

# The Impact of Trials on the Purification and Elevation of the Soul

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## Abstracts

In this research, I explored the ways to purify and elevate the soul through various factors, most notably the impact of trials in preserving and elevating the soul. Just as education and moral refinement are crucial for disciplining, thriving, purifying, and reforming the soul, trials also play a significant role in preserving the soul, protecting it from misguidance, and reforming it. Trials contribute to the soul's ascension in the ranks of servitude to Allah, acceptance of Allah's decree, and submission to His will. Trials can sometimes serve as expiation for sins, concealing flaws and defects, and at other times they elevate one in the paths of success and righteousness for both individuals and society alike.

To understand your true self in your present and past before your burial, observe yourself during times of trials, whether in hardship or ease, in deprivation or abundance. It is in these moments that your true nature, substance, and essence are revealed. Ibn al-Jawzi said:

"You will know when the dust clears... whether you are riding a horse or a donkey."

It is a well-established fact in religion that the purpose of human existence on this earth is for worship and obedience, and this purpose is achieved through trials. Allah said: "And I did not create the jinn and mankind except to worship Me," meaning: according to the natural disposition upon which Allah created people, whether in happiness or misery. In a lengthy hadith, the Prophet said: "... and prayer is light, charity is proof, patience is illumination, and the Quran is evidence for or against you. Every person starts their day as a vendor of their soul, either freeing it or bringing about its ruin." The only way to live with stability and positivity is through patience in the face of all types of trials. Trials are a part of life, as Allah said: "O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it," whether this exertion is good or bad, you will encounter it on the Day of Judgment. Every person bears the consequences of their will, choices, and efforts. No one is exempt from this test, hence Allah said: "and will meet it."

By this approach, an individual's character is built and their path clarified. Therefore, it is necessary to understand the concept of trials and tribulations, the difference between these terms, and their outcomes on the purity of the soul and society. This understanding should be utilized for the benefit and development of the community. It is also crucial to understand individual freedom and its limits and to study the philosophy of good and evil, historically referred to as "the creation of actions," to determine responsibility for any actions taken by

individuals and to record their movements in light of the reality of the Muslim community and its moderation in all matters. Patience with all types and forms of trials and enduring their consequences in this life and the hereafter is obligatory. I hope I have succeeded in addressing all these points, and our final prayer is that praise be to Allah, the Lord of all worlds.

**Keywords:** A test, purity, Ascension, Human soul, temptation.

## Introduction

It is known from religion by necessity that the purpose of man's existence on this earth is for worship and obedience, and this purpose is achieved through testing. He (peace and blessings of Allah be upon him) said: "And I did not create the jinn and mankind except to worship Me." (Surat Al-A'raf: 10), meaning: with what they were created with from the nature of Allah upon which He created people, whether it be misery or happiness. And he (peace and blessings of Allah be upon him) said in a long hadith: "...and prayer is light, and charity is proof, and patience is illumination, and the Qur'an is an argument for you or against you. All people go out in the morning, selling their souls, either freeing them or destroying them." (Surat Al-A'raf: 10), and the only way to live is to... Stability and positivity can only be achieved by being patient with all forms and types of trials. Trials occurring to people are part of life's laws. Allah the Almighty said: "O mankind, indeed you are striving toward your Lord with great striving and will meet Him." Whatever this striving is, whether it is good or evil, you will find it on the Day of Resurrection. Every person bears the consequences of his will, his choice, and his striving, and no one is exempt from this test. For this reason Allah the Almighty said: "Then he will meet Him." According to this approach, the human personality is built and the path he follows becomes clear. According to this approach, we divided our research into three sections and a conclusion. The first section was related to the concept of temptation and the concept of affliction, and focused on the difference between the term (affliction) and the term (fitna) and the consequences of each of them and their results on the personality and society, and investing in what benefits and develops the individual and society. The second section was related to the principle of freedom and the philosophy of good and evil, which was expressed in the past as (creating actions), in order to determine responsibility for any action that occurs from a person and record his movement in light of the realism of Muslim society and its moderation in all its affairs, both good and bad. In the third section, we talked about the necessity of patience in all types of affliction and its consequences in this life and the hereafter. We concluded our research with a conclusion in which we explained the most important results that we reached through this research. We hope that we have succeeded in all of that, and our final supplication is that praise be to Allah, Lord of the Worlds.

The first section

The concept of temptation and trial

Before entering into the meaning of trial "the main focus of our research" and distinguishing it from temptation, we need to stop at the threshold of the title starting from the effect.

The effect: the remainder of the thing. And the impact: keeping the effect in the thing(). And this is what we are dealing with.

And jumping on the term "trial" which was postponed due to objective necessity, our second threshold is "purity": the opposite of impurity, and from it the purity of clothes. Purity from impurity and defects(), and what is meant by it is the purity of the outside and from it the purity of the inside was taken, expressed by the soul, which we found in its meaning: "greatness, pride, and the soul: the ambition, and the soul: pride, and the soul: the essence of the thing, and its essence."()And from the soul we return to the threshold of trial.

Trial: If we were to trace the meaning of trial in the Arabic language and in the books of authentic hadiths and biographies, we would find that it means (trial): The term trial in the Noble Qur'an and the Prophetic Sunnah is originally trial. He said: □ But as for those in whose hearts is deviation, they follow that which is ambiguous thereof, seeking discord and seeking an interpretation thereof.□(), As for the concept of trial, it means: affliction, calamity, and calamity, and they all give one meaning, which is: trial, and the plural is balayā, and their saying: balāh or ibtalaḥ means: try it and examine it(). In Islamic terminology, the concept of affliction means: Allah I tests His servants with calamities sometimes and with blessings other times. Among these calamities are: health, sickness, wealth, poverty, and others... This is for many divine reasons, including: raising ranks and expiating sins and transgressions. Sa'd ibn Abi Waqqas said: O Messenger of Allah, peace and blessings be upon him: Which people are most severely afflicted? He said: The prophets, then the best of the best, then the best of the best. The servant is afflicted according to his religion. If his religion is strong, his affliction will be severe. If his religion is weak, he will be afflicted according to his religion. The servant will continue to be afflicted until he walks on the earth without a single sin upon him. Among the reasons for affliction is to test the believer and distinguish him from the hypocrite. Allah said: □ And that Allah may test those who believe and destroy the disbelievers□□(). The Messenger of Allah, may Allah bless him and grant him peace, said, in what he narrates from his Lord in the sacred hadith: (I only sent you to test you and to test myself through you...)(). The reality of the mission of the Prophet (peace be upon him) is: the trial, and wherever the word fitnah is found in the language, what is meant by it is: the trial and the test. They said in examining silver to know its good from its bad: (I tested the silver) if I put it in the fire to test it. He said I: □ Indeed, those who test the believing men and believing women□(), and what is meant by the trial are many things, including:

1- That is, burning them and torturing them with fire, and this is the height of the trial, and similar to it is His saying I: □ The Day they will be tested upon the Fire□(), and in His saying I: □ Do people think that they will be left to say, "We believe" and they will not be tested□(), that is: they will be tested with gratitude for the blessings And patience in the face of trials...

2- The meaning of temptation may be sin, as in His statement : □ Indeed, into temptation they have fallen□(), what is meant by it is: sin.

3- And in His statement : □ Grant me leave and do not put me to the test□(), what is meant by it is testing: that is: do not test me.

4- The meaning of temptation may be removing from opinion, as He said I: □ And indeed they almost tempted you away from that which We have revealed to you □(), that is: to remove you and turn you away from your religion.

5- And in His statement : □ That he who perishes may perish by clear evidence and he who lives may live by clear evidence □(), what is meant by perishing here is: disobedience, and what is meant by life is: obedience.

The righteous are not distinguished from others except by the tests and examinations that Allah tests them with. The Prophet (peace and blessings of Allah be upon him) said when he was asked: Which people are most severely tested? He said: “The prophets, then the best and then the best.” And one of the ways of testing is that it is according to the degree of faith, meaning: the stronger and more firm his faith is, the greater and more severe his test will be. The Sunnah has made it clear that the believers are tested according to the degree of their faith. The Prophet (peace and blessings of Allah be upon him) said: “The people most severely tested are the prophets, then the righteous, then the best and then the best.” This is so that Allah may raise the ranks of those who are patient and seek reward, knowing what they will do, and this is according to the requirements of justice among people. It is worth mentioning that the nature of the trial lies in the commands and prohibitions to distinguish the righteous from others. I said: “So that he who lives may live by clear evidence and he who perishes may perish by clear evidence.” () Such a trial occurred to a group of righteous people and saints, and they did not yield to it. Look at the end of this research and you will find many examples that confirm this topic. It is not a condition that the trial of evil precedes the trial of good, unless it is intended to be a test and to distinguish the bad from the good. Allah (swt) said: “Do people think that they will be left alone to say, ‘We believe,’ and they will not be tested?” (11:10), meaning that they will be tested with diseases and the like. Similar to this is His statement (11:10). Do people think that they will be left alone to say, “We believe,” and they will not be tested? And We have certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

In Allah’s response to those Arabs who claimed to believe, He said: “The believers are only those who have believed in Allah and His Messenger and then doubted not and striven with their wealth and their lives in the cause of Allah. It is those who are the truthful.” (Al-An’am 2:17), belief in Allah, His angels, His books, His messengers, the resurrection after death, and destiny, both good and bad, is from Allah. It requires evidence and proof to prove belief and faith in all of this, and the texts on this from the Qur’an and Sunnah are many and well-known. The Messenger of Allah, may Allah bless him and grant him peace, said: “Purity is half of faith, and ‘Praise be to Allah’ fills the scale, and ‘Glory be to Allah’ and ‘Praise be to Allah’ fill (or fill) what is between the heavens and the earth, and prayer is light, and charity is proof, and patience is radiance, and the Qur’an is an argument for you or against you. All people go out in the morning selling themselves.” Either he who frees her or he who destroys her”(). Then, if Allah I wanted all people to believe, they would have believed, but this would cause great corruption, the manifestations of which are:

1- That the trial would be eliminated, and the benefit of the legal obligations would be eliminated, and the need to send messengers would be eliminated, and the division of people into people of Paradise and people of Hell would be eliminated.

2- Then, the trial itself is one of the signs of Allah's love for the servant, He said: □ And that He may purify what is in your hearts □(), meaning: if the trial occurs and is met with patience, then in that there is a purification of what is in the hearts and their cleansing, and the removal of whatever may have been attached to them of matters that disgrace them.

The trial and purification occurred in battles such as Uhud and Al-Khandaq and others (), and these were from the best of generations, He said: □ There the believers were tested and shaken with a severe shaking □(). Allah tested them with this in order to disbelieve in what they had done. He has attached to them their sins, and in order to raise their status with Him, and to increase their reward and recompense, so the companions of the Messenger of Allah deserved the highest degrees because of the test().

And we should not forget that the test on the path of the call is the law of Allah I throughout history, and it is truly the factory of the callers and their formation, He said I: □ And We have certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars □().

The Muslim does not know the value of his call, nor does he taste the sweetness of his faith and monotheism except after he is exposed to the test and touched by the test, so he is steadfast in this experience or is defeated in it, so he should prepare himself and his feelings on the path of the test and live that and taste it and live it in reality, so he finds the sweetness of faith, and it has been said: (The reward is according to the hardship)(), without wishing for it, he said r: (O Hey people! Do not wish to meet the enemy, and ask Allah for well-being, and if you meet them, be patient, and know that Paradise is under the shadows of swords. This is the ultimate test because he knows that he is facing (one of the two good things), victory or martyrdom, and in everything there is good. Muhammad (peace be upon him) said: "How amazing is the affair of the believer, for his affair is all good for him, and this is not the case for anyone except the believer. If he is granted ease, he is thankful and that is good for him, and if he is afflicted with hardship, he is patient and that is good for him." This is a fundamental pillar in building the character and raising it on determination and steadfastness in various circumstances, especially since it does not concern itself with the results, but rather relies on Allah, for He is sufficient for it and its protector. This is one of the treasures of the Islamic faith, and it is rarely found in other religions and sects. This faith has been the same since Allah sent Adam, peace be upon him, and it will remain until the Day of Judgment, leading those who believe and fear Allah and those who do good. Do you not see that in the beginning When Allah placed Adam and Eve in Paradise, He tested them, so they ate from the tree and their private parts were exposed. Allah the Almighty said: "Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful." (2:100). That is, He guided him to a way out of this ordeal. Allah the Almighty said: "They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.'" (2:100). This is because Allah the Almighty does not impose a calamity or punishment on anyone except for one of these reasons:

1- Because of sins, he said: (No calamity descends except due to a sin, and it is not lifted except by repentance)(). So a person should examine himself and reform himself, and renew his repentance, as Adam, peace be upon him, did.

2- 2- The trial from Allah I may be a trial and a test, so a person must be patient and seek reward, as Allah I says: {And of the people is he who worships Allah on the verge, if good befalls him he is satisfied therewith, but if a trial befalls him he turns back on his face. He loses this world and the Hereafter.} (2:100), so if you are afflicted with this and you know that it is a trial due to weakness of faith or strength of faith, then you are patient and endure and seek reward, and there is nothing in that of impatience or complaining or showing the complaint of Allah to His servants or creation, then this is evidence of patience, and {Whoever is patient, Allah will make him patient.} (2:100). Their Lord will say to them: "This is because you were patient. What an excellent final home!" (3)

The test may be to raise one's status and ranks. So one should be patient and seek reward until Allah makes a way out for him.

If anyone were to be saved from harm because of his honor and status among people, the Messenger of Allah (peace and blessings of Allah be upon him) would have been saved!! ().

The reality of obedience to Allah and worship is that a person should comply with the religious command, avoid the religious prohibition, and be patient with the predestined calamities with which Allah I afflicts His servants. The test is achieved through religion and through destiny. We ask Allah for steadfastness.

Before leaving this topic, it is worth mentioning an important issue that deserves to be addressed, which is that the issue or tradition of affliction from its Islamic perspective is not only the companion of the Muslim individual, but it extends beyond that to the fact that it may also affect the nation. How many divine afflictions have afflicted our nation throughout the ages, especially if we look at the concept of affliction as a companion of strife as we explained in the context of the discussion above. Among the noble prophetic evidence that the tradition of affliction may strike the entire nation is what was narrated that the Messenger of Allah, may Allah bless him and grant him peace, sent Abu Ubaidah ibn al-Jarrah to Bahrain to bring its tax, so Abu Ubaidah came with money from Bahrain, and the Ansar heard of his arrival, so they attended the dawn prayer with the Prophet, may Allah bless him and grant him peace. When he turned away, they approached him. The Messenger of Allah (may Allah bless him and grant him peace) smiled when he saw them, then he said: I think you have heard that Abu Ubaidah has come with something. They said: Yes, O Messenger of Allah. He said: Then be happy and hope for what will please you, for by Allah, I do not fear poverty for you, but I fear that the world will be made easy for you as it was made easy for those who came before you, and you will compete for it as they competed for it, and it will destroy you as It destroyed them. Poverty and wealth are among the trials of Allah Almighty in His nation, and among the forms of its trials, and other evidences that came in the form of a group addressing the nation, which shows that this nation is like the believing individual, it gets sick and recovers, enjoys and is tested.

## The second topic

### The philosophy of freedom between the trials of good and evil

Freedom is a human right in most international laws and legislations and heavenly religions, and it means: that a person can do whatever he wants or leave whatever he wants, provided that he does not touch or interfere with the rights of others, or touch the regulations and laws in force in the country, and it is one of the principles that Islam brought, (to bring people out of the system of slavery and the injustice of religions, which were imposed by previous nations, to the justice and tolerance of Islam, and from the narrowness of this world to the spaciousness of this world and the hereafter..)( ), and there is no better evidence of this than the story of the Copt with Amr ibn al-Aas, the governor of Egypt, and his son, as Caliph Omar took revenge for the Copt in his grievance, and said his immortal statement: (O Amr, when did you enslave people while their mothers gave birth to them free)( ).

Since man has existed, the phenomenon of being tested with good and evil has existed with him, and his commitment and obedience have been tested, and that every human being is free to acquire good and acquire evil without coercion, {There is no compulsion in religion. The right course has become distinct from the wrong} (19:20), and what is meant by good is what they attain of worldly pleasures, such as fertility, abundance of wealth, and many children. He said: {And We test you with evil and with good as a trial, and to Us you will be returned} (19:20), and we have learned that what is meant by trial here is the examination and test. Then evil is a generic name that includes all types of evil in words, actions, deeds, etc., and good is also a generic name that includes all types of good in deeds, actions, words, etc. He said: □ Who created death and life to test you [as to] which of you is best in deed □ ( ). So if it is proven that He tested them, that is, He tested them with evil from illness and calamities in the soul and children to see their patience and steadfastness in the face of life's problems and its hardships, and He tests them with good in its various types and forms, to see their gratitude for these blessings, then if a person is able to deal with the images and forms of affliction in a positive manner, then his personality has become stable and settled no matter what problems he faces, whether good or evil, and this means the stability of society and its comfort from evils and their consequences, and all of this happens with the grace of Allah, and whoever acquires evil is from the devil and from himself. He said: {And how righteous is my soul! Indeed, the soul is inclined to evil} ( ), and although he has the freedom to choose, he is also under the will and choice of Allah. Allah says: {Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful or ungrateful} ( ). For it is among the laws of Allah to test with good and evil, and they are both created and present with man, and he bears responsibility when he seeks to acquire one of them( ). And among the fundamentals of faith is to believe that everything that happens to us and around us is by the decree and destiny of Allah, and that all the various problems that befall us are only for the sake of testing. Should we be patient or ungrateful? He said: {Indeed, man was created anxious. When evil touches him, despondent, and when good touches him, withholding it} ( ). Whoever trusts in Allah, magnifies His power, and knows that everything is by His decree and destiny, will proceed with his matter and will not hesitate in his intention, nor will he be dissuaded from his resolve by the delusions and corrupt imaginations of people that weaken his resolve. And that

Allah can do whatever He wills to His servants, whether they have an interest in it or not, (for perhaps good lies in evil) (), and □He is not questioned about what He does, and they will be questioned□(). And all of this is by the decree, destiny, and knowledge of Allah, □and no human being or jinn will be questioned about it□(). And whoever believes in Allah and the Last Day has no doubt that everything is by the decree, destiny, will, and desire of Allah. He said: □And when Allah intends evil for a people, there is no repelling it, and they have no protector besides Him□(). And Allah can test them with hardship and ease, health and sickness, wealth and poverty, lawful and unlawful, and obedience. And disobedience, guidance and misguidance. He said: “And We test you with evil and with good as trial.” For everything that befalls a person of fatigue, exhaustion, worry, sorrow, and other things that pain him is from the decree of Allah, and for that reason Allah the Almighty said: “(My mercy precedes My wrath)()”, and some have interpreted His wrath as His will for evil, and they have interpreted His mercy as His will for good, and good and evil fall under His will for the wisdom of Allah, which He knows best, and the philosophy of His will for good is for good itself, while His will for evil is not for its own sake, but for the good in it, and all matters are entrusted to Him, the Most High, the Most Great. Allah the Almighty said: □Say: O Allah, Owner of the Kingdom, You give the kingdom to whom You will and You take the kingdom away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You are over all things. Something powerful□().

As for the creation of deeds, it is proof that the Creator is One, with no partner, and that everything in existence is from His creation (I), and we should acknowledge that all good is from Allah, and that evil is not attributed to Him in any way, out of respect for Allah. They said: In the pilgrimage of the pilgrims: At Your service and at Your pleasure, and all good is in Your hands, and evil is not from You..(), and it is known that Allah (I) is the One who decreed good and decreed evil; but its issuance from Allah (I) is not evil, rather it is good for them, and it is only evil by attributing it to the servant. So if Allah decreed this disbelief, this killing, this adultery, etc., then it is evil in relation to the servant, and good in relation to the decree of Allah (I), because He is the One who decreed it, and His decree for it is so that it is known that He is capable of all things, and that is not something that contradicts mercy (). You may be amazed at the interpretation of this noble verse: “You will surely be tested in your wealth and yourselves, and you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination.” (2:100), for it establishes several facts that are absent from us, including:

-The first truth is that the affliction - without a doubt - is afflicting the people of faith, an affliction that includes souls and wealth.

-The second truth is that the noble verse wants these believers not to be too keen on the world and its adornments.

-The third truth is that this affliction is the path to Paradise, and there is no other path.

-The fourth truth is that there is no way to resist this affliction except through patience and preparing the soul to resist.

-The fifth and final truth is that whoever is not afflicted with this affliction is - at least - not among the chosen ones, and that Allah ﷻ has deprived him of this great virtue in the affliction, and has given him the world so that he may take his full share of it.

Then, He created the creation and He knows best what is good for them. He said: "Fighting has been prescribed for you while it is hateful to you. But perhaps you hate a thing and it is good for you and perhaps you love a thing and it is bad for you." And He said: "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient." The trial is required to reveal the state of man, so he who is patient in bearing hardships, and remains steadfast in the truth and turns away from what he sees as the paths of falsehood that appear to be alleviating but have bad consequences, will win. And he who resorts to falsehood to escape from those hardships or their severity will lose this world and the hereafter, as is the case with the suicide.

We can explain the philosophy of trial in good and evil from two aspects:

-First: Just as it is difficult for man to remain steadfast in the truth during hardships, it is also difficult for him to bear the comforts and the openness of the world to him during prosperity, because the abundance of comfort calls for expansion in pleasures, and calls for laziness in acts of obedience, and may cause man to become arrogant and haughty towards others, and patience in all of that is considered a trial.

-The second aspect: There are those who make this world their greatest concern and the extent of their knowledge. If they are blessed, they are thankful and satisfied with their Lord and their religion, and if they are afflicted with calamities, they become angry and impatient. What is required of them is patience and to endure whatever befalls them in the hope of winning the reward and recompense of the patient. Allah said: {But as for man, when his Lord tests him and honors him and blesses him, he says, "My Lord has honored me." But when He tests him and restricts his provision, he says, "My Lord has humiliated me."} (2:10). How do you know that it is humiliation? Submit your matter to Allah and be patient and seek reward. Man does not hate truth because it is false, but he loves truth by the nature with which Allah created him, and he loves falsehood because of his whims, desires and inclinations. Winning or losing depends on self-sacrifice and good choice. Hudhayfah, may Allah be pleased with him, said: "The companions of the Messenger of Allah, may Allah bless him and grant him peace, used to ask him about good, and I used to ask him about evil for fear that it would overtake me." Abu Nuwas said: "I knew evil not for evil, but to avoid it. And whoever does not know evil among people falls into it." He said: {This is from the bounty of my Lord, that He may test me whether I will be grateful or ungrateful} (13:10), that Allah's test of His servants may be in matters of goodness and happiness, so they are grateful, and it may be in matters of evil and harm, so they are patient. Thus, both the trial and the gift have become a test. One of the requirements of the trial is that the believer be patient with it and seek reward from Allah, and one of the requirements of the gift is that the believer be patient with it and thank Allah for it and act with moderation and without tyranny. Then, fulfilling the rights of patience is easier for a person than fulfilling the rights of gratitude, so the gift has become one of the greatest of the two trials, because one of the principles is that the reward is according to the degree of hardship. He said: {And We test you with evil and with good as a trial, and to Us you will be returned} (13:10), so that by this test the

people of faith are distinguished by their submission to Allah and obedience to Him, and the people of disbelief, polytheism, and atheism are distinguished by their disobedience. To Allah, and if there was no good, this distinction would not have occurred. If there was no evil, disbelief and enmity towards the prophets and messengers would not have appeared. If there was no good, jihad, enjoining what is right and forbidding what is wrong, and friendship and enmity for the sake of Allah would not have appeared. And it would have been difficult for many people of insight to distinguish between people. And Allah has decreed the test with good and evil so that people may know and distinguish themselves. He said: {Allah would not leave the believers as you are until He distinguishes the wicked from the good} ( ). We do not know the obedient from the disobedient except through actions, as they distinguish the wretched from the happy. This is from Allah's justice among people so that they do not think evil of Allah. A person is not upright and his personality is not straight except through the presence of opposites ( ). And then we can say that he has taken a straight path. This is what contemporary philosophy expressed by the interaction of good and evil subject to the human mind and will, as expressed by the author of the book *Man is a Spirit, Not a Body*: "The laws of moral and spiritual life work through our minds and wills, just as our minds and wills work through these same laws. There is a continuous exchange between these two poles, both of which are negative and positive. This exchange cannot stop except by stopping life or by suspending some of its laws, and both are impossible. Our will and our minds behind it are active cosmic facts working in one direction or another and in the predominance of any of the two emotions over the other. In that lies the secret of the effectiveness of life, its strength and its constant decline between the factors of good and the factors of evil, success and failure, elevation and loss, which bear various names and images ranging between beauty and ugliness, strength and weakness. They may appear clear and obvious, or they may be covered by veils that vary in everything, even in their thickness and transparency") ( )

The third topic:

The necessity of patience in the face of affliction

And what strengthens the personality and helps it to perform its duties in developing and colonizing the earth is (patience). As duties and obligations require patience, and prohibited matters require patience, and cosmic destinies require patience. Patience is the cornerstone of people's lives and stability, and it is from the perfection of monotheism. Therefore, a person should be patient with Allah's decrees; and stay away from excessive discontent and complaining. This often appears when afflicted with calamities. As long as patience in obedience is a religious duty, patience in avoiding disobedience is also a religious duty. There are many reports and hadiths about the expiation of the sins of those who are patient in the face of affliction and pain, in addition to the verses of the wise remembrance. The Qur'an has clearly explained its justification for distinguishing the wicked from the good. The absolute wisdom in it is the appearance of the good, its clarification and the elevation of its status, not the appearance of the wickedness of the wicked. It has been said that virtues are only known by their opposites. The clear evidence that what is meant is to clarify and elevate good deeds and to show their virtue and status, not the opposite, is what Allah (swt) said: {That He may test you as to which of you is best in deed} (10), and He said: {And We will surely test you until We make evident those

among you who strive [for the cause of Allah] and the patient} (11), and He did not say: Which of you is worse or uglier in deed? It has been said in the hadith: All of creation is like a tree, its fruits are the people of goodness and righteousness, and the people of truthfulness and faith (12), since there must be trial and trial for everyone who claims faith, and there must be punishment for those who commit evil and are tyrannical, and this is from divine justice. Al-Mutanabbi said:

Do not think that glory is a date that you eat \*\*\*\*You will not attain glory until you lick patience

I said: □Do people think that they will be left to say, “We believe” and they will not be tested? And We have certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars..□() So I said what His wisdom required and His way of testing and examination by which Allah saves the people of truth and faith from the people of hypocrisy and slander(),

And in Job there was the best example to be followed in patience and perseverance in the face of affliction and hardship for the sake of Allah, but this patience has a happy and joyful ending, Allah willing, in this world and the hereafter.

Consider with me the complaint of Job, peace be upon him, in his saying: “The years of Satan have been spent with hardship and torment” ( ), meaning with affliction and evil. It has been said that Satan challenged him that if he had power over him, he would become impatient and angry, so Job was patient, for which Allah praised him, saying: “Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to Allah].” ( ) And Satan remained disappointed.. and ordered him to stamp the ground with his foot until he showed him the blessing of his patience, so he said: “Strike the ground with your foot, this is a spring of cool water to wash in and to drink.” ( ) So he made the “Spring of Life” flow for him, so he washed from it and was cured of his outward appearance, completely cured by Allah’s permission. ( ) And Allah restored to him his wealth and children. Allah said: “And We gave him his family and the like thereof with them.” ( ) In order for Abraham, peace be upon him, to be one of the resolute messengers, Allah tested him in his country and homeland, so he left his country (Ur in Iraq, which was a land of discord and polytheism), emigrating to Allah. Allah replaced the Holy Land in Palestine and Mecca with him. Then Allah tested him in his clan and people, so he left them for Allah, so Allah made prophethood and the Book in his descendants, instead of the bond of clan and blood. Then Allah I tested him in his son and the apple of his eye and ordered him in a dream to slaughter him. He I said, expressing this situation: □O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think□(). So Allah I made in his offspring good manners, morals, and absolute obedience, even if it meant cutting off a neck. He I said, depicting the obedience of a son to his father: □He said, “O my father, do what you are commanded. You will find me, if Allah wills, among the steadfast.”(). And Allah praised and commanded them all, saying I: □Descendants, some of them from others□(). Notice how the response and submission is when Allah orders something or wants something from His servants. It has been reported in the news and biographies that Ismail, peace be upon him, said to his father: O my father! Do not slaughter me while I am coming towards you, but turn me over on my face so that you do not look into my eyes and feel pity. Notice how the son helps his father to obey Allah , so he said to his father: “You will find me, if Allah wills, among the patient.” Allah says: “So when they had both submitted and he laid him on his forehead.” Aslama:

meaning: they surrendered, so when you are honest and surrender and carry out Allah's command, then wait until relief comes to you soon, for Allah will not disappoint you, Allah willing. Allah the Almighty says: □() So when they both submitted and he laid him down upon his forehead, We called to him, "O Abraham, you have fulfilled the vision." □(), so relief came to him from Allah quickly. Allah the Almighty says: □() And We ransomed him with a great sacrifice. □(), so when Allah wanted to test Abraham by slaughtering his son Ishmael, the test stopped at the point of achieving the meaning of belief and submission to Allah's command, so the requirement of mercy prevailed over the requirement of the test. □(). Every person is subject to testing in his family, his wealth, his soul, and perhaps in his own flesh and blood, so he should be patient and seek reward, for patience in the face of affliction is better than taking a concession. It was reported in the hadith (The one who mixes with people and is patient with their harm is better than the one who does not mix with them and is not patient with their harm)(). Look at Urwah ibn al-Zubayr, his leg was cut off and his son died on the same day. When people came to him to comfort him and console him, he said: By Allah, I am pleased with my Lord, for Allah gave me four children, then He took one from me and left me three, so praise be to Allah. He gave me four limbs, then He took one of them and left me three, so praise be to Allah (). The result of all this affliction is; He said: "So that those who were given the Scripture may be certain and those who believe may increase in faith." (10:13), proving that trials and afflictions befall the prophets and righteous people so that they may attain abundant reward, and so that nations may know who the afflicted are, so that they may take them as an example, and so that they may be certain that they are created and nurtured, so that they may not be tempted by them or exaggerate in their regard, so that they worship them instead of Allah (10:13), meaning: whoever's trial is greater in quantity and quality, his reward will be greater, and his virtue will be more abundant. So if he is patient and seeks reward, then he will be rewarded for what he has generated from it, of patience, contentment, repentance, and seeking forgiveness, then he will be rewarded for what he has generated from it, then the trial continues and rises until it turns into steadfastness, perseverance, work, and building of the character of the afflicted person, so that he becomes an active person in his society, not a passive person who fills the earth with screaming and wailing.

He said in the hadith of Sa'd: "Which people are most severely tested?" He said: "The prophets, then the best and the best. A man is tested according to the extent of his religion (). That is, whoever is satisfied with what Allah has decreed and destined for him of testing, then he will have satisfaction from Allah as a reward in accordance with it. Satisfaction is that the servant submits his matter to Allah, has good thoughts about Him, and desires His reward. And on the authority of Mahmud ibn Labid, with a chain of transmission traceable to the Prophet, he said: "If Allah loves a people, He tests them. Whoever is patient will have patience, and whoever is impatient will have impatience" (). Praise has been given to those who are satisfied. And there is something higher than satisfaction, which is to thank Allah for the calamity, because of what he sees of Allah's blessing upon him ().

Patience in the face of affliction does not mean not seeking treatment and healing. It was narrated on the authority of `Umar ibn al-Khattab (may Allah be pleased with him), when they were afflicted with the plague in his time, he fled from it, so they said to him, "Are you fleeing from the decree of Allah, O Commander of the Faithful?" He said: "Yes, we flee from the decree of

Allah to the decree of Allah” (). Then life will be straight and Allah will complete His blessings upon His righteous servants. Scholars have divided trials into two types:

The first: what is a trial in the form of a command, as Allah ordered Abraham to slaughter his son Ismail, peace be upon them both(),

The second: that the most common appearance of trials is hardship and torment, but its end contains mercy, happiness, and psychological and spiritual stability. The duty of the believer is that no matter what types and kinds of trials he finds, he should not worry or become impatient. Al-Shafi’i, may Allah have mercy on him, said:

Leave the destinies to do what they will \* \* \* and be at peace when the decree is made

And do not be impatient for the events of the nights \*\*\*\*\* for the events of this world do not last

And whoever is beset by death \* \* \* \*\*\*\*\* then no land can protect him And neither the sky nor the earth of Allah is vast, but \* \* \* \* When the decree descends, the space narrows. So this world is a place of trial, so patience is necessary in it no matter how varied the trial is. The important thing is that the trial not be in religion, as the Prophet (peace and blessings of Allah be upon him) said: (And do not make our affliction in our religion)(). If the affliction is not in religion, do not be upset, because this world can be compensated for. And there is no compensation in Allah if you lose something.(). O Allah, we ask You for forgiveness and well-being.

He said: “And give good tidings to the patient, who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those will have blessings from their Lord and mercy. And it is those who are the [rightly] guided.” Ibn Kathir said: □Those are the ones upon whom are blessings from their Lord and mercy□, meaning: praise upon them. Saeed bin Jubair said: meaning security from punishment.() Here the trial for the Muslims began, and this trial, which appears to be severe, is in reality a blessing, because it distinguishes the truthful from the liar, and the evil from the good. I said: □Alif, Lam, Meem. Do people think that they will be left to say, “We believe” and they will not be tested? But We certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars□(). The Messenger (PBUH) grew up in very harsh circumstances full of trials. His father died while he was still in his mother’s womb, then his mother died when he was eight years old. His grandfather took care of him in a difficult family and extremely difficult circumstances. Then his grandfather died, so his uncle Abu Talib took care of him. He was the best support for the Messenger of Allah in Mecca, during and after the mission. Then worries, sorrows, and harsh trials befell him because of his religion and his call after he lost his uncle Abu Talib when he died, and he was his protector and supporter in the early days of the call. Then he was tested by the death of his wife Khadija, may Allah be pleased with her, the first woman to believe in him and confirm his truth, and she was an example of a righteous Muslim woman. He was in dire need of someone to support and back him, even if he was a polytheist. Then the Chosen One, may Allah bless him and grant him peace, saw that he should turn to someone other than Quraysh, hoping that he would find someone who would respond and support him. So he went to Taif seeking support and aid, but Thaqeef disappointed him, harmed him, and mocked him. So he turned to his Lord, saying: “O Allah, to You I complain of my weakness, my lack of

resources, and my insignificance among people. O Most Merciful of the merciful, You are the Most Merciful of the merciful. To whom will You entrust me? To an enemy who oppresses me, or to a relative whom You have given power over.” My command, if You are not angry with me, then I do not care, for Your well-being is more expansive for me. I seek refuge in the light of Your face, by which the darknesses shine, and by which the affairs of this world and the Hereafter are set right, lest Your anger descend upon me, or Your wrath befall me. To You belongs the reproach until You are pleased, there is no power except with You. The law of trial is ongoing for individuals, groups, peoples, nations and states. This law has continued for the noble companions, who are the purest of Allah’s creation after the Messenger of Allah. They endured trials that would make even the tallest mountains unbearable. They spent their money and blood in the way of Allah, and they endured as much effort and hardship as Allah willed. The nobles of the Muslims were not spared from this trial. Abu Bakr, Bilal, Ammar and Uthman were harmed and tortured in the way of Allah at the hands of their uncle Al-Hakam ibn Abi Al-Aas. Nor were the prophets of Allah spared from this trial.

### Conclusions :

From the above, it has become clear to us that affliction appears to be fatigue, evil and hardship, but in its essence it may be a blessing from Allah to His servants. Perhaps this characteristic is one of the many characteristics, features and blessings of this great religion that made its adherents among the most steadfast, accepting and content with the hardships of life that Allah has decreed for them. What also means is that they are free from many cases of suicide and psychological defeats that strike people for the most trivial reasons due to their lack of belief in the fate of this affliction and their acceptance of it. These are some of the results that we have extracted from this research, including: Life is a place of testing and examination for believers.

- 1- There is no one among Allah's creation who escapes any type of affliction.
- 2- It has been proven to us that the more the affliction increases on a person, the more his resilience in the face of challenges and problems of life increases and grows.
- 3- It has also been proven to us that there is no pure good or pure evil in life.
- 4- It has also been confirmed to us that the paths to safety and salvation lie in obeying Allah and being patient with all known types and kinds of affliction.
- 5- What we have also concluded from our research is that the ordeal of affliction afflicts the nation as it afflicts the individual believer. We hope that we have succeeded in all of this and our final supplication is that all praise is due to Allah, Lord of the Worlds.

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