

I. Our Enemies

Contents

A. Purpose of Life.....	2
B. The Test of Submission	3
C. The Evil Motives Are the Enemies.....	4
1. Evil Temptations and Desires:.....	4
2. The Shytan:	5
3. Evil Soul:.....	7
4. Love of Donya (Attractions of Life):	7
D. The Temptation of Jealousy Leading a Brother to kill his own Brother	9
E. The Good Motives Are Our Beloved Friends	10
1. The Love of Allah:.....	10
2. Love and Strong Desire to Go To Jannah:.....	11
3. The Fear of Allah and The Fear of Jahannam:	12
4. The Human Conscience:.....	12
F. Responsibilities of What is Happening.....	13
1. Allah is the One Who Makes Everything Happen but He is Not Responsible of Evil Deeds: 13	
2. When They are Told to Feed the Poor and Needy, They Replay and Say It is the Job of Allah to do.....	14
G. Why Bad Things Happen to Good People.....	15
1. This Life is a Test From Allah:.....	15
2. Good People are not excluded from natural disasters	16

3. Being Good Doesn't Mean That One Will Be Free From Hardships:17
4. Allah's Punishment Falls on Everyone:.....17

A. Purpose of Life

Life is full of puzzles from the question of the purpose of our creation to trying to understand the wisdom behind certain incidents. The answers are always in the Names of Allah. Most of us know that Allah created Jinn and Humans for the specific purpose of worshiping him (Al-Tharyat 51:36) but one of the most important questions that people ask is why Allah created generally. The answer is that Allah created because one of His names is The Creator. If He did not create, then this name the creator and other names as well would be false or useless, and it is not proper for Allah to have a false or useless name. Allah creates continuously and no one can catch up counting the number of his creation, which is infinity. However, some people may wonder why Allah did not just create angels and trees that will cause no corruption or shed blood. Why did He create humans and Jinn who have free will and can do evil things? The answer is that He did not just create angels and trees that will cause no corruption because then other names of Allah would not have been true or useful. For example, Al-Ghaffar (The Forgiver) would have been a false name because angels and trees would not need forgiveness. Allah wanted to manifest His names and attributes in His creation, so He created beings who can choose between good and evil, obedience and disobedience, gratitude and ingratitude.

One of the ways that Allah tests us is by creating opposites in this world, such as good and evil, light and darkness, health and sickness, wealth and poverty, etc. These opposites help us appreciate the blessings of Allah and seek refuge in Him from the evils. They also help us develop our moral qualities, such as kindness, generosity, honesty, courage, etc. For example, if there is no meanness, then kindness would not exist. If everyone in this world was kind, then kind would not exist because kind would be normal. If someone says that someone else was being kind, then it would be that that person is acting normal. There has to be meanness in order for there to be kindness.

Another way that Allah tests us is by giving us free will. Free will means that we have the ability to choose between different options or actions. We can choose to do good or evil, to obey or disobey Allah, to be grateful or ungrateful to Him. Free will is a great gift from Allah because it shows that He respects us and trusts us with our own decisions. However, free will also comes with a great responsibility because we will be held accountable for our choices on the Day of Judgment.

We cannot have free will if we do not have two different choices. If we have one choice then it isn't a choice at all. Since we have the freedom to choose between good and bad choices, we are being tested by Allah with our free will. An example of a creation of Allah that has no free will is angels. Angels are pure beings who always obey Allah and never disobey Him. They do not have any evil motives or enemies in their hearts. They do not have any temptations or lower desires that can make them do bad things. They are not being tested by Allah with their free will.

Some people may ask why Allah created the Shaytan and His other enemies. Why did He allow evil to exist? The answer is that Allah created the Shaytan and His other enemies so He can be recognized. He wanted to show us His power, wisdom, justice, mercy, and other attributes by creating beings who oppose Him and challenge His authority. He wanted to see who among His creation will follow His guidance and who will go astray. He wanted to test us with trials and hardships so we can prove our faith and sincerity. He wanted to reward those who are patient and grateful with Jannah (Paradise) and punish those who are rebellious and ungrateful with Jahannam (Hellfire). Some people may wonder why Allah does not just give us Jannah without testing us with evil, pain, and suffering. The answer is that Allah wants us to earn Jannah by our own actions and choices. He wants us to show Him our faith and sincerity by obeying Him and worshipping Him alone. He wants us to appreciate His blessings and favors by thanking Him and sharing them with others. He wants us to recognize His power and wisdom by submitting to His will and following His guidance.

B. The Test of Submission

The most important tests of free will is the test of submission. Submission means to surrender to the will of Allah and follow His commands. It means to accept what Allah has

decreed for us and be content with it. It means to love Allah more than anything else and seek His pleasure in everything we do. The test of submission is when Allah wants to see if we are submissive to our temptations or to Him. For instance, if we get up early in the morning to pray Fajr (the dawn prayer) or if we sleep through it. If we are nice or mean to our siblings. If we share or hoard our wealth. If we forgive or hold grudges against others. If we fast during Ramadan or not. If we pray five times every day or not. The evil motives are our enemies pulling us in the wrong direction. The good motives are pulling us to the right direction. We chose to either be submissive (Muslim) to the evil motives or submissive to Allah.

C. The Evil Motives Are the Enemies

The evil motives are our enemies because if they prevail over the good motives, then one would end up in hell fire. The believer should be aware of them and learn how to resist them and weaken their influence. They are as follows:

i. **Evil Temptations and Desires:**

They are evil motives that can make us fail the test of submission. They can make us disobey Allah and follow our own desires. They can make us forget about our purpose in life and the consequences of our actions. They can make us unhappy and miserable in this world and the next. Some examples of evil temptations and what they lead us to are:

- **Selfishness:** This is the temptation to care only about oneself and not about others. It leads us to be unkind, ungrateful, and uncooperative. It also leads us to neglect our duties towards Allah and His creation. Selfishness can make us lose the love and respect of others and the reward of Allah.
- **Greed:** This is the temptation to want more than what we need or deserve. It leads us to be stingy, dishonest, and unjust. It also leads us to hoard wealth and resources that could benefit others. Greed can make us unhappy and dissatisfied with what we have and the punishment of Allah.
- **Lust:** This is the temptation to indulge in sexual desires that are unlawful or harmful. It leads us to be immoral, impure, and unfaithful. It also leads us to violate the rights and dignity of

ourselves and others. Lust can make us lose our honor and self-control and the mercy of Allah.

- Anger: This is the temptation to react with rage or violence when we are provoked or wronged. It leads us to be rude, harsh, and oppressive. It also leads us to harm ourselves and others physically or emotionally. Anger can make us lose our reason and patience, and the guidance of Allah.
- Pride: This is the temptation to think that we are better than others and look down on them. It leads us to be arrogant, boastful, and disrespectful. It also leads us to reject the truth and refuse to admit our mistakes. Pride can make us lose our humility and modesty and the forgiveness of Allah.
- Ego: This is the temptation to think that we are self-sufficient and independent of Allah. It leads us to be ungrateful, rebellious, and disobedient. It also leads us to rely on ourselves and not on Allah. Ego can make us lose our faith and trust in Allah and His help.
- Love of power and control: This is the temptation to seek authority and influence over others. It leads us to be oppressive, tyrannical, and corrupt. It also leads us to abuse our power and violate the rights of others. Love of power and control can make us lose our justice and compassion and the fear of Allah.
- Envy: This is the temptation to feel unhappy with what others have and wish for their loss or harm. It leads us to be hateful, spiteful, and malicious. It also leads us to harm ourselves and others with our words or actions. Envy can make us lose our contentment and happiness and the love of Allah.

These are some of the evil temptations that can make us do bad things or prevent us from doing good things. They can also make us forget about our purpose in life and the consequences of our actions. They can also make us unhappy and miserable in this world and the next.

ii. **The Shytan:**

Evil temptations and desires are started by Shaytan, who whispers evil thoughts into our hearts and tries to deceive us with false promises and threats. Shaytan picks up the temptation suitable in the present scenario. For example:

- If there is a better person, then Shaytan starts the temptation of jealousy that leads to envy.
- If there is a pretty attractive opposite gender, then Shaytan starts the temptation of lust. Here are some
- If there is a lot of wealth or material possessions, then Shaytan starts the temptation of greed that leads to stinginess.
- If there is a position of power or authority, then Shaytan starts the temptation of pride that leads to arrogance.
- If there is a conflict or disagreement, then Shaytan starts the temptation of anger that leads to violence.
- If there is a doubt or confusion, then Shaytan starts the temptation of disbelief that leads to apostasy.

Shaytan knows our weaknesses and tries to exploit them. He tries to make us forget about Allah and His commands. He tries to make us follow our own desires and whims. He tries to make us unhappy and miserable in this world and the next.

Shaytan cannot physically force us to do anything. He can only suggest or invite us to do bad things, but it is up to us if we accept or reject his invitation. After Shaytan starts the temptations, he would not be able to make it grow and we are the ones who can make it grow or shrink. We choose to feed the fire started by Shaytan or put it out. We choose to act on the bad thoughts or ignore them. We choose to follow the evil motives or resist them. We have the power to control our temptations by using our reason, conscience, faith, and willpower.

Since no one can avoid the startup of temptations in his/her heart, how can we fight temptations then? The most powerful way is to seek refuge in Allah from Shaytan and his evil whispers and stop thinking about the temptation. Think about something else. There are many other ways that we can fight temptations, such as:

- Asking Allah for help and strength to overcome our temptations.

- Remembering Allah and reciting His names and verses from the Quran.
- Praying and fasting regularly and sincerely.
- Seeking knowledge and guidance from the Quran and the Sunnah (the teachings and example of Prophet Muhammad).
- Keeping good company and avoiding bad company.
- Doing good deeds and avoiding bad deeds.
- Repenting and seeking forgiveness from Allah if we commit any sins.

iii. Evil Soul:

The human soul is not a fixed entity, but rather a spectrum that varies from righteousness to evil. The righteous soul is the one that rejoices in doing good deeds and feels remorseful for doing bad deeds. The evil soul is the one that delights in doing bad deeds and feels resentful for doing good deeds. Between these two extremes is the self-reproaching soul, which Allah has honored by swearing by it in Surat Al-Qiyamah: "And I do swear by the self-reproaching soul!" [75:2]. This is the soul that, when it commits a mistake, it blames itself and repents to Allah.

We can use the metaphor of a sponge to illustrate the different types of souls. The good soul is like a sponge that absorbs only good things and repels bad things, while the evil soul is like a sponge that absorbs only bad things and rejects good things. The souls in between are like sponges that have different degrees of absorption and repulsion for good and bad things.

The souls are born pure and innocent, but they can be corrupted by the influence of the environment. The purpose of Islam is to preserve the purity of the soul until death, so that one can meet Allah with a clean heart. One can corrupt their soul by exposing it to evil and becoming accustomed to it, while one can purify their soul by avoiding evil and becoming habituated to good deeds.

iv. Love of Donya (Attractions of Life):

The love of donya (worldly life) can be an evil motive that can make a person do bad things or prevent him from doing good things. Donya means the temporary and fleeting pleasures and attractions of this world, such as wealth, fame, power, beauty, etc. These things are not bad in

themselves, but they can become bad if a person becomes too attached to them and thinks that they are the ultimate goal or purpose of life.

The love of donya can make a person do bad things such as:

- Being greedy and stingy, and not spending in the way of Allah or helping the poor and needy.
- Being dishonest and unjust, and cheating, lying, stealing, or oppressing others to gain more donya.
- Being arrogant and proud, and looking down on others who have less donya or showing off to others who have more donya.
- Being envious and hateful, and wishing for the loss or harm of others who have more donya or competing with them in an unhealthy way.
- Being disobedient and rebellious, and ignoring or violating the commands of Allah or His messengers to pursue more donya.

The love of donya can also prevent a person from doing good things such as:

- Being grateful and content, and thanking Allah for what He has given him or being satisfied with what He has decreed for him.
- Being humble and modest, and acknowledging his own faults and weaknesses or seeking forgiveness and guidance from Allah.
- Being generous and charitable, and giving from what he has to please Allah or support His cause or help His creation.
- Being honest and fair, and fulfilling his promises and obligations or dealing with others with kindness and justice.
- Being obedient and submissive, and following the teachings of Allah or His messengers or worshipping Him alone.

The love of donya can also make a person forget about his real purpose in life, which is to worship Allah and seek His pleasure. It can make him neglect his duties towards Allah, such as praying, fasting, paying zakat (obligatory charity), performing hajj (pilgrimage), etc. It can also

make him neglect his duties towards himself, such as learning, improving, developing, etc. It can also make him neglect his duties towards others, such as family, friends, neighbors, society, etc.

The love of donya can also make a person lose sight of the Hereafter, which is the eternal and everlasting life after death. It can make him disregard the signs and warnings of Allah about the Day of Judgment, when he will be held accountable for his deeds. It can also make him disregard the rewards and punishments of Allah in Jannah (Paradise) or Jahannam (Hellfire), where he will either enjoy or suffer according to his actions.

Therefore, the love of donya can be an evil motive that can lead a person to many sins and evils. It can also deprive him of many virtues and blessings. It can also cause him to fail the test of this life and face the consequences in the next life.

D. The Temptation of Jealousy Leading a Brother to kill his own Brother

The story of Qabeel and Habeel is the story of the first murder in human history. It is also a story of jealousy, anger, and disobedience to Allah. Qabeel and Habeel were the sons of Adam and Eve, the first human beings on earth. Eve delivered a boy and a girl in each birth. The law of Allah was that a boy from one birth would marry a girl from another birth. Twins were not allowed to marry each other.

When Qabeel and Habeel grew up, they were supposed to marry each other twin sisters, according to the law of Allah. However, Qabeel was not pleased with this arrangement, because he wanted to marry his own twin sister, who was more beautiful than Habeel's sister that he was supposed to marry. Qabeel wanted to marry his own sister because he was attracted by her beauty and did not care about the law of Allah that forbade such a marriage. He was also arrogant and selfish, and did not want to share his twin sister with anyone else. He thought that he deserved the best, and did not appreciate the blessings that Allah had given him. He was blinded by his lust and greed, and did not listen to the advice of his father Adam or his brother Habeel. He was also influenced by Satan, who whispered to him to disobey Allah and kill his brother. He was the first person to commit the sins of incest, murder, and rebellion against Allah.

Qabeel and Habeel took their dispute to their father Adam. Adam suggested that they should make an offering to Allah, and whoever's offering was accepted by Allah would be right.

He also said that Allah would send a sign of acceptance by sending fire from the sky to consume the offering. Qabeel was a farmer who grew crops, while Habeel was a shepherd who raised animals. They used their jobs to make offerings to Allah. Qabeel offered some inferior quality grains from his farm, while Habeel offered a healthy ram from his flock. Allah accepted Habeel's offering and rejected Qabeel's offering, as a sign of His favor and approval for Habeel. Qabeel's offering was also rejected because he did not give the best of his produce, while Habeel's offering was accepted because he gave the best of his flock.

Qabeel became very angry and jealous of Habeel, and threatened to kill him. Habeel replied with patience and peace, saying that he would not fight back or sin against Allah. He also warned Qabeel of the consequences of his evil intention. Despite Habeel's advice, Qabeel carried out his wicked plan and killed his brother by hitting him with a stone. He became the first murderer in human history, and also committed the first act of fratricide. After killing Habeel, Qabeel did not know what to do with his body. He carried it on his back, wandering around aimlessly. Then Allah sent two crows to teach him how to bury his brother. One crow killed the other crow, and then dug a hole in the ground and buried it. Qabeel followed the example of the crow and buried Habeel's body. Allah then reproached Qabeel for his crime, and cursed him with a mark on his face and a life of wandering and misery. Qabeel regretted his action, but he did not repent. This is the story as narrated in the Quran (Surah 5: Verses 27-31) and also mentioned in some web search results. It is a lesson for us to avoid jealousy, anger, and disobedience to Allah, and to respect the sanctity of human life. It also shows us the importance of being humble, grateful, and righteous in our deeds.

E. The Good Motives Are Our Beloved Friends

The opposite of evil motives are good motives. These are the things that can make us do good things and prevent us from doing bad things. They are as follows:

i. **The Love of Allah:**

The most important good motive is the love of Allah. The love of Allah is the strongest motive that can make us do good things or prevent us from doing bad things. It is the essence of faith and submission. It is the source of peace and happiness in this world and the next. The

love of Allah will make us feel ashamed after we do something bad because we know that we have displeased Him. It will also make us feel happy after we do something good because we know that we have pleased Him.

Allah said in (Baqra, 2:165) "And yet, among the people are those who take other than Allah as equals to Him. They love them as much as they love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider that when they see the punishment, they will be certain that all power belongs to Allah alone and that Allah is severe in punishment.

This verse contrasts the love of the disbelievers and the love of the believers for Allah. The disbelievers love their idols or false gods as they should love Allah alone, but they are misguided and wrong. The believers love Allah more than anything else, and they are faithful and right. The verse also warns the disbelievers of the punishment that awaits them if they do not repent and believe in Allah, who is the only One who has all power and authority, and who is severe in punishing those who disobey Him.

The hope in Allah and the hope in His rewards. The hope in Allah is to trust in His promises, grace, and generosity. It is to believe that He will help us, guide us, and protect us. It is to rely on Him in all our affairs and situations. The hope in Allah will make us optimistic, patient, and grateful in this life. The hope in His rewards is to expect the best from Him in the Hereafter. It is to believe that He will reward us for our good deeds and overlook our bad deeds. It is to desire His pleasure, approval, and praise. The hope in His rewards will make us eager, diligent, and sincere in our worship and deeds.

ii. Love and Strong Desire to Go To Jannah:

The love of Jannah is another strong motive that can make us do good things or prevent us from doing bad things. It is the ultimate goal and reward for believers in the Hereafter. It is the place where all our dreams and desires will be fulfilled without any pain or sorrow. It is the place where we will see Allah's face and enjoy His company forever. The love of Jannah will make us want to do anything we can to enter.

Love of Jannah and fear of hell are mentioned in (Al-Sajda, 32:16) "Their sides shun their beds as they pray to their Lord in **fear and hope**. And they donate from what We have provided for them."

iii. The Fear of Allah and The Fear of Jahannam:

The fear of Allah is to be aware of His power, wrath, and punishment. It is to respect His rights and limits. It is to avoid what He has forbidden and do what He has commanded. The fear of Allah will make us refrain from doing bad things or repent if we do them. The fear of Jahannam is to be afraid of the fire that burns and torments the sinners. It is to be aware of the horrors and sufferings that await the disbelievers and hypocrites. It is to avoid what leads to Jahannam and do what leads to Jannah. The fear of Jahannam will make us strive for good deeds and seek Allah's forgiveness and mercy.

iv. The Human Conscience:

The human conscience can be a good motive for doing what is right and avoiding what is wrong. The human conscience is the inner sense of morality that God has placed in every person, regardless of their religion, culture, or background. The human conscience helps us to recognize the difference between good and evil, and to feel guilty or remorseful when we do something bad, or satisfied or happy when we do something good. The human conscience also urges us to seek God's forgiveness and mercy when we sin, and to thank Him and praise Him when we do good.

The human conscience can be a good motive for doing what is right and avoiding what is wrong, because it can help us to:

- Follow the natural law that God has written in our hearts, which reflects His will and wisdom for our happiness and well-being.
- Respect ourselves and others as God's creation, and uphold the dignity and rights of every human being.
- Develop our moral virtues and character, such as honesty, justice, kindness, generosity, courage, etc.

- Seek the truth and follow the guidance of God’s revelation and His messengers, who teach us how to worship Him and live according to His commands.
- Avoid the evil influences of Shaytan (Satan), who whispers to us to disobey God and follow our desires and whims.
- Prepare for the Day of Judgment, when we will be accountable for our deeds before God, who knows everything that we do and say.

However, the human conscience can also be corrupted or weakened by various factors, such as ignorance, sin, habit, culture, society, etc. Therefore, it is not enough to rely on our conscience alone, but we also need to educate and purify our conscience by learning from God’s revelation and His messengers, by repenting from our sins and seeking God’s forgiveness, by praying and fasting and doing good deeds, by seeking God’s help and protection from evil, etc.

F. Responsibilities of What is Happening

i. **Allah is the One Who Makes Everything Happen but He is Not Responsible of Evil**

Deeds:

In order for something to happen, Allah must make it happen. There is absolutely no way that things can ever take place without Allah’s will and permission. This doesn’t mean that Allah is responsible of the evil that takes place. Allah is responsible only for the good things that take place, and the Shaytan and other evil motives are the ones responsible of the evil that would take place. Allah allows evil to happen because he is interested in the good that comes out of the existence of evil. Allah is interested in the good deeds that are done for his sake. Allah does not want evil for its own sake, but He wants good to come out of it. He tests us with evil to see how we will react and cope with it. Will we be patient and trust in Him? Will we seek His help and mercy? Will we be grateful for what we have and not complain about what we don't have? Or will we be impatient and despair? Will we forget Him and rely on ourselves? Will we be ungrateful and discontented with His decree?

For example, if an airplane crashes due to a design flaw, killing hundreds of innocent people, this is a tragic and evil event that Allah allowed to happen. But He is not responsible for the design flaw or the crash. The engineers who designed the airplane are responsible for their

negligence or incompetence. They should have done their job properly and ensured the safety of the passengers. Allah allowed this event to happen to show them their error and make them fix it. He also allowed this event to happen to warn them and others of the consequences of their actions. He also allowed this event to happen to test the faith and patience of those who were affected by it.

Similarly, if a genocide, such as the holocaust, or a terrorist attack occurs, such as 911, killing thousands or millions of innocent people, this is a horrific and evil event that Allah allowed to happen. But He is not responsible for the genocide or the attack. The perpetrators who committed these crimes are responsible for their hatred and violence. They should have respected the sanctity of life and the rights of others. Allah allowed these events to happen to expose them and punish them, to alert them and others of the evil of their deeds, and to test the endurance and perseverance of those who were affected by it. Allah allowed these events to happen to give us the message that something is wrong, you need to stop, find it and fix it before it happens again.

Allah does not allow evil to happen without limit or measure. He only allows as much evil as is necessary for His wisdom and purpose. He does not allow more evil than what we can bear or what we deserve. He also balances evil with good, by giving us many blessings and favors in this world, and by promising us reward and forgiveness in the next world.

Therefore, we should not blame Allah for the evil that happens in the world, but we should blame ourselves or those who cause it. We should also not question Allah's wisdom or justice, but we should trust His plan and decree. We should also not despair or lose hope, but we should seek His help and mercy.

ii. When They are Told to Feed the Poor and Needy, They Replay and Say It is the Job of Allah to do.

In (Yasin, 36:47) "And when it is said to them, 'Spend from that which Allah has provided for you,' those who disbelieve say to those who believe, 'Should we feed one whom, if Allah had willed, He would have fed?' "

This Ayah shows the arrogance and ignorance of the rich disbelievers who refused to spend in charity and help the poor and needy. They argued that if Allah wanted to feed the poor, He would have done so without their help. They also accused the believers of being misguided and wrong for asking them to spend from their wealth.

This Ayah exposes the fallacy and falsehood of their argument and attitude. Of course Allah can feed the poor and needy, but he is not the one to be tested. It is their responsibilities. They failed to realize that Allah is the One who gave them their wealth and tested them with it, to see how they would use it. They also failed to realize that Allah is the One who commanded them to spend in His cause and help His creation, as a way of showing gratitude and obedience to Him. They also failed to realize that Allah is the One who rewards or punishes them according to their deeds, in this world and the next.

This Ayah also teaches us the importance and virtue of spending in charity and helping the poor and needy. It teaches us that we should not be stingy or greedy with our wealth, but rather we should be generous and kind. It teaches us that we should not be arrogant or proud of our wealth, but rather we should be humble and modest. It teaches us that we should not be heedless or ungrateful for our wealth, but rather we should be mindful and thankful.

G. Why Bad Things Happen to Good People

i. **This Life is a Test From Allah:**

The Islamic perspective on why bad things happen to good people is based on the belief that this life is a test from Allah, and that He has a wisdom and a purpose behind everything that He allows to happen. According to this perspective, bad things are not necessarily bad for the good people, but rather they are trials and tribulations that can bring them closer to Allah, purify their sins, increase their rewards, and elevate their ranks in the Hereafter. The Allah says: "Do you think that you will enter Paradise without Allah testing those of you who fought in His Cause and (also) testing those who are As-Sabirin (the patient ones)?" (Omran 3:142) "And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones). Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." They are those on whom are the Salawat (i.e. blessings,

etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones." (Quran 2:155-157)

The Islamic perspective also teaches that Allah does not burden anyone beyond their capacity, and that He always provides a way out or relief for those who endure with patience and faith. Allah says: "Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Quran 2:286) "Allah intends for you ease, and He does not want to make things difficult for you." (Quran 2:185)

The Islamic perspective also reminds the good people that this life is temporary and transient, and that the real life is the eternal one in the Hereafter. Therefore, they should not be attached to this world or its pleasures or pains, but rather they should focus on pleasing Allah and attaining His Paradise. Allah says: "Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers - evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers - good-doers). And the life of this world is only a deceiving enjoyment." (Quran 57:20). "Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." (Quran 3:185)

ii. Good People are not excluded from natural disasters

Yes, it is true that good people cannot be excluded from COVID-19, or any other disease or calamity, for that matter. This is because Allah does not discriminate between people based on

their goodness or badness in this world, but He tests everyone according to His wisdom and justice. The Prophet Muhammad (peace be upon him) said: "The most severely tested people are the prophets, then the next best and the next best."

iii. Being Good Doesn't Mean That One Will Be Free From Hardships:

This means that being good does not mean that one will be free from hardships or difficulties in this life. Actually these Hardships and difficulties are among the main reasons for being a good person. Hardships and difficulties mean that one will be rewarded and honored by Allah in the Hereafter. Allah says in the Quran: "Do people think that they will be left alone because they say: 'We believe,' and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test)." (Al-Ankaboot, 29:2-3)

Therefore, good people should not despair or complain when they face COVID-19 or any other trial, but rather they should be patient and trust in Allah. They should also seek His help and mercy, and follow His commands and guidance. They should also take the necessary precautions and measures to protect themselves and others from the disease, such as wearing masks, washing hands, social distancing, etc. They should also seek medical treatment and vaccination if available and permissible. They should also pray for themselves and others who are affected by the disease, and help them in any way they can.

By doing so, good people can turn COVID-19 or any other bad thing into a good thing for them, as Allah says in the Quran: "And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know." (Quran 2:216)

iv. Allah's Punishment Falls on Everyone:

Allah warns the believers to be careful of the trials and tribulations that may affect them, not only the wrongdoers among them. It also reminds them that Allah is severe in punishment for those who disobey Him and cause mischief in the land (Al-Anfal, 8: 25). Allah sends a punishment or a calamity that affects not only the wrongdoers, but also the good people who live among them or near them. This is because Allah is just and wise, and He knows the

consequences of His actions better than we do. He may have several reasons for doing so, such as:

- To warn the wrongdoers and give them a chance to repent and reform before it is too late.
- To purify the good people and increase their rewards and ranks in the Hereafter.
- To distinguish the true believers from the hypocrites and the disbelievers.
- To test the faith and patience of the good people and make them stronger and closer to Him.
- To show His power and might over everything and everyone.

Therefore, when we see or experience a bad thing that affects us or others, we should not lose hope or question Allah's justice. We should remember that He is the Most Merciful and the Most Wise, and that He does not intend any harm or injustice for us. We should also remember that this life is a test and a trial, and that the real life is the one in the Hereafter, where Allah will reward the good people and punish the wrongdoers. We should also do our best to avoid evil and do good, and to help others who are suffering or in need. We should also seek Allah's protection and forgiveness, and trust in His plan and decree.