

## DETERMINING AND DIAGNOSING AFFLICTIONS AND DISEASES IN THE NOBLE QUR’AN

**Ruaa Mhmood Shihab**

*Iraqi University, College of Education for Girls, Department of Quran and Islamic Education*  
*Ruaa.iraq@gmail.com*

**Mohammed Khalil Khairullah**

*Iraqi University, College of Education for Girls, Department of Quran and Islamic Education*

ABSTRACT	KEYWORDS
<p>To test in language is a test and a test, Ibn Manzur said: “A man has been afflicted with calamity and calamity, and I have afflicted him: I have tested him..., and calamity is in good and evil, it is said: I have afflicted him with a good trial and a bad calamity. There is not much difference between the idiomatic meaning and the linguistic meaning.</p> <p>The testing of the servants is a fixed Sunnah that has been passed by ALLAH Almighty in all of His creation to test the sincerity of their faith; Allah says {الم يُفْتَنُونَ لَا وَهُمْ أَمَّا يَقُولُوا أَنْ يُثْرَكُوا أَنْ النَّاسُ أَحْسِبَ * الم: العنكبوت}[{الكَافِرِينَ وَلِيَعْلَمَنَّ الَّذِينَ صَدَقُوا الَّذِينَ اللَّهُ فليعلمن قلوبهم من الذين قَتْنَا وَلَقَدْ * ALLAH Almighty has informed of the many types of affliction that afflict His servants, and the variety of its forms, and between the affliction that occurs in the affliction of fear, hunger, and lack of money, lives, fruits, and so on. Including wars and epidemics such as the plague and other viruses and deadly epidemics, and he urged us - Glory be to Him - to be patient to afflict us with this, and he clarified the good outcome of those who are patient with affliction.</p>	<p>diagnosing, afflictions, Noble Qur’an.</p>

## INTRODUCTION

Praise be to ALLAH, we praise Him, we seek His help, we seek His forgiveness, we seek His guidance, and we seek refuge in ALLAH from the evils of ourselves, and from the evils of our deeds. ALLAH with truth, guidance, and guidance, so he conveyed the message, fulfilled the trust, and left his nation on the white pilgrimage, its night as its day, no one deviates from it except a perisher, and we pray and greet the Messenger of ALLAH Allah who was afflicted with all kinds of afflictions, so he was patient and thankful, and struggled for the sake of Allah as he deserved his struggle until he was victorious, and may Allah be pleased with his afflicted good companions, who gave fatwas and were truthful, and were patient and steadfast, so they did not weaken and did not give up, and on those who follow them in goodness until the Day of Judgment and peace be upon them abundantly.

The Great Qur'an is Allah clear book, which Allah, Lord of the worlds, revealed to His Messenger, may Allah bless him and grant him peace, as guidance and admonition for the righteous, and it is the first source of Islam, doctrine, law, morals, and etiquette. And the rules of guidance and legislation that guide his family to those who follow his pleasure. Rather, the prince brings them out from darkness into the light by harming him and guides them to a straight path

It is the comprehensive constitution of Islam, in which God separated rights and duties, systems of relationships and transactions, and prescribed limits and rulings: "...and guide you to a large number of trousers that do not come to him from his hands or from whom; therefore we must draw from its means the order of life, because it contains happiness and guides to what is It is the most upright. This period is to guide to that which is most upright and give good tidings to the believers who do righteous deeds that they will have a great reward.

Allah says

البقرة (المُهْتَدُونَ هُمْ وَأُولَئِكَ وَرَحْمَةُ رَبِّهِمْ مِنْ صَلَواتٍ عَلَيْهِمْ أُولَئِكَ \* رَاجِعُونَ إِلَيْهِ وَإِنَّا لِلَّهِ إِنَّا قَالُوا)

After the research I conducted in the indexed lexicon of the words of the Noble Qur'an and the indexed dictionary of the meanings of the Great Qur'an (and the etymological lexicon of the words of the Qur'an, it was found that the number of verses in which the word "affliction" or one of : indicate the affliction, are forty-one verses, and it came Its derivatives, whether or not their meanings that with several meanings, and I will cite examples of these verses.

Examination and discrimination by assignment

فَسَرَبُوا بِبَيْدِهِ غُرْفَةً اغْتَرَفَ مِنْ إِلَّا مِنِّْي فَإِنَّهُ يَطْعَمُهُ لَمْ وَمَنْ مِنِّْي فَلَيْسَ مِنْهُ شَرِبَ فَمَنْ بَنَهَرٍ مُبْتَلِيكُمْ اللَّهُ إِنَّ قَالَ بِالْجُنُودِ طَالُوتُ فَصَلَّ فَلَمَّا مَلَاقُوا أَنَّهُمْ يَظُنُّونَ الَّذِينَ قَالَ ۖ وَجُنُودُهُ بِجَالُوتَ الْيَوْمَ لَنَا طَاقَةٌ لَا قَالُوا مَعَهُ آمَنُوا وَالَّذِينَ هُوَ جَاوَزَهُ فَلَمَّا مِنْهُمْ قَلِيلًا إِلَّا مِنْهُ

God, how many a small group has defeated a large group, by Allah permission, and God is with the patient ( ) .

When Taloot separated from the army, he said to them: Allah is afflicting you with a river, and the wisdom of this affliction is that the Children of Israel were in conflict with the prophets and kings with the appearance of the signs and then Allah. He wanted to distinguish the patient in war from those who had run out of patience, and got used to patience in adversity, so Allah tested them with what they suggested from the river, and this river is located between Jordan and Palestine, for those who drink from this. The river is not people of religion and obedience, except for the one who did not feed it, that is, there is no taste, and this is a more difficult task, and whoever forbids drinking water if he washes his mouth. He finds a kind of lightness and comfort, except for he who sweeps a room with his hand, which is the small thing that goes in the palm of the hand, and those who violated and were among The people of polytheism and hypocrisy said that we cannot fight Goliath and we did not fight. As for the small group that remained with Talut, they know that they will meet Allah and He is with them with victory and help. ( )

The meaning of assignment to distinguish

Allah says

( ) ( ) ۱۱ شَدِيدًا زَلْزَالًا وَزَلْزَلُوا الْمُؤْمِنُونَ ابْتِلَايَ هُنَالِكَ

Allah tested the believers, so He distinguished between the truthful and the hypocritical, and that Allah test is not for clarity of the matter, but for another wisdom that only Allah knows, and Allah, Glory be to Him, knows what they are but Him, Glory be to Him. Allah wanted to show him to other angels and prophets, so they were troubled and troubled. The remembrance of Allah and their hearts tremble, and they are the true believers

. ( ) .

The meaning of the examination

The Almighty said: Indeed there are signs there, even though we should be grieved. [The believers]: ( )

Almighty Allah mentioned in previous verses the story of Noah (peace be upon him) because it contains verses and proofs calling for faith and avoiding unbelief, and this miracle is great in

The annihilation of the infidels and the survival of the earth for people of religion, i.e. even if we were afflicted before, and the possibility that it is, and if we will be afflicted later, and this what this means is that we punish those who lie by drowning and such, and then we test by drowning who did not lie in the face of interest and not in the face of torture, and so that we do not estimate that all drownings take place on the same face, but differ according to interest ( ) .

He came to be tested here in the sense that he is being tested, meaning that hearts are tested with the beliefs and intentions they possess, and what souls hide, and the test and the test here is that the actions of a man are presented to him on the Day of Resurrection and he looks at the worksheet written by the angels with all the details to know that what was mentioned It agrees with what is written, and because it is the responsibility of the Day of Resurrection. So it is permissible to call the meaning here a test, and that the test, and the test is ( ) .

The meaning of discrimination

Allah says

مَنْ يَجْتَبِئِ اللَّهَ وَلَكِنَّ الْعَيْبَ عَلَى لِيُطْلِعَكُمْ اللَّهُ كَانَ وَمَا الطَّيِّبِ مِنَ الْخَبِيثِ يَمِيزَ حَتَّى عَلَيْهِ أَنْتُمْ مَا عَلَى الْمُؤْمِنِينَ لِيَذَرَ اللَّهُ كَانَ مَا عَظِيمٍ أَجْرُ فَلَئِنْ تَتَّقُوا لَتُؤْمِنُوا وَإِنْ وَرُسُلُهُ بِاللَّهِ فَاْمُنُوا بِشَاءَ مَنْ رُسُلِهِ ( ) .

Allah would not warn you, believers, on the mixing of the believer with the hypocrite and the like, until he distinguishes the hypocrite from the believer, and the Glory has distinguished between them by inflicting hardships and calamities, killing and defeat, and Allah promised with his victory for the believers and humiliation of the unbelievers, and that it is not permissible for discrimination to happen if Allah informs you of backbiting That so-and-so is from the people of Paradise and so-and-so is from the people of Hell, so this is the Sunnah of Allah that the common people do not know about backbiting, and it is not possible to know excellence except by examinations, so that the agreeable is distinguished from the hypocrite. He will test his creation with the laws at their hands until the two parties are distinguished by the test, and when the evidence indicates the prophecy and the suspicion in challenging the prophecy that you mentioned, it is our duty to do so. . Except that you believe in God and His Messengers, and the Almighty said (and His Messengers) to warn that whoever affirms the prophecy of one of them is obliged to acknowledge the prophecy of eating, and that you believe and be pious, then you have a great reward and reward . ( ) .

The meaning of discrimination

O nation of our master Muhammad, Allah made you the successors of the past nations on earth by destroying them and bequeathing you to the earth after them, and He raised some of you above others by degrees of richness and blues to test you in what He provided for you, and that Allah, Glory be to Him, is swift in punishment for His enemies, and He is the Forgiving of His guardians, Most Merciful with them. ( ) .

Allah says: ( ) إِنَّمَا أُمَّةٌ مِنْ أَرْبَى هِيَ أُمَّةٌ تَكُونُ أَنْ بَيْنَكُمْ دَخَلًا أَيْمَانَكُمْ تَتَّخِذُونَ أَنْكَائًا قُوَّةً بَعْدَ مِنْ غَزَلَهَا نَفَضَتْ كَالْتِي تَكُونُوا وَلَا ( ) تَخْتَلِفُونَ فِيهِ كُنْتُمْ مَا الْفِيَامَةِ يَوْمَ لَكُمْ وَلِيَبَيِّنَنَّ بِهِ اللَّهُ يَبْلُوكُمْ ( ) .

There was a woman from the Quraysh whose name was a tie or a tie, and she was a fool who was spinning, she and her maidservants.

What is meant by this proverb is description without specifying, that the intent of the proverbs is to dismiss the person responsible for it if it is ugly, and to pray to it if it is good, and it is done without specifying. It is after the strength of spinning Babramha and twisting. And one of the refractions is the untie, meaning the yarn of wool and the hair is twisted and woven, so if the fabric is tight, it is cut and the knotted threads are untied and those threads are untied and mixed with the wool and then spun again, and this verse is related to what came before it, the Almighty said. : And fulfill the covenant of Allah when you made a covenant, and do not break oaths after confirming them, and Allah has placed you over them over them. ( ) Appreciate the verse and fulfill the covenant of Allah if you make a covenant, and do not break the oath after confirming it.

And betrayal among you is because a nation is greater than another nation in number, strength and honor than another nation. And Allah commands and forbids you, so He distinguishes the right from the wrong with the apparent degrees of reward and punishment ( ) .

The meaning of distinction

The Almighty said: He who created death and life in order to test which of you is best in deed, and He is the Mighty, the Forgiving. ( ) .

Life is the origin of blessings, and if it were not for it, we would not enjoy in this world and it is the origin of the blessings of the Hereafter, and death is also a blessing, and it is the difference between the state of assignment and the state of being rewarded, and it is a blessing in this way. It is to treat his servant as a laboratory, and to teach you which of you is the best work ( ) .

The meaning of assignment and exhortation.

Allah says: أَنِّي الْمَنَامُ فِي أَرَىٰ إِنِّي بُنِيَ يَا قَالِ السَّعْيِ مَعَهُ بَلَغَ فَلَمَّا 101 خَلِيمٌ بِغُلَامٍ فَبَشَّرْنَاهُ 100 الصَّالِحِينَ مِنْ لِي هَبْ رَبِّ الصَّابِرِينَ مِنَ اللَّهِ شَاءَ إِنْ سَجِدْنِي تَوَمَّرُ مَا أَفْعَلُ أَبَتِ يَا قَالِ تَرَىٰ مَاذَا فَانْظُرْ أَذْبَحَكَ ( ) .

It indicates the occurrence and attainment of what our master Ibrahim al-Khalil (peace be upon him) preached. When he realized and reached the limit in which he was able to strive, with him, i.e. being with him, that the father was the most gentle of people to the child, and his son was the perfection of his dream and his chest gave him what strengthened him to endure those The great calamity, and also his answer was good.

Our master Ibrahim saw in his sleep on the night of perching, as if he was saying to him that Allah commands you to slaughter this son of yours. So when he was told about that from morning to night, he was wondering whether this dream is from Allah or from Satan? Then it was called the Day of Tarwiyah, and when it came in the evening, he saw something similar, so he knew that it was from Allah, so it was called the Day of Arafat. And if what he sees is true, then he has no choice but to slaughter, and he informed his son of this so that it would be easier for him, and to test his patience and determination from his childhood to obey Allah and obey his father. ‘

And he counted that with Allah, and (peace be upon him) believed what he promised, so when they testified and remembered Allah, Abraham was at the slaughter, and the boy was on death-death testimony and received and submitted to Allah command.

So he called, O Ibrahim, but he was commanded in a dream by the introduction to the slaughter, not by the same slaughter. And he recognized that this vision is a duty to act upon ( ) .

And to release that hardship from them with their kindness, and the slaughter did not take place, This is the clear test that distinguishes the Savior from others.

We ransom him with what was sacrificed in his stead, and the action was completed with it. He was a big fat ram, or mighty ram.

And we kept for him the best praise until the Day of Judgment, so peace be upon Abraham, and he mentioned the reward in praising those who are firmly rooted in faith. ( ) .

the meaning of assignment

The Almighty said: We have made what is on the earth an adornment for it, that We may test them which of them is best in deed. ( ) .

And Allah Almighty used to say: O Muhammad, I created the earth and adorned it, and brought forth from it all kinds of benefits and interests. You too, O Muhammad, should not end in grief because of their disbelief until you leave your work in calling them to the religion of truth, and that he tests them to see which of them is more obedient to Allah and more persistent in his determination.

So the meaning is that He, Glory be to Him, has only beautified the earth for the sake of testing and testing, not for the sake of human beings eternally enjoying it ( ) .

Meaning of the test.

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

That is, you will be tested, and the meaning here came in the description of Allah Almighty that He treats the servant as a laboratory, and they differed in the meaning of affliction, so they said: What is meant is what befalls them of hardship and poverty and what afflicts them of killing and defeat on the part of the infidels, as they committed patience in jihad, and they said what is meant by severe costs related to the body And money, which is prayer, zakat and jihad, and what is meant by the types of harm, is harm to the hearing that occurs from Jews, Christians, and polytheists to Muslims, because they used to say, "The Mighty is the Son of Allah, and the Messiah is the Son of Allah." The polytheists incite people to disobey the Messenger (may Allah bless him and grant him peace), so the speech is subject to all. The one who opposes the religion, and he preceded the mention of patience and then mentioned piety after him, because man only precedes patience because he wants to avoid what he should not, and it is from the correctness of the measure that there is no doubt in the emergence of guidance, and it is what every disobedient should He does not intend to do so, and he will inevitably take himself for it ( ) .

The Most High said: And We have revealed to you the Book with the truth, confirming what was before it of the Book and omnipotent. So judge between them according to what Allah has revealed, and do not follow their whims from what has come to you. From the right, to each of you, We made a law and a method for you, and if Allah had willed, He would have made you one nation for you. What has come to you, then strive for good deeds, to Allah He who returns to you all will inform you of what you used to disagree about. ( ) .

Allah has made you a group that agrees on one law, and one religion in which there is no difference, and Allah Almighty tested you in different laws. Do you work with them, submissive to Allah and subject to Allah commands? Or do you follow the similarities and fall short in action, and Allah commands us to hasten and race to do good deeds, and the Almighty's saying (to Allah you shall return all) is a resumption in the meaning of reasoning to anticipate good deeds, and He informs you of what you do not complain with of the reward separating you between your right and what invalidates you, and that what is meant will lead to what will disappear with it. Doubts and certainty will occur with it when the benefactor is rewarded with his goodness and the offender with his wrongdoing ( ) .



Allah says: ( ) ١٦٨ ( ) يَرْجِعُونَ لَعَلَّهُمْ وَالسِّيَّاتِ بِالْحَسَنَاتِ وَبَلَّوْنَاهُمْ ذَلِكَ دُونَ وَمِنْهُمْ الصَّالِحُونَ مِنْهُمْ أَمَّا الْأَرْضُ فِي قَطْعِنَاهُمْ

That is, we tore the Jews severely apart, and it appears in this that there is no inhabited land without a nation in it, for there is hardly a country that does not have a group of them, and what is meant by the righteous are the people who were in the time of Moses (peace be upon him) because there was a nation who guided with truth, and among them were people Other than that, those who stayed in Judaism, and the Almighty's saying (may they return) indicates that what is meant by that is those who adhere to Judaism and come out of righteousness. to obedience, and Allah Almighty wants them to repent or return to Him ( ) .

Allah says: ( ) يَفْتَرُونَ كَانُوا مَا عَنْهُمْ وَضَلَّ الْحَقُّ مَوْلَاهُمْ اللَّهُ إِلَى وَرُدُّوا أَسْلَفَتْ مَا نَفْسٍ كُلُّ تَبْلُو هُنَالِكَ

The affliction is a test, and it is a reason for the occurrence of knowledge, and what is meant is the reward and punishment that appears to them from Allah, warning by this that Allah judgment of reward and punishment does not change, and that they turned away from the false master and returned to the true Lord.

And that they used to claim in what they worshiped that they would intercede for them and that their worship was close to Allah, so He, Glory be to Him, warned that this will disappear in the Hereafter, and they know that this is false. ( ) .

Allah says: ( ) عَظِيمٍ رَبُّكُمْ مِنْ بَلَاءٍ دَلِكُمْ وَفِي نِسَاءكُمْ وَيَسْتَحْيُونَ أَبْنَاءَكُمْ يُدَبِّحُونَ الْعَذَابِ سُوءَ يَسْؤُمُونَكُمْ فِرْعَوْنَ أَلِ مِنْ نَجْنِيَاكُمْ وَإِذْ ( ) .

And remember that from the followers of Pharaoh and those who were on his religion, they would cost you severe torment, by killing your sons and keeping your women alive, and this what they were doing to you: a test, a test, and a test from the Lord of the worlds, and that in saving you we will save you from these trials is a great blessing, and affliction: cattle, and affliction. : intensity ( ) .

meaning to show

Allah says:

(.)(انْتِقَامَ دُونِ عَزِيزٍ وَاللَّهُ شَدِيدُ عَذَابٍ لَهُمْ اللَّهُ بِآيَاتٍ كَفَرُوا الَّذِينَ إِنَّ الْفُرْقَانَ وَأَنْزَلَ لِلنَّاسِ هُدًى قَبْلَ مِنْ يَوْمَ أَصَابَكُمْ وَمَا (165) قَدِيرٌ شَيْءٍ كُلِّ عَلَى اللَّهِ إِنَّ أَنْفُسَكُمْ عِنْدَ مَنْ هُوَ قُلْ هَذَا أَنَّى فَلَنْتُمْ مِثْلَهَا أَصَابَتْكُمْ قَدْ مُصِيبَةً أَصَابَتْكُمْ أَوْلَمَّا { قِتَالًا نَعْلَمُ لَوْ قَالُوا اذْفَعُوا أَوْ اللَّهُ سَبِيلَ فِي قَاتِلُوا تَعَالَوْا لَهُمْ وَقِيلَ نَافَقُوا الَّذِينَ وَلَيَعْلَمَ (166) الْمُؤْمِنِينَ وَلَيَعْلَمَ اللَّهُ فَيَاذَنِ الْجَمْعَانِ النَّقَى قَالُوا الَّذِينَ (167) يَكْتُمُونَ بِمَا أَعْلَمُ وَاللَّهُ قُلُوبِهِمْ فِي لَيْسَ مَا بِأَفْوَاهِهِمْ يَقُولُونَ لِلْإِيمَانِ مِنْهُمْ أَقْرَبُ يَوْمَئِذٍ لِلْكَفَرِ هُمْ لَا تَبْعَانَكُمْ (168) صَادِقِينَ كُنْتُمْ إِنْ الْمَوْتَ أَنْفُسَكُمْ عَنْ قَادِرُوا قُلْ قَاتِلُوا مَا أَطَاعُونَا لَوْ وَقَعَدُوا لِإِخْوَانِهِمْ ( ) .

when misfortune befalls you,

Meaning: What befell them on the day of Uhud, you were likewise injured on the day of Badr, that they killed seventy and captured seventy, and likewise they were killed on the day of Uhud, seventy, so you said from where did all this killing and defeat hit us while we are Muslims, and with us is the Messenger of Allah (peace be upon him)? ! This has happened because you left the position and asked for the spoils, for from yourselves evil has come to you, and that Allah is able to give you victory with your obedience to your Prophet, and he left victory despite your opposition to the Prophet (may Allah bless him and grant him peace).

And if what befalls you on the Day of Uhud, it is by the decree of Allah and His decree, and this verse Allah comforts them with that, and that He knows the steadfast and patient believers, as well as the hypocrites who are terrified of what has been revealed to them.

And it was said that the hypocrites, when they departed on that day from the believers, come to fight with us and to increase our people if you do not fight, they said: If we knew that you are fighting today, we would have followed you.

But today there will be no fighting, and they hypocritical about this because if they knew that, they would not have followed them, as they showed betrayal of the believers, so they are closer to disbelief than they are to faith, because before that they They were closer to belief in their outward appearance, so when they failed the believers, they became closer to disbelief in terms of their outward appearance ( ).

The meaning of sedition

Allah says: ( ) تُرْجَعُونَ وَإِلَيْنَا فِتْنَةٌ وَالْخَيْرُ بِالْأَشَرِّ وَنَبْلُوكُمْ الْمَوْتِ دَائِقَةُ نَفْسٍ كُلِّ

And this generality is in a specific soul, for Allah Almighty is the same for His saying: عِيسَى يَا اللَّهُ قَالَ وَإِذْ كُنْتُ إِنْ بَحَقَّ لِي لَيْسَ مَا أَقُولُ أَنْ لِي يَكُونُ مَا سُبْحَانَكَ قَالَ اللَّهُ دُونَ مِنْ الْهَيْنِ وَأُمِّي اتَّخَذُونِي لِلنَّاسِ قُلْتُ أَنْتَ مَرِيَمُ ابْنُ النَّاسِ قُلْتُ أَنْتَ مَرِيَمُ ابْنُ عِيسَى يَا اللَّهُ قَالَ وَإِذْ الْغُيُوبِ عَلَامٌ أَنْتَ إِنَّكَ نَفْسِكَ فِي مَا أَعْلَمُ وَلَا نَفْسِي فِي مَا تَعْلَمُ فَقَدْ قُلْتُهُ وَلَا نَفْسِي فِي مَا تَعْلَمُ عِلْمَتُهُ فَقَدْ قُلْتُهُ كُنْتُ إِنْ بَحَقَّ لِي لَيْسَ مَا أَقُولُ أَنْ لِي يَكُونُ مَا سُبْحَانَكَ قَالَ اللَّهُ دُونَ مِنْ الْهَيْنِ وَأُمِّي اتَّخَذُونِي ( ) ( ) الْغُيُوبِ عَلَامٌ أَنْتَ إِنَّكَ نَفْسِكَ فِي مَا أَعْلَمُ

And that death is not permissible on him, and so are inanimate objects, for they have souls, but they do not die, and the specific general is a pilgrimage, so it remains valid except for these things. What is meant by his preludes are great pains, because death before entering it is impossible to comprehend, and the state of his existence makes the person dead, and the affliction does not come true except with the assignment, and that Allah Almighty did not limit himself to the one who is charged with commanding and forbidding, even if it is difficult, but rather He afflicted him with goodness, which is the best of the world of health, pleasure and empowerment of desires. Likewise, He afflicts him with evil, which is the harms of this world of poverty and pain, and that the servant, with the task, hesitates between gratitude for the grants and is patient in adversity, so his reward is magnified if he does so. It is called a test because it is in the form of a test. And (Fitna) is a definite source for our nobles, without its wording.

And to Allah you will return to his judgment, his accountability, and his reward. ) .

The meaning of discord

Allah says: بِاللَّهِ وَغَرَّكُمْ اللَّهُ أَمْرُ جَاءَ حَتَّى الْأَمَانِيُّ وَغَرَّكُمْ وَارْتَبْتُمْ وَتَرَبَّصْتُمْ أَنْفُسَكُمْ فَتَنَنْتُمْ وَلَكِنَّكُمْ بَلَى قَالُوا مَعَكُمْ نَكُنْ أَلَمْ يُبَادُونَهُمْ ( ) الْعُرُورُ

The believing hypocrites call out: Were we not with you in the life of this world marrying you and inheriting you? They said: Yes, but you sinned it with hypocrisy, and you waited for death in Muhammad (upon him be blessings and peace), and doubted the faith, and you were deceived by what you had hoped from the descending of the pillars. with the believers, until His command, Glory be to Him, came, which is death, and deceived you with Allah knowledge and forbearance, the accursed Satan ( ) .

## CONCLUSION /FUTURE WORK

Allah Almighty said: "Let us test them which of them is best in deed." The affliction is the meaning of testing and testing. But by thinking and understanding the customary word affliction, we find that it immediately takes the form of calamities, as the affliction with calamities is not denied by anyone. As for the affliction with blessings, it is the most calamitous for the human being. And let not those who disbelieve think that We give them respite for themselves that is good for themselves.

One of the foundations of faith is that we believe that Allah Almighty is All-Wise in all His actions; He does nothing except for perfect wisdom; Those who knew it knew it, and those who were ignorant made it ignorant. This includes bringing affliction to the people. Allah Almighty does not inflict

calamity in vain, forbid it - Glory be to Him -, rather He sends it down for a great and glorious rule that He clarified in His Book and the Sunnah of His Prophet - may Allah prayers and peace be upon him -.

Away from the crude and naive interpretations that were spread among people to seek the hadith of the Qur'an about the Corona virus; In an attempt by them to answer the questions raised by this crisis in their minds and selves about the wisdom of inflicting this affliction; We look at this epidemic in its true form; And it is that it is a disease and a calamity with which Allah Almighty afflicts His servants for a great wisdom that Allah Almighty has told us about in His Book; He also told us the reasons for his refusal to escape from it.

## REFERENCES

1. See: The Great Interpretation, Interpretation of the Great Qur'an: by Imam Abu al-Qasim Suleiman bin Ahmed bin Ayoub al-Tabarani, (260-360 AH), edited by: Hisham al-Badrani, Dar al-Kitab al-Thaqafi, Jordan, 1, 2008 AD, vol. 1, p. (454-456).
2. The Great Interpretation: Imam Al-Fakhr Al-Razi, 2nd Edition, Dar Al-Kutub Al-Ilmiyya, Tehran, Vol. 6, pp. (179-181).
3. The Lights of Revelation and the Secrets of Interpretation: The Imam of Investigators and Role Model for Auditors, Judge Nasir al-Din Abi Saeed Abdullah Ibn Omar Ibn Muhammad al-Shirazi al-Baydawi, (d.)
4. The merits of interpretation: Imam Muhammad Jamal al-Din al-Qasimi, (d. 1332 AH - 1914 AD): Authenticated and corrected, and its verses and hadiths were extracted: Muhammad Basil Oyoun al-Soud, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, 2nd edition, year 1424 AH - 2003 AD, volume 2, p. 182- 183) See: The Great Explanation of Imam Al-Fakhr Al-Razi, part (25), p. (199).
5. Tafsir al-Baydawi named Lights of Revelation and Secrets of Interpretation, Vol. (2), pg. (241), and Interpretation of the Great Qur'an: For Hafiz Abi al-Fida Ismail bin Omar bin Katheer al-Qurashi al-Dimashqi (700 - 774 AH), investigation by Sami bin Muhammad al-Salama, Taiba House for Publishing and Distribution, i. The second (1420 AH - 1999 AD), c (6), p. (388), the long sea in the interpretation of the Glorious Qur'an: by Abu al-Abbas Ahmed bin Muhammad bin Ajiba, 1161 AH 1224 AH, investigation and commentary, Ahmed Abdullah Al-Qurashi Raslan, assistant teacher, Department of Interpretation, College Aswal Al-Din - Tanta - Al-Azhar University, printed at the expense of Dr. Hassan Abbas Zaki, Cairo 1419 AH - 1999 AD, volume (4), pp. (414-415).
6. See: Interpretation of Jami' al-Bayan on the Interpretation of any Qur'an: by Abu Jaafar Muhammad bin Jarir al-Tabari, (224 AH - 310 AH) investigation by Dr. Abdullah bin Abdul Mohsen Al-Turki in cooperation with the Center for Arab and Islamic Research and Studies in Dar Hajar, Dr. Abdul-Sanad Hassan Yamama. Hajar for Printing and Publishing, C (17), p. (38), The Great Interpretation of Imam Al-Fakhr Al-Razi, C (23), p. (95-96), Interpretation of Al-Baydawi called the Lights of Revelation and the Secrets of Interpretation, Vol. (2), p. (103),
7. Tafsir Ibn Kathir: For the great Imam Imad al-Din Abi al-Fida Ismail bin Kathir al-Dimashqi, who died in the year (774 AH), verified and commented on him and his hadiths came out by Shuaib al-Arna'oot, Muhammad Afas Mustafa al-Khan, and in the footnotes are selected benefits from the interpretation of the two signs Ibn Baz and Ibn Uthaymeen, may God Almighty have mercy on them Dar Al-Resala Al-Alameya, first edition, edition 1431 AH - 2010 AD, c (5), p. (427).



8. See: Tafsir al-Jilani: Sayyid Sharif Sheikh Muhyi al-Din Abi Muhammad Abd al-Qadir al-Jilani al-Husayni al-Husayni, died (561 AH - 1165 AD), research and investigation by Sayyid Sharif Dr. Muhammad Fadel Gilani al-Husayni al-Husayni al-Tilani al-Jamzarqi, al-Jilani Center for Scientific Research, Istanbul, i (2), 1430 A.H. 2009 A.D., C (6), Pg. (343),
9. Interpretation of the Lights of Revelation and the Secrets of Interpretation: by Al-Baydawi, volume (2), pg. (587), Interpretation of Ibn Katheer: For Imam Abi Al-Fida Bin Katheer, Part (8), pg. (395),
10. Interpretation of Tabsir al-Rahman and Tasir al-Mannan with some indications of the miracle of the Qur'an: authored by Sheikh Alaa al-Din Ali bin Ahmed al-Mahaimi, who died in the year (835 AH), edited, extracted and commented by Sheikh Ahmed Farid al-Mazidi, first ed., part (3), pp. (527-528).
11. See: Al-Tafsir Al-Kabeer Al-Imam Al-Fakhr Al-Razi, Part (9), pp. (111 - 112).
12. Tafsir al-Baydawi called The Lights of Revelation and the Secrets of Interpretation, Vol. (1), p. (192),
13. Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, Part (2), pp. (158-159),
14. Tafsir al-Safi: Authored by the philosopher of the jurists, the jurist of the philosophers, the professor of his time and the threat of his age, Mawla Mohsen, nicknamed Al-Fayd Al-Kashani, who died in the year (1091 AH) Publications of Al-Sadr Library - Iran - Tehran, i (3), c (1), p. (403).
15. See: Al-Wajeez in the Interpretation of the Dear Book: Authored by Abi Al-Hasan Ali bin Ahmed Al-Wahidi, Professor of his time in the science of interpretation, died in the year (468 AH), investigated by Safwan Adnan Daoudi, Dar Al-Qalam: Damascus, Al-Dar Al-Shamiya: Beirut, i (1): 1415 AH 1995 AD. Volume (1), pg. (385), The Great Interpretation: by Al-Razi, Part (14), p. (13) The Perceptions of the Download and the Realities of Interpretation: Authored by Abi Al-Barakat Abdullah bin Ahmed bin Mahmoud Al-Nasfi, d.(710 AH), verified and narrated by hadiths, Youssef Ali Badawi, reviewed and presented to him, d. Mohi Al-Din Dib Misto, Dar Ibn Kathir, Damascus, Beirut, I (4) Year (1429 A.H. - 2008 A.D.), C (1) Pg. (553), Safwa Al-Tafseer: Interpretation of the Holy Qur'an, inclusive between
16. The literal and reasonable one, derived from the most reliable books of interpretation: "Al-Tabari, Al-Kashshaf, Al-Qurtubi, Al-Alusi, Ibn Kathir, Al-Bahr Al-Mohet" and others in an easy style, modern organization, with care for the graphic and linguistic faces: authored by (Mohammed Ali Al-Sabouni), professor at the College of Sharia and Islamic Studies - Makkah Al-Mukarramah - King Abdulaziz University, Dar Al-Sabouni, i (9), vol. (1), pg (432)..
17. See: Al-Tafsir Al-Kabeer: Imam Al-Fakhr Al-Razi, Part (20), pp. (108-109),
18. Interpretation of the Lights of Revelation and the Secrets of Interpretation: by Al-Baidawi, Vol. (1), pp. (555-556), Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, Part (4), pp. (528-529),
19. The merits of interpretation: by Al-Qasimi, Vol. (6), pp. (404-405). See: The Great Interpretation: by Imam Al-Razi, Part (30), pp. (55-56), abbreviated interpretation of Al-Qurtubi: Imam Abi Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah Al-Ansari Al-Qurtubi, who died in the year 671 AH. Irfan Hassouna, Scientific Books House, Beirut - Lebanon, i (1), 1422 AH - 2001 AD, volume (4), p. (351),
20. Interpretation of Anwala Download and Secrets of Interpretation: Al-Baidawi Vol. (2), Pg. (509),
21. Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, part (8), pg (207).

22. See Jami' al-Bayan: by al-Tabari, vol. (19), pp. (578-606)
23. Tafsir Al-Kabeer: by Imam Al-Razi, Part (26), pp. (153-156), Interpretation of the Lights of Revelation and the Secrets of Interpretation: by Al-Baydawi, Vol. (2), pp. (298-299), Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, part (7), pp. (61-64).
24. See: Al-Tafsir Al-Kabeer: By Imam Al-Fakhr Al-Razi, Part (26), Pg. (157),
25. Interpretation of the Lights of Revelation and the Secrets of Interpretation by Al-Baidawi, Vol. (2), p. (300), Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, part (7), pg. 62, Al-Bahr Al-Madid fi Tafsir Al-Qur'an Al-Majid: by Ibn Ajiba, volume (4), pp. (612-613).
26. See: Bahr al-Ulum: by the ascetic jurist Abu al-Layth Nasr bin Muhammad bin Ibrahim al-Samarqandi al-Hanafi, died (375 AH), verified and commented by Sheikh Ali Muhammad Moawad, Sheikh Adel Ahmed Abd Found, Dr. Zakaria Abdel-Majid Al-Noti, Faculty of Arabic Language - Al-Azhar University, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, i (1), 2006 AD / 1427 AH, vol. (2), p. (289),
27. The Great Interpretation of Imam Al-Fakhr Al-Razi, Part (21), pp. (80-81).
28. Tafsir al-Baydawi called The Lights of Revelation and the Secrets of Interpretation, Vol. (2), p. (4),
29. Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, part (5), p. 123. 20 See: Al-Tafsir Al-Kabeer: By Imam Al-Fakhr Al-Razi, Part (9), pp. (127-129),
30. Interpretation of the Lights of Revelation and the Secrets of Interpretation: Al-Baidawi, Volume 1, p. 194. 22-Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, part (2), pg. (164-165),
31. The merits of interpretation: Al-Qasimi, volume (2), pp. (475-476). Surah Al-Ma'idah (verse 48).
32. See: Al-Tafsir Al-Kabeer Al-Imam Al-Fakhr Al-Razi, Part (12), pg. (13)
33. Interpretation of the Lights of Revelation and the Secrets of Interpretation: by Al-Baydawi, Vol. (1), p. (269).
34. Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, part (3), p. 122,
35. The Long Sea in the Interpretation of the Glorious Qur'an: by Ibn Ajiba, Volume (2), pg (47).
36. See: Al-Tafsir Al-Kabeer: For Imam Al-Fakhr Al-Razi, Part 15, pp. (42-43),
37. Interpretation of the Lights of Revelation and the Secrets of Interpretation: by Al-Baydawi, volume 1, p. (366),
38. Interpretation of Ibn Katheer: by Abu Al-Fida Bin Katheer, Part (3), pp. (460-461),
39. The Long Sea in the Interpretation of the Glorious Qur'an: by Ibn Ajiba, volume (2), p. (276).
40. See: Jami' al-Bayan on the interpretation of any of the Qur'an: by Ibn Jarir al-Tabari, vol. (12), pp. (173-175).
41. The Great Interpretation: Imam Al-Razi, Part (17), p. (85),
42. Interpretation of the lights of revelation and the secrets of interpretation: by Al-Baidawi, volume (1), p. (434), Perceptions of revelation and the facts of interpretation: by Al-Nasfi, part (2), pp. (19-20).
43. See: The Great Interpretation, the Explanation of the Great Qur'an: by Al-Tabarani, volume (1), p. (162). See: Al-Wajeez in the Interpretation of the Aziz Book: by Al-Wahidi, Vol. (1), p. (104).
44. The Great Interpretation of Imam Al-Razi: Part (3), pp. (66-68) and (70), Safwat Al-Tafsir: Muhammad Ali Al-Sabouni, Vol. (1), (57).
45. See: Al-Wajeez in the Interpretation of the Aziz Book: by Al-Wahidi, Vol. (1), pp. (241-242).
46. Tafsir al-Jilani: Muhyi al-Din al-Jilani, vol. (1), pp. (341-342),

47. Al-Tafsir Al-Kabeer: by Al-Razi, part (9), pp. (81-86),
48. Safwat Al-Tafsir: Muhammad Ali Al-Sabouni, Vol. (1), pp. (241-242).
49. See: Explanation of Bahr al-Ulum: by al-Samarkandi, Vol. (2), p. (367).
50. The Great Interpretation of Imam Al-Fakhr Al-Razi, Part (22), pp. (169-170),
51. Interpretation of the Lights of Revelation and the Secrets of Interpretation: by Al-Baydawi, Vol. (2), p. (70),
52. Interpretation of Ibn Katheer: By Abu Al-Fida Bin Katheer, Part (5), pg. (307).
53. See: Jami' al-Bayan on the interpretation of any Qur'an: by al-Tabari, vol. 22, pp. (404-407).
54. Al-Wajeez fi Tafsir Al-Kitab Al-Aziz: by Al-Wahidi, Vol. (2), p. (1068),
55. The Great Interpretation of Imam Al-Fakhr Al-Razi, Part (29), pp. (226-227),
56. Safwat al-Tafsir: An interpretation of the Noble Qur'an, combining the maxim and the reasonable. Derived from the most reliable books of interpretation: "Al-Tabari, Al-Kashshaf, Al-Qurtubi, Al-Alusi, Ibn Kathir, Al-Bahr Al-Moheet" and others, in an easy style, and modern organization, with care for the rhetorical and linguistic aspects: authored by (Mohammed Ali Al-Sabouni), professor at the Faculty of Sharia and Islamic Studies, Makkah Al-Mukarramah - King University Abdel Aziz, House of the Noble Qur'an, Beirut, i (4), vol. (3), p. (324)