



Manifestations Of Divine Wisdom In The Trial Of Evil A Descriptive And Analytical Reading Of Al-Ezz Bin Abd Al-Salam's Approach

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Abstract:

The article studies the concept of affliction with evils as a manifestation of the divine wisdom behind the painful events that a person faces. The article begins with a definition of evil in language and terminology, then discusses the definition of Al-Ezz bin Abdul Salam and his message "Trials, Plagues, Tribulations and Misfortunes", which is the basic code that we relied on to reveal the dimensions of affliction with evils. The study was divided into five main axes, starting with the cognitive dimensions related to deepening a person's knowledge of God Almighty and His Oneness, then the practical dimensions, which are concerned with explaining how affliction motivates a person to return to God through repentance and turning back, and enhances in him the behaviors of supplication and submission to God in difficult times, which strengthens the relationship of the servant with his Creator. Afflictions are also considered a means of extracting gratitude from the heart of a person, as he acknowledges the divine favor in all the hardships he goes through, which deepens his feeling of gratitude to God even in difficult times.

The moral dimensions reveal how evil purifies the soul from reprehensible traits such as arrogance and pride, and contributes to building virtuous morals such as patience, forbearance and forgiveness, which enhances a person's ability to face life's challenges and increases the purity of his heart and mind, leading to achieving inner peace and psychological balance.

Finally, the article addresses the penal dimensions of being afflicted with evil, as it concludes that it expiates sins and purifies transgressions, and is a great opportunity for the servant to obtain reward and recompense in this world and the hereafter. Also, being content with God's will and destiny during the period of affliction is a way to obtain God's satisfaction and closeness to Him, and these are the highest goals.

Keywords: affliction, evils, divine wisdom, Al-Ezz bin Abdul Salam.

Introduction:

The subject of evil is one of the central issues that has occupied human thought since ancient times, as man faces a great challenge in trying to understand it and its meaning, especially when he is exposed to suffering and pain. In light of these harsh experiences, deep questions arise about the wisdom of his existence, which may lead to a state of discontent with fate, which may lead to doubting the existence of divine wisdom or even to denying the existence of God, and justifying atheistic ideas.

This position prompted thinkers to search for approaches to explain its existence and understand the wisdom behind it. This allowed for the emergence of many attempts, each of which tried to provide an explanation that reveals the dimensions of evil and its role in the cosmic system. Among these contributions is the contribution of Al-Azz bin Abd Al-Salam, who devoted a special book to this issue entitled "Tribulations, Plagues, Tribulations, and Misfortunes" in addition to the explanations that were dissipated in the rest of his works.

In this context, this research came as an attempt to provide a descriptive and analytical reading of Al-Ezz bin Abdul Salam's vision, and his treatment of this problem in a way that contributes to the accumulation of studies and research and helps in understanding the phenomenon and interacting well with it.

Study Problem:

The study problem lies in the question of Al-Ezz bin Abdul Salam's treatment of the issue of evil from a teleological perspective, by stating the aspects of wisdom with which he interpreted the existence of evil in the universe, and what are the dimensions of this vision on the cognitive, practical, moral and penal levels? And how does this approach contribute to providing a deeper understanding of God's wisdom in the trials that may appear harsh or painful on the surface?

Study objectives:

The study seeks to achieve the following two objectives:

1. Analyze Al-Ezz bin Abdul Salam's vision of the concept of evil and affliction, and their importance in spiritual and moral construction.
2. Reveal the different dimensions of Al-Ezz bin Abdul Salam's vision of the problem of evil, starting with the cognitive dimensions and ending with the penal dimensions.

Importance of the study:

The importance of this study lies in revealing the concept of Sharia through an analytical reading of Al-Ezz bin Abdul Salam's approach, who is considered one of the most prominent scholars of objectives. It also seeks to clarify how Al-Ezz presented a distinctive interpretation of polytheism as an educational means that contributes to refining and developing the human soul, clarifying its cognitive, behavioral, moral and spiritual dimensions. This contributes to achieving tranquility and contentment and fortifying the sons of the generation against violent currents.

Study Methodology:

This research adopts the descriptive analytical method, through analyzing the texts of Al-Ezz bin Abdul Salam and his condensed expressions and interpretations laden with meanings, as well as the inductive method through trying to collect the scattered opinions of the man from his message "Al-Fitan, Al-Balaya, Al-Mahan, and Al-Zaya" and from what was available to view from his other works.

Study plan:

Introduction: It includes a statement of the idea of the topic, its problem, importance, and objectives, and the method of addressing it and its plan.

First: A conceptual introduction that includes:

1. The concept of evil in language and terminology.
2. Reasons for addressing this problem.
3. A brief overview of Al-Ezz bin Abdul Salam.

4.A summary of the message "Al-Fitan, Al-Balaya, Al-Mahan, and Al-Zaya."

Second: Dimensions of the affliction with evils according to Al-Ezz bin Abdul Salam:

1.Cognitive dimensions: This section deals with Al-Ezz bin Abdul Salam's view of evil as a means of knowing God and its role in activating mental and emotional awareness to understand divine affliction.

2.Practical dimensions: In this section, we discuss how divine wisdom appears in the affliction with evils as a motive for good deeds that contribute to purifying the soul in its individual dimension, and its benefit extends to society in terms of psychological support and material solidarity.

3.Moral dimensions: This section focuses on Al-Ezz's view of evil as a means of educating morals and refining the soul, and how a person can achieve moral maturity through patience and steadfastness in the face of affliction, which is manifested in tolerance, humility, and sacrifice.

4.Penal dimensions: Through it, we aim to demonstrate that trials and tribulations involve worldly and otherworldly punishments, which shows aspects of wisdom and intentionality in what appears painful and harsh.

Conclusion:

It includes the most important results of analyzing the approach of Al-Ezz bin Abdul Salam in presenting an integrated Islamic perspective to deal with the problem of evil, and shedding light on the impact of this approach in achieving psychological and moral balance, and considering evil as a means to achieve an aspect of divine wisdom, and a pillar for the moral and spiritual integration of man.

First: Conceptual introduction

1.The concept of evil in language and terminology

A. Linguistic meaning:

Ibn Faris said: "Shin and Ra are one root that indicates spreading and scattering".

Evil is the opposite of good, and it is badness and corruption, and from it is sharr: which is what scatters from the fire and its singular is sharrah, and shawasharshar, meaning: dripping fat, and it is said: so-and-so shar so-and-so, meaning: if he criticizes him and defames him among people, and shar al-nas: meaning the most evil of them, and its origin is ash: in the form of af'al al-tafdil, from which the hamza was deleted due to frequent use, and when feminizing it is said: so-and-so shara, meaning: the most evil of them, and a sharir man, meaning: very evil, and the plural is ashrar.

b. The technical meaning:

The technical meaning of evil does not differ from the linguistic meaning. Scholars have expressed the term evil by saying: "It is the unsuitability of something to its nature, meaning: evil is a comprehensive name for vices and sins, badness, corruption, as well as calamities and disasters, and everything that causes pain and suffering, or what is considered an obstacle to human goodness and happiness.

2. Reasons for raising the issue of evils through a heritage blog

Investing in a heritage text that addresses the aspects of wisdom from the affliction with evils by a great objective scholar like Al-Ezz bin Abdul Salam, in an environment teeming with ideas that are hostile to religion or indifferent to it, includes important reasons that make this

investment more than just academic research, but rather an intellectual and advocacy necessity. The most prominent of these reasons are:

A. Responding to ideas hostile to religion:

Al-Ezz bin Abdul Salam's text addresses the issue of evils with an integrated rational and faith-based approach, which provides solid responses to ideas that view evil as evidence of the absence of divine wisdom or doubt the existence of God, which is what In line with the requirements of contemporary intellectual reality.

B. Highlighting the relationship between evil and divine purposes:

Al-Ezz presents a purposeful vision that shows that apparent evil may carry an inner good and higher purposes that go beyond the limited perception of man, which opens a new horizon for understanding evils away from the superficial or materialistic view promoted by some opposing intellectual trends.

Establishing Islamic discourse as a civilizational alternative: C.

The heritage texts of a scholar like Al-Ezz bin Abd al-Salam highlight the depth and originality of Islamic thought, which makes them a powerful tool that contributes to presenting a contemporary Islamic discourse that confronts Western intellectual hegemony that is hostile or indifferent to religion.

D.Reviving the purposeful approach as a contemporary persuasive tool:

Al-Ezz's approach of linking evils to higher interests and divine purposes is one of the most powerful persuasive means to address minds that seek wisdom and logic in explaining phenomena. This approach also represents an effective entry point for intellectual dialogue in contemporary contexts in which critical ideas are prevalent.

E.Fortifying Muslims in an Intellectually Changing Environment:

In an environment of increasing doubts and intellectual challenges, the text of Al-Ezz provides a cognitive and spiritual means to fortify Muslims against being influenced by ideas that are hostile to religion, by showing the positive side of trials and the wisdom behind them.

F. Integrating authenticity with innovation to address the era:

Investing in heritage texts in a contemporary intellectual context also shows Islam's ability to renew and interact with current existential questions, and highlights how Islamic heritage is still alive and inspiring in the face of hostile ideas.

Strengthening confidence in the Islamic mind: G.

Anti-religious thought sometimes promotes the idea of the inadequacy of the Islamic mind in providing coherent solutions, so investing in the texts of Al-Ezz bin Abd al-Salam and others like him highlights the effectiveness of the Islamic mind in addressing major existential issues such as the problem of evil, with a coherent rational logic connected to the values of faith.

3.A brief introduction to Al-Ezz bin Abd al-Salam

A.Lineage and birth:

He is Abu Muhammad Abdul Aziz bin Abdul Salam bin Abi Al Qasim bin Al Hassan bin Muhammad bin Muhadhhab Al Sulami Al Dimashqi then Al Misri Al Shafi'i, nicknamed Sultan Al Ulama, and he was known as Al Izz bin Abdul Salam. He was born in Damascus in 577 AH, and died in Cairo in 660 AH and was buried there.

B.His upbringing and his pursuit of knowledge:

The conclusion from the words of Taj Al Din Al Subki is that Al Izz did not seek knowledge except in old age, which helped him, with his great intelligence, to acquire a lot of knowledge and understand its difficult issues. Al Dawoodi says in *Tabaqat Al Mufassirin*, narrating Al Izz's words: "I did not need to complete any science with the sheikh I was studying with, and I did not intercede with any sheikh I was studying with except that the sheikh said to me: You no longer need me, so occupy yourself with yourself..."

This led to the distinction of his scientific personality, which combined jurisprudence and principles, language, interpretation and Sufism.

C.His sheikhs:

Al-Izz bin Abdul Salam studied under a large number of prominent scholars, including: Fakhr al-Din Ibn Asakir, from whom he learned Hadith and Shafi'i jurisprudence; Sheikh Saif al-Din al-Amidi, from whom he learned the science of Usul al-Fiqh and debate; and Sheikh of Sheikhs Abdul Latif bin Abi Saad al-Baghdadi. Al-Izz was not satisfied with the scholars of his country, but traveled to Baghdad in 597 AH, and drank a lot from the source of its scholars, although he did not stay there for long. He continued to study and receive from the sheikhs even after he became a great sheikh who was feared by kings. After he traveled to Egypt in 639 AH, he attended the council of the great hafiz Zaki al-Din Abdul Azim al-Mundhiri in Hadith, and the circles of Sheikh Abu al-Hasan al-Shadhili in Sufism, and the latter respected Al-Izz and benefited from him in jurisprudence. Al-Subki mentions that he followed the path of Sufism at the hands of Shihab al-Din al-Suhraudi, and learned from him, as he mentioned that he used to read al-Qushayri's letter in front of him, and Sheikh Abu al-Abbas al-Mursi attended him once when he came to Cairo, and Sheikh Izz al-Din said to him: "Speak on this chapter," so al-Mursi began to speak and al-Izz said: "Listen to these words that are recent to his Lord."

Al-Subki concluded his biography of Sheikh Izz al-Din by saying: "Sheikh Izz al-Din had the upper hand in Sufism, and his writings are sufficient evidence of that."

Dr.His works:

After al-Izz learned and matured, he began his practical life in teaching, issuing fatwas, preaching, and judging, and he did all of that in Damascus first and then in Egypt, where he spent the rest of his life.

Towards the end of his life, he retired from judging to devote himself to issuing fatwas, teaching, and writing, and he surpassed his peers in that, so that most of his translators said: "He reached the rank of *ijtihad*," and Jamal al-Din Ibn al-Hajib said: "Ibn Abd al-Salam is more knowledgeable than al-Ghazali."

Many students graduated under his supervision, too numerous to list, including Sheikh al-Islam Ibn Daqiq al-Eid, Jalal al-Din al-Dishnawi, the jurist and hadith scholar Sharaf al-Din Abu Muhammad al-Dimyati, and the great historian Shihab al-Din Abu Shama al-Maqdisi. During this period, Al-Ezz also composed most of his works, when his maturity was complete and his horizons expanded, and he left behind a rich and valuable scientific heritage, which Al-Dawudi mentioned in his *Tabaqat*, saying: "He has many works, including "Interpretation of the Qur'an" in a large volume... and the book "Mukhtasar Muslim", and the book "Al-Majaz", and the book "The Rules of Islam" in two versions, large and small, and the book "The Rites of Hajj", and the book "The Goal in the Summary of the End", and the book "Faith and its Faces", and the book "The Beginning of the Question in the Preference of the Messenger", and the book "On Fasting and its Virtue", and the book "The Collected Fatwas", and the book "The Objectives of Prayer", and the book "Al-Milha" in correcting the creed, and the book "The Response to Innovators and

Hashawis”, and the book “Al-Amali”, and the book “Al-Fatawa Al-Mawsiliyyah”, and the book “The Tree of Knowledge”, and the book “Statement of the Conditions of People on the Day of Resurrection”, and the book “The Evidence Related to Angels and Prophets, Peace Be Upon Them”, and the book “The Summary of Care”. Al-Muhasibi, Al-Imam fi Adillah Al-Ahkam, Fawa'id Al-Balwawa Al-Mahin, and Al-Jam' Bayn Al-Hawi wa Al-Nihaya are a collection that includes various types of benefits, and more.

This rich scientific biography of Al-Izz bin Abd Al-Salam reflects an added value in his approach to the problem of evil through the depth of his legal knowledge and the richness of his intellectual formation, which combined the transmitted and rational sciences, which made him able to present an integrated vision on the subject. This influence was evident in his use of the sciences of interpretation and hadith, and in his reliance on the rules of interests and harms in the science of the principles of jurisprudence. His moral and Sufi background also added a spiritual dimension to his approach. This integrated cognitive system made his treatment of the problem of evil characterized by comprehensiveness and realism, going beyond theoretical answers to practical solutions that serve the individual and society.

4. An introductory overview of the message “Trials, Plagues, Tribulations, and Misfortunes”

Before delving into the study and analysis of the contents of the message, it is necessary to provide a description of it and investigate the validity of its attribution to its author. The message of trials and tribulations, tribulations and calamities is attributed to Imam Al-Izz bin Abdul Salam, and it is one of his most prominent works that dealt with the issues of trials and tribulations from an Islamic perspective that relies on the reference of the Qur'an and Hadith. The message is small in size, a little over twenty pages, and was edited by Professor Iyad Khaled Al-Tabbaa, and published by Dar Al-Fikr in Damascus. The author included seventeen benefits of trials and tribulations, which were distinguished by their economy of expression and their clear purpose in allusion - as is the custom of great scholars and their investigators.

The researcher proved the attribution of this letter to him by tracing the manuscripts preserved in international libraries, and by attributing it to him as stated by a number of reliable scholars. Al-Taj Al-Subki mentioned it in Tabaqat Al-Shafi'iyah in the list of his works, and Al-Dawudi also referred to it in Tabaqat Al-Mufassirin. Al-Taj Al-Subki mentioned it verbatim in his book Mu'id Al-Ni'amwa Mubid Al-Ni'am, which strengthens its authenticity and confirms its position in Al-Ezz's intellectual legacy. These testimonies and manuscripts make the message a reliable reference that is suitable as a source for knowing his vision of the concept of tribulations and calamities and revealing through them the intentionality of the existence of evils and their role in refining the soul and correcting societies.

Second: The dimensions of the affliction with evils according to Al-Ezz bin Abdul Salam:

1. Cognitive dimensions

Through his message “Tribulations, Tribulations, Tribulations and Misfortunes” or “The Benefits of Tribulations and Tribulations,” Al-Ezz bin Abdul Salam states that what we call “evil” contains cognitive benefits, meaning that it performs an informative function for the servant and helps him achieve an aspect of his desired perfection, “since the best description of man is knowledge, and the best knowledge is the knowledge of the Judge of its command with all goodness and its warning against all treachery”.

By examining the aforementioned message, we find that Al-Izz bin Abdul Salam has stated that evils are beneficial to knowledge of four issues, the first and highest of which is knowledge of the glory of Lordship and its subjugation, the second and next in importance is knowledge of the humiliation of servitude and its breaking, the third is knowledge of the oneness of God and sincerity to Him, and the fourth is knowledge of the value of the blessing of well-being, for blessings are known by their opposites.

The following is a statement of those four issues:

A. The affliction with evils as knowledge of God:

Complete knowledge of God Almighty is based on combining the attributes of beauty through which the Creator is known through His mercy, kindness and benevolence, and the attributes of majesty through which He appears, glory be to Him, through His subjugation and pride. Man needs to know both sides in a balanced manner in order to move towards the perfection of his awareness of divinity. If the first aspect of knowledge is achieved by witnessing benevolence and gratitude, the manifestations of which are numerous among those with insight, then the second aspect - that is, the knowledge of majesty - is linked to the affliction with the unpleasant and everything that does not conform to the human temperament. This meaning makes us realize that evils are not random or absurd phenomena separate from divine wisdom, but rather they are part of the perfect divine plan that performs an informative function, as through it the servant directly realizes the unanswerable decree of God, His unchallenged will, His absolute power, and His uniqueness in plan.

This meaning was referred to by Al-Izz bin Abdul Salam in a brief but dense phrase, pregnant with meanings, saying: "Calamities, trials, calamities and misfortunes have benefits that differ according to the ranks of people, one of which is: knowing the glory of Lordship and its subjugation." This phrase with which Al-Izz bin Abdul Salam began his message is clear in its indication that being afflicted with evils reveals to the servant the greatness of God, His absolute sovereignty and His unstoppable judgment. His attainment of this knowledge and his feeling of its truth is an intended matter through which he is intended to attain his desired perfection and return to his Lord with chains of testing if it is not achieved with abundant gratitude. This meaning is referred to by the noble verse: {And let them taste the lesser punishment before the greater punishment that perhaps they will return.} (As-Sajdah: 21)

Ibn Abbas said in its interpretation: "He means by the lesser punishment the calamities and illnesses of this world and what befalls its people from what God tests His servants with so that they may repent to Him".

B. Affliction with evils as knowledge of the self:

If knowledge of God is achieved through observing the manifestations of His beauty and majesty in what surrounds us, then it is achieved more deeply through observing it in ourselves, and this is indicated by the famous phrase "He who knows himself knows his Lord".

Affliction with evils makes the soul directly realize its reality as a weak creature who possesses neither harm nor benefit for himself, who sees divine subjugation in death, illness, or disasters, so he realizes his own poverty and need for his Lord, and is freed from the illusion of superiority and control, and returns to his original nature as a servant who is a slave who knows his Lord's subjugation, strength, and authority, and the fluency of divine power and the perfection of divine might shine in his consciousness, and this is the closest path to divine knowledge through which the servant attains his perfection and happiness. Al-Izz bin Abd al-Salam referred to these meanings in a brief statement, while enumerating the benefits of trials, saying: "The second: Knowing the humiliation of slavery and breaking it, and this is indicated by the Almighty's saying: {Those who, when disaster strikes them, say, "Indeed we belong to God, and indeed to Him we will return"} (Al-Baqarah: 156). They acknowledged that they are His property and His slaves and that they will return to His rule, management, judgment and decree, and that they have no escape from it or way out of it".

C. Trials as a recognition of the Oneness of God:

Contemplation of the legal texts reveals that trials and hardships represent a fundamental means of stripping the heart of attachment to other than God and achieving monotheism and establishing it in the heart of man. For example, the noble verse: {So when they embark on a ship, they supplicate God, sincere to Him in religion} (Al-Ankabut: 65) clearly indicates that when man faces distress and danger, he returns by nature to God alone.

When a person is surrounded by calamities and tribulations, he realizes his complete inability to bring benefit to himself or ward off harm from himself, and he practically witnesses the limitations of material causes and their inability to achieve relief. At this time, monotheism appears in its most beautiful form, as a person turns to God, devoting his religion to Him, leaving all intermediaries. This is what is called a person's awareness of his pure nature, that nature which is based on the recognition that God is the only Creator and Manager, and that He is the only refuge in times of hardship. It can then be said that the trial does not only reveal the weakness of a person, but it becomes a tool to activate the innate covenant that God took from the children of Adam when He asked them: "Am I not your Lord?" They said: "Yes." The arrogant and haughty souls, which Pharaoh best represents, have no choice in their moments of weakness and inability except to acknowledge what he acknowledged: "I believe that there is no god except the One in whom the Children of Israel believe, and I am of the Muslims." In this sense, Al-Izz bin Abdul Salam says, while enumerating the benefits of calamities and tribulations: "The third: Sincerity to God Almighty, as there is no reference to repel hardships except to Him, and no reliance to remove them except on Him. He cites as evidence the words of God Almighty: {And if God touches you with adversity, there is no remover of it except Him} (Al-An'am: 17) and His words Almighty: {So when they embark on a ship, they supplicate God, sincere to Him in religion} (Al-Ankabut: 65). Supplication in times of hardship is considered the greatest manifestation of the embodiment of monotheism, as a person's sincerity to God alone is manifested, and he acknowledges His Lordship and Divinity in practice. It is an experience that does not only return monotheism to the realm of consciousness, but rather deepens it, as it transforms from a theoretical belief to an emotional and mental experience through which the servant's relationship with his Lord is strengthened.

Dr. Affliction with trials as a means of identifying the value of blessings:

Being accustomed to blessings and becoming accustomed to them creates a state of heedlessness that obscures the value of the great blessings that God has bestowed upon us, so we do not appreciate them properly, which leads a person to a state of boredom and unlimited aspiration towards more, which a person struggles to chase after and strives feverishly to obtain. Here, trials, hardships, and some limited deprivation and loss perform an identifying function that reshapes a person's awareness of God's blessings. This is what Al-Azz bin Abd Al-Salam referred to in the thirteenth benefit of his message, saying: "The thirteenth: Knowing the value of the blessing of well-being, and being thankful for it, for the value of blessings is not known until after they are lost." This is an observable fact, for how many people have a blessing, because of their familiarity with it, do not see it as anything, for well-being, for example, remains hidden from a person's awareness while he is enjoying it, but he realizes its value when something of harm befalls the servant, for the ordeal acts as a spiritual and mental alarm that awakens a person from his negligence, so that he sees how much God's blessings have surrounded him that he could not have paid attention to. Through this awareness, the servant's awareness of God's grace upon him and his constant need for His giving deepens, which generates in his heart a feeling of grace and moves his heart with gratitude. 2. Practical dimensions: achieving behavioral goals and practical fruits

The intentionality of creating evils is not limited to its cognitive dimension - despite its importance - but rather extends to other purposes that are no less beneficial. Rather, it is based

on it, and appears as a fruit of it, and evidence of the correctness of the servant's achievement of it. Otherwise, it is merely hollow, sterile knowledge devoid of any value. The intended value here is represented in the practical behavioral dimension.

The affliction with hardships and difficulties carries within it practical dimensions that aim to rebuild the servant's relationship with his Lord on strong foundations of repentance, supplication, gratitude and mercy. This is what we will try to clarify through the message of Al-Ezz bin Abdul Salam

A. Repentance to God:

The affliction with evils has achieved a clear practical effect, represented in the servant's repentance to his Lord and his turning to Him with sincerity and detachment. Melting into the furnace of adversity reveals man's weakness and helplessness in the face of difficulties, which practically pushes him to turn to God in a state of sincere distress. God Almighty says: "And when adversity touches man, he turns to his Lord in repentance." (Az-Zumar: 8). Hardships arouse in man an innate awareness of his need for God, which results in a deep supplication that expresses the transformation from heedlessness to alertness and from distraction to return. This repentance is not just an internal feeling, but a tangible act that appears in supplication and humility, and is manifested in commitment to acts that bring the servant closer to God, such as prayer and supplication. This is what transforms the ordeal into a gift that reshapes the servant's relationship with his Lord, and makes him more eager to obey Him and strive for purification and reform. Al-'Izz refers to some of these meanings in his message when he says: "The fourth: Repentance to God and turning to Him..." B. Supplication and complete submission to Allah: Al-Izz emphasizes in his message that supplication and entreaty to Allah Almighty are among the most important practical results that appear on the servant when he is exposed to trials and tribulations. Man by nature inclines to his Lord and resorts to Him when hardships and calamities beset him. This truth is manifested when a person finds himself driven by his nature to stand before his Creator, raising his hands in supplication, humbled in his supplication, acknowledging his weakness and his need for Allah's help and guidance. The servant's insistence in supplication increases the more severe the trial, so he prolongs his standing and supplication, and increases his remembrance of Allah during the night and day, and chooses the times of response such as the pre-dawn hours and the end of prayers. God Almighty says: "So when harm touches man, he calls upon Us" (Az-Zumar: 49) and He says: "And when harm touches people, they call upon their Lord, turning to Him" (Ar-Rum: 33). This turning to God through supplication is considered a good fruit of the fruits of affliction, as it returns the servant to the right path, reminds him of the truth of his servitude to God Almighty, and renews in his heart the meanings of trust and delegation.

This resorting to Allah through supplication also brings peace and tranquility to the soul, alleviates the burden of affliction, and opens the door of hope for relief and ease. Perhaps the most beautiful thing about this practical result is that it transforms the ordeal into a blessing, and the affliction into a gift, so the servant emerges from his ordeal with stronger faith, more sincere in his devotion to Allah, and more certain of His nearness to His supplicating servants. C. Affliction as a means of extracting gratitude: What Al-Izz bin Abdul Salam mentioned about the benefits of evils and trials revealed the depth of his understanding of Allah's wisdom in affliction and its effect on the education of souls. When the servant contemplates his ordeal and the hidden benefits it carries, he finds himself driven to thank Allah and praise Him, just as a patient thanks his doctor who inflicts pain on him with surgery in order to save him from a more severe illness. How many trials appear to be pain but are actually mercy, and how many trials seem to be harsh but carry within them a greater prevention or protection from a greater trial. The discerning believer sees in Allah's prevention of some desires or deprivation of some

pleasures protection and preservation, just as a doctor prevents his patient from the food he desires in order to preserve his health and safety. So the trial turns in the eyes of the discerning person into a gift for which he thanks Allah, and he realizes that behind this prevention is a gift, and behind this pain is a cure. So he increases his gratitude to Allah for what He has decreed and decided, believing that Allah's choice for him is better than his choice for himself, and that Allah's plan is wiser than his plan. So the trial produces in his heart gratitude, submission, and satisfaction with Allah's decree and destiny.

Dr. Mercy towards the servants and solidarity between them:

Divine wisdom is manifested in the trial, as described by Al-Ezz bin Abdul Salam, in deepening the meanings of mercy and compassion in the Muslim community. When the healthy person sees the condition of the afflicted, he feels the blessing of wellness that Allah has bestowed upon him, which prompts him to thank Allah Almighty on the one hand, and to have mercy on his afflicted brothers on the other hand. The noble prophetic hadith confirms this meaning: "And people are afflicted, so have mercy on those afflicted and thank Allah for wellness." It combines two great matters: mercy on those afflicted and thanks for the blessing of wellness. This mercy does not stop at feelings and emotions, but rather goes beyond them to practical actions of consoling, helping and alleviating the afflicted, thus strengthening the bonds of society and increasing its strength and solidity. It is as if the affliction becomes a social school in which people learn the meanings of solidarity and compassion, and they realize that what befalls their brother today may befall them tomorrow, so they treat people as they would like to be treated if they were afflicted.

3. Moral Dimensions:

The reader of the texts of Al-Izz bin Abdul Salam, as he has come across cognitive and practical dimensions that are surrounded by the affliction of evils, will come across aspects that are no less important than the previous ones, but are considered among its requirements, namely moral benefits, but the question that arises is how?

Afflictions and trials represent a great educational school in the life of the believer, as they yield deep moral benefits that touch the essence of his personality and refine his metal. These benefits are manifested in two integrated paths: The first is negative purification, represented in purifying the soul from vices and reprehensible morals, so trials remove the arrogance that creeps into the human soul, and break the thorn of vanity that may rise in times of well-being and blessings, and purify the heart from pride and conceit that prevent the servant from seeing the truth of his weakness and his need for his Lord. The second path is positive and constructive, manifested in adorning the soul with noble morals and perfections. The afflicted person learns patience and forbearance, acquires humility and contentment, and the meanings of mercy and compassion for creation grow in his heart, and he is adorned with contentment and asceticism. With these two paths - renunciation and adornment - trials and tribulations become a crucible for melting and refining the soul, and the servant emerges from them more pure and clear, and more adorned with noble morals and perfections.

A. The negative aspect:

By the negative aspect of ethics, we mean the part related to purification from reprehensible qualities, which is known in Sufi terminology as renunciation, and it is an act that is necessary to perform in the pursuit of moral perfection. Al-Izz spoke about this aspect by saying in the sixteenth benefit: "Calamities and hardships prevent evil, arrogance, pride, haughtiness, and tyrann"...

The affliction with hardships and tribulations comes in our lives as a hidden gift that refines the human soul and purifies it from the impurities of arrogance and conceit. When calamities befall a person, the leaves of arrogance and conceit fall from him as the leaves of a tree fall in autumn, so that his true essence is revealed. This forced purification, although painful, is an essential step in purifying the soul, as it breaks the barriers of arrogance and tyranny that prevent the heart from seeing the truth and prevent it from developing virtues. Just as the field needs to be purified from harmful weeds before planting good seeds, the soul needs to be rid of vices and diseases of the heart before it can plant and develop good morals. In this sense, affliction becomes a spiritual school that brings out the worst in the soul, to make room for the best in it to grow and flourish.

B. The positive aspect:

The positive aspect of affliction is manifested in its ability to refine and develop virtues in the human soul. Just as fire purifies gold from impurities and reveals the purest in it, trials and tribulations generate sublime qualities in the soul, such as patience, which is rooted in every difficult situation, forbearance, which flourishes in every situation in which the servant is provoked, and forgiveness, which takes root with every offense, so that we overlook it. These virtues do not grow in the land of prosperity and bliss alone, but rather they need the soil of affliction to mature and be complete, so that the ordeal turns into a gift that bears in the soul the most beautiful and noble qualities, transforming the human being from a mere being who suffers and complains about the affliction into a sublime soul that invests pain in ascension and elevation. The following are brief indications about some of the morals that Al-Ezz addressed in his message.

C. Patience:

Patience is evident as one of the most important moral gains that affliction bears, and Al-Ezz bin Abdul Salam emphasized in his message "Trials, Plagues, Tribulations, and Misfortunes" that patience in the face of affliction is one of the benefits obtained because of it. Patience is not just a passive endurance of pain, but rather an active, positive state that grows and develops in the shadow of trials, in addition to the divine promise of love and closeness to the one who is content with His judgment and patient with His rulings, in accordance with the Almighty's saying: "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.'" (Al-Baqarah: 156) Al-Azfi cites in his message the words of God Almighty: "And God loves the patient" (Al-Imran: 146) and His words: "Only the patient will be given their reward without account" (Az-Zumar: 10). He cites the hadith of the Prophet, may God bless him and grant him peace: "No one has been given a gift better and more comprehensive than patience." At the end of this statement, we can recall the words of the Prophet, may God bless him and grant him peace: "Amazing is the affair of the believer, for his affair is all good. If ease befalls him and he is thankful, then that is good for him. If hardship befalls him and he is patient, then that is good for him. And that is only for the believer." To show how trials and tribulations refine the meaning of submission and contentment in the soul. The sick person who is patient with his illness, the poor person who makes up for his poverty, and the bereaved person who accepts his affliction - all of them, as Al-Azfi confirms, have in themselves a spiritual strength that goes beyond merely enduring pain to the level of certainty in the wisdom of destiny. Thus, patience becomes a spiritual school that transforms adversity into a gift, and affliction into a bounty.

Dr. Al-Halm:

Among the beautiful reflections of Al-Ezz bin Abdul Salam on the ruling on trials and their secrets is what he mentioned about the relationship between calamities and the virtue of patience, as he sees that the grace of God Almighty is to make calamities and trials divine gifts that extract the jewels of virtues from noble souls, foremost among which is the virtue of patience. The calamity that comes from a bad person, as the Sultan of Scholars decides, represents a unique opportunity to manifest this great virtue in the soul of the afflicted. Al-Ezz confirms that patience with the one who caused the calamity is one of the benefits of the affliction, as the affliction here is a test that extracts the purest of what is in the soul, so the more severe the calamity and the greater its impact on the soul, the more pure and valuable the patience emanating from it. This is a strange thing that Al-Azfi pointed out in his analysis of the ruling on affliction, how the moral evil committed by the offender turns into an opportunity to extract virtues from the soul of the offended. Al-Azz pointed out that the degrees of forbearance vary according to the calamities, so forgiving a simple slip is not equivalent to forgiving a great offense, and the greater the calamity and the heavier its impact on the soul, the higher the degree and greater the status of forbearance with God Almighty.

H. Forgiveness: In the eighth benefit of his message, Al-Izz bin Abdul Salam reveals to us a great benefit of the affliction with moral evil, as he shows that the calamities that come from people arouse in noble souls the latent virtue of forgiveness. Sultan Al-Ulama confirms that the greatest reward and highest status of forgiveness is that which is in exchange for the greatness of the offender's crime. The more severe the offense is on the soul, the higher the degree and greater the reward for forgiving it. Al-Izz provides evidence for this meaning with verses from the Book of Allah, the Most High, where he mentions His saying, the Most High: "And those who pardon people" (Al-Imran: 134) in the context of praising the doers of good, and His saying, the Most High: "But he who pardons and makes amends - his reward is with Allah" (Ash-Shura: 40) to confirm the great reward resulting from this noble virtue. As if the affliction of the abuse of others becomes a divine gift that reveals the true nature of souls, and extracts from them the treasures of noble morals that may remain latent without these trials, so evil - according to the outcome - turns into good, and abuse into an opportunity for spiritual and moral advancement.

4. Penal Dimensions

In addition to what was previously stated about the dimensions of the affliction of evils, Al-Ezz bin Abdul Salam reveals to us another dimension, no less important than the previous one, in which he shows through what is established in Islam that Allah Almighty may decree for His servant a high position in Paradise that his deeds have not reached, so He tests him to raise him to that lofty rank. Sultan Al-Ulama explains that one of the greatest of these penal objectives is to purify the servant from his sins and transgressions in this worldly life, so that he emerges from it pure and clean as the day his mother bore him. Al-Azfi contemplates the greatness of Allah's grace upon His afflicted servants, and points out what Allah has stored for them as a great reward in the Hereafter as a reward for their patience and their seeking reward. Among the subtleties that Al-Azfi draws attention to in his analysis of these objectives is that Allah, the Most High, rewards the servant for his contentment with His decrees with His satisfaction, which is the greatest of the ranks that the servant can attain. Al-Azfi concludes his contemplations with a wise reference to the hidden benefits of affliction that only Allah knows. They are among the secrets of divine education that transcend the comprehension of the mind, which makes submission and contentment with Allah's decrees among the highest ranks of servitude. Below are some quick stops at some of the benefits that he pointed out.

A. Affliction with evils as a purifier and expiator of sins and transgressions:

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In a deep contemplation of the wisdom of affliction and its secrets, Al-Ezz Bin Abdul Salam reveals to us the great purpose of God in afflicting believers with evils and calamities, which is to purify their sins and expiate their transgressions. Sultan Al-Ulama proves this purpose with the words of God Almighty in Surat Ash-Shura: "And whatever strikes you of disaster - it is for what your hands have earned, but He pardons much" (Ash-Shura: 30). The verse reveals a close relationship between calamities and sins, and at the same time indicates the breadth of God's forgiveness and generosity in overlooking many mistakes. This meaning is reinforced by Al-Ezz in the noble hadith: "No hardship or fatigue befalls a believer, even a thorn that pricks him, except that he expiates his sins," to show how every pain that befalls a believer, no matter how small or trivial, is in the balance of Allah as an expiation for his sins and a purification of his soul. It is as if, in Al-Ezz's vision, calamities are transformed from mere pain and suffering into a war that purifies the soul from its filth, so the believer emerges from it purer than before and closer to his Lord than before. B. Grants in the folds of trials: In his wonderful contemplations and profound analyses drawn from the Holy Quran, Al-Ezz bin Abd Al-Salam reveals to us one of the most subtle and subtle benefits of being afflicted with evils, which is what Allah folds in the folds of trials of hidden goodness that minds cannot comprehend at the time. Sultan Al-Ulama cites verses from the Book of God Almighty to support this meaning, revealing this divine truth. He mentions the Almighty's saying: "Perhaps you dislike a thing and God has placed in it much good" (An-Nisa': 19), and His saying, "Perhaps you dislike a thing and it is good for you" (Al-Baqarah: 216). It is as if these two verses indicate that goodness may be hidden in the guise of evil, and a blessing may be disguised in the form of a trial. Al-Izz deepens this meaning by contemplating what Allah the Almighty says about the incident of the slander: "Do not think it is evil for you; rather, it is good for you" (An-Nur: 11), to show how what the believers thought was pure evil was in reality a great good, as verses were revealed about it that will be recited until the Day of Resurrection, and the innocence of the Mother of the Believers was revealed in it, and many wisdoms and benefits were revealed in it. Al-Izz provides a wonderful example of this truth through his contemplation of the story of Sarah the Merciful, where he shows how that great ordeal that the wife of Abraham, peace be upon him, was exposed to had within it a great good that could not have occurred to anyone. One of the results of that ordeal was that Hajar served Sarah, which was the reason for the coming of Ishmael, peace be upon him, who came from his descendants, the Master of Messengers, may Allah bless him and grant him peace. As if Al-'Azz drew our attention to how this short ordeal in the life of time was the seed of goodness that extended its effects until the Day of Judgment.

In this deep analysis, Al-'Azz leads us to a deeper understanding of the wisdom of Allah in His decrees, and how a servant of Allah hates something due to his shortsightedness and ignorance of the consequences of things, while there is goodness in it that he never imagined. Perhaps this is what calls the believer to have good thoughts about Allah in everything He decrees for him, and to be certain that behind every ordeal is a gift, and that He bestows upon every affliction goodness that may not appear until after a while.

C. Trials and evils are a reason for reward and recompense:

In deep contemplation, Al-'Azz bin Abd Al-Salam reveals a great benefit of the benefits of trials and tribulations, which is manifested in that generous divine compensation that Allah saves for His patient servants in the hereafter. Sultan Al-Ulama shows how a trial that may seem like nothing but pain, in reality turns into a profitable trade with Allah. Whatever pleasures a servant loses in this world, Allah compensates him with lasting rewards in the hereafter. Al-Ezz draws attention to the fact that this divine compensation varies according to the servant's position towards the trial. If patience raises its owner to the status of the chosen ones among

Allah's servants, then contentment with the trial elevates the servant to a higher rank, as the trial then becomes a gift that the believer delights in because he knows what reward awaits him. It is as if Al-Ezz has drawn for us a beautiful picture of the transformation of the trial in the scale of faith from mere pain that the servant endures, to a divine gift that the believer welcomes and thanks Allah for, certain that what is with Allah is better and more lasting, and that whatever he misses of the worldly offerings he will find doubled in the scale of his good deeds on the Day of Resurrection. Thus, loss in this world turns into gain in the hereafter, and fleeting pain into everlasting bliss, in a divine equation that only those whose hearts are enlightened by the light of certainty and who are certain that Allah's giving is greater than every affliction can comprehend.

Dr. Affliction as a Path to Allah's Pleasure:

Contemplating the last idea of Al-Azz bin Abd Al-Salam about contentment with fate reveals sublime meanings in servitude and knowledge of Allah. When Al-Azz speaks about contentment being greater than Paradise, he establishes a profound concept in dealing with affliction; as it elevates the believer from the level of seeking compensation and recompense to a higher station, which is the delight of knowing Allah and being close to Him even in the most severe moments of affliction.

When Al-Azz links contentment to Allah's pleasure, he points to a precise spiritual equation; as if the servant's contentment with what Allah has decreed for him is a noble and deep innate response to his knowledge of Allah's wisdom and mercy. The knowledgeable believer realizes that everything that happens to him from fate - even if it seems painful - is in reality the essence of goodness and mercy. This deep awareness makes him accept calamity with a reassured and contented heart, not with mere patience and endurance. Al-'Izz reveals an important psychological truth when he mentions that calamities befall the pious and the wicked, but the difference lies in how to deal with them. The discontented loses twice: once by the pain of calamity, and another time by missing out on the reward and blessing of contentment. As for the contented, he gains from where people think he is a loser; because he turns the ordeal into a blessing, the calamity into a gift, and the pain into a ladder that raises him to the highest stations.

The depth of Al-Azfi's vision is evident in his connection between contentment and the pleasure of Allah through his inference from the noble verse: "And the pleasure of Allah is greater" (At-Tawbah: 72). He draws attention to the fact that the pleasure of Allah is greater than even the Garden of Eden with its everlasting bliss. It is as if Al-Azfi is saying: The one who is content with Allah's decree has reached an ultimate goal beyond which there is no other goal, and has attained a reward that no other reward can equal, which is that he is content with the people of the world. This deep understanding of contentment makes the believer see in every affliction an opportunity to rise, and in every trial a door to getting closer to Allah. He faces calamities with an open heart and a contented soul, knowing that what is with Allah is better and more lasting, and that His pleasure, glory be to Him, is greater than any gift and more sublime than any bliss. Conclusion:

In conclusion of this study, we can say that evils are not random acts devoid of wisdom, but rather contain deep dimensions that make them a divine educational tool that aims to achieve great goals on integrated levels: cognitive, behavioral, moral, and penal. It is not pure evil as some imagine, but rather it is an element of the comprehensive divine plan, requiring man to be vigilant and aware, to realize the hidden goals that surround it.

What causes short-sighted judgments regarding this problem is limited knowledge and narrow horizons. What appears to man as evil at a certain moment and in a limited context may in fact be part of a complex cosmic system that carries within it deeper meanings of goodness and wisdom. The limitations of our experience and the narrow horizon of our perception make us judge events and phenomena based on a partial and short-term perception, while the complete truth transcends this limited perception. The hardships that we consider evil may be the key to change, the calamities that we suffer from may carry within them the seeds of transformation and growth, and the suffering that we see as injustice may in fact be a means of human and spiritual advancement.

Main findings:

1. Evil is a gateway to profound knowledge:

-Trials reveal God's absolute power and wisdom, as they are a test that illuminates the path of knowledge of God and His attributes for the servant.

-Through evil, man's weakness and inability to manage are revealed, which strengthens his connection with his Creator.

-Trials reveal the value of blessings, as blessings are not fully known except when their realization is coupled with their loss, which deepens gratitude in the heart of man.

2. Practical dimensions: Making change:

-Evil urges man to turn to God and rely on Him completely, which rebuilds his spiritual relationship with his Creator.

-Trials often reveal the essence of servitude, as they push the servant to supplicate and submit, achieving perfection in trust and gratitude.

3. Moral Purification:

- On the negative level, evil removes reprehensible qualities from the soul such as arrogance, pride and conceit, which makes a person humbler and accepting of others.
- On the positive level, affliction works to enhance great virtues such as patience, which is one of the greatest positions of faith, in addition to forbearance and forgiveness of others, which gives the soul inner peace and harmony with its surroundings.

4. Penal Dimensions: Reward after affliction:

- Evil purifies the soul from sins, expiates transgressions, and paves the way for the servant to obtain great rewards.
- Contentment with God's decree in evils is one of the greatest manifestations of servitude, and it is a great reason for God's satisfaction with the servant, which qualifies him to attain God's pleasure and high ranks in the hereafter.

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