

THE MEANINGS OF AFFLICTION, ITS COUNTERPARTS, ITS CAUSES, AND ITS RELATIONSHIP TO ACTIONS, SHARIA, AND DIVINE LAWS

NIHAD JASSIM MUHAMMAD¹
PROF. DR. HAIDER JIJAN²

^{1,2}UNIVERSITY OF KUFA / COLLEGE OF BASIC EDUCATION,
¹EMAIL: nihadj.almozidawy@student.uokufa.edu.iq

Abstract

Praise be to God, Lord of the Worlds, and peace and blessings be upon the most honorable of prophets and messengers, Abu al-Qasim Muhammad al-Mustafa al-Amin, and upon his pure and virtuous family. God Almighty has set standards for human life, and these standards are the guidelines by which he guides his worldly and otherworldly life. Sometimes, a person walks the right path, without needing affliction or anything else. Other times, a person does not need a shock to restore his awareness, and this shock may come through a trial that God Almighty inflicts upon him or a calamity that returns him to the right path. These trials and their causes may be of great importance in returning a person to the path of God Almighty. They have educational value, purifying souls and spirits, and returning them to God Almighty. We find a number of verses of the Holy Qur'an and noble narrations in the pure Sunnah on this subject.

In the Name of God, the Most Gracious, the Most Merciful

Praise be to God, Lord of the Worlds, and may blessings and peace be upon the most honorable of prophets and messengers, Abu al-Qasim Muhammad, the Chosen One, the Trustworthy, and upon his pure and immaculate family. The Holy Quran is considered the primary source for many matters that researchers are accustomed to studying in their research, and also the primary source for many matters upon which the Arabic language relies. Sometimes the Arabic language requires it to express the meanings and vocabulary found in the language and addressed in the Holy Quran. These vocabulary terms are almost never identical in meaning. What we observe in the Holy Quran and its uses of these words and vocabulary does not convey a single meaning. A single word in the Holy Quran conveys multiple meanings and connotations. For example, the word "rizq" (provision) in the Holy Quran consists of three letters, and although it is originally correct, it has fourteen meanings. These meanings emerge according to the context in which it appears in the Holy Quran. Hence, the idea for this topic for study emerged: affliction and its many meanings, as well as its counterparts that convey the same meanings. These meanings must have causes and effects. These causes and effects are directly related to actions, as well as to Sharia and Sunnah, and have a clear impact on human life. Therefore, this title was chosen for study, and to examine the overall meanings and implications of this word in human life.

The research is divided into an introduction and several sections. The first section discusses the meanings of affliction and its counterparts. It branched into several subsections, which we will discuss later when embarking on the research.

The second section is titled "Prohibiting the Attribution of Affliction to God Almighty" (Test). The third section is titled "The Multiple Causes and Reasons for Affliction." It is divided into: First, "The Multiple Causes of Affliction" (Bala'), and second, "The Impact of Bad Deeds on the Causes of Affliction in the Qur'an and Sunnah." The research concludes with the most important findings, followed by sources and references.

In this study, I relied on a number of primary linguistic sources to clarify these meanings and vocabulary, as well as major books of interpretation and hadith.

First Section: Meanings of affliction and its equivalents

The linguistic meaning of affliction is testing and examination. By tracing the sources of affliction, its meanings, and its derivatives (bala), and the verbal indications of it in the Holy Qur'an and the books of the pure Sunnah, to extract the hadiths similar or close to them in their connotations, and then referring to language books to understand their meanings, I found eleven terms:

1. affliction 2. trial 3. examination 4. trial 5. testing 6. sifting 7. screening 8. differentiation 9. fitnah 10. confusion 11. calamity.

A number of them have been used in their connotation of examination and testing, so that they have become, in this respect, synonyms for calamity; because although they differ from it in their wording, they agree with it in meaning. A part of them have met with calamity as counterparts meet, because their wording has multiple meanings, one of which indicates what the word calamity indicates. Because those words are frequently repeated in the chapters of this research, I have limited myself here to simply stating their linguistic meanings, so that the type of use of each of them in its instances in the Qur'an and Sunnah becomes clear, and they are:

First: Affliction and Trial:

Linguistically, affliction and trial come from the root word (balā). Al-Azhari (d. 370 AH) said: "It is said: 'So-and-so was tested' or 'was tested,' meaning, 'tested'. Affliction is both good and evil. God tests a servant with good affliction and tests him with bad affliction... 'Balahu yabulhu' and 'ibtillahu' means.⁽¹⁾ He tests him. It is also said: 'O God, do not test us except with that which is best,' meaning, 'Do not test us.' The noun is 'balā' (affliction)." The meaning of 'balā' is: testing and examination. Affliction can be both good and evil. It is said: 'May God test him with a good affliction,' 'I tested him with a good test,' and 'I tested them both with the best affliction that tests,' meaning, the best deed with which He tests His servants. Affliction and affliction are the same, and the plural is 'balāya' (affliction)." Ibn Manzur (d. 711 AH) said: ⁽³⁾

((I tested the man with a trial and tribulation and I tried him: I examined him, and he tested him with a trial and tribulation if he tried him and examined him... Ibn al-A'rabi said: He tested him with the meaning of informing, and God tested him: He examined him, and the noun is balwa, balwawah, baliyah, baliyah, and balaa', and with something balaa' and balaa', and balaa' can be in good and evil)) ⁽⁴⁾.

In Al-Qamoos Al-Muhit: ((And I tested him: I examined him, and the man fa'balani: I asked him for information and he informed me, and I tested him and tested him like his balaa'wa and balaa', and the noun is balawa, balayah, and balawat with kasra, and balaa' means grief, as if it wears out the body, and the task is balaa' because it is difficult for the body or because it is a test)) ⁽⁵⁾.

It is clear from the above that Trial and trial are tests and examinations, and affliction can be good or evil. Allah Almighty tests His servant with good and evil. ⁽⁶⁾ Allah the Almighty says: {And We tested them with good and evil that perhaps they would return (to Allah).} [Al-Baqara: 11], and He the Almighty says: {And We test you with evil and with good as trial.} [Al-Baqara: 11] The most common use of the word for good is "I tested him." For evil, it is "I tested him." For testing, it is "I tested him" and "I tested him." It has the same meaning as affliction and tribulation. Testing people is a fixed and established tradition from Allah the Almighty for all of His creation, to test the sincerity of their faith. I have not found a specific term for this term among scholars, but I have found it used in its linguistic sense.

Second: Examination, Trial, and Test:

Exam: The root word for (imtahana), meaning trial and test. It is the test by tribulation: which is what a person is tested with, such as affliction, hardship, and obligation. The meaning of examination is stated as follows: ⁽⁷⁾The tested: the refined, the refined. It is said: I tested the silver, if I refined and purified it with fire)) ⁽⁸⁾.

Trial: ((The meaning of the speech with which one is tested, so that through his speech the innermost thoughts of his heart are known)) ⁽⁹⁾.

Al-Mihnah (trial): with a kasra on the m, is one of the trials that a person is tested with, in order to know what is inside him and to purify him. Al-Mihnah: experience. He tested him. He tested the saying: he looked into it and considered it. I tested him and I tested him: in the position of I tested him and examined him and I tried him and I tried him. The origin of Al-Mahan: hitting with a whip. I tested the gold and silver if you melted them to test them until you purified the gold and silver. The noun is Al-Mihnah (trial).

Testing:

The root word for "tested" means to examine. It is said: "Zayd tested Bakr", meaning he examined him to know his true nature. ⁽¹⁰⁾ He tested his intelligence: meaning he tried him. God tests people when He tests them to test the strength of their faith through His trial. He knows it better than they do, but its effects are evident, as will come in the reasons for affliction.

Testing: Trial. The difference between them is that: "Test requires extracting what is in the afflicted of obedience and disobedience, while testing requires the occurrence of news of his condition in that regard." ⁽¹¹⁾ Testing is what obtains knowledge of the condition of the tested. ⁽¹²⁾ If the test is severe, it becomes a trial, because the meaning of trial is the most severe and eloquent test. ⁽¹³⁾

Third: Scrutiny, sifting, and discrimination:

Scrutiny in the language: Ibn Faris (d. 395 AH) said: ((The letters m, h, and s have one correct root that denotes the purification and cleansing of something. To purify something means to cleanse it of every defect. And Allah purifies the servant from sin: He cleanses him of it and purifies him)) ⁽¹⁴⁾. In Lisan Al-Arab: Al-Mahas: purification and cleansing. It is said: He purified something, if he cleansed it of its

defects. And he purified gold with fire, if he cleansed it of its impurities. And purification: examination, testing, and trial. Its origin is: purifying something from what has stuck to it. In the hadith: "Indeed, illness purifies sins as fire purifies gold" ⁽¹⁵⁾, meaning as fire purifies gold from what taints it ⁽¹⁶⁾. Purifying something means testing it to reveal its goodness and distinguish it from its badness, and to know its pure from its adulterated. The benefit of the Almighty's saying: {And that Allah may purify those who believe and destroy the disbelievers} ⁽¹⁷⁾, is that the purification of the believers entails the annihilation of the disbelievers, and that the purification takes place on the individual and society. If it takes place on the individual believer, it entails the emergence of his latent virtues, and if it takes place on society, it necessitates distinguishing the believer from the hypocrite and the disbeliever. As for the annihilation, it is achieved after the successive divine tests on the disbelievers, which necessitate the emergence of their latent ugliness within themselves, and the disappearance of the apparent virtues that the deceived people think they have in them. This is a gradual annihilation, and so on until the state of truth appears, which eliminates all manifestations of disbelief, injustice, and aggression ⁽¹⁸⁾. This is what will come in explaining the relationship of divine affliction to the issues of the occultation and waiting. As for sifting, it means purification. Its root is separating mixed things, from the saying: "The sifter is the separator, sifted it, meaning he separated it, and the sifted is the one who is purified by a sieve. In the hadith: How will you be if you live in a time when people are sifted... ⁽¹⁹⁾, meaning: their best are gone and their worst remain?" ⁽²⁰⁾. As for distinguishing, it is separating things from one another. It is said: "I distinguished something, I distinguish it, a distinction," meaning some of it has been separated from others. And I distinguished it, meaning I isolated it and separated it from others after it had been mixed with it. It is taken from "mayyaz," which is said: "He distinguished it, distinguishing it," so he is a distinguisher. The passive participle is "mummayyaz," and from this comes their saying: "He distinguished the bad from the good." ⁽²¹⁾. Al-Raghib said: "Distinction and differentiation: separating between similar things. It is said: 'Mazahu yamizuhu maizan', and 'Mayyazhu tamayizan'. God Almighty said: 'That God may distinguish the evil from the good' ⁽²²⁾. Distinction is sometimes said of the action, and sometimes of the power in the brain, by which meanings are derived." ⁽²³⁾.

Fourth: Tribulation, Confusion, and Calamity:

Fitnah (discord) is the root word for the verb (fatana), and the plural is (fitan) and (fitanat). Al-Azhari said, "The collective meaning of fitnah in Arabic speech is affliction and trial. Its origin is derived from the saying, 'fatannat al-fidda wa al-dhahab,' meaning you melted silver and gold, meaning you melted them in fire to distinguish the bad from the good. This is similar to the statement of Allah, the Almighty, ⁽²⁴⁾ 'On their Day they will be tested by the Fire,' meaning they will be burned in the Fire." ⁽²⁵⁾

Al-Raghib said, "The root of fitnah is to put gold in fire to distinguish its quality from its badness." ⁽²⁶⁾ The word "fitna" has many other meanings in the Arabic language that do not need to be detailed. It may sometimes be used to mean murder, burning, gossiping, scandal, disbelief, inclination towards something and admiration for it, testing, sin, and other things. Fitna can be in good, evil, and other things as well. Because it is more general than both of them in its connotations, and temptation is one of the established cosmic laws in worldly life, affecting individuals and groups, and no one is exempt from it, as indicated by the Almighty's saying: "Do people think that they will be left to say, 'We believe,' and they will not be tested? And We have certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars" ⁽²⁷⁾, meaning: they are tested and examined with various kinds of calamities and tribulations. It has been mentioned in testing that whenever the test is severe, it becomes a temptation, because the meaning of temptation is the most severe and eloquent test. As for the word "balbala" (confusion), it is a noun meaning the sounds of people mixed in confusion. "Balbala" means to cause confusion, disarray, and chaos among them. It is said: "balbala" (to confuse), "balbala" (to cause confusion), and "bilbala" (to cause confusion). The passive participle is "mubbalbal". "Balbala" (to confuse the people) means to cause them to fall into discord, divide their opinions, and incite some of them against others. "Balbalah" (confusion) means to disperse opinions. "Tabalbalat" (tongues) means to become mixed. "Balbalah" (confusion) means to mix tongues. "Allah has confused the tongues of the peoples" means to separate them, and to give each people its own language. "Balbalah" (confusion), "balabil" (disarray), and "balbal" (balbal) mean intense worry and obsession in the chest and self-talk. Confusion, then, is the creation of something that places people in a state of trial with the aim of testing and distinguishing them, each according to the degree of their faith and their closeness or distance from what they are charged with. This is evident in the words of Imam Ali (peace be upon him) in one of his sermons: "You will surely be confused and sifted." ⁽²⁸⁾.

... Al-Jawhari said: "The word 'al-musiba' is the singular form of 'al-masa'ib', and 'al-masubah' with a damma on the 'sad' is like 'al-musiba'. The Arabs agreed on the hamza of 'al-masa'ib', and its original form is 'waw', as if they were comparing the original form to the extra form. It is also pluralized as 'al-masawib', which is the original form." Ibn Manzur said: "And he was afflicted with such-and-such: he was struck by it, and time afflicted them with their lives and their wealth, it overcame them in it and afflicted them... And a calamity befell him, so he is afflicted. And the calamity and the misfortune: what befell you from time, and likewise the affliction and the affliction, with the damma on the sad, and the

ta' for the disaster or for exaggeration, and the plural is masā'ib and masā'ib, the latter is not according to analogy."⁽²⁹⁾

Al-Azhari quoted Al-Zajjaj as saying: "The grammarians agreed that they narrated calamities in the plural of musā'ib with a hamza, and they agreed that the preferred form is masā'ib; and calamities, according to them, with a hamza, are anomalous."⁽³⁰⁾

That's why Ibn al-Sikkit preferred the original to the irregular, additional plural of "misfortune," saying: "It is said that a calamity befell them, so the plural is 'misfortunes' and 'misfortunes'." "Misfortune," which is part of "affliction," as will be discussed, has linguistic synonyms that convey its meaning. That's why they defined these synonyms by it. According to my research in linguistic dictionaries, there are seven words:⁽³¹⁾

The Pandemic: Al-Harawi (d. 224 AH) said, explaining its meaning in the hadith: "A pandemic is a calamity that befalls a man in his wealth, sweeping it away completely."⁽³²⁾

Raz', Marzi'ah, and Razieh: They all mean affliction. The plural of raz' is arza' and razaya.⁽³³⁾

Al-Khalil ibn Ahmad said, and al-Jawhari followed him: "Raz' is a calamity. It is said: A great calamity befell him."⁽³⁴⁾

Ibn al-Athir, Ibn Manzur, and al-Zubaidi said: "Raz' is the affliction of losing loved ones, and it comes from the word 'intiqā' (diminishment)," meaning that the root of raz' in the language is 'diminishment,' as we explained earlier.

Kall: Ibn Manzur said: "Kall is a calamity that befalls, and the root comes from 'kalla 'anhu,' meaning 'to be separated from or weakened.'"⁽³⁵⁾

Al-Nakmah (calamity): Ibn Manzur said: ((A calamity is a severe misfortune))⁽³⁶⁾.

Al-Nabibah (calamity): Al-Jawhari said: ((A calamity is a misfortune, one of the misfortunes of time))⁽³⁷⁾.

Al-Nakbah (calamity): Ibn Manzur said: ((A calamity is a misfortune, one of the misfortunes of time, and one of its catastrophes))⁽³⁸⁾.

Al-Naqrah (thorn): Al-Fayruzabadi said: ((A naqrah is a severe misfortune))⁽³⁹⁾. The pain of a calamity is called a mortal pain⁽⁴⁰⁾.

A calamity is a affliction itself, but it is more specific than that, because it only occurs in evil. A affliction is more general than that, because it occurs in both evil and good. This is what is made clear in the definitions of both affliction and misfortune.

The word "calamity" appears in ten verses of the Holy Qur'an, some of which are in the context of divine affliction with some evil. God Almighty says: {And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient - Who, when disaster strikes them, say, "Indeed we belong to God, and indeed to Him we will return."}⁽⁴¹⁾.

The calamity here is the afflictions mentioned before, and patience with them when afflicted by them is by saying "Return to Allah." It is clear that what is meant by the calamity of loss of souls is the death of loved ones, and it is a calamity as in this noble verse. Allah the Most High called it a calamity in another verse that explicitly states this, as He the Most High said: {O you who have believed, when death approaches one of you, let there be witnesses among you, two just men among you, or two others to change you. If you travel throughout the land and the disaster of death befalls you.}⁽⁴²⁾.

If the loss of life—death—is a affliction in one verse, and death is described as a calamity in another, it follows that calamity is a affliction in the Quranic logic. If we return to the five afflictions mentioned in Surat Al-Ma'idah, we find that they are earthly afflictions, i.e., those occurring on earth, such as a loss of wealth and fruits, and psychological afflictions, such as fear, hunger, and death. These five afflictions are called "calamity" in the Quran, which confirms that calamity is a affliction. God Almighty says: {No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being—indeed, that, for Allah, is easy.}⁽⁴³⁾.

This same noble verse indicates that calamities come only from Allah, the Most High, and do not occur except with His permission, as Allah, the Most High, says: {No disaster strikes except by permission of Allah}⁽⁴⁴⁾. The causes of a calamity are understood to mean that humans have a hand in bringing it down, because it is a form of affliction, and its causes are their own. Just as it may be disciplinary due to sins, as in Allah's saying: {And whatever disaster befalls you - it is because of what your hands have earned; but He pardons much}⁽⁴⁵⁾, it may also be to raise one's status, as in the calamities that befall Allah's messengers, saints, and beloved ones.

Concerning this, our Imam al-Sadiq (peace be upon him) said to Ali ibn Ri'ab, who was having difficulty understanding this same verse: ((Allah singles out His saints for calamities so that He may reward them for them, even though they are not guilty))⁽⁴⁶⁾.

And calamities vary from one another, just as the affliction of evil varies in severity and weakness⁽⁴⁷⁾.

Among the easiest of them is the rupture of a sandal strap, which was considered a calamity in the noble hadith⁽⁴⁸⁾.

Among the most severe of them is a calamity in religion, as reported from the Commander of the Faithful, Imam Ali (peace be upon him).⁽⁴⁹⁾

For this reason, Imam al-Sadiq (peace be upon him) used to say when a calamity befell him: "Praise be to God, who did not make my calamity in my religion."⁽⁵⁰⁾ Praise be to God, who, had He willed, could have made my calamity greater than it was.⁽⁵¹⁾

Praise be to God for the matter that He willed to be, it came to be." The word "calamity" appears in the Holy Qur'an in ten verses, as we mentioned, and its meaning is much more numerous.⁽⁵²⁾

Because calamity is specifically a trial of evil, whether small or great, and because it is a test that occurs on more than one level, we are now in the midst of all of them, as we will see of its effects in the discussion of occultation and waiting.⁽⁵³⁾

This is why calamities should be viewed from now on, even though they are evil, they contain abundant good, in addition to the reward of the patient in them. They are a means that develops patience, strengthens wisdom and balance, and inspires patience and confidence.⁽⁵⁴⁾

By Allah and His reward, it softens hard hearts, inspires trust, leads to humility, plants the seeds of fear in the afflicted soul, encourages supplication, prayer, and the wearing of the garment of repentance, and helps one abandon sins, seek refuge from them, and refrain from the evil-commanding soul that tempts them. Those afflicted by calamities may learn a lesson and weep over their past negligence and shortcomings. Calamities guide the wise and sound person to the path of righteousness and knowledge of the Truth, glory be to Him, for the distressed person finds no one to relieve his distress, the worried person no one to relieve his worries, the sorrowful person no one to remove his sorrow except Him, no one to help him through his distress except Him, and no one to be a companion except Him. Indeed, He is the Loving, the Most Gracious, the Most Merciful. Perhaps the excuse behind this broad meaning of calamity is the removal of the misunderstanding of its origin, cause, wisdom, and purpose.

The second requirement: Prohibiting the attribution of affliction in the sense of a test to God Almighty.

Human testing—which occurs at the hands of people themselves—is often characterized by the examinee's ignorance of the test results. This is also the case with tests and other things mentioned in the definition, since it is assumed that most of them are thus when attributing them to humans. As for divine testing, God Almighty knows the secrets of hearts and what is concealed in the chests, and His knowledge of things before their creation is the same as His knowledge of them after their creation.⁽⁵⁵⁾ Since those who obey God and those who disobey Him are distinct in His knowledge, what is the meaning of their testing then? Is it permissible to attribute the terms "affliction" and "trial" in their linguistic meaning to God Almighty, given the aforementioned risk of ignorance, or not? Hence, most of those who have addressed the verses of affliction through interpretation, explanation, or clarification have forbidden attributing this to God Almighty, due to the objectionable consequences it entails. They have interpreted this attribution in the general terms of the Qur'an and Sunnah to mean something else. Regarding this, al-Raghib al-Isfahani says: "If it is said, 'So-and-so was afflicted with such-and-such and was afflicted with such-and-such,' this implies two things:

One: identifying his condition and learning what is unknown about him.

The second: revealing his goodness and badness, and perhaps one of them is intended. So, if it is said about God Almighty, 'He was afflicted with such-and-such and was afflicted with such-and-such,' what is meant is only the manifestation of his goodness and badness, without learning about his condition and learning what is unknown about his condition."⁽⁵⁶⁾

Many have followed him in this! There are other sayings about attributing the test to God Almighty in a manner consistent with His knowledge, the most important of which are:

1. Divine testing and its other counterparts are a form of education for man, meaning that affliction, trial, and the like are a general education for man, calling him through legislation and events to a good outcome and happiness, and seeking the best interests of man himself by his Creator, who knows what is good for him and what is bad for him. Since this education, through trials of evil or good, reveals the true nature of man and clarifies his condition and reactions, whether he is worthy of reward or punishment, this education is called, in terms of its association with testing by revealing what was hidden, a test, a trial, and a trial, as in a number of verses and narrations⁽⁵⁷⁾.

2. Attributing affliction and its counterparts to God Almighty in the general terms of the Qur'an and Sunnah is a metaphor, and what is meant by it is assignment, and it is called a test. Because what is used in this among people is done in the form of a test and examination, God Almighty has given His command the name of the affairs of servants in a way of expansion, and that He Almighty treats His servants as one who is tested and tested, since He does not reward them for what He knows with eternal knowledge that they will do before the act occurs from them, just as He does not reward someone who tests another unless the act occurs from him. For this reason, God Almighty called His command a test, and the reality of a test is the severity of the obligation⁽⁵⁸⁾.

Al-Mazandarani says about this: "His Almighty testing is only to teach others of His creation the obedience of those who obey and the disobedience of those who disobey, and to distinguish that from Him, so it is a form of metaphor, because distinction is one of the requirements and accidents of testing. So He mentioned the necessary and intended by it the necessary as is the case with metaphor, or we said: His Almighty testing is a metaphor, by likening this action of His to reward the obedient with a great

reward, and to torment the disobedient with a terrible torment, to man's testing of his slaves, so that the obedient and the disobedient are distinguished from Him, so that He rewards the obedient and honors him, and torments the disobedient and humiliates him. So He called His Almighty action testing a metaphor." (59)

The Third Requirement: The Multiple Causes of Affliction

First: The Multiple Causes of Affliction

There are a number of natural events that share some physical causes and causes in their origin. To illustrate this fact, we will mention some tangible examples that demonstrate them:

1. The burning of some forests in hot regions due to high temperatures.
2. The occurrence of severe floods in some countries due to heavy rainfall.
3. The occurrence of some destructive hurricanes in various regions due to the effect of the heat of the ocean floor on the evaporation of some of the water, the decrease in hot air pressure in one place, and the increase in cold air pressure in another.
4. The occurrence of the phenomena of tides in vast waters due to the gravitational pull of the three planets: the Earth, the Sun, and the Moon, and their influence on each other according to distance, size, and movement.
5. The occurrence of a solar eclipse due to the Moon's movement reaching a position between the Sun and Earth, such that the three planets appear to be in a straight line. The Moon's position blocks some or all of the Sun's rays from reaching Earth. Therefore, the eclipse is either partial or total.
- 6- A lunar eclipse occurs when the Earth, in its motion, reaches a point between the sun and the moon, as if it were on a straight line. The Earth will then block some or all of the sun's rays from reaching the moon, causing a partial or total eclipse.
- 7- Lightning occurs between two or more clouds, or between some clouds and the earth. This is a bolt of lightning with an intense brightness and shine, even more so as if it were an electrical short circuit in high-voltage wires. The reason for all of this is the discharge of electrical charges accumulated in the atmosphere. Therefore, structures are installed at the top of buildings to discharge these charges in the event of lightning strikes. This is known as a lightning rod.
- 8- Thunder occurs immediately after lightning. This is a loud sound with a frightening roar, due to the rapid movement of air accompanying lightning, which carries electrical charges and separates the positive and negative ones within the clouds.

There are many other natural phenomena, some of which are frequently observed, and their origin has physical causes that are not disputed. From a scientific perspective, these phenomena include earthquakes, volcanoes, subsidence, the collapse of mountain ranges, changes in river courses, environmental desertification, and many other similar phenomena. Therefore, some may imagine that the existence of these natural phenomena is solely linked to their physical causes and reasons, and that there is nothing else supernatural behind them. This is because believing this contradicts the physical causes and reasons for their origin and leads to the assertion that their influence on the process of creation is invalid, despite the existence of solid scientific evidence for this.

The answer: These scientifically proven material causes and reasons are not sufficient on their own to create these phenomena, because they are incomplete and represent part of the cause, not the complete cause of the process of creation. It is not necessary that the outcome of these natural phenomena be limited to their material causes alone, and there is no rational or scientific impediment to the multiplicity of causes and reasons (material or otherwise) in the emergence of any phenomenon. Nor does the same material cause or reason prevent another cause from being associated with it, one that is not of the same kind, without any contradiction or opposition between them. Thus, there is not the slightest clash between the two types of causes and reasons (material and moral). Furthermore, the claim that the unseen cause of this process of creation is a supernatural cause does not lead to the claim that the influence of the material cause in that process itself is invalidated. This is unless we say—and this is correct—that the emergence of calamity, whether good or evil, natural disasters, and external events are all connected in some way to human action and behavior in this life, even if we assume that their causes and reasons are solely material. Because all the laws of this life are regulated according to the laws of causes and effects, reasons and effects, and anything that deviates from these laws is a miracle, as is the case with the birth of Jesus, son of Mary, and the staff of Moses, peace be upon them, and the like. We all know with certainty, obtained through observation, the heavy rain falling at an unseasonable time due to the prayers for rain held by Muslims in more than one Islamic country.

As soon as they completed their prayers with sincerity, devotion, and humility, the natural material causes of rain converged—according to the laws of causes and effects—and covered the atmosphere. The earth smiled at the weeping sky, whose tears poured like the mouths of water skins. Voices rose in glorification of God, the drought heralded its end, and joy filled the faces of those praying. The situation was thus maintained until the clouds dispersed, and everything returned to its pre-istisqa' prayer state. Everyone mocked the local and global weather forecasts!! There is no doubt that there is no acceptable scientific explanation for the causes and reasons for this frequently observed phenomenon, except for the statement that its material causes are due to the divine will and absolute power of God Almighty to achieve its

effects in light of the laws He has placed in this life, in addition to the spiritual causes associated with what is good for this life and the continuation of its existence. Therefore, external matters related to human life from the Qur'anic perspective have a direct relationship with his actions, whether he is aware of them or not.

God Almighty says: "And if only the people of the cities had believed and feared God, We would have opened upon them blessings from the heaven and the earth, but they denied, so We seized them for what they used to earn."⁽⁶⁰⁾

That is, if they had followed the path of faith and piety, instead of tyranny, rebellion, denial of God's signs, injustice, and corruption, they would not only have been saved from God's wrath and punishment, but the gates of heaven and earth would have been opened to them. However, they abandoned the straight path, which is the path to happiness, well-being, and security, and they denied the prophets and ignored their reform programs, so God Almighty punished them because of their actions.⁽⁶¹⁾

God Almighty has made the descent of goodness and blessings general for the jinn and mankind, provided they adhere to the righteousness that He is pleased with. He, the Most High, says: "And if they had remained steadfast in the way, We would have certainly given them abundant water."⁽⁶²⁾

Sayyid al-Tabataba'i said in his interpretation of this verse: "It is not far-fetched to deduce from the context that His statement, 'We would have given them abundant water,' is a metaphor intended to indicate an expansion of provision."⁽⁶³⁾ This is supported by His statement after it: 'that We might test them thereby.' The meaning is that if they—that is, the jinn and mankind—were steadfast in the way of Islam for God, We would have provided them with abundant provision, to test them in their provision."⁽⁶⁴⁾

It is imperative to emphasize this point before explaining the causes and reasons for calamity, lest anyone fall into the misguided belief of the materialists that material effects are limited to their natural causes alone, with no connection to any other influence! This is contrary to what has been proven by scientific and philosophical evidence, consistent with some sensory observations, and supported by dozens of legal proofs, as we have seen in the effects of the prayers for rain.

Second - The Impact of Bad Deeds on the Cause of Calamity in the Qur'an and Sunnah:

1- Their Impact in the Holy Qur'an:

A number of verses in the Holy Qur'an and the noble hadiths emphasize the necessity of developing the educational aspect, given its role in the inevitable laws of history. They emphasize that human destiny in this life is governed by a series of fixed divine laws directly related to human actions, whether good or bad. It is understood from the Qur'anic verses that violations of Islamic law, disobedience, deviation, the pursuit of forbidden pleasures, and the commission of bad deeds play a fundamental role in the occurrence of calamity, and thus are causes and reasons for it.

This is indicated by the Almighty's statement: "Whatever good befalls you is from Allah, but whatever evil befalls you is from yourself."⁽⁶⁵⁾ What is meant by "bad" is the action of a person for which he is punished, namely sin, as evidenced by the Almighty's statement: And whoever brings evil, they will be thrown down, their faces in the Fire. Will you be recompensed except for what you used to do?⁽⁶⁶⁾

It is true that God Almighty does not hold people accountable for the affliction of extermination for the sins they committed. Because He does not fear missing out, for everything is in His grasp, under His power and authority, but He, the Almighty, delays them until a specified term with Him, as He said: "And if Allah were to impose blame on people for what they have earned, He would not have left on their backs any creature, but He delays them for a specified term. Then when their term comes, then indeed, Allah is ever, of His servants, Seeing."⁽⁶⁷⁾ and He, the Almighty, disciplines them with affliction so that they may return, as He said: "Corruption has appeared on land and sea because of what the hands of people have earned." "That He may let them taste some of what they have done, that perhaps they may return."⁽⁶⁸⁾ There are other noble verses that link affliction to the actions of people.

- Its impact on the pure Sunnah:

Among the definitive proofs that agree with the text of the Noble Book, indicating that the actions of servants influence the calamities and misfortunes that befall them in a way that makes them the cause of them, is what was narrated by Thiqat al-Islam al-Kulayni, on the authority of Abu Amr al-Madani, on the authority of Abu Abdullah (peace be upon him), who said: "I heard him say: My father (peace be upon him) used to say: God has decreed an inevitable decree that He will not bestow a blessing upon a servant and then take it away from him until the servant commits a sin that deserves punishment."⁽⁶⁹⁾

This inevitable decree is clearly stated in the Almighty's saying: "That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves."⁽⁷⁰⁾ , which is a clear and decisive Qur'anic proof that indicates the existence of a constant relationship between a person's behavior and actions and the blessings of Allah that he enjoys, or the affliction that he suffers, and that if his intention is good and his work is correct, he will be worthy of the continuation of those divine blessings and his life will be good, as Allah the Almighty said: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life."⁽⁷¹⁾ , but if he follows If he is disobedient to his Lord, his intentions are bad, and his actions are evil, then Allah the Almighty will withhold His grace and mercy from him and remove that blessing in light of His inevitable

judgment. This is what justice requires by not treating the wrongdoer equally with the good doer. This is what Allah the Almighty confirmed in His saying: “Do you think that those who commit evil deeds will be treated like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge.” (Al-An’am) ⁽⁷²⁾ Based on the Quranic principle regarding the reasons for the perpetuation of blessings or the reasons for their disappearance, the Commander of the Faithful, Imam Ali (peace be upon him), would remind us of this principle, saying: “God has a right to every blessing. Whoever fulfills it preserves it, and whoever falls short of it risks losing His blessing.” ⁽⁷³⁾

By the right of a blessing, he (peace be upon him) meant being grateful for it.

He (peace be upon him) would also warn against the loss of blessings through failure to fulfill their rights, saying: “Beware of the loss of blessings, for not every straying blessing is returned.” ⁽⁷⁴⁾

Regarding this, the Commander of the Faithful, Imam Ali (peace be upon him) said: “God tests His servants when they commit evil deeds by diminishing their fruits, withholding blessings, and closing their treasuries of goodness, so that the repentant may repent, the abstaining may desist, the mindful may remember, and the mindful may be deterred.” ⁽⁷⁵⁾

And he, peace be upon him, said: “Avoid sins, for there is no calamity or loss of livelihood except due to a sin, even a scratch, a disaster, or a calamity. God Almighty says: “And whatever strikes you of disaster is for what your hands have earned, and He pardons much.” ⁽⁷⁶⁾

The Commander of the Faithful, Imam Ali, peace be upon him, considered unjust killing among the great sins that entail various calamities, as in his noble testament to Malik al-Ashtar, may God be pleased with him, regarding the governorship of Egypt, in which he said: “Beware of bloodshed and its shedding without justification, for nothing is more deserving of vengeance, greater in consequence, or more likely to result in the loss of a blessing and the end of a life than the unjust shedding of blood.” ⁽⁷⁷⁾

And he, peace be upon him, said regarding the words of God Almighty: “And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much.”: “There is no twisting of a vein, nor a stumble of a stone, nor a stumbling of a foot, nor a scratch of a stick except for a sin. And what God pardons is more.” ⁽⁷⁸⁾

In Sahih, on the authority of Hisham ibn Salim, the trustworthy, on the authority of Imam al-Sadiq, peace be upon him, he said: “As for the fact that no vein is affected, nor any calamity, nor headache, nor illness except due to sin, and this is the saying of God Almighty in His Book: {And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much.} He said: Then He said: And what God pardons is more than what He takes to account.” ⁽⁷⁹⁾

Among the wonderful hadiths on this is what was narrated by the freed slave of Imam Musa ibn Ja’far, peace be upon them both, who said: “I heard al-Rida, peace be upon him, say: Whenever the servants commit sins that they did not know about, God creates for them calamities that they did not know about.” ⁽⁸⁰⁾

Al-Kulayni, the trustworthy scholar of Islam, narrated on the authority of Imam Abu Ja’far al-Baqir (peace be upon him), who said: “The Messenger of God (peace be upon him and his family) said: ‘There are five things which, if you witness them, seek refuge in God from them:’ ⁽⁸¹⁾

No immorality ever appears among a people to the point that they openly commit it, except that plague and diseases that were not present among their predecessors will appear among them. They will never reduce the measure and weight, except that they will be afflicted with famine, severe hardship, and the tyranny of the ruler. They will never withhold the zakat, except that they will be denied rain from the sky, and were it not for the animals, they would not have had rain. They will never break the covenant of God and His Messenger, except that God will give them power over their enemies and they will seize some of what is in their hands. ⁽⁸²⁾

They will never rule by other than what God Almighty has revealed, except that God Almighty will make their violence prevail among them.” In another hadith from Imam al-Baqir, peace be upon him, he said: “We found in the book of the Messenger of God, may God bless him and his family: If adultery becomes widespread after me, sudden death will increase. If the weights and measures are deficient, God will punish them with famine and shortages. ⁽⁸³⁾

If they withhold zakat, the land will be deprived of its blessings of crops, fruits, and minerals. If they act unjustly in rulings, they will cooperate in injustice and aggression. If they break the covenant, God will give power to their enemy over them. If they sever family ties, wealth will be placed in the hands of the wicked. ⁽⁸⁴⁾

If they do not enjoin what is right and forbid what is wrong and do not follow the good people of my household, God will give power to the wicked people over them, and the best of them will supplicate, but their supplications will not be answered.” ⁽⁸⁵⁾

The supplications of the Ahl al-Bayt (peace be upon them) contain comprehensive educational lessons regarding humility and submission to God Almighty, and seeking forgiveness for the sins that alter blessings, bring down calamities, withhold decrees, violate bonds, hasten death, prevent supplications from ascending, bring down calamities, defeat enemies, nullify deeds, prevent rain from falling, darken the air, and lift the veil ⁽⁸⁶⁾.

The supplication narrated by Kumayl ibn Ziyad on the authority of the Commander of the Faithful, Imam Ali (peace be upon him)—known as the Supplication of Kumayl—also contains some of this ⁽⁸⁷⁾.

Imam al-Sadiq (peace be upon him) has named some of these sins, saying: “The sins that alter blessings are transgression. The sins that bring about regret are murder. The sins that bring down calamities are injustice. The sins that tear down the veil are drinking alcohol. The sins that withhold livelihood are adultery. The sins that hasten death are severing family ties. The sins that reject supplications and darken the air are disobedience to parents.” ⁽⁸⁸⁾

Imam al-Sadiq (peace be upon him) sought refuge from the sins that hasten death, bring about the end of one's life, and lead to the emptiness of one's home. He (peace be upon him) said, “They are severing family ties, disobedience, and abandoning righteousness.” From what has been presented, it is clear that every calamity has a cause. For example, immorality is a cause of plague, a shortage of measure is a cause of drought, the withholding of zakat is a cause of withholding rain, breaking a covenant is a cause of the dominance of enemies, ruling by other than what God Almighty has revealed, and causing strife among them. Fornication is a cause of sudden death and withholding of provisions, and oppression is a cause of changing blessings and killing, a cause of various calamities and regret, and injustice is a cause of the loss of blessings. Drinking alcohol is a cause of breaching the veil, severing family ties is a cause of hastening death, disobeying parents, and rejecting prayers. Similarly, many other actions and behaviors have been considered causes for a number of divine trials and punishments, whether immediate or delayed, due to their direct impact on their occurrence. In contrast, as a form of balance required in this life, there are many actions and behaviors considered causes for various types of good deeds, not to mention the abundant rewards they entail in the Hereafter. Examples include maintaining kinship ties, which prolongs one's lifespan, and paying zakat, which increases wealth. There is no need to elaborate on the many examples of these practices, especially after gathering these matters, both good and bad, and explaining the impact of each action on achieving its appropriate outcome, based on the reports reported on this matter from the Messenger of God (may God bless him and his family) and the Household of the Prophet (peace be upon them). This is the case in the book “Al-Mahasin” by al-Barqi (d. 274 or 280 AH), and the book “Thawaab al-A'mal wa-'Uqab al-A'mal” by Shaykh al-Saduq (d. 381 AH), among others.

Third: The affliction of this world is a cause for reward in the Hereafter.

The reward of patience in the face of divine trials is well known, as will be discussed in the methods of dealing with affliction, God willing. Here, we will suffice with what was narrated from Imam Abu al-Hasan the Third, Ali ibn Muhammad al-Hadi, peace be upon him, which deserves to be written in gold. He said: “God made this world a place of affliction, and the Hereafter a place of consequence. He made the affliction of this world a cause for the reward of the Hereafter, and the reward of the Hereafter a compensation for the affliction of this world.” ⁽⁸⁹⁾

It is a very precise equation, depicting this world as a farm for the Hereafter. Whoever sows here will reap there, whoever strives here will find there, and whoever is negligent in this world will regret it in the Hereafter (“There is no time for regret”). ⁽⁹⁰⁾

If you do not sow and then see a harvest, you will regret your negligence at the time of sowing.

When a person becomes certain of this, he will prepare himself to endure the hardships and great calamities of this world. Trusting in God Almighty that it is His eye, and believing in what He described those who are patient with it in His perfect Book, the Almighty said: “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, “Indeed we belong to God, and indeed to Him we will return.” Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.” We note that this Qur'anic verse clearly and concisely explains that when a person endures the calamities that befall him, believing that these calamities are from God Almighty and certain of them, then God Almighty will reward them with the best of what He has.

RESULTS

- 1- The meanings associated with the word “balaa” (calamity) are eleven.
- 2- All the words that contain these meanings converge in meaning with the word “balaa” (calamity).
- 3- It is noticeable that these synonymous words complement each other. For example, “balaa” (calamity) is an examination and test, while “al-muhtan” (examination) is an affliction and trial.
- 4- Not every meaning of these terms is necessarily found in the Qur'an; rather, they are not only found in the language.
- 5- Calamity cannot be attributed to God Almighty, as this is explicitly stated in the Qur'an and the Sunnah. Rather, it is the result of human actions.
- 6- The multiplicity of causes alone is not sufficient to cause the affliction; rather, other reasons must be present.
- 7- The causes are multiple, and perhaps include educational aspects.

8- We note that the Holy Qur'an and the pure Sunnah have emphasized these aspects and that they have worldly and otherworldly effects.

- (1) Al-Azhari, Abu Mansur Muhammad ibn Ahmad (d. 370 AH), Tahdhib al-Lughah, 15: 281, from the chapter on the letters lam and ba, entry (bala). (See: Al-Jawhari, Abu Nasr Ismail ibn Hammad (d. 393 AH), Al-Sahah Taj Al-Lugha wa-Sahah Al-Arabiyya, 6: 2284-2285, entry (bala); Ibn Faris, Abu Al-Husayn Ahmad ibn Zakariya (d. 395 AH) / Mu'jam Maqayis Al-Lugha, 1: 293 .
(See: Ibn Manzur, Abu Al-Fadl Jamal Al-Din ibn Makram Al-Ifriqi Al-Misri (d. 711 AH), Lisan Al-Arab, 14: 83-84, entry (bala).
(See: Al-Fayruzabadi, Majd Al-Din Muhammad ibn Ya'qub (d. 817 AH): Al-Qamus Al-Muhit, 4: 3.5.
(See: Surah Al-A'raf: 7, 168.
(See: Surah Al-Anbiya: 21, 35.
(See: Ibn Al-Athir, Abu Al-Sa'adat Al-Mubarak ibn Muhammad (d. 6.6 AH), The End of the Strange Hadith, entry (mahana), 4:3.4; Ibn Manzur, Lisan al-Arab, 13:4.1, entry (mahana); see: Al-Mazandarani, Mawla Muhammad Salih (d. 181 AH), Sharh Usul al-Kafi, 6:337.
- (2) Al-Farahidi, Abu Abd al-Rahman al-Khalil ibn Ahmad al-Basri (d. 175 AH), Al-Ayn, 3:253, entry (mahana); Ibn Manzur, Lisan al-Arab, 13:4.1.
- (3) see: Al-Jawhari, As-Sihah Taj al-Lughah wa-Sihah al-Arabiyyah 6:22.1; Ibn al-Athir, The End of the Strange Hadith 4:3.4; Ibn Manzur, Lisan al-Arab 13:4.1; Al-Fayruzabadi, Al-Qamus al-Muhit 4:27; and Al-Zubaidi, Muhammad Murtada al-Husayni al-Wasiti al-Zubaidi Al-Hanafi, Taj al-Arus min Jawahir al-Qamus, 18:526, all under the entry (mahana), and al-Mazandarani, Sharh Usul al-Kafi, 6:250.
- (4) al-Jawhari, al-Sahah, 6:22.1; Ibn Manzur, Lisan al-Arab, 13:4.1; and al-Fayruzabadi, al-Qamus al-Muhit, 4:276 (mahana).
- (5) Abu Hilal al-Askari, al-Hasan ibn 'Abdullah (d. 395 AH), Al-Furuq al-Lughawiyyah, 10/21 (the difference between affliction and testing).
- (6) Ibn Hisham al-Ansari Abu Muhammad 'Abdullah ibn Yusuf ibn Ahmad al-Misri (d. 761 AH), Mughni al-Labib 'an Kutub al-A'arib, 2:690.
- (7) Abu Hilal al-'Askari, Al-Furuq al-Lughawiyyah: 396, 1591 (the difference between fitna and testing).
- (8) Ibn Faris / Mu'jam Language Scales 5: 300 (exhaustive), and: An-Nahhas, Abu Ja'far Ahmad ibn Muhammad ibn Isma'i (d. 338 AH), The Meanings of the Qur'an: 483-484 / 157 0
- (9) Ibn Abi al-Hadid, Abu Hamid Abd al-Hamid ibn Hibat Allah al-Madani, the Mu'tazilite Shafi'i (d. 656 AH), Commentary on Nahj al-Balagha, 11: 82 0
- (10) d: Ibn Manzur, Lisan al-Arab 7: 90, and al-Raghib al-Isfahani, Abu al-Qasim al-Husayn ibn Muhammad ibn al-Fadl (d. 502 AH), The Vocabulary of the Words of the Qur'an, 761 0
- (11) Surah Al-Imran: 3, 141.
- (12) d: al-Sabzawari, Sayyid Abd al-A'la al-Musawi (d. 1414 AH), Mawahib al-Rahman fi Tafsir al-Qur'an, 6: 352 in the interpretation of the verse (141) From Surah Al Imran.
- (13) Ibn Majah, Muhammad ibn Yazid al-Qazwini (d. 273 AH) / Sunan Ibn Majah 2: 1307 / 3957, Chapter (10): Verification in Times of Tribulation. He included it in his Sunan on the authority of Abdullah ibn Amr, with a chain of transmission traceable back to the Prophet. It was also included by Abu Dawud al-Sijistani, Sulayman ibn al-Ash'ath (d. 275 AH) / Sunan Abu Dawud, 2: 324 / 4342, Chapter (25): Commands and Prohibitions. He included it in his Sunan on the authority of Abdullah ibn Amr ibn al-'As, with a chain of transmission traceable back to the Prophet.
- (14) Al-Azhari, Tahdhib al-Lughah, 8: 2.1-2.2 (Chapter on the letters ghayn and ra', gharbal); and Ibn Manzur, Lisan al-Arab 11: 491 (gharbal).
- (15) See: al-Farahidi, al-Ayn 7: 394; Al-Jawhari, Al-Sahah 3: 897; Ibn Manzur, Lisan al-Arab 5: 412; and Al-Fayruzabadi, Al-Qamus Al-Muhit 2: 192, all in (mayaza).
- (16) Surat Al-Anfal: 8, 37.
- (17) Al-Raghib Al-Isfahani, Mufradat Alfaz Al-Quran: 783 (mayaza). See: Al-Tabataba'i, Sayyid Muhammad Husayn (d. 14.1 AH), Al-Mizan fi Tafsir Al-Quran, 9: 56, in the interpretation of verse (37) of Surat Al-Anfal.
- (18) Surat Al-Dhariyat: 51, 13.
- (19) Al-Azhari, Tahdhib Al-Lughah 14: 211 (Chapters on the Ta' and Nun of the Sahih Triliteral Verb); see: and Lisan Al-Arab 13: 317, both in (fatana).
- (20) Al-Raghib al-Isfahani, Mufradat al-Faz al-Quran: 623.
- (21) See: Al-Azhari, Tahdhib al-Lughah 14:211 (Chapters on the letters ta' and noon in the correct triliteral verbs); Al-Raghib al-Isfahani, Mufradat al-Faz al-Quran: 623-624; and Lisan al-Arab 13:317, both under the root word fatana.
- (22) Surah al-Ankabut: 29:2-3.
- (23) Al-Farahidi, Al-Ayn 8:320; Ibn al-Athir, Al-Nihaya fi Gharib al-Hadith 1:49; Ibn Manzur, Lisan al-Arab 11:68; Al-Fayruzabadi, Al-Qamus al-Muhit 3:337; and Al-Zubaidi, Taj al-Arus 14:66, all under the root word balbala.

- (24) Al-Sharif al-Radi, Ali ibn al-Husayn ibn Musa ibn Muhammad al-Musawi (d. 4.6 AH), Nahj al-Balagha (A Collection of Sermons and Sayings of the Commander of the Faithful, peace be upon him - compiled by al-Sharif al-Radi), 47/16; and al-Kulayni, Abu Ja'far Muhammad ibn Ya'qub (d. 328-329 AH), Usul al-Kafi, 1:369/1, Chapter on Scrutiny and Examination from the Book of the Proof; and Rawdat al-Kafi, also by him, 8:67/23.
- (25) Ibn Manzur, Lisan al-Arab 1:535; and al-Raghib al-Asbahani, Mufradat Fazat al-Qur'an: 495, both under the entry (صَوَّبَ).
- (26) Al-Jawhari, al-Sihah 1:165 (صَوَّبَ).
- (27) Ibn Manzur, Lisan al-Arab 1: 535 (SAWABA).
- (28) Al-Azhari, Tahdhib al-Lughah 12: 177, from the chapter on Sad and Ba (SAYABAH).
- (29) Ibn al-Sikkit al-Ahwazi (d. 244), Arrangement of the Reformation of Logic, 354 (MASAWAB).
- (30) Al-Harawi, Abu Ubaid al-Qasim ibn Salam (d. 224 AH), Gharib al-Hadith, 2: 600.
- (31) See: Ibn Manzur, Lisan al-Arab 1: 86 (RAZA).
- (32) Al-Farahidi, Al-Khalil ibn Ahmad, Al-Ayn 7: 382-383; Al-Jawhari, Al-Sihah 1: 53, both under the entry (RAZA).
- (33) Ibn al-Athir, al-Nihaya fi Gharib al-Hadith 2: 218, Ibn Manzur, Lisan al-Arab 1: 86, and al-Zubaidi, Taj al-Arus 1: 161, all under the root (razza).
- (34) Ibn Manzur, Lisan al-Arab 11: 592 (kalla).
- (35) The same source 12: 529 (nakamah).
- (36) al-Jawhari, al-Sahah 1: 229, and it is quoted in Lisan al-Arab 12: 774 (nawaba).
- (37) Ibn Manzur, Lisan al-Arab 12: 773 (nakabah).
- (38) al-Fayruzabadi, al-Qamus al-Muhit 2: 116 (naqara).
- (39) D: Al-Jawhari, Al-Sahah 3:11.6 (maddha).
- (40) Surat Al-Baqarah: 2/155-156.
- (41) Surat Al-Ma'idah: 5/106.
- (42) Surat Al-Hadid: 57/22.
- (43) Surat Al-Taghabun: 64/11.
- (44) Surat Ash-Shura: 42/29.
- (45) Al-Kulayni, Usul Al-Kafi, 2:450/2, Chapter on Rare Meanings from the Book of Faith and Disbelief, and Al-Saduq, Abu Ja'far Muhammad ibn Ali ibn Al-Husayn ibn Babawayh Al-Qummi (d. 381 AH), 383-384/15, Chapter on Rare Meanings.
- (46) Al-Kulayni, Furu' al-Kafi, 6: 464/14, Chapter on Imitation from the Book of Dress, Adornment, and Manliness, and he repeated it in Rawdat al-Kafi 8: 160, 161.
- (47) Al-Saduq, Abu Ja'far Muhammad ibn Ali ibn al-Husayn (d. 381), Man La Yahduruhu al-Faqih, 4: 383/5833.
- (48) Al-Kulayni, Furu' al-Kafi, 3: 262/42, Chapter on Anecdotes.
- (49) This is how it was reported from Imam Abu al-Hasan (peace be upon him) in Usul al-Kafi 1: 107/4, Chapter on the Attributes of the Essence from the Book of Monotheism.
- (50) Al-Raghib al-Isfahani, Mufradat Alfaz al-Quran: 146.
- (51) See: al-Tabataba'i, Tafsir al-Mizan 4:312, in the interpretation of verse 142 of Surat Al-Imran.
- (52) See: al-Tabarsi, Abu Ali al-Fadl ibn al-Hasan (d. 548 AH), Majma' al-Bayan fi Tafsir al-Quran, 1:373.
- (53) al-Mazandarani, Sharh Usul al-Kafi 6:250, in the explanation of the hadith of Ali ibn Ja'far, on the authority of his brother Imam al-Kadhim (peace be upon him), in Usul al-Kafi 2:236/2, Chapter on the Occultation from the Book of the Proof.
- (54) Surat al-A'raf: 7/96.
- (55) See: al-Shirazi, Nasir Makarim, al-Amthal fi Tafsir Kitab Allah al-Manzil, 5:125-126.
- (56) Surat al-Jinn: 72/16.
- (57) Surat al-Jinn: 73/16. () Al-Mizan in the Interpretation of the Qur'an 20:353 in the interpretation of verse (16) of Surat Al-Jinn.
- (58) Surat An-Nisa: 4/79.
- (59) Surat An-Naml: 27/090.
- (60) Surat Fatir: 35/45.
- (61) Surat Ar-Rum: 30, 41.
- (62) Al-Kulayni, Usul Al-Kafi 2:273/22, Chapter on Sins from the Book of Faith and Disbelief.
- (63) Surat Al-Anfal: 8/53.
- (64) Surat An-Nahl: 16/97.
- (65) Surat Al-Jathiya: 45/21.
- (66) Al-Sharif Al-Radi, Nahj Al-Balagha 4:54, 244.
- (67) The same source 4:54/246.
- (68) The same source 2:25/143.
- (69) Surat Ash-Shura: 42/30

- (70) Al-Iskafi, Abu Ali Muhammad ibn Hammam (d. 336 AH), *Al-Tamhis*, 37-38/33, and Ibn Shu'bah al-Harrani, Abu Muhammad Al-Hasan ibn Ali ibn Al-Husayn (d. 4 AH), *Tuhaf al-'Uqul*, 1.6-1.7, and Al-Saduq, *Al-Khisal*: 616/10, Chapter: From One to One Hundred.
- (71) Al-Sharif al-Radi, *Nahj al-Balagha* 3: 1.7/53, and Ibn Shu'bah al-Harrani, *Tuhaf al-'Uqul*: 146.
- (72) Al-Kulayni, *Usul al-Kafi* 2: 445/6, Chapter on the Hastening of the Punishment for Sins from the Book of Faith and Disbelief.
- (73) Al-Kulayni, *Usul al-Kafi* 2: 269/3, Chapter on Sins from the Book of Faith and Disbelief.
- (74) The same source 2: 275/29, Chapter on Sins from the Book of Disbelief and Faith.
- (75) *Usul al-Kafi* 2: 373-374/1, Chapter on the Immediate Punishments for Sins from the Book of Disbelief and Faith.
- (76) Al-Kulayni, *Usul al-Kafi* 2: 374/2, Chapter on the Immediate Punishments for Sins from the Book of Disbelief and Faith.
- (77) See: Al-Kulayni, *Usul al-Kafi* 2: 589-590/29, Brief supplications for all needs from the Book of Supplication, and Shaykh al-Tusi, *Misbah al-Mutahajjid*: 145/234 (30).
- (78) See: Shaykh al-Tusi, *Misbah al-Mutahajjid*: 844, 910 (25).
- (79) Al-Kulayni, *Usul al-Kafi* 2: 447-448/1, Chapter on the interpretation of sins from the Book of Faith and Disbelief.
- (80) The same source 2: 448/2 from the previous chapter.
- (81) Ibn Shu'bah al-Harrani, *Tuhaf al-'Uqul*: 483, on the sermons and wisdom of Imam al-Hadi, peace be upon him.
- (82) Ibn Abd Rabbih al-Andalusi, Abu Omar Shihab al-Din Ahmad ibn Muhammad ibn Abd Rabbih ibn Habib ibn Hadrir ibn Salim (d. 328), *Al-Iqd al-Farid*, edited by: Abd al-Majid al-Tarhimi, 3: 133, attributed to Khalid ibn Ma'dan.
- (83) *Surat Al-Baqarah*: 2/155-157.
- (84) Ibn al-Athir, *Al-Nihaya fi Gharib al-Hadith* 1:49;
- (85) Ibn Manzur, *Lisan al-'Arab* 11:68;
- (86) Al-Fayruzabadi, *Al-Qamus al-Muhit* 3:337;
- (87) Al-Zubaidi, *Taj al-'Arus* 14:66, all under the root word *balbala*.
- (88) *Al-Iqd al-Farid*, edited by: Abd al-Majid al-Tarhimi, 3: 133, attributed to Khalid ibn Ma'dan
- (89) Ibn al-Athir, *Abu al-Sa'adat al-Mubarak ibn Muhammad* (d. 666 AH)
- (90) *Surat Al-Anfal*: 8/53.

REFERENCES:

1. The Holy Qur'an
2. Ibn Abi al-Hadid, Abu Hamid Abd al-Hamid ibn Hibat Allah al-Madani, *Mu'tazilite Shafi'i* (d. 656 AH), Commentary on *Nahj al-Balagha*, edited by Muhammad Abu al-Fadl Ibrahim, published by Dar Ihya' al-Lugha al-Arabiyya, Egypt, 1378 AH - 1959 AD
3. Ibn al-Athir, Abu al-Sa'adat al-Mubarak ibn Muhammad (d. 666 AH), *The End of the Strange Hadith*, edited by Tahir Ahmad al-Zawi, Mahmoud Muhammad al-Tannaah, published by the Ismailian Foundation, Qom, Iran, 4th ed., 1364 AD, entry (*maḥāna*)
4. Ibn Faris, Abu al-Husayn Ahmad ibn Zakariya (d. 395 AH) / *Mu'jam Mikayis al-Lugha*, edited by Abd al-Salam Muhammad Harun, published by the Office of Islamic Information, 1404 AH
5. Ibn Manzur, Abu al-Fadl Jamal al-Din ibn Makram al-Ifriqi al-Misri (d. 711 AH) (H), *Lisan al-Arab*, Adab al-Hawza, Qom, 14.5 AH.
6. Ibn al-Sikkit al-Ahwazi (d. 244), *Arrangement of the Reformation of Logic*, edited by Muhammad Hasan Bakai, 1st ed., published by the Islamic Research Complex, Mashhad, Iran.
7. Ibn Shu'bah al-Harrani, Abu Muhammad al-Hasan ibn Ali ibn al-Husayn (d. 4 AH), *Tuhaf al-'Uqul*, edited and annotated by Ali Akbar al-Ghafari, 2nd ed., 14.4 - 1363, Islamic Publishing Foundation affiliated with the Association of Teachers in Qom.
8. Ibn Abd Rabbih al-Andalusi, Abu Umar Shihab al-Din Ahmad ibn Muhammad ibn Abd Rabbih ibn Habib ibn Hudayr ibn Salim (d. 328 AH).
9. Ibn Majah, Muhammad ibn Yazid al-Qazwini (d. 273 AH) / *Sunan Ibn Majah*, edited, numbered, and annotated by Muhammad Fu'ad Abd al-Baqi, published by Dar al-Fikr for Printing, Publishing, and Distribution.
10. Ibn Hisham al-Ansari, Abu Muhammad Abdullah ibn Yusuf ibn Ahmad al-Misri (d. 761 AH), *Mughni al-Labib 'an Kutub al-A'arib* (The Skillful Guide to Grammar), edited by Muhammad Muhyi al-Din Abd al-Hamid, published by the Mar'ashiyah Library, Qom, 1440 AH.
11. Abu Hilal al-Askari, al-Hasan ibn Abdullah (d. 395 AH), *Linguistic Differences* (*Al-Furuq al-Lughawiyah*), edited and published by the Islamic Publishing Foundation affiliated with the Teachers' Association, Qom, 1st ed., 1412 AH.

12. Abu Dawud al-Sijistani, Sulayman ibn al-Ash'ath (d. 275 AH), Sunan Abi Dawud (The Book of Sunan), edited and annotated by Sa'id Muhammad al-Lahham, published by Dar al-Fikr for Printing, Publishing, and Distribution, 1st ed., 1410-1990 CE.
13. Al-Azhari, Abu Mansur Muhammad ibn Ahmad (d. 370 AH), Tahdhib al-Lugha, edited by Muhammad Awad Mar'ab, published by Dar Ihya' al-Turath al-Arabi, Lebanon, Beirut, 1st ed., 1/2 CE.
14. Al-Iskafi, Abu Ali Muhammad ibn Hammam (d. 336 AH), Al-Tamhis, edited and published by the Imam al-Mahdi (peace be upon him) School, Qom.
15. Al-Jawhari, Abu Nasr Ismail ibn Hammad (d. 393 AH), Al-Sihah, the Crown of Language and the Correct Arabic, edited by Ahmad Abd al-Ghafur al-Attar, published by Dar al-Ilm lil-Malayin, Beirut, Lebanon, 4th ed., 14/7/1987 CE.
16. Al-Zubaidi, Muhammad Murtada al-Husayni al-Wasiti al-Zubaidi al-Hanafi, Taj al-Arus min Jawahir al-Qamus, edited by Ali Shiri, Dar al-Fikr, Beirut, 1414 AH/1994 CE.
17. Al-Raghib al-Isfahani, Abu al-Qasim al-Husayn ibn Muhammad ibn al-Fadl (d. 502 AH), The Vocabulary of the Qur'anic Expressions, edited by Safwan Adnan Dawudi, Dar al-Qalam, Damascus, 4th ed., Dar al-Shamiya, Beirut, 1430 AH – 2009 AD.
18. Al-Sabzawari, Sayyid Abd al-A'la al-Musawi (d. 1414 AH), Talents of the Merciful in the Interpretation of the Qur'an, published by al-Manar Foundation, 3rd ed., Qom.
19. Al-Sharif al-Radi, Ali ibn al-Husayn ibn Musa ibn Muhammad al-Musawi (d. 46 AH), Nahj al-Balagha (A Collection of Sermons and Sayings of the Commander of the Faithful, peace be upon him - compiled by al-Sharif al-Radi), commentary and edited by Muhammad Abduh (d. 1323 AH), 1st ed., Dar al-Ma'rifa, Beirut. Shirazi, Naser Makarem, Al-Amthal fi Tafsir Kitab Allah al-Manzil, 1st ed., 1404 AH, Imam Ali ibn Abi Talib School, Qom, Iran.
20. Al-Saduq, Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi (d. 381 AH), Ma'ani al-Akhbar, edited by Ali Akbar al-Ghafari, published by the University of Teachers, Qom.
21. Al-Saduq, Abu Ja'far Muhammad ibn Ali ibn al-Husayn (d. 381 AH), Man La Yahduruhu al-Faqih, edited by Ali Akbar al-Ghafari, 2nd ed., published by the Islamic Publishing Foundation affiliated with the University of Teachers, Qom, 14 April.
22. Al-Saduq, Abu Ja'far Muhammad ibn Ali ibn al-Husayn (d. 381 AH), Al-Khisal, edited and annotated by Ali Akbar al-Ghafari, Islamic Publishing Foundation, Qom.
23. Tabataba'i, Sayyid Muhammad Husayn (d. 141 AH), Al-Mizan fi Tafsir al-Quran, Al-A'lami Publications Foundation, Beirut, Lebanon, 1st ed., 1427-6/2.
24. Al-Tabarsi, Abu Ali al-Fadl ibn al-Hasan (d. 548 AH), Majma' al-Bayan fi Tafsir al-Quran, published by Al-A'lami Publications Foundation, 1st ed., Beirut, 1415 AH - 1995 CE.
25. Al-Tusi, Abu Ja'far Muhammad ibn al-Hasan (46 AH), Misbah al-Mutahajjid, published by the Shi'a Jurisprudence Foundation, Beirut, Lebanon, 2nd ed., 1411 AH.
26. Al-Farahidi, Abu Abd al-Rahman al-Khalil ibn Ahmad al-Basri (d. 175 AH), Al-'Ayn, edited by Dr. Mahdi al-Makhzoumi and Dr. Ibrahim al-Samarra'i, published by Dar al-Hijra Foundation, 2nd ed., Qom, 1409 AH. Al-Fayruzabadi, Majd al-Din Muhammad ibn Ya'qub (d. 817 AH): Al-Qamus al-Muhit, edited and compared by Sheikh Nasr al-Harwini, published by Dar al-'Ilm lil-Malayin, Beirut. Al-Kulayni, Abu Ja'far Muhammad ibn Ya'qub (d. 328-329), Usul al-Kafi, edited by Ali Akbar al-Ghafari, 3rd ed., 1388, Dar al-Kutub al-Islamiyyah, Tehran, 1363
27. Al-Kulayni, Abu Ja'far Muhammad ibn Ya'qub (d. 328-329), Rawdat al-Kafi, edited by Ali Akbar Ghafari, 2nd ed., Dar al-Kutub al-Islamiyyah, Tehran, 1389
28. Al-Kulayni, Furu' al-Kafi, edited by Ali Akbar Ghafari, 3rd ed., Dar al-Kutub al-Islamiyyah, Tehran, 1367
29. Al-Mazandarani, Mawla Muhammad Salih (d. 181 AH), Sharh Usul al-Kafi, edited with commentary by Mirza Abu al-Hasan al-Sha'rawi, edited and corrected by Sayyid Ali Ashur, published by Dar Ihya' al-Turath, Beirut, Lebanon, 1st ed., 1421-...2 CE
30. Al-Nahhas, Abu Ja'far Ahmad ibn Muhammad ibn Isma'i (d. 338 AH), The Meanings of the Qur'an, edited by Muhammad Ali al-Sabuni, 1st ed., published by Umm al-Qura University, 1409 CE.
31. Al-Harawi, Abu Ubayd al-Qasim ibn Salam (d. 224 AH), Gharib al-Hadith, edited by Muhammad Abd al-Mu'id Khan, 1st ed., 1384 CE, published by Dar al-Kitab al-Arabi, Beirut.
32. Al-'Iqd al-Farid, edited by Abd al-Majid al-Tarhimi, 1st ed., Dar al-Kutub al-Ilmiyyah, Beirut, 1414 AH - 1983 CE, named after Khalid ibn Ma'dan.