

**ALI 353: 4<sup>th</sup> Lecture**

**Human Suffering and Coping  
Strategies in the Light of the  
Qur'an**

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فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6)

**Indeed ease accompanies hardship. Indeed  
ease accompanies hardship  
(Qur'an, 94:5)**

فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَبْ (8)

**When you are free from your obligations  
strive hard. and be devoted to your Lord's  
service ( Qur'an, 94:7–8)**

فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى (5) وَ صَدَّقَ بِالْحُسْنَى (6) فَسَنِيسِرُهُ  
لِلْيُسْرَى (7) وَ أَمَّا مَنْ بَخِلَ وَ اسْتَغْنَى (8) وَ كَذَّبَ بِالْحُسْنَى (9)  
فَسَنِيسِرُهُ لِلْعُسْرَى (10)

**As for the one who gives (in charity) and fears Allah. And believes in the best. We will facilitate for him the way to extreme ease. But the one who is miser and deems himself self-sufficient and reject the best, we will facilitate for him the way to extreme distress  
(Surah Al-Lail)**

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِجُ النَّهَارَ فِي اللَّيْلِ وَ هُوَ عَلِيمٌ بِذَاتِ  
الصُّدُورِ

**He causes night to enter into day and day into  
night. He knows best what all hearts contain  
(Qur'an, 57:6)**

وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ  
**And take recourse in patience and prayer, and  
it is indeed hard except for the humble  
(Qur'an: 2:44)**

وَ لَكِنَّ اللَّهَ يَخْتَبِرُ عِبَادَهُ بِأَنْوَاعِ الشَّدَائِدِ وَ يَتَعَبَّدُهُمْ بِأَنْوَاعِ الْمَجَاهِدِ وَ يَبْتَلِيهِمْ  
بِضُرُوبِ الْمَكَارِهِ إِخْرَاجاً لِلتَّكْبَرِ مِنْ قُلُوبِهِمْ وَ إِسْكَاناً لِلتَّذَلُّلِ فِي نَفْسِهِمْ وَ  
لِيَجْعَلَ ذَلِكَ أَبْوَاباً فَتْحاً إِلَى فَضْلِهِ وَ أَسْبَاباً ذُلّاً لِعَفْوِهِ

**Allah tries His creatures by means of different troubles, wants them to render worship through hardships and involves them in distresses in order to extract out excessive pride from their heart and place humbleness in their spirits and to make all this to open the doors for His favors and means for His forgiveness**

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَضُرَّعُونَ

**To every town that We sent a Prophet, We tested its inhabitants through distress and adversity so that perhaps they would submit themselves to Us  
(Qur'an, 7:94)**

فَلَوْ لَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَ لَا كِن قَسَتْ قُلُوبُهُمْ وَ زَيَّنَ لَهُمُ  
الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

**Why did they not submit themselves to God  
when Our torment struck them. Instead, their  
hearts were hardened and Satan made their evil  
deeds seem attractive to them**

**(Qur'an, 6:43)**

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا  
بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

**When they forgot all the advice that they had received, We granted them all means of happiness but they were left in despair when We suddenly took Our bounties back from them**

**(Qur'an, 6:44)**



فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَ نَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ  
(15) وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ (16)

As for the human being, when his Lord tests him, honors him, and grants him bounty, he says, " God has honored me. However, when his Lord tests him by a measured amount of sustenance, he says, " God has disgraced me  
(Qur'an, 89:15–16)

وَ إِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَ نَأَى بِجَانِبِهِ وَ إِذَا مَسَّهُ الشَّرُّ فَوَدُو  
دُعَاءِ عَرِيضٍ

As for the human being, when his Lord tests him, honors him, and grants him bounty, he says, " God has honored me. However, when his Lord tests him by a measured amount of sustenance, he says, " God has disgraced me  
(Qur'an, 41:51)

وَ لَئِن أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ

**And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful  
(Qur'an, 9:11)**

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ  
الطَّيِّبِ

**God left the believers in their existing state for no other  
reason than to distinguish the evil-doers from the  
virtuous ones  
(Qur'an, 3:179)**

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ  
الْكَاذِبِينَ

**We had certainly tried those who lived before  
them to make sure who were truthful in their  
faith and who were liars**

**(Qur'an, 29:3)**

# Summary (1)

**Suffering has to be separated from the hardships**

**Suffering is related to the way we perceive our adversities to reach ease and comfort**

**The more we are materialistic the more we suffer**

**The Qur'an teaches us to make our life meaningful and add Qur'anic principles to our resources to combat with the suffering and afflictions of our life**

## **Summary (2)**

**Suffering has to be seen in the light of Trial of God**

**It necessitates us to think about the philosophies behind the Trial of God mentioned by the Qur'an and consider them in our hardships**

**It could be for our purification, showing our real face, our sins, or humbleness of our heart etc.**

**We need to avoid our complaining attitude and learn to accept our destiny and seek the pleasure of God**

# Summary (3)

**One should not wait for the ease after adversities rather it is important to travel into the deeper levels of adversities to reach the ease and comfort**

**Remember that we cannot get rid of the hardships or our life but we can learn to handle our adversities and hardships.**