

the knowledge
vault

aa⁺plus

with Ustazah
Huraidah J

Making God-Centred Decisions

A TAFSIR OF DUA ISTIKHARAH



Chapter Markers



03

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Discover the importance of Istikharah and learn the recommended ways to perform it.

1



UNDERSTANDING THE CONCEPTS

THE ISTIKHARAH EXPERIENCE

*Have you performed Solah Istikharah?
If yes, when did you first do so?*

*Do you perform Solah Istikharah regularly,
or do you primarily reserve it for significant
decision-making instances such as marriage?*

- What difference did you experience in making a decision after performing Solah Istikharah?
Through Aida's personal experience, she feels more at ease with a settling clarity and certainty that the decision she makes is backed by an indescribable feeling of Yaqeen.
- We should practice making Dua Istikharah daily as we all make an average of 35,000 decisions a day! This holds even truer for individuals who are mothers, teachers, or tend to overthink
SubhanAllah!

- Many of us commonly resort to make Dua Istikharah only when we are contemplating marriage. This is probably because marriage stands as one of the biggest decisions we will ever undertake in our life.
- Ustazah Huraidah shared her personal experience in performing Dua Istikharah, seeking clarity for a marriage proposal Ustazah had received:

*Ustazah performed Dua Istikharah for seven days consecutively and she specified the colour white as an indicator of a positive sign. Several days later, Ustazah encountered a vivid dream – it was white! In the dream, there was a house situated by the beach, but it seemed unstable due to its proximity to the waves. Both Ustazah and her potential husband's mother were in the house when the waves came flooding the house. Strikingly, reality echoed this exact vision: the marriage proposal progressed smoothly throughout but, in the end, the mother changed her mind! SubhanAllah! *goosebumps*

THE TWO CONCEPTS



1) Istikharah:

- To seek guidance from Allah SWT.
- It is us seeking clarification from Allah SWT
Who knows the best and Who knows All-Truth.

2) Istisarah:

- To seek advice from the people around us, in particular seeking advice from the learned and those whose heart has been enlightened.
- It is seeking wisdom from His creations who are wise. It is emphasised to never ever seek advice from the ignorant or just anyone as they could lead us astray with their counsel.

- It is important to understand that in every phase of our life, both Istikharah and Istisyarah are something significant that we should never let go of.
- We should always seek clarification and enlightenment from Allah SWT through Istikharah, and we are only able to do so by performing Istisyarah - seeking advice, counsel and wisdom from the wise.
- Real Istisyarah must be with those who are learned and not those who speak from his/her own lower desires
- This is different from seeking general advice from our parents or someone who has experience, their advice serves as a complement to the wisdom offered by the knowledgeable.



VERSES ON ISTISYARAH: SEEKING COUNSEL

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّمْ يَكُنْ لَّكَ فِطْرًا غَلِيظٌ الْقَلْبُ
لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him. (Surah Ali-Imran 3:159)

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنِهِمْ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾

who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them (Surah Ash-Shuraa 42:38)

- From both of these verses, it's very clear that it is an obligation for us to seek advice and consultation. The word Istisyarah comes from the term used in the Quran: the same root word of the word شُورَى and شَاوِرْهُمْ.

VERSES ON ISTIKHARAH



- While the Quran doesn't explicitly mention the term "Istikharah," its essence is manifested in the entire Quran.
- The Quran itself serves as a sign for us to seek Istikharah from Allah SWT.

There are a few verses that highlight the importance of Istikharah:

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ
بَصِيرٌ بِالْعِبَادِ

You will remember what I say to you, and I entrust my affairs to Allah. Surely Allah is All-Seeing of all 'His' servants." (Surah Ghafir 40:44)

- This verse shows us that one of the reasons for Istikharah is to entrust all our affairs to Allah SWT.

- When discussing the definition of Istikharah, we commonly perceive it as a means of seeking clarification and answers from Allah SWT.
- But through the Quranic verses, it is beyond that, it involves entrusting all our affairs to Allah SWT.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا

But no! By your Lord, they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly. (Surah An-Nisa 4:65)

- From this verse, we need to understand that doing Istikharah is about allowing Rasulallah ﷺ to influence our decision by putting Rasulallah ﷺ as the ultimate decision maker.
- To make Rasulallah ﷺ our compass to navigate our own choices based on how he ﷺ lived his life, and his preferences in things. It signifies our Iman.



- Unfortunately, this is a verse that many of us have overlooked, thinking of God-centeredness as something we can achieve solely on our own effort.
- Rather, it is about placing Rasulullah ﷺ as our decision-maker. Allah SWT takes an oath in this verse; thus, we should not take this matter lightly.

يَبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي
الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

'Luqmân added,' "O my dear son! 'Even' if a deed were the weight of a mustard seed—be it 'hidden' in a rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle, All-Aware. (Surah Luqman 31:16)

- In the Quran, the characteristic of Al-Lateef, the most Subtle is usually accompanied by His Name: Al-Khabir (the All-Aware), and Al-Alim (the All-Knowing).
- In planning everything for us from the smallest thing to the intricate details, Allah SWT is Subtle in every Decision He makes.

- Thus, scholars emphasise that whenever we encounter verses mentioning His Attribute as Al-Lateef, it serves as a sign for all of us of the need to do our Istikharah.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

Then he raised his parents to the throne, and they all fell down in prostration to Joseph, who then said, “O my dear father! This is the interpretation of my old dream. My Lord has made it come true. He was truly kind to me when He freed me from prison, and brought you all from the desert after Satan had ignited rivalry between me and my siblings. Indeed my Lord is subtle in fulfilling what He wills. Surely He ‘alone’ is the All-Knowing, All-Wise.”

(Surah Yusuf 12:100)

- Prophet Yusuf AS praises Allah SWT for being Subtle in planning his life.
- And knowing how epic his life story was AS, the same Allah SWT who planned Prophet Yusuf’s AS life meticulously, is the same Allah Who is also planning our life story in the finest detail.

*Allah SWT is not just
All-Knowing of every
single affair in our life,
but He is also Al-Lateef,
He Plans in the most
Subtle and Gentlest way
as an expression of His
Love for us.*

*Thus, in that, we find the need to do
Istikharah continuously in every
breath and every phase of our life.*



2



THE TAFSIR DIVE



THE SHORTEST DUA ISTIKHARAH

- Aishah narrated from Abu Bakr As-Siddiq,:

that whenever the Prophet (ﷺ) wanted to do a matter, he would say:

اللَّهُمَّ خَيْرْ لِي وَاخْتَرْ لِي

“O Allah, make it good for me and choose for me.

(Allāhumma khir lī wakhtar lī)”

[al-Tirmidhī]

- Whenever we seek Istikharah, we should understand that regardless of the outcome, it is ultimately a successful venture.
- No matter the outcome, the result itself is a success because we have undertaken the Istikharah process. And those who seek advice will not regret the advice they had received.

- For instance, the scenario of someone performing Istikharah before entering marriage, but later ending up in a divorce.
- Even in this situation, the divorce is a success in and of itself as it could be a means for that individual to draw nearer to Allah SWT.
- We need to reset our mindset and our worldview: understand that when we start to do Istikharah (seeking counsel from Allah SWT) that is our success!

Success begins the moment we do Istikharah even if we have not completed going through the entire process. It is emphasised by Scholars that it is a need for us to seek counsel from Allah SWT daily.



DUA ISTIKHARAH: WORD BY WORD

- Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of 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 thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer): ...

One of the most important highlight of the Hadith:

- From the narration, it is said that Rasulullah ﷺ not only taught the way of the Istikharah but also the Dua of Istikharah as how he ﷺ taught them the Quran.
- It is imperative for us to understand that we should have the utmost trust and Yaqeen that Sayyidina Jabir RA did not narrate this Dua based on what he understood from Rasulullah ﷺ but it was exactly the same supplication from the mouth of Rasulullah ﷺ, letter by letter.

- It is to imply that just as how we memorise the Surahs of the Quran exactly as it is, free from any mistakes, we are also to memorise Dua Istikharah the same way.
- This Hadith gives us the impression of the importance of the wording of the Prophetic Dua itself because every word and letter brings to us the light of Rasulallah ﷺ.
- Through this narration, Sayyidina Jabir RA wanted to emphasise that we should not just merely understand the meaning of the Dua but always make it a point to consistently recite the Dua Istikharah after our prayer because they cautiously memorised the Dua just as how they would memorise the Surahs of the Quran from Rasulallah ﷺ.
- And because of the same emphasis on how Rasulallah ﷺ taught them the Surahs of the Quran are applied to teaching Dua Istikharah, it teaches us how important performing Istikharah in our life is. They memorised the Dua because they performed it every day!



STUDY BREAK



Timestamp: 21:18

SEEKING HIS GUIDANCE

- Istikharah is seeking guidance from Allah SWT in matters that are Mubāḥ (Arabic: مباح) – matters that are acceptable, allowable and permissible in the Shariah but not obligatory.
- These refer to non-Sunnah deeds that we do not receive any reward for doing and we are not sinful if we do not perform it.
- For instance, we should not perform Istikharah on whether we should Solah or not, as it is Wajib! The same applies to things that are Halal, Haram and Mandūb (recommended) - we should just do it!
- As an example, instead of seeking Istikharah to determine whether we should perform Hajj or not, it is more appropriate to seek Allah's SWT guidance regarding when we should embark on the Hajj pilgrimage instead.



ATTAINING HIS LOVE

The Hadith of Dua Istikharah continues:

"If anyone of you thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones"

- This tells us that Istikharah is not obligatory but a recommended voluntary prayer.

A Hadith Qudsi on attaining Allah's Love through performing voluntary prayers: ❤️

Allah SWT said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. [al-Bukhari]

- With this Hadith Qudsi in mind, when we perform the Istikharah prayer, we are essentially seeking the love of Allah SWT – when Allah Loves us, He will then guide us.



TAFSIR OF DUA ISTIKHARAH

The Hadith of Dua Istikharah continues:

and say (after the prayer): --

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ،
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ
وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ

O Allah! I ask guidance from Your knowledge,
And 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 know the unseen.

1) اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ

'Allahumma inni astakhiruka bi'ilmika,

O Allah! I ask guidance from Your knowledge,

- "astakhiruka": means guidance. It is the origin of the word Istikharah.
- The direct translation of "astakhiruka" would be "Ya Allah, Choose for me from these two matters."

- In Istikharah we don't choose between the good and bad, but it is about deciding which of the two good matters is the best.
- The meaning of أَسْتَخِيرُكَ "astakhiruka" is essentially us asking Allah SWT to grant peace in our hearts – when we feel a sense of peace in our heart and mind, it is an indication that the matter is beneficial and what is best for us.

Istikharah is basically us telling Allah, “Ya Allah, I am entrusting my entire affairs to You, so now Choose for me” and it is through this we will attain peace in our heart.

2) وَأَسْتَغْدِرُكَ بِقُدْرَتِكَ

Wa astaqdiruka bi-qudratika

And Power from Your Might

- أَسْتَغْدِرُكَ "Astaqdiruka" directly translates to "Power" but the word بِقُدْرَ signifies Taqdeer (the decree of Allah SWT).
- Thus, this essentially means “Ya Allah, after You have chosen for me the best between these two, then make it happen with Your Power.”

- The Knowledge of Allah SWT becomes the reason why He can Choose what is better for us, and the Power of Allah SWT becomes the reason why He can make it happen.
- In witnessing His Powerful Knowledge, Glory and Power, we are removing ourselves from the entire picture and also removing the two matters we are deciding on and surrendering them to Allah SWT.

*It is no longer about us or anything else,
but us drowning in His Greatness SWT*

- The instant we engage in Istikharah, we've achieved success because of the sense of contentment and conviction we experience, regardless of the ultimate outcome of the matter.

3) وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ

Wa as'alaka min fadlika Al-`azlm

and I ask for Your great blessings

- The highlight here is Allah's SWT Great Blessing, not us asking Him.



*Know that everything we
receive is from Allah's
Great Blessing, not
because we ask for it.*



4) فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ

Fa-innaka taqdiru Wala aqdiru

You are capable and I am not

5) وَتَعْلَمُ وَلَا أَعْلَمُ

Wa ta'lamu Wala a'lamu

You know and I do not

6) وَأَنْتَ عَلَّامُ الْغُيُوبِ

Wa anta 'allamu l-ghuyub

and You know the unseen



- From what we can observe, Rasulullah ﷺ begins the Dua Istikharah with the Knowledge of Allah SWT followed by the mention of His Power and Decree.
- Rasulullah ﷺ then flipped the Dua by declaring to Allah - “You are the most Powerful, You are the All-Knowing”.
- When we face challenges in memorising the Dua, consider breaking it into two segments. This can help us to understand and comprehend the Dua better and help facilitate the memorisation process.

The Hadith of Dua Istikharah continues:

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ -
فَاقْضُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ،

*O Allah! If You know that this job 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,*

وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ -

wa ma'ashi wa'aqibati `Amri (or 'ajili `Amri wa'ajilihi)

my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--

- At times, we may come across Hadith with different suggestions of narrations as such. This doesn't imply any uncertainty on the part of Sayyidina Jabir RA, for he had memorised it with the same precision as he did with the Quran. However, the uncertainty arises from the narrators who transmitted the narration from Sayyidina Jabir RA.
- The method Imam Nawawi RA used in approaching this is to combine both narrations, reading it as a whole instead of just reading one of them.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ -
فَاقْضُ لَهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ،

*O Allah! If You know that this job 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,*

The second part of the Dua begins with,

7) اللَّهُمَّ إِنْ كُنْتَ

Allahumma, in kunta

O Allah! If You know

- In our daily conversations, we often use the phrase "If you know" to indicate that the other party might not be familiar with our particular context.
- But when we say "Allahumma, in kunta", it is from our perspective as the servant of Allah SWT that we do not know everything, acknowledging our own limited knowledge.

- So, in saying "Allahumma, in kunta", we should have complete Yaqeen and conviction that Allah SWT knows everything.

8) اَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي

*anna hadha-lamra Khairun li fi dini wa ma'ashi
wa'aqibati `Amri*

that this job is good for my religion and
my subsistence and in my Hereafter

- The و here means “and” – which indicates that this matter must be something that is good not just for our religion, our subsistence or our Hereafter, but rather good in ALL of these aspects!



9) فَاقْذِرْهُ لِي وَيَسِّرْهُ لِي

Faqdirhu wa yas-sirhu li

**Then You ordain it for me and
make it easy for me to get,**



- فَاقْذِرْهُ "Faqdirhu", directly translates to "make it happen".
- Many Scholars hold the opinion that "Faqdirhu" is an emphasis on the meaning وَيَسِّرْهُ لِي "wa yas-sirhu li" – which signifies that we are asking Allah SWT to facilitate the path or journey for us to achieve the desired outcome in the easiest way possible.

10) ثُمَّ بَارِكْ لِي فِيهِ

thumma barik li Fihi

And then bless me in it

- Here we are not just asking Allah SWT to increase whatever we are receiving but asking Allah SWT to increase the Barakah for us in every aspect and relation to the matter.



The remaining Hadith of Dua Istikharah:

وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي
وَأَجَلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ
حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ - قَالَ - وَيُسَمِّي حَاجَتَهُ "

and if You know that this job 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 (ﷺ) added that then the person should name (mention) his need.

[Sahih al-Bukhari]

11) وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي

Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati `Amri

and if You know that this job is harmful to me in my religion and subsistence and in the Hereafter

- In saying "وَإِنْ كُنْتَ" "wa in kunta" (and if You know), we are again in full conviction that Allah SWT Knows everything.
- The Dua went on to specify what is harmful to us. However, Scholars mention that the وَ in this regard does not mean "and" rather it means "or".
- This means that if even just 1% of it is bad or harmful in our religion, and subsistence and in the Hereafter, we ask Allah SWT to repel it from us.
- If a matter has 80% of good things in it but 20% of harmful things in it, we might not want it because the 20% will perhaps overwhelm the goodness in it due to our weaknesses.

12) فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ

Fasrifhu anni was-rifni anhu

**Then keep it away from me
and let me be away from it.**



- When we ask Allah SWT to keep it away from us, we also seek His Assistance to keep our thoughts detached from it.
- For example, if we decide not to proceed with a marriage proposal, we ask Allah to help us avoid dwelling on the "what ifs" had we accepted the proposal.
- Duas from Rasulullah ﷺ are Duas that come from the heart that truly knows Allah SWT.

The essence of Dua is about us getting to know Allah SWT and how well we know Allah SWT.

- This highlights the importance of having a guided and enlightened Dua.

13) **وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ**

Waqdir li al-khaira haithu kana Thumma ardini bihi.

**And ordain for me whatever is good for me,
And make me satisfied with it.**

- The last part is the peak of the Dua where we ask Allah SWT to make us Redha with His Decree.
- In the beginning, the Dua speaks of having full trust in Allah SWT highlighting His Knowledge, Glory and Power. Thus, the moment in completing the Dua we should be happy and have Redha with Allah SWT.
- Istikharah is essentially to be in a state of Redha with Allah SWT.

The Outward Istikharah:

- Performing two Rakaahs prayers then recite Dua Istikharah (Shariah-compliant Istikharah).

The Inward Istikharah:

- Having complete Redha with Allah SWT.

3



PUTTING INTO PRACTICE



KNOWING ALLAH THROUGH RASULULLAH ﷺ

- The reason why we do Istikharah is for us to have more clarity, it is not because we want to choose something.
- Dua Istikharah is essentially Rasulallah ﷺ teaching us about Allah SWT, subtly introducing and describing to us who is our Lord. It would otherwise be difficult if Rasulallah ﷺ were to merely advise us to place our trust in Allah SWT without further guidance.
- The verses of the Quran have clear indications that we need both Allah SWT and Istikharah. Rasulallah ﷺ being the Messenger is the one who explains and brings to us the Words of Allah SWT, which ultimately brings us to Allah SWT. ❤️

*Rasulallah ﷺ is teaching us about Allah SWT
and for us to have complete Redha in Him
SWT through Dua Istikharah*



AVOIDING HARM

- There is a general concept in Fiqh:

درء المفسد مقدم على جلب المصالح

Dar'ul Mafasid Muqaddamun 'ala Jalbil Mashalih

**This means: avoiding harm is
prioritised over gaining benefits.**

- So, even if we recognise that there's only 20% of harm with the good outweighing the harm in a matter, we might not want it to happen as the 20% might not be beneficial for us.
- It is in the Shariah of Allah SWT for us to avoid harm.
- This concept of Fiqh is important to understand - when Scholars derive and explain the narrations of Hadiths from Rasulullah ﷺ, they do not interpret it based solely on its literal translation, instead, their understanding is enriched with a comprehensive grasp of the concepts in different sciences.

- This enables Scholars to present the narrations with their whole and complete meaning.
- We are not supposed to understand the religion and conclude simply based on the translations.
- Everything needs to be put together because Islam is a whole and complete religion.
- It is from this Dua Istikharah that we ask Allah SWT to make us His servant who is satisfied with Him and that is how we know that He is satisfied with us.



May our last breath be in the state that we are satisfied with Allah SWT and Allah SWT is satisfied with us. Ameen Ya Rabb!



PERFORMING ISTIKHARAH

- According to the Ulamas, if it is a significant matter, always make sure to do Istikharah just as how Rasulullah ﷺ taught us to perform it.
- The practice of the pious is that they do not limit Istikharah only to certain matters but they do Istikharah for everything!

There are various ways to perform Istikharah:

Istikharah for the day:

- The common practice of Solah Istikharah is to perform it during Solah Dhuha.
- We can intend Solah Dhuha together with Istikharah or first perform Solah Dhuha then followed by the second set of Dhuha prayers intending it with Istikharah.

Istikharah for the night:

- First, pray the two Rakaahs of the Sunnah prayer after Maghrib. Then perform another set of two Rakaahs of Istikharah followed by Solah Awwabin.
- Or we can intend the two Rakaahs Sunnah prayers after Maghrib together with Istikharah.
- When we are on our period, we can just read the Dua Istikharah without performing any Sunnah prayers.

We can also read the shorter Dua Istikharah when we leave our house or as we embark on a new step in the things we are about to do:

- Aishah narrated from Abu Bakr As-Siddiq,:

that whenever the Prophet (ﷺ) wanted to do a matter, he would say:

اللَّهُمَّ خَيْرْ لِي وَاخْتَرْ لِي

*“O Allah, make it good for me and choose for me.
(Allāhumma khir lī wakhtar lī)”*

[al-Tirmidhī]

The fundamental essence of Istikharah and Duas lies in our continuous turning to Allah SWT in everything, to be satisfied and seek His pleasure in everything.

Everything about Dua Istikharah is about getting to know Allah SWT. May Allah SWT not take from us this blessing of getting to know Him in every single breath.





DUA ISTIKHARAH

Narrated Jabir bin `Abdullah:

The Prophet ﷺ used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of 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 thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer):

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ 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 أُمْرِي - أَوْ قَالَ عَاجِلِ أُمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ فِي عَاجِلِ أُمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ



'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika Al-`azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha-lamra Khairun li fi dini wa ma'ashi wa'aqibati `Amri (or 'ajili `Amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati `Amri (or fi'ajili `Amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.'

O Allah! I ask guidance from Your knowledge, And 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 know the unseen. O Allah! If You know that this job 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 job 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 (ﷺ) added that then the person should name (mention) his need.

[Sahih al-Bukhari]





Heartwork

ACTION:

Incorporate Allah SWT in your decision-making process: set intentions to memorise and read Dua Istikharah daily.

REFLECTION:

Have your decisions been more aligned with God-centeredness or Self-centeredness?

CONTRIBUTION:

Share a portion of Dua Istikharah that resonated with you to someone whom you believe might benefit from it.