

موضوع الخطبة: الاستخارة

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لغة الترجمة: الإنجليزية

Istikharah

(To ask Allah's guidance for the right sort of action concerning any job or a deed)

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: 102].
 ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: 1].
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [الأحزاب: 70 - 71].

(Praise belongs to Allah, we praise Him, and we ask Him for help and forgiveness. We seek protection in Allah from the malice of our souls, and the evil of our actions. Whom Allah guides, no one can lead him astray, and whom He makes astray, no one can lead him back to the right path. I bear witness that there is no other deity but Allah alone who has no partner, and I bear witness that Muhammad is His slave and messenger.

"O you who believe, fear Allah, as He should be feared, and let not yourself die save as Muslims".

“O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two. Fear Allah in whose name you ask each other (for your rights), and fear (the violation of the rights of) the womb-relations. Surely, Allah is watchful over you.”

“O you who believe, fear Allah, and speak in straightforward words. If you do so,) Allah will correct your deeds for your benefit, and forgive your sins for you. Whoever obeys Allah and His Messenger achieves a great success.”)

Afterwards,

Honorable people,

It is well known that life is full of variables and confusing matters. Sometimes, several things contradict each other. One stands in confusion about them, days and nights pass but mind still remains concerned with anxious thoughts.

man does not know where should he go and what should he do?

The people, in pre-Islamic era, used to take refuge in matters which were the extreme of their knowledge, and which only increased them in error and misguidance. Some of them used to determine their shares by arrows, and

others used to reprimand birds.

But, when Allah the Almighty sent down Islam - which did not leave any things relating to people's affairs except to solve it, and any calamity except to remove it – The very Islam also presented the solution to such matters; and that is, what Allah has made a refuge for the believer, is that whenever one encounters a matter and does not find clarity regarding it, he must resort to Istikhaarah.

The Messenger of Allah- may God's prayers and peace be upon him - used to teach his companions istikharah in all matters, as he used to teach a surah of the Qur'an. It is reported in the Bukhari, on the authority of Jaber - may Allah be pleased with him - he said: The Prophet (p.b.u.h) 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 أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ - فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ

بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي -
 أَوْ قَالَ فِي عَاجِلِ أَمْرِي 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.

Ibn Al-Qayyim - may Allah have mercy upon him - said:

“This supplication includes acknowledgment of the existence of Allah and the acknowledgment of His perfection-oriented attributes, such as perfection of knowledge, ability and will, acknowledgment of His Lordship, entrusting the matter to Him, seeking help from Him, relying on Him, absolving from the responsibility of one’s life, and absolving from all kinds of power and strength. And the servant’s acknowledgment of his inability to realize his self-interest, ability and will for anything, and that all is in the hands of his Guardian, Creator, and true God”.

Dear people,

Consultation is complementary to istikharah. Rather, Islam, giving advice whenever one is asked, has counted among the rights of a Muslim upon a Muslim. Because, there is

hadith which reads: (The rights of a Muslim over a Muslim are six), among them, prophet mentioned: (And if he seeks advise from you, then give him advice). Narrated by Muslim. And one of the predecessors says: “A sane person must add the opinions of the scholars to his opinion, and he must combine the intellects of the wise people with his intellect, because an individual opinion may slip, and an individual mind may go astray.”

Brothers in Islam,

Our Prophet, peace be upon him, used to teach istikhaara to his Companions as he used to teach them a surah of the Qur'an, means: he would teach them istikhaara for their general needs for it, and for their concerns.

It is possible that it means: prophet used to teach them word by word and letter by letter. In this case, it is necessary to pray for Istikhaara with the actual words of supplication of Istikhaara.

Among the rules of this prayer:

A person can do istikhaarah in the permissible and recommended matters of his life, when he becomes confused as regard to begin with them, or to the possibility of doing them.

Ibn Abi Jamra, may Allah have mercy on him, says: Istikhara is done in the matters which are permissible and recommended when they contradict each other. And it is not done in matters which are mandatory, forbidden and reprehensible.

It is reported that Imam al-Bukhari made istikhaarah before writing each hadith in his book, al-Jami al-Sahih, named "Sahih al-Bukhari", for which, it got acceptance on earth, and it became the most correct book after the book of Allah, and perhaps this is one of the blessings of istikhaarah.

It is better for us to learn by heart the supplication of istikharah, and we should motivate our sons and daughters to memorize it, and we should hope for reward from Allah the Almighty.

Istikhaarah supplication should be followed by specific two rakaa of istikhara.

As for the regular Sunnah prayers are concerned, Ibne hajar said: they will suffice if he makes intention to perform particular prayer and Istikhara prayer together. For example, when performing salah, he can intend that he is performing the prayer of greeting the mosque and the prayer of istikhaara.

The Permanent Committee was asked: If a person has not memorized the supplication of istikharah, what is the ruling if he reads from a book? The Committee replied that it is permissible, and the important is the presence of the heart, submissiveness, and sincerity in supplication.

May Allah bless you and me with the Holy Qur'an, and benefit us with the verses and wise remembrance that have been laid down in the Qur'an. Ask forgiveness from the Allah; He is forgiving.

second sermon

Praise be to Allah, the Absolutely Subtle, the Praiseworthy, the Ever doer what He intends. May Allah's prayers and peace be upon Muhammad bin Abdullah, his family and companions, and those who have been loyal to him

Then:

Brothers in faith,

Here are some issues related to Istikhara:

The first issue: When should one supplicates for istikharah?

Some of scholars said: One should supplicate after the tashahhud and before the salaam, and some other scholars said: He should supplicate after the salaam. Because

(Summa) gives the sense of order along with slowness, and the same fatwa has been issued by the permanent committee.

Among the issues: Whoever consults and does istikhaara, but his heart is not satisfied with anything, what should he do? Some of the scholars said: He should repeat the istikhaarah, until his heart is satisfied, and there is a hadith regarding the repetition of the istikhaarah, but it is not proven.

Some other scholars said: In this case, he can do whatever he feels better. Because, whatever he does, it will be better for him. For, there is no evidence on reputation of iskhaara. Among the issues is: the permissibility of istikhaarah for more than one need in one prayer, so he will say in supplication after the forepart: O Allah, if this need and this need are good for me, make them easy for me ..etc., and this is a fatwa by Ibn Jibreen - may Allah have mercy upon him.

Among the issues is that: there is no evidence for what some believe that he will see a vision after istikhaarah.

Among the issues is that istikhaarah is done in the meters about what one hesitates.

Brothers in Islam,

It is wrong to limit istikharah to rare or few cases; rather, a Muslim must seek refuge in Allah, the Almighty and ask Him for advice in all matters about which he hesitates. It is in the hadith “He used to teach us istikhaarah in all matters”, even zainab bint Jahsh – may Allah be pleased with her - prayed istikhaarah when she was offered to marry the Prophet - peace be upon him.

Honorable colleagues:

What is written for the servant after the istikhaarah, would be good for him, and it is not necessarily that there would be always easy condition after istikhaarah. sometimes, you may lose the deal, but the Muslim must be confident that this only is good for him.

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ﴾ [البقرة: 216].

“It could be that you dislike something, when it is good for you.”

The poet says:

جَرَّ أَمْرًا تَرْتَضِيهِ

رُبَّ أَمْرٍ تَنْقِيهِ

وَبَدَا الْمَكْرُوهُ فِيهِ

خَفِيَ الْمَحْبُوبُ مِنْهُ

The things you are afraid of,
they ultimately bring you happiness
its desirable aspect is disappearing,
and the undesirable side is appearing.

Istikharah is slavery and refraction, and it is evidence that the believer's heart has an attachment to his Lord in all his circumstances.

Istikharah raises the spirit of one who does it, and makes him confident that Allah will grant him success.

Istikhaarah is the glorification and praise of Allah.

istikhaarah is a way to get out of confusion and doubt, and a cause for reassurance and peace of mind.

istikhaarah is a way of putting trust in Allah and entrusting the matter to Allah.

Brothers in Faith,

One of the best deeds on this day is to send blessings upon the Noble Prophet. Let us say: may the peace and blessing be upon our prophet...

Translated by: Alamgeer Usmani