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PREFACE TO THE SECOND EDITION
All praises belong to Allâh ﷻ alone, who made the first edition of this book possible, and is bringing the second edition into being. May Allâh Ta’âlá’s highest salutations, blessings, peace and tranquility be showered upon our master, and the leader of both the worlds, Muhammadur-Rasûlullâh ﷺ, who sacrificed all his comforts and underwent untold hardships in teaching mankind the way to Allâh ﷻ.

The first edition of this book, through Allâh’s grace was sold out in a period of only three years. People, and especially the ‘Ulamâ’, received it with much interest. And the blessed Sunnah of Istikhârah was once again understood correctly and brought to life, after being misunderstood for a very long time. Whilst some regarded it a mystery, others found it too difficult to carry out. Some, through it, became engrossed in dreams and inspirations, whilst others experienced anxiety and confusion. But, through the doing of Allâh ﷻ alone, with the emergence of this treatise, misconceptions and doubts began coming to an end, and bondsmen of Allâh found a way to place their trust in Him and carry out daily tasks under the shadow of His guidance. Once again, all of this happened through His grace alone.

The Second Edition
After the first edition was published, letters from colleagues and ‘Ulamâ’ were received, wherein they furnished invaluable notes and references to be added to the second edition. Since some of these letters were written in Arabic, and most of the notes would only be of benefit to the ‘Ulamâ’, (and more so scholars in the field of Ţhadîth), they have been added to the arabic footnotes. (All Arabic footnotes in the third edition have been converted to endnotes). What was deemed beneficial for masses, although little, was added in english as well. May Allâh Ta’âlá reward those devoted slaves of His, who took pains in gathering these wonderful notes that only increase value of the book insha-Allâh Ta’âlá.

Deriving Maximum Benefit From the Book
It should be known that this treatise is not a mere collection of facts, sequenced under headings. Instead, it presents to the reader the concept of Istikhârah. Hence, unlike other books wherefrom benefit may be deriving by browsing through, this book may only prove beneficial when read from start to end. This means that, the reader will only realize the true concept of Istikhârah after reading the entire book.
Secondly, during the period of the first edition, it became possible to gauge people’s understanding of the subject. It was found that since most readers had an incorrect understanding of Istikhârah prior to reading the book, they were only able to acquire a basic idea by their first reading, and still had some unanswered questions. Ironically, the answers were to be found in the very book. Such readers were thus advised to read the book once more; whilst many found themselves completely quenched after having read the book three times only. Consequently, it is advised that every reader read the book at least two times.

In conclusion, we beseech Allâh ﷻ to accept these humble presentations, and make it means of salvation for us in this world and the hereafter.

Ayub Ibn Moulânâ Muĥammad Ibn Ibrâhîm
Sunday, Jumâdal Ûlâ 12, 1426; June 19, 2005
FOREWORD
BY SHAHIKUL-HADITH HADRAT MOULÂNA
FADLURRAHMÂN A’ZAMI
حفظت الله تعالى ورعاه
بسم الله الرحمن الرحيم
حمد نصلي على رسول الله الكريم أما بعد

Rasûlullâh ﷺ, the final messenger of Allâh, came into this world to link man with his Gracious Creator ﷺ. He was given such a perfect Dîn (way of life), wherein the secret of success in this world and the hereafter is hidden. He taught mankind how to worship Allâh ﷺ, and the method of drawing directly from His treasures. Among his wonderful teachings was the unique act of Istikhârah, to be performed by anyone wishing to make the best selection in any matter of importance wherein he has to make a choice between two or more options. Istikhârah means that he should perform two raka’ât of salah and there-after seek goodness from Allâh ﷺ. The Hadîth in which this teaching is found is “Sahîh” (authentic) and is recorded in Sahîh al-Bukhârî.

Moulânâ Ayûb Jeena has gathered very good facts and information regarding the details of this issue (Istikhârah). He has elucidated from the writings and discourses of our pious predecessors with regards to the reality of Istikhârah. Furthermore he has also mentioned the excellent research of Moulânâ Shabbîr Ahmad `Uthmâni. Similarly, he has also discussed those baseless aspects and facts that are famous amongst people.
This entire treatise was read out to me. I was pleased with it, and further expressed my opinion that there will be benefit to the Ummah if this treatise be published.

I have also had a look at the references and found that he has referred to the books of authoritative scholars. I have hope that the `Ulamâ Kiraam, as well as the general people will benefit from this work.

May Allâh accept, and may He further grant the ability to prepare such *tahqîqât* (works of research).

(Hadrat Moulânâ) Fadlurrahmân A`źami
Azaadville, South Africa
4 Safar 1421

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Preface

All praises are due to Allâh ﷻ, the Creator, Nourisher and Sustainer of both the worlds. Through Allâh’s ﷻ infinite mercy on mankind, He selected Rasûlullâh ﷺ as our mentor and filled his heart with love and affection for His creation. May Allâh’s ﷻ choicest blessings and salutations be showered on His beloved Rasûl ﷺ, who undertook great pains in fulfilling the task of conveying His message, and may Allâh ﷻ shower His blessings on the noble companions of Rasûlullâh ﷺ whose hearts inherited the pain and burn for the guidance of humanity that was instilled in the heart of their beloved Master, the Leader of both the worlds.

Introduction

Whosoever adopts the way of life brought by Rasûlullâh ﷺ to mankind will find that life in this world too will become one of pleasure, tranquility, contentment, peace and freedom from all worries. Due to the fact that this way of life that Rasûlullâh ﷺ brought was meant for the whole of mankind, Allâh ﷻ made it very easy and simple to follow.
Confusion And Perplexity

Among the many difficulties that man undergoes is ‘confusion’ and ‘perplexity’. Almost everyday in his life, man is faced with the task of making a decision between two or more choices. Generally the decisions are not major but occasionally they do become quite serious. Even in these circumstances, our beloved mentor, Rasûlullâh ﷺ taught us what to do, and clearly outlined the solution. This solution is called ‘Istikhârah’.

The Importance of Istikhârah

Allâh ﷻ says in the Holy Qur`ân:

وَعَسَى أَنْ تُخْرِجُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ، وَعَسَى أَنْ يُخْرِجُوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

(16)

“And it is likely that you dislike something whereas it is good for you; and (similarly) it is likely that you like something whereas it is bad for you”.

We learn from this âyah that man has limited knowledge and deficient intellect. At times he may desire something, which may prove harmful to him, and on the other hand, he may dislike something, while it is good for him. The sole possessor of perfect knowledge, and the only knower of the unseen is Allâh ﷻ, the Creator of man and the Controller of the system of the universe. Thus, whenever a person desires any good, he may only obtain it from Allâh ﷻ. A Hadith states:

"It is from the good fortune of man that he makes Istikhârah (seeks good) from Allâh, and it is from his misfortune that he discards Istikhârah (seeking good) from Allâh.”

`Allâmah `Ainî ﷺ writes: “Man should never overlook any matter due to its insignificance and discard Istikhârah. How many matters are regarded insignificant and Istikhârah is not made for them, due to which great harm is suffered when carrying them out or abandoning them. It is for this reason that Rasûlullâh ﷺ is reported to have said:

"Every) one of you should ask his need from his Sustainer to the extent that he should ask Him for salt, and for a shoelace when it breaks.”

`Allâmah Ibnul Qayyîm ﷺ has written:

"The person who makes Istikhârah (seeks good) from his Creator and makes ‘mashwarah’(consults) with the creation never regrets, since Allâh ﷻ said to (His Nabi ﷺ) :  "Consult them in matters. Then, when You have made a decision, place your trust in Allâh."”

Shaikh Ťâhir ibn Husain ibn `Abdullah ibn Ťâhir wrote in a letter to his son after he had become an amîr or governor: “Whenever any matter of importance comes upon you, seek assistance in it by making Istikhârah to Allâh and fearing him”.

We learn from this that it is our duty to ask Allâh for guidance prior to carrying out an action and we should fear Him, which means abstaining from things that He has forbidden. A Hadith states:

وَمَا نَدِمَ مِنْ أَنْثَارِ الخَلَاقِ وَشَأْوَرِ المُخْلُوقِينَ ، فَقَدْ قَالَ ﷺ تَعَالَ أَنْثَارِ الخَلَاقِ وَشَأْوَرِ المُخْلُوقِينَ: {وَشَأْوَرُونَكُمُ} ﷺ أَلَّا إِنْ شَاءَ ﷺ ﺩَاءً ﷺ أَلَّا إِنْ شَاءَ ﷺ دَاءً ۚ (آل عمران: ۹)
He also advised him thus: “and perform Istikhârah abundantly in all your matters”.

**A Great Benefit of Istikhârah**

Hadrat Shâh Walîyyullâh رحمهللہ writes: “From among the greatest benefits of Istikhârah is that man becomes detached from his carnal desires, his animalistic characteristics become subject to his angelic nature, and he hands himself over to Allâh ℓâ. When he does this, he reaches the stages of the angels whose quality is that they await the command of Allâh ℓâ. When Allâh’s ℓâ command is received, they exert themselves through divine inspiration and not carnal motivation. I believe that frequent Istikhârah is a proven tonic for the inculcation of angelic qualities.”

**A Misconception**

But alas, today, Istikhârah has become equally as difficult as the decision one wishes to make. People hesitate so much to perform this great act of worship that, when they are left with no other alternative, and can not think up anything more to do, then they find themselves turning to some innovated act that has no basis in the Hadith, such as the taking of a good omen by opening the Qur’ân and counting lines and letters, etc. If Istikhârah comes to mind, then they would rather opt to ask someone else to perform Istikhârah on their behalf. Shaikh Nuruddîn یر says: “As far as the common practice today which people aspire to uphold, that Istikhârah will only be correct if it is carried out by certain persons, and that a dream is necessary, this is extremism and obstinacy, and is not the command of Allâh nor His Rasûl. This all stems from such constraint among the Muslims that does not beehove them. This led them to abandoning one great Sunnah of Rasûlullâh ℓâ, whereby they deprived themselves of the merits of this great Sunnah and it’s blessings, due to blemishing it’s purity”. Hadrat Moulânâ Shâh Hakîm Muhammad Akhtar writes in his book “Sunnats” on page 49, that “asking another person to make Istikhârah on one’s behalf is not substantiated from any Hadîth (even though it may have been deemed permissible). To make ‘mashwarah’ (consult) with someone else is Sunnah.”

Infact, nowadays, Istikhârah may even be a cause of more confusion. One who does not generally see dreams, nor finds any inclination towards or away from the object of his Istikhârah, finds himself in even more uncertainty. This is because of the widespread notion that the person performing Istikhârah will either see a dream, or find a certain inclination within his heart. As for the one who sees a dream, he is often put through the inconvenience of finding someone to interpret it for him. And if he had a clear dream, or its interpretation indicated towards a particular matter, but he is unable to overcome the obstacles obstructing his path to achieving his aim, he is left in sheer perplexity. All of the above is due to the misconceptions that people have about Istikhârah.

**The Reality of Istikhârah**

Moulânâ Badr-e-`âlam Mîrt-hî رحمهللہ, the former Shaikhul Hadîth of the renowned Dârul Ulûm in Dabhel, India, writes in his footnotes of the popular commentary of Şâhiî al-Bukhârî, Faiđul Bârî, by `Allâmah Anwar Shâh Kashmîrî رحمهللہ, regarding
the reality of Istikhârah. He states: “... in other words, it is sometimes misunderstood from the statements of `Ulamâ that it is promised in the Hadîth of Istikhârah that the heart of a person who performs Istikhârah will incline towards one option, whereas many a time the person who performs Istikhârah does not find such an inclination. In that case, what then, will be the meaning of the Hadîth. This was an ambiguity for which I could not find any explanation.” Moulânâ continues: "Until one day, whilst sitting in the presence of the great 'Mufassir', 'Muhaddith' and 'Allâmah' of his era, Moulânâ Shabbîr Ahmed Uthmânî رﲪـﻪ اﷲ ، I noticed oceans of knowledge gushing from him to the `Ulamâ who were sitting in his noble company. This was his practice after every Jumu`ah. On that day, he was discussing the same mas'alah (issue) and elaborated on it in much detail. It was here that I quenched my thirst, and found a remedy for my malady, and a healing for my heart... He explained that the Hadîth of Istikhârah does not contain anything pertaining to the inclination or satisfaction of the heart. Had it been such, Rasûlullâh ﷺ would have taught us, in the du`â, to ask Allâh to incline the heart towards the most appropriate decision, whereas the Hadîth does not say that. The du`â only contains this much, that Allâh should protect him from harm, and He should determine a good fate for him, whatever it may be. And the words (of the du`â): ِوَاﺻْﺮِﻓْﲏِْ ﻻـﻪُ And turn me away from it” refers to the situation when the heart desires and inclines towards it. (This means that when the heart is desirous to go ahead with the matter regarding which Istikhârah is being made, then Allâh should turn the heart away from it by removing this desire and inclination from the heart). And the words: ُفاﺻْﺮِﻓْﻪُ ﻻـﯽَ “And turn it away from me” is when that inclination is not found, (then Allâh should save him from being forced into it.)

“Therefore ‘protection’ and ‘predestination’, both are the doings of the Almighty, as He alone does as He wills. As far as the slave of Allâh ﷺ is concerned, his responsibility is to make du`â, and then proceed in the direction of his choice, as that will be best for him. This means that he will be granted the ‘towfiq’ (ability) for the best only, and only the best will be made easy for him. Thus Istikhârah is an ‘`amal’ (deed) that helps to determine the best for a person.

“In essence, once the 'Mustakhîr' (i.e. the person who performs the ‘`amal’ of ‘Istikhârah’) submits himself before Allâh ﷺ, hands his matter over to Allâh ﷺ, asks Him for strength, becomes satisfied with His choice, and begs Him for protection from evil and harm, and to grant him good, Allâh accepts it from him, destines good for him, protects him from harm and keeps him in His care. Thereafter, whatever direction he takes, will be for his betterment, even though his heart may be disinclined towards it.”

`Allâmah Murtadâ Zabîdî رﲪـــﻪ اﷲ states in his infamous commentary on “Ihya-ul-`Ulûm:  "Ash-Shaikh al-Akbar (i.e. `Allâmah ibnul `Arabî) said: “…And he should recite the narrated du`â after making salâm. This should be done before every important task he wishes to carry out or fulfil. He should then proceed with his task. If there is good for him in it, Allâh will ease the way for him until it is accomplished, and its result will be praiseworthy. If he however does not have the means and was unable to accomplish his goal, he should realize that
Allāh had preferred this for him, and thus should not complain about it, as the outcome, whether it was that he accomplished his pursuit or not, will soon turn out to be praiseworthy.”

Hadrat Muhaddith Faḍlullāh Haidrabādī says in his commentary on “Al-Adab al-Mufrad” of Imām Bukhārī:

“Shaikh Zamlakānī said: “When a person performs the two raka‘ât of Istikhârah, he should then carry out whatever occurs to him, whether his heart is contented with it or not.” He also said: “The Hadith (of Istikhârah) does not contain any limitation regarding the complacency and contentment of the heart.”

Shaikh Haidrābādī also says regarding this inclination of the heart: “This happens by the grace of Allāh, and is not necessary, nor does it always occur. Similarly, Ṣalātul Istikhârah is mustahabb, even if he has already made a firm decision before performing the Ṣalāh, as has already been mentioned that Istikhârah is not a means of discovering the ‘ghaib’ (unseen), but rather is a humble supplication unto the Knower of the unseen, the Most Powerful, to bestow the best.”

The Method of Istikhârah

Hadrat Jābir reports: Rasūllullāh taught us to make Istikhârah concerning all matters in the same way as he would teach us a sūrah of the Qur’ān. He would say: “When any of you wishes to take up any task, he should perform two raka‘ât of Ṣalāh other than that of fard (meaning two raka‘ât of nafl with the intention of Istikhârah). He should then say (in supplication):

“Allāh, if, in Your knowledge, this matter be good for me with regards to my Dīn (religion), my livelihood and the outcome of my affair [in the near or distant future], then ordain it for me and make it easy for me and bless me therein. But, if in Your knowledge, this matter be bad for me with regards to my Dīn, my livelihood and the outcome of my affair [in the near or distant future], then turn it away from me and turn me away from it, and ordain for me good where ever it may be and make me pleased with it.

NOTE:

1. Mullā ‘Alī Qârî has written that the words of the Hadith: “...just as he would teach us a sūrah of the Qur’ān” highlight the importance that was attached to this du‘â.
having performed Salah, praise and extol your Sustainer, then say:

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اللّهِمَّ إِنِّي تَقْدِيرٌ وَلَا أَقْدِرُ وَتَعْلِمُ وَلَا أَعْلَمُ وَأَنتَ ﻋَانِيُّ الْعَلْوُو. إِنَّ رَأِيْتُ أَنِّي ﰲ (فِلَانَا) ﻷَبْنِيَاءٌ وَأَرْضِيَاءٌ وَأَحْذِرُ فَأَقْدِرْهَا ﰲً. إِنَّ ﷺْأَحْذِرُهَا خَيْرًا ﰲُ ﻷِنَّهَا ﰲَ دِينِيَاءٌ وَأَرْضِيَاءٌ وَأَحْذِرُهَا فَأَقْدِرْهَا ﰲً.
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"O Allah, You have power and I have none, and You know and I do not know, and You are the Knower of the unseen. If in Your knowledge (so and so) be good for me with regards to my Din (religion), my worldly affairs as well as those that relate to my hereafter, then destine her for me; and if someone else be better for me than her with regards to my Din (religion), my worldly affairs as well as those that relate to my hereafter, then destine her for me."

**NOTE:**

(1) In the above Hadith, the words “conceal the proposal” can either mean that 'Istikhârah' should be performed before forwarding the proposal; or that the proposal should not

It is preferable that those males who wish to marry should perform Istikharah before going to see any girl. Similarly, females should do the same before allowing anyone to come and see them. It has been proven time and again, that if Istikharah is performed first, guidance is acquired right from the very onset. The customary practice of performing Istikharah after going to see a girl, or after allowing a boy to come and see, is an incorrect practice. This leads boys to have a look at a number of girls without necessity. It also puts girls through

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Istikhârah for Marriage

Abû Ayyûb Ansârî reported that Rasûlullâh said:

Conceal the proposal, then perform wuğû` properly, thereafter perform as many raka`át as Allâh destined for you. After

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Note: Allâmâh Ibn Hajar `Asqâlânî says that the comparison between the two (i.e. the Istikhârah and a sûrah of the Qur’an) is that both are general needs. This means that just like every person is in need of learning a sûrah for his Salah, similarly everyone is in need of learning this du’â for all his matters.

2. Hâfiz Ibn Hajar has written with regards to the statement at the end of the Hadîth: (he should specify his need) that the apparent meaning of this is that the need should be mentioned verbally. In this case it should be mentioned after reciting the du`â. But, he says, it may also mean that he should think and be conscious of the need during the recital of the du`â. This latter opinion has been preferred by Mullâ `Ali Qârî. `Allâmâh Badruddîn `Ainî has, on the other hand, preferred the first meaning, adding that the need should be said verbally by way of reference at the time of the recital of the words:

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أنْ أَذْكُرُ وَأَوْضَيْنِيْ ﰲً. ﺧِـرَٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰــٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~
be disclosed to others until has been accepted. This is for the protection of the honour of the girl, and it also serves as a precaution against jealousy, etc.22

(2) Upon reaching the word in brackets (فَﻼﻧـة) it should be replaced by the name of the person regarding whom ‘Istikhârah’ is being performed.

(3) In the case of the one performing the ‘Istikhârah’ being a female, the du`â will be as follows:

وَإِنْ كَانَ ﻏَﻴـْﺮُﻩُ ﺧَﲑْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﲏِْ وَدُﻧْﻴﺎَيَ وَ ﺧِﺮَﻴْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﲏِْ وَدُﻧْﻴﺎَيَ وَ ﺦِﺮَﻴْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﺊِْ وَدُﻧْﻴﺎَيَ وَ ﺦِﺮَﻴْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﺊِْ وَدُﻧْﻴﺎَيَ وَ ﺦِﺮَﻴْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﺊِْ وَدُﻧْﻴﺎَيَ وَ ﺦِﺮَﻴْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﺊِْ وَدُﻧْﻴﺎَيَ وَ ﺦِﺮَﻴْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﺊِْ وَدُﻧْﻴﺎَيَ وَ ﺦِﺮَﻴْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﺊِْ وَدُﻧْﻴﺎَيَ وَ ﺦِﺮَﻴْاً ﱄِْ ﻣِﻨْﻪُ ﰲِْ دِﻳْﺊِْ وَدُﻧْﻴﺎَيَ and is pleased) after it has already occurred. ('Tawakkul’ is to place one’s total trust in Allâh  and ‘Radâ’ is to be pleased with Allâh’s decision). Therefore, he who has placed his total trust in Allâh before the occurrence of destiny and is pleased (with whatever Allâh has destined) after it has occurred, has indeed fulfilled the demands of ‘`ubûdiyyah’ i.e. servitude of Allâh 20.

Ibn al-Qayyim  then elaborated:

“Thus the meaning of the du`â of ‘Istikhârah’ is as follows:

“O Allâh, I seek the good/best from You through Your knowledge and I seek ability from You through Your power and ask You of Your great bounty.”

This part of the du`â is an expression of ‘Tawakkul’ [placing one’s trust in Allâh  alone] and ‘Tafwîd’, [handing all matters over to Him.]

The du`â continues:

“For surely You have power and I have none. You know all and I know not. and You are Most Knowledgeable of that which is hidden.”
This statement in the du’â is an acknowledgment before Allâh ﷻ about one’s lack of knowledge, strength and power, and a supplication to Allâh ﷻ by calling Him with His attributes - a method of supplicating most loved by Allâh ﷻ.

Thereafter the person begs his Sustainer to fulfil his need for which he is supplicating if it be for the benefit of his near or distant future; and to protect him from it if it may cause him any harm in his near or distant future. This is his request that he presents before Allâh ﷻ; hence he may only be pleased with whatever Allâh ﷻ decides for him. Hence he says in his du’â:

“And destine for me good wherever it may be, and make me happy with it.”

Thus, this du’â contains divine treasures and realities of Îman which include ‘Tawakkul’ and ‘Tafwîd’ before the occurrence of the fate; and ‘Radâ’ after its occurrence, which in itself is the result of ‘Tawakkul’.23

Moulâna Shabbîr Ahmed Uthmânî رحمه الله comments on the above thus:

“As you learn from the words of Hâfiz Ibn Qayyim رحمه الله that the du’â of ‘Istikhârah’ is a lesson in genuine ‘Tawakkul’, and an encouragement to attain its most elevated rank, and you also learn that whoever recites this du’â has indeed exercised ‘Tawakkul’, i.e. placed his trust in Allâh, and "he who places his trust in Allâh, Allâh is sufficient for him. (Sûrah Talâq) ".”24

Status of Dreams in ‘Istikhârah’

It is important to understand that none of the narrations about Istikhârah have any mention of dreams, or even about performing the ‘Istikhârah’ before sleeping.25 The most that can be said is that it was the preference of some saints that ‘Istikhârah’ be performed before sleeping.26

Therefore, the dream experienced by one performing ‘Istikhârah’ will be given the same regard as other dreams. This means that like other dreams fall under one of three categories (which will be explained shortly), this dream will also fall under one of the same three categories. These categories have been explained in the following Hadîth:

Imâm Bukhârî27, Muslim and others report on the authority of Abu Hurairah ﷺ a Hadîth in which Rasûlullâh ﷺ said that dreams are of three types:

1. "بُشْـِرَيْ مِنْ إِلَّهٍ" : tiding from Allâh, meaning true dreams, also known as "مُبْشِرَات".

2. "تَغْوِيْفَ السُّبِيْطَانِ" : scares of the devil, meaning nightmares, also known as "وَسَّاَوَسُ الشَّيْطَانِ" (whispers of the devil) or "تُغَيِّيْنَ" (anxiety created by the devil).

3. "خَيْبَةُ النَّفْسِ" : illusions or thoughts.
A Hadith states that the dreams of pious mu’minin (believers) are generally true dreams. Another Hadith says: “The truest dreams are those seen at the time of Sahar (early dawn).”

Is Salah Necessary?

Some of the Ahadith of ‘Istikhârah’ have mention of the performance of two raka’ât, while others contain no mention of Salah before ‘Istikhârah’. On basis of the narration of Hadrat Jâbir which mentions the performance of two raka’ât before ‘Istikhârah’, ‘Allâmah ‘Ainî said that it is Sunnah to perform two raka’ât before ‘Istikhârah’. In fact, the narration of Abu Ayyûb Ansârî contains the following words:

 ثم صل ما كتب الله لكل

“Then perform as many raka’ât as Allâh has destined for you”

referring to the fact that if more than two raka’ât (whether 4, 6, 8 etc.) are performed, it will be even better. This narration of Hadrat Abû Ayyûb Ansârî also has mention of the performance of ‘wudû’ properly before the Salah, and praising Allâh before the du’â.

However, since most of the narrations do not have any mention of Salah, ‘Istikhârah’ will be correct by reciting the du’â only, especially when circumstances do not allow one to perform Salah. It is also permissible to merely recite the du’â after any farḍ salah.

How Many Times?

As far as the performance of ‘Istikhârah’ more than once is concerned, the ‘Ulamâ have deemed it ‘mustahabb’ [preferable] to perform three times. This is based upon the narration of Abdullah ibn Mas‘ûd wherein he states that when Rasûlullâh made du’â, he would repeat it three times. It should however not be regarded as a ‘Sunnah’ of Istikhârah in particular, as the Ahadith of Istikhârah have no such specification. As for the narration stating its performance seven times, since there is a ‘severe weakness’ in its authenticity, it cannot be used as a basis for the establishment of any matter in Din. There is however no problem in performing Istikhârah as many times as one wishes to, just as there is no problem in making the same du’â many times.

The Shortest Form of ‘Istikhârah’

In a ‘weak’ narration, Hadrat Abû Bakr is reported to have stated that whenever Rasûlullâh intended to do anything, he used to say:

الله أُمِّي جُرِّي واحْتَمِرُ ﴿٥﴾

“O Allâh, destine good for me, and choose for me.”

While the authenticity of the above narration may be weak, this practice was commonly found among the Šâhâbah. Its practice is therefore considered authentic.

* Note: ‘Istikhârah’ in itself is mustahabb, and the performance of the two raka’aat is a sunnah of Istikhârah. Refer to:

١٤٢٢/٧ ﺑﻠﻮغ اﻷﻣﺎﻳن مﻦ أﺳﺮار اﻟﻔﺘﺢ اﻟﺮﺑّﺎﱐ
٠٥/٥ ﻓﻀﻞ اﷲ اﻟﺼﻤﺪ
٦٦١/٦ إﻋﻼء اﻟﺴﻨﻦ
٧٣/٧ ﺟِﺮْ ﱄِْ وَاﺧْﺘـَﺮْ ﱄِْ

٤٢٢/٧ اﻟﻘﺎرئ
١٦٦/٦ إﻋﻼء اﻟﺴﻨﻦ
Conclusion

Lastly, one of the most important benefits of Istikhârah is that it strengthens a person’s connection with Allâh ﷻ. Through excessive Istikhârah, one learns to take directly from the treasures of our Creator, the Being in whose hands lies all good and bad, benefit and harm. May Allâh ﷻ grant the writer, the reader and the rest of the ummah the understanding of this great and noble Sunnah.

From the above, it is apparent how easy Dîn has been made by Allâh ﷻ, and we are actually the ones who have made Dîn difficult. The lifestyle that we follow makes us, as well as others, believe that Islâm is a difficult way of life. But Allâh ﷻ has kept comfort, contentment, peace of mind and ease only in following His commands and the Sunnah of His Rasûl ^.

Now that we have learnt the importance of this great Sunnah, it remains our responsibility to search for every other Sunnah, inculcate them into our lives and teach it to the rest of mankind. This was indeed the way of the Honourable Companions of Rasûlullâh ^ and our pious predecessors. May Allâh ﷻ grant us the towfiq to follow their noble footsteps. Âmîn.

Summary

✓ Istikhârah in one of the great sunan of our Beloved Prophet sallallaahu'alaihi wasallam. He taught it to his companions in the same way that he taught them a sârih of the Qur’ân.
✓ It is not necessary to perform Istikhârah before sleeping, although it was the preference of some saints.
✓ It is not necessary to see a dream in Istikharah. If someone is used to seeing true dreams, then it is likely that his dream be true. As for others, the dream seen after performing Istikharah falls into the same three categories as other dreams.
✓ The inclination or feeling that one finds after Istikhârah is not necessarily part of the Istikhârah. Persons who are used to receiving divine inspirations (ilhâm) may regard their inclination to be such. Others should not pay attention to such feelings.
✓ It is best to perform as many raka’ât as possible before reciting the du`â. The performance of at least two raka’ât is a sunnah of Istikhârah.
✓ Istikhârah can be performed by merely reciting the du`â, without performing any șalâh. It may also be recited after any fard șalâh.
✓ Istikhârah is a form of du`â. It may thus be performed until the task is accomplished. To perform it at least three times is the best. Once may also suffice.
✓ Istikhârah may even be performed by someone who has an overwhelming desire towards one of the two options. If his desire is not in conformance to what is best for him, by virtue of his Istikhârah, he will saved from it, and will be directed towards that which is best for him.
✓ The essence of Istikhârah is that one is thereby handing his matter over to Allâh, and placing all trust in him.
✓ Istikhârah is a great means of inculcating the attribute of tawakkul.
✓ When one makes Istikhârah, he becomes satisfied with Allâh’s decision for him. This imbibes into him the attribute of always being pleased with Allâh’s will.
During the cause of, or after having performed Istikhârah, there is no problem in consulting with anyone about the issue under concern. Such consultation is called mashûrah, which in itself is a sunnah.

The real outcome of Istikhârah is what eventually transpires.

The shortest form of Istikhârah is:

أَلْلَهُمَّ جَرِّيْ وَاخْتَرْ يِ بِيْ

المصادر والمراجع

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*اعتمدت في ترقيم أحاديث الكتب السنة على "موسوعة الحديث الشريف – الكتب السنة" طبع دار السلام للنشر والتوزيع.*
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رواه الحاكم وقال صحح الإسناد، ووافقه النجاشي، وقال صحيح. وفي نظر، لأن فيه
"محمد بن أبي حمزة" وهو ضيفي عند أهل الحديث كما في "المغني في البصاعات" للدكّتوري
(298/2) "النرجعي في الخلافة" ص 334 "قال البحاري: منذكر الحديث". وذكر النجاشي
تحي يعود رواية هذا الحديث (أو القدر ح 2) قال النجاشي في المجمع 279/2: "وفي محمد بن أبي حميدة. وقال أحمد بن أبي حميدة: ضعفه بن على ما يرويه وحدثه
مقارب وهو مع ضعفه يكسر حديث، وقد ضعفه أحمد بن أبي حميدة. وقال ابن النجاشي
في الفضيل: 15/6: وقال أحمد بن حجر: وأورد أحمد باللائحة المروي عن سعد المذكور و
إسناده خسن" ينتهي. ولكن في إسناد أحمد بن أبي حميدة أيضاً. وأنا إفتراض
الاستخارة للمفكر محمد طاهر حكيم ص 35 ۔

1) عمة الفارق 16/7
2) رواه الترمذي في 26/9: من وجه مرسال ومقصورة على من ترويه و
3) حجة الله البالغة 19/2

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ENDNOTES

1: روحا الصادق في توضيح الأدب المفرد
2: الصباح بن البلقشر، كراتشي، 1878
3: فضل الله الخليلي

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المكتبة المندسينه- كوتا، باكستان

محمد آدم شاه الكشمیری م 1352
محمد بدر العالم المرتوق م

فضل الباري
مع حاضرة الدعى
مطبعة حجابي بالقاهرة للجامعة

1357 بحبل آسيا، الأول

أحمد بن عبد الرحمن الباجي الباشام الشهير
بالسابعاء 1378-1390

إعلان السنن: إدارة القرآن، كراتشي

الرامي، بقمعلم محمد يوسف اليوثري

1366-1392

خبير الدين الركزی م

الأذى
مصدرة للكلمة العلمية بلاغور، الثالثة (بعد سنة
1387)

فرض الله الصادقة

الصفح بالشرق، كراتشي

معجم المؤلفين

عمر رضا كمال

INKICA

نور الدين عزت

هادي النبي

محمد طاهر حكيم

الاستخارة

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Hadrat Moulana Shâh Hakîm
Muhammad Akhtar Sahib
Translated by: Moulanâ A. K. Vawda
& Moulanâ Saleem Dhooma.

SUNNATS
Published by:
Madrasah Ta'leemuddeen
Isipingo Beach.

وفي طبقات الشافعية الكبرى لابن السكينة: 20/6 سمعت الشيخ جمال الدين الزندّي: و أنها نور الله، حكي إلى الشيخ كالملد مين أن يقول: إذا صلى الإنسان الاستخاره لأمر، فليجعل بعدها ما يبدأ، سواء انتشرت نفسه له أم لا، فإن فيه الخبر، وإن لم تنشر له نفسه، فإن: ليس في الحديث اشتراط إشراك النفس، اه، أفادهما متحده الإحالة مولاناه محمد إحسان حفظه الله ورعاه.

10 رواه البخاري (كتاب التهمّد 124، والمغصوت ح: 1079، والموضوعي، أبا داود: 389، وأبو داود: 389، والنسائى في السيرة (الفتح 275)، والنسائى في الشافعية (تفصيح 138)، واللّطفي للبخاري في التهمّد، واليّد في التهمّد).

11 قال الحافظ في الفتى: "هؤلاء في الحديث، ذلك وأمثاله في ذلك، وقد قصص في حديث أبي سعيد على "عائشة أم أبي" وكذلك في حديث ابن مسعود" إنه الله، وقال الملا علّي القاري في المرافعة 2/7 بقوله: "والجميع أفضل" وقال القاري في...
ص 36

وقال: "إن جمع بأن حذف "قال" ليكون من باب التأكيد فلا بأس" انتهى. وقال: الطبطاشاوي في حاشيته على النص 288/1: "وينبغى أن يجمع بين الرواة، فإن قيل: وعاقبة أمرنا وعاقبة أجلنا، انتهى. وجمع بينهما الجزئي في الخصن الحسين. أنظر: خفيفة الذكرين ص 132.

وفي رواية المخزاتي (في الدعوات والتحريب)، وأبي داود وابن ماجه: "وَرَضَى ﻋَلَيْهِ". وفي السنن الكبرى (عمل الفيليلة والبناء 128/6): "ثلاث أرضي بيضاء".

6 مفرقة المقاتلة 207/3.

7 حقيق الباري 182/11.

8 أعلم أن هذا اللفظ جاء في رواية البخاري في آخر الحديث، وهو من لفظ الحديث عند الجمهور، خلافاً لما قاله الفاقي رحمه الله تعالى فإن قوله "وَرَضَى ﻋَلَيْهِ". وأما رواية أبي داود فذكر فيه قوله: "أن هذا الأمر: "ثَمَّ يُسْمِيْهِ بِعِيْنِهِ". "وَرَضَى ﻋَلَيْهِ".

9 مفرقة المقاتلة 208/7.

10 عامة القارئ 7.

11 رواه أحمد 243/5، وابن جريع في صحيحه 314/1، والحاكم 139/6، وقال: رواه، عن آخرهم تقات، وأعلوه الجهادي، وذكر المشهري: "ولا". ورواية أحمد موقفاً أيضاً في إسناده كلام. انظر الجمع 280/8.

12 نظر (تلميح الأمامين من أسرار الفتح (البابي)) 5/0.

13 مدارج السالكين 128/2.

14 فقه الباري 427/2.

15 كتب إليه مولانا محمد الأمين القاسم أنه قرأ في مقدمة شرح الإحسائي على بداء الأمالي لسراج الدين علي بن عثمان الفرغاني م 155 شطبته. ولم يسمه المحقق، أن الشيخ

ص 37

"أبا بكر الإحسائي ألف كتاباً في هذا الموضوع ولهما: (وضع الليل عند استخار في الليلة أو اليوم). والله نسأل أن يطاعنا عليه بكرمه.

16 وقال العلماء النموذجي رحمه الله تعالى في معارف السنن 004/2: "ولأ يلزم بعد الاستحارة البشارة بالقرب حيث إن يتبع له وعاقبة أمرنا، انتهى. إن المقدمة من ذلك الرواية، أبو عابد الله تعالى في حاشيته يرطب: "ولالمسموع من المشايخ...". والله تعالى أعلم.

17 في صحيحه (كتاب التعبير ج 301، 2035) ومسلم في صحيحه كتاب الرواية (2283).

18 لا ين عبد البر في المنهيد 236/1 عن أبي حمزة بلغة "رؤيا الرحيم الصالح"، بمعنى من الله، ثم: "وَرَضَى ﻋَلَيْهِ" قال الهيثمي في الجمع 177/7: رواه البخاري وطبرع في الأوسط، أبو ويلو. وفيه: ابن إسحاق وهو مبسوط. وقبيله رجالة تقات. انتهى. وروايه أحمد: بإسناده 232/6 "رؤيا المؤمن جزء من سنة وازن بين النبوة" ومسلم (5911) بعده حديث أخر. وأورد السيوطي في الجمع الصغير: هذا ليحكم الطربش في الكبير عن العباس بن عبد المطلب وصحبه ولفظه: "رؤيا المسلم الصالح يلهم من الله، وهي جزء من حسنين جزءا من النبوة".

19 للتوسجي (كتاب الرواية 001، والحاكم 392/4، قال الحاكم: صحيح الإسناد، وأخره عليه الجهادي، عن أبي سعيد الخدري.

20 عامة القارئ 224/7.

21 سبيل تجريف هذا الحديث في ص 17.

22 ومنها ما ذكره العلماء النموذجي رحمه الله في عامة القاري 007/7 عن أبي سعيد الخدري. قال: "أما الحديث: "وَرَضَى ﻋَلَيْهِ" أبو عابد الله تعالى في موطئين من طريق ابن إسحاق... عن أبي سعيد الخدري قال: سمحت رسول الله صلى الله عليه وسلم... "
 يقول: "إذا أراد أحدكم أمرًا فقلت: اللهُمَّ إني أستحيبُك يعملك الحديث على نحوي حديث جابر. وقال في آخره: "لم قد بر في الحنجر أنتم كن لا حجة ولا فئة إلا بالله". إنه سماح صحيح. ورواه ابن جمان أيضًا من هذا الوجه. فئة. وقد أخرج الطبراني هذا الحديث أيضًا في كتاب الدعاء ص 389 من هذا الطريق بينه. وقال ابن حجر رحمه الله تعالى في تفع الباري 184/11: "وليس في شيء منها ذكر الصلاة سوى حديث جابر". النهي.

 قال الإمام النووي رحمه الله تعالى في الأدكار ص 71: "ولو تعذرت عليه الصلاة استحب بالدعاء". النهي. وقال العلامة محمد بن علان في "ال المختلفات الربانية": 354/3: "وهي الزعان كما هو أفضل، فإن عذرت عليه الصلاة أو لم يردها. وتركه الأفضل لمنع من الفضول. استحب بالدعاء". النهي. وقال في 1483/82: "ثم الإيثان بالدعاء عقب الصلاة هو الأكمل، ولا تخف الفضول بالدعاء إذ تعرقل عليه الصلاة أي أو لم يردها، وكماما يركنين غير الفريضة بينها والدعاء عقبها، ثم الدعاء عقب أي صلاة كانت مع نيتها - وهو أولي، أو غير نيتها كما في النحيل، ثم الدعاء الخالد، فلهما ثلاث مرات". النهي.

 أخرج مسلم (كتاب الجهاد) ح 4249.

 هذه رواية ابن الطقي ص 55 من أنس. قال: قال رسول الله : "يا أنس! إذا كنت بأمر كنت زرقل قبي فيه سباع ذرائ". الحديث. قال النووي في الأدكار ص 18: "إنسادات غريب، فيه من لا أعترف". النهي. وقال السيوطي في تشخية الأبرار ص 82: "قال العراقي: هم معرفون، لكن فيه من هو معرف بالضعف الشديد، وهو إبراهيم بن الزرواء، فقد ذكره في الصعفاء ابن كيديء ابن جمان وغيرهم. وقالوا: إنه يتحدث بالأبصار عن النفقات. وزاد ابن حبان: لا يجل ذكره إلا على سبيل القدح فيه. قال الحافظ ابن حجر: والراوي عنه في هذا السنده هو عبيد الله بن الموصل الجملي، لم
عذرًا، لا يمكنني قراءة المحتوى المرفق وتوليد نص طبيعي من الصورة.
أمر مهم ينبعث من التبقي له، وانظر إلى كلام شيخنا.. وهو رجل مبادر له هذا يومًا والسنة أمامه تحت نظرك، وقلنا نحن أعلم منه بقواعد هذا الشأن وتطبيقها، فاشتدي بذيلك على هذا وعض عليه بنواذبك وطاته!! فإن التطبيق العملي هو العظم الفكري في هذا العلم.

انتهت رسالة مولانا محمد بن هارون حفظه الله تعالى وزادهما علما ونورًا وشرفاً.