

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Imaam Ibnul Qayyim [may Allaah have mercy upon him] stated:

One of the common hidden afflictions is when a person has a blessing bestowed on him by Allaah; but he becomes bored with it, seeks to do away with it, and - due to ignorance- turns to what he claims is better for him than it. His Lord - out of Mercy- does not remove him from that blessing- excuses him for his ignorance and the bad choice he make for himself, until he becomes fed up with the blessing, angered and dissatisfied due to it, and being fed up becomes firmly established; then Allaah takes it away from him. After turning to what he sought after and then see the difference between the state he used to be in as opposed to his affair at present, his anxiety and regret intensifies, so he seeks to return to the state he was in. **(1)**

If Allaah wants good and guidance for His servant, He makes him witness the fact that the blessing he has is one of His blessings and enables him to be grateful for it. **(2)** If his soul whispers to him to move away from it, he seeks guidance from His Lord - by way of Istikhaarah **(3)** - as one who is ignorant of his welfare and unable to attain it, and then delegates the affair to Allaah by asking Him to make a good choice for him.

There is nothing more harmful to the servant than being fed up with Allaah's blessings, because neither does he see it as a blessing nor thank Allaah him for it, nor rejoice regarding it; but rather it angers him. He complains and considers it a calamity, even though it is one of Allaah's greatest blessings conferred on him. The majority of the people are enemies of Allaah's blessings and they do not realise the blessings Allaah has made available at their disposal, whilst striving to repel and reject them out of ignorance and wrongdoing. And how numerous a blessing is granted to one of them, whilst he is eager to strive his hardest to repel it! And how much reaches him while he was eager to repel and remove it due to his injustice and ignorance! Allaah [The Exalted] said:

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their ownelves. [Surah Al-Anfaal. Verse 53]

Allaah [The Exalted] said: [إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ] - Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah)]. [Surah Rad. Verse 11] **(4)**

There is not a greater enemy against a blessing than the soul that (whispers evil to the person), because he overcomes himself together with his enemy. His enemy throws fire on his blessings while he blows on it- enables him to throw fire and then helps him to blow it; but he calls for help to avoid being burnt when the fire intensifies, whilst his aim is to reprimand Qadr. [Al-Fawaa'id 259-260. slightly paraphrased]

Footnotes:

[Ref 1]: One should not despair of Allaah's Mercy. The Prophet [peace and blessings of Allaah be upon him] said, "All of the children of Adam are sinners, and the best sinners are those who repent". **[Sunan At-Tirmidhee 2499]**

<https://salaficentre.com/2020/03/22/1-sayyid-al-istighfaar-with-brief-commentary-by-imaam-abdul-azeez-bin-baaz/>

<https://salaficentre.com/2020/03/26/2-sayyid-al-istighfaar-with-brief-commentary-by-imaam-ibnul-qayyim/>

[Ref 2]: Gratefulness: Imaam As-Sadi [may Allaah have mercy upon him] said: Allaah [The Most High] said:

لِتَسْتَوْدُوا عَلَىٰ ظُهُورِهِ، ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return! [Surah Az-Zukhruf. Verses 13-14]

Mentioned in the verses are the three pillars of gratitude, and they are: **(a)** acknowledge Allaah's blessings, proclaim Allaah's Blessings, speak about them; **(b)** praise Allah for it, and **(c)** submit to Allah and utilise these blessings to carry out acts of worship for the sake of Allaah (alone). This is because the intent behind the statement: [verily, to Our Lord we indeed are to return] is acknowledgement of recompense and to make preparations for it. The objective behind these favours is that they are an aid by way of which the slave seeks to fulfil the commands of Allaah. And regarding the statement: [And then may remember the favour of your Lord when you mount thereon]; this is a specific mention of the favour in that instance (i.e. at the time in which the person enjoys those favours), because blessings intoxicates many amongst the creation, makes them heedless, evil and ungrateful. Therefore, this state in which Allah commanded (a person to remember Him for His Favours) is a medication for this destructive ailment.

When the servant of Allaah recalls that he is completely surrounded by the blessings of Allah and that nothing is from him; but rather blessings are (from Allah) -its means are facilitated and its obtainment made easy (by Allaah), he submits to Allah, humbles him, thanks and Praises Allaah. And by way of this, he is given continuous blessings. [An Excerpt from Fataawa Sa'diyyah page: 61. slightly paraphrased]

[Ref 3]: What is Al-Istikhaarah? It is widespread amongst some people that Istikhaarah and seeking the best outcome in an affair is that one goes to the astrologers and soothsayers. This is in opposition to what is found in the Islamic legislation; rather Istikhaarah and seeking the best outcome in an affair is that one performs two optional Rak'ats and then supplicate with the legislated supplication. Jaabir Bin Abdillaah [may Allaah be pleased with him and his father] said, "Allaah's Messenger [peace and blessings of Allaah be upon him] used to teach us the way of doing Istikhaarah (i.e. the means to ask Allah to guide one to the right action concerning any job or a deed) in all matters as he taught us the Suras of the Qur'an. He said, 'If anyone of you wants to do any task [i.e. wants to decide on a matter], he should offer a two rak'ats other than the compulsory ones and say (after the prayer):

اللَّهُمَّ إِنِّي أَسْتَجِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي. أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ. فَافْدُرْهُ لِي وَيَسِّرْهُ

لِي تُمْ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي. أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ. فَاصْرِفْهُ عَنِّي وَاصْرِفْ عَنِّي، وَأَفْذُرْ لِي الْخَيْرَ حَيْثُ كَانَ تُمْ أَرْضِنِي بِهِ. قَالَ. وَيُسَمَّى حَاجَتَهُ

O Allaah! I seek the counsel through Your Knowledge, and I seek Power from Your Might, and I ask for Your great blessings. You are capable and I am not. You know and I do not and You (alone) know the unseen. O Allah! If You know that this task (or affair) is good for my religion and my subsistence and in my Hereafter- (or said, 'If it is better for my present and later needs), then You ordain it for me and make it easy for me to get, and then bless me in it. And if You know that this task (affair) is harmful to me in my religion and subsistence and in the Hereafter-(or said, 'If it is worse for my present and later needs'), then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it'. The Prophet [peace and blessings of Allaah be upon him] added that then the person should mention his (or her) need [i.e. the affair or task]. [Bukhaari: 1162] **[Al-Haqeeqatush Shar'iyah Fee Tafseeril Qur'aanil Adheem Was-Sunnatin Nabawiyah. Page 95]**

After Istikhaarah, one also seeks the advice of upright people who are capable of giving advice in the affair. Al-Hasan al-Basree [may Allaah have mercy upon him] said, "By Allaah! Never have a people sought advice except that they were guided to the best of what was available to them". Then he recited [the statement of Allaah]: [وَأَمْرُهُمْ شُورَى] – And (the Believers) who (conduct) their affairs by mutual consultation] [Surah Ash-Shurah. Verse 38]

Al-Allaamah Zayd Bin Haadi [may Allaah have mercy upon him] said: Allaah [The Mighty and Majestic] commanded His Messenger Muhammad [sallal-laahu-alayhi-wasallam] to consult his companions in some affairs. Allaah [Glorified be He and free is He from all imperfections] said: [وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ] – and consult them in the affairs. Then when you have taken a decision, put your trust in Allah]. [Surah Aal Imran. Verse 159]

He [i.e. the Prophet] is the example to be followed by the Ummah, therefore when it is the case that Allaah commanded him to consult his companions, then there is even a greater reason that the Muslims are in need of consultation amongst themselves. When a difficulty that is related to a Muslim's religious and worldly affairs occurs, then indeed it is fitting that he consults someone whom he considers reliable, wise, truthful and sincere. He examines [the advice] given by that person, then he makes a choice – either to take that advice or decides not to take it based on what he is satisfied with, in relation to his personal affairs. The hadeeth places emphasis on the fact that consultation guides to the best outcomes, and due to this it is said, "The one who consults (others) does not regret (thereafter InShaaAllaah) and the one who performs

Istikhaarah will not fail (to achieve what is good for him or her)". Both Istikhaarah and consultation are legislated and a lot of good is achieved by way of them, as opposed to when affairs are pursued in a rigid and haphazard manner, for indeed this might lead to regret and harm. [An Excerpt from 'Awnul Ahadis Samad Sharh Al-Adab Al-Mufrad' 1/285. slightly paraphrased]

The One Consulted Must Fear Allaah

Abu Hurairah [(radiyallaahu-anhu) who said that the Messenger (sallal-laahu-alayhi-wasallam) said: [المُسْتَشَارُ مُؤْتَمَرٌ] – The consultee is in a position of trust]. [Saheeh Sunan Abee Dawud. Number 5128]

[[المُسْتَشَارُ مُؤْتَمَرٌ] – The consultee is in a position of trust]. [المستشار -The Consultee]: He is the one whose opinion is sought after regarding an affair of Maslahah (i.e. an affair that will bring about benefit and repel harm). He is in a position of trust with regards to what he is asked and it is not permissible for him to deceive the one who consults him, by concealing the affair that would bring about benefit. [Mirqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh. Vol 4. Hadeeth 5062. page 259]

This hadeeth is an evidence, showing that the consultee has to (advise) with the course of action and opinion -in relation to the consultation – that which he would do for himself. And it is not permissible that he directs his Muslim brother to something he would not be pleased with for himself. [Awnul Ahadis Samadi, Sharhu Al-Adab Al-Mufrad. Vol 1. Hadeeth Number 256. page 283]

[Ref 4]: Ibnul Jawzee [rahimahullaah] said: Whoever loves that the state of affairs should become rectified then let him strive in rectifying (his) deeds. Allaah (The Mighty and Majestic) said: [وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا] – If they had believed in Allah, and went on the Right Way, We should surely have bestowed on them water (rain) in abundance]. [Saydul Khaatir' page: 6]

What If Blessings Are Increased Whilst a Peson Persists Upon Sin?

Allaah [The Most High] said:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

Those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. And I

respite them; certainly My Plan is strong.

[سَنَسْتَدْرِجُهُمْ – We shall gradually seize them with punishment] – by granting them plentiful provision and respite until they think that they will neither be taken to task for their disobedience nor punished, so they increase in disbelief and transgression, and evil upon evil. And through this their punishment is increased and multiplied, so they harm themselves in ways they perceive not. This is why Allaah said: [إِنَّ كَيْدِي مَتِينٌ] – certainly My Plan is strong]. **[Tafseer As-Sadi]**

[سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ – We shall gradually seize them with punishment in ways they perceive not]: Imaam Sufyaan Ath-Thawree [rahimahullaah] said that this means, "Whenever they commit [major] sins, Allaah bestows a blessing on them and make them forgetful of seeking forgiveness. **[Al-Mukhallisaat 2352]**