

Tribulations of Good and Bad

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Taken from 'Tawjeehul-Muslimeen Ilat-Tareeqin-Nasri wat-Tamkeen'

The Most High said:

"...And We shall make a trial of you with evil and with good..." (al-Anbiyaa` 21:35)

And Glory be to Him, said:

"Alif-Laam-Meem. Do people think that they will be left alone because they say: 'We have faith', and will not be tested? And We indeed tested those who were before them. And Allah will certainly make known, those who are true, and will certainly make known those who are liars." (al-'Ankaboot 29:1-3)

And Glory be to Him, said:

"...And We tried them with good and evil in order that they might turn (to Allah's obedience)." (al-A'raaf 7:168)

al-'Allaama Ibnul-Qayyim – may Allah have mercy upon him – said: It is a must that a man is afflicted with that which harms him, so no one at all is free from that which harms him. This is why Allah the Most High has mentioned at various places in His Book that it is a must that He afflicts people. And the trial happens with goodness and with badness, and it is a must that a man is afflicted with which makes him happy and that which hurts him. So he is required to be patient and thankful (to Allah).

The Opinion of ash-Shaafi'ee in regards to Afflictions

A man asked ash-Shaafi'ee and said: O Abu 'Abdullah! Which is better for a person, to gain power or to be afflicted? So ash-Shaafi'ee said: One will not gain power until he is afflicted. For indeed Allah afflicted Nooh, Ibraaheem, Moosa, 'Eesa and Muhammad, may the Salawaat of Allah and Salaam be upon them all. So when they were patient, they gained power, so let not anyone think at all that he is free from pain. (Madaarij as-Saalikeen by Ibnul-Qayyim 2/283).

Afflictions in the Noble Qur`aan

1 – Allah the Most High said:

"Who has created death and life that He may test you which of you is best in deed" (al-Mulk 67:2)

Allah created the death, and created the life and whatever is in it from the afflictions and problems, to test us which one of us is better in deed than others.

2 – And the Most High said:

"Verily We have created man in toil" (al-Balad 90:4) (i.e. in tiredness, hardships, afflictions and difficulties)

3 – And the Most High said:

"Alif-Laam-Meem. Do people think that they will be left alone because they say: 'We have faith', and will not be tested? And We indeed tested those who were before them. And Allah will certainly make known, those who are true, and will certainly make known those who are liars." (al-'Ankaboot 29:1-3)

Therefore, the Fitnah (trial) is Allah's test for the faithful ones, so that Allah will know the truthful ones and He will know the liars in hardships.

4 – And the Most High said:

"Or you think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty, ailments and were so shaken that even the Messenger and those who had faith with him said, 'When will the Help of Allah come?'. Yes! Indeed Allah's help is close!" (al-Baqarah 2:214)

Do not think that the entrance to Jannah is easy without Jihaad, for those before you were afflicted with wars and diseases... and were shaken that, even the Messenger and those with him said when the help to them was delayed: *"When will the help of Allah come?... Yes! Indeed Allah's help is close!"*

5 – The Messenger of Allah SAW said:

"The world is the prison of the Mu`min, and a Paradise for the Kaafir" (Saheeh Muslim, Kitaabuz-Zuhdi war-Raqaa`iq [18/93] Sharh an-Nawawi)

So the truthful Mu`min has patience upon what afflicts him in the world so that it becomes for him the everlasting delights, and the Kaafir is delighted in the world as if it is his paradise, and it becomes his everlasting punishment on the day of reward.

The types of Afflictions and the Patience upon them

1 – The fear, hunger and murder: Allah the Most High said:

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to as-Saabiroon (the patient ones)" (al-Baqarah 2:155)

2 – The war and Jihaad: The Most High said:

"And surely, We shall try you till We know the Mujaahideen (those who fight in the way of Allah) from amongst you and as-Saabireen (the patient ones)" (Muhammad 47:31)

So the affliction with war is so that Allah will know the Mujaahideen and the patient ones.

3 – Disease: Sometimes, the affliction is caused by a diseases so that Allah may test the

patience of a person and listen to his supplication. Allah the Most High said:

"And (remember) Ayyoob (Job), when he cried to his Lord: 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.'" (al-Anbiyaa` 21:83)

4 – Imprisonment: A type of test so that Allah may know (and single-out) the patient one from others, as it happened to Yoosuf – peace be upon him – when he remained in prison for eight years, for an accusation which touched his dignity. Then he came out free (of what he had been accused of), dignified and became a minister.

5 – The trial of wealth and son: Allah the Most High said:

"Indeed, your wealth and children are a trial" (at-Taghaabun 64:15)

The wealth and the children are a test from Allah to His slave, so that He may know his ability of (correct) upbringing of his children, and the payment of the Zakaah on his wealth. The Messenger of Allah SAW said:

"The best of wealth is the righteous for a righteous person" (Narrated by Ahmad and it is Saheeh)

And he SAW said:

"When a person dies, his action discontinues except for three: a continuing charity, or knowledge which proves to be of benefit, or a righteous son who supplicates for him" ([Narrated by Muslim] Sharh an-Nawawi [11/85])

6 – The harm from people: The Messenger of Allah SAW said:

"The Mu`min who mixes with people and remains patient on their harms, is better than the Mu`min who does not mix with people nor does he remain patient on their harms" (Narrated by Ibn Maajah and at-Tirmidhi and it is Saheeh)

Therefore, all of the Prophets, their people harmed them and disputed with them, disbelieved in them, tried to kill them, and exiled them from their countries. But they remained patient and so the victory was their ally. Allah the Most High said:

"(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued" (Yoosuf 12:110)

And He said concerning the wise Luqmaan as he ordered his son:

"O my son! Establish as-Salaah , command the good and forbid the evil, and have patience on whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption)." (Luqmaan 31:17)

The Afflictions in the Purified Sunnah

The way the Noble Qur`aan speaks about afflictions, the purified Sunnah also speaks about it. So he SAW said, when asked which people are afflicted with the toughest of tribulations,

he said:

"The Prophets, and then their like, and then their like. A person is afflicted according to his Deen. So if his Deen is firm, his afflictions become severe. And if in his Deen there was mildness, then the affliction is in accordance with his Deen. So the affliction does not leave the slave until it leaves him walking on the earth, and there is no sin on him." (Narrated by at-Tirmidhi and he said this Hadeeth is Hasan Saheh)

And on the authority of Abu Hurairah – may Allah be pleased with him – who said: The Messenger of Allah SAW said:

"The afflictions do not seize to exist on a male or female person of faith, in his self and his wealth, until he meets Allah while there is no sin on him." (Extracted by Ahmad and at-Tirmidhi and he said that Hadeeth his Hasan Saheeh)

And on the authority of 'Abdur-Rahmaan ibn 'Awf – may Allah be pleased with him – who said:

"We were afflicted with the Prophet SAW during the bad days so we remained patient. Then we were afflicted during the good days after him, but we did not have patience." (Narrated by at-Tirmidhi who said Hadeeth is Hasan)

The Messenger of Allah SAW sought refuge (in Allah) from trials, so he said:

"O Allah! By Your knowledge of the unseen, and Your Power over the creation, keep me alive for as long as You know that life is better for me. And give me death when You have known that death is better for me. O Allah! And I ask You for Your fear in the unseen and the seen, and I ask You for the word of truth in pleasure and anger. And I ask You for resolution in poverty and in affluence. And I ask You for delights that do not end. And I ask You for the consolation for the eye which does not cease to continue. And I ask You for the pleasure after the decree. And I ask You for the coolness of the life after death, and I ask You for the pleasure of the look at Your Face, and the love for the meeting with You, without any damaging adversity, nor any trial with the possibility of going astray. O Allah! Beautify us with the beauty of Imaan and make us the guided leaders" (Saheeh Sunan an-Nisaa` i 1237)