is afflicted with harm and evil; For when he wakes up, the stage of thinking, contemplation and contemplation begins. And the activity of the mind in the experience of affliction, and his heart repeated it, considering it.

Ibn al-Qayyim, may ALLAH have mercy on him, says: "The origin of good and evil comes from contemplation; Because the thought is the principle of the will and the request, and the most useful thought is in the interests of the future, and so on. It relates to the Hereafter, and the ways of bringing it in, and in repelling the evils of the Hereafter, and in the ways of avoiding it..

This is four thoughts, which are the best of thoughts, and they are four: a thought in the interests of this world, and the way of it, and the sake of it.

The greatest thought is a thought that leads to the knowledge of ALLAH -glory and glory -and leads to his remembrance and thanksgiving, and there is no one who is not..

And from training mental faculties: remembering; Because the occurrence of affliction is in fact a blessing from God and a bounty from Him; Because it reminds man and makes him firm on the straight path of his Lord: { فَصَلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ }.

And a person should remember his fate if he was left to his whims without a reminder;{ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَفَىٰ لَهُ وَجْهًا عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا يَتَذَكَّرُونَ }.

And he said - exalted be his might -: { وَلَقَدْ صَرَبْنَا }- لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ

And when afflicted, a person remembers his condition in this world and his condition in the hereafter, and looks at which of the two is better. to be afflicted here or there, { فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى \* }، { كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا \* } يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى }، { وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا \* } وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى }.

And at the hour of compulsion and trial, the servant knows that only ALLAH will reveal evil; { أَمَّنْ } يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ { أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ }.

If the woman, when he is successful in the communication, remember after the forgetfulness to this departure from the exhaustion and the rituals of ALLAH, the rituals of ALLAH, { يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ }، { وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذْكُرُ إِلَّا الْأُولَى }.

And this meaning is confirmed to be tested when He, Glory be to Him, says: { إِنَّ الَّذِينَ اتَّقَوْا إِذَا إِذَا } { مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ }.

Remembrance begets insight: { تَذَكَّرُوا فَإِذَا هُمْ }؛ { مُبْصِرُونَ } What is meant here - as Ibn Kathir says -: ((They remembered ALLAH punishment and His abundant reward, His promise and His threat, so they repented and repented, and they sought ALLAH refuge from Him.)).

And also the slander is an erasure of the heart and a zakat for it: and it is the exaggeration of those Taqat, which is the same in the soul ; Because if the mind is the sides of the thinking, the mobilization, the remembrance, and the need for that, then the heart is the place of faith and the mother.

To sum up, when the mind and heart are in order, the limbs are as good as the tongue, and the soul is exterminated. .And the fruit of all that is good conditions in the first and the last worlds..



The affliction purifies the heart and rids it of the afflictions that are exposed to it from the suspicions and desires; Examples: heedlessness, anger, wrath, anger, arrogance, hypocrisy, and amusement. .Playing, gravity, despotism, bosses, doubt, and rabbi, and sauce, and what is followed by the ruggedness, and the righteousness, » .

The affliction has a very great educational value, and for he who is not burned at the beginning, his end will not rise. And ALLAH - the Blessed and Most High - afflicts the servant in order to raise him, and so that ALLAH - the Blessed and Sublime be He - may extract from him. A heart is afflicted with doubts and desires, for it will never succeed.

And ALLAH, may He be blessed and exalted, tests the servant in order to purify himself and his heart, and that is why he says: ((The people are more worse, the prophets, then the righteous, then the examples - any: the best - the most likely, the man is died on the destiny of his religion, then the religion of his religion, then the religion of his religion, then the debt of his religion, then ))).

A man is tested according to his religious commitment; In order for ALLAH - the Blessed and Most High - to purify him, and for him to extract from his heart His stinginess, and in order for ALLAH - the Blessed and Most High - to remove from his heart what is stinging in it, and what is in it. and zakat. But ALLAH - the Blessed and Most High - purifies hearts with the likes of those good qualities; so that the slave is always at stake.

For ALLAH - may ALLAH bless him and grant him peace and poverty, and with the richness and poverty, and with health and illness, and what was the case of the servant of the servant, .((He must fear ALLAH, hope to Him, desire a monk.

If he looks at his sins, the justice of ALLAH, and the severity of his punishment; He feared his Lord and feared Him, and if he looked at His general and particular bounty, and His universal pardon; hope and covet. If he is successful in an act of obedience, he hopes from his Lord the fullness of grace by accepting it, and fears that it will be rejected by his shortening of his life. He hoped from his Lord that his repentance would be accepted and erased, and he was afraid, because of the weakness of repentance, and he would turn to the sin that would be repented of.

And when there are blessings and blessings, ALLAH hopes for their continuity and for an increase in them, and success in giving thanks to them, and fears denial of gratitude. And when the deceased and the injustice, ALLAH hopes to pay it, and the vocabulary is waiting for its solution, and please - also - that ALLAH will be rewarded with it, The beloved reward is missed, and the hateful thing is not done, if he does not succeed in carrying out the due patience. »

#### **4. CONCLUSION.**

Preparing and preparing provisions is a must to face affliction, and the basis for that is sincerity, because every action that is not intended is a face. ALLAH is false, and sincerity requires the construction of the heart with faith, patience, and steadfastness to the truth, no matter what the circumstances and conditions are, such as trials and tribulations.

In this conclusion, I cannot go into detail about that, but I refer to the most important things to be prepared in points

1. Faith and good deeds: There is no doubt that faith is the most important provision that a person provides for patience over life's calamities and hardships, and a tool for life's calamities and trials. The Almighty said: "No calamity befalls except by ALLAH permission.- فلا From faith to face the trials and calamities of life, bear its burdens and consequences, and confront Sedition and its misdeeds, and beware of its pitfalls and dangers.

2. It is necessary to have faith in order for a person to reduce his stumbling blocks, strengthen his resolve, and overcome his brokenness and weakness.- It is necessary to have faith so that the servant knows with certainty that what has befallen him would not have missed him, and what mistakes would not have missed him

3. He, the Most High, said: "No misfortune befalls on the earth or among yourselves except in books before you heal them. You have a little bit, so that you do not grieve for what you have missed, and do not rejoice in what you are, and ALLAH is not all a swindler.

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