

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed, the life of this world is the abode of trial and the place of test. There is not any person except that he is tried and then to Allah is the return and final place.

Allah says:

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

... that He may requite, those who do evil with that which they have done and reward those who do good, with what is best. [53:31]

Allah (also) says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned. [21:35]

So, trials in this life are sometimes with comfort and blessings and sometimes it's with difficulty and affliction.

Sometime it may be with good health and at times with sickness and sometimes it maybe with richness and other times with poverty.

Therefore, the believer is subjected to tests in these two ways; either from the angle of difficulty or from the angle of ease.

The believer is (always) in a state of good to good in any state that he is tested in. For this reason, it has been confirmed in the Hadith of Anas that the Messenger of Allah ﷺ said,

“Amazing is the affair of the believer Allah does not decree anything for him except that it is good for him”

and his statement **“anything”** consists of any trial in difficulty or in ease. The believer in all of his trials is in a state of good. This is because the successful believer that Allah tries with hardships, difficulties, sickness, poverty and whatever similar to that, he confronts them with patience. So, he gains in this type of test, the reward of the patient. If he is tested with ease, good health, wellbeing and richness then with this category of tests he is grateful and he gains the reward of those who are grateful.

What makes this clear is what has been reported in sahih Muslim, in which the Prophet ﷺ said,

“amazing is the affair of the believer. All of his affairs are good and this is only for the believer. If he is tested with happiness, he is grateful and that is good for him. And if he is afflicted with distress, he is patient and that is good for him”

So, while he is in the situation of distress, he gains the reward of the patient and while he is in the situation of ease, he gains the reward of the grateful. He fluctuates during these tests between patience and gratitude. Allah said in four different places in the Quran,

“Indeed, in that are signs for every **patient** and **grateful** person.”

Allah mentioned these two great positions; patience upon trial and gratitude upon blessings. So It is befitting for the believing servant of Allah to know that when Allah gives a person an increase in wealth, good health, business, children or other than that from the different types of blessings, this is not an evidence that He is pleased with him and honors him.

Likewise, if the person is restricted and is given little wealth or good health and the likes, it is not a proof that Allah is not pleased with him or has debased him.

This is the suspicion of some people and Allah negates this in his statement,

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

“As for man, when his Lord tries him by giving him honor and gifts, then he says (puffed up): "My Lord has honored me."

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ

“But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!" [89:15-16]

So, Allah says negating this suspicion,

كَلَّا ...

“Not at all...” [89:17]

Meaning the affair is not as you think. Therefore, whoever Allah increases in wealth, good health, children and other than that, it is not a proof that Allah is pleased with him and honors him. And, also, him being restricted (in having these things) is not a proof of him being debased by Allah. Rather, both of them are tested. One with wealth, good health etc. and one with poverty, sickness etc. For this reason, the people of knowledge differ (on) which of the two are better according to Allah. The wealthy grateful person or the poor patient person.

In reality, the best of them is the one with the most taqwa (fear of Allah and piety). If the taqwa is the same, then the reward is the same (for both). This is because the first, Allah tried him with wealth, and he was grateful, and the second, Allah tried him with poverty and he was patient. So, each one of them actualized the required servitude during his test and both were successful. The final return is to Allah and for this reason Allah concluded the verse with his statement,

“And to Us you will return”

Meaning, you will be tested in this life and your return is to Allah, the good doer rewarded for this good and the evil doer punished for his evil.

So, let us all fear Allah and strive with ourselves in the life of this world so that we may be successful with the tests and trials.

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