

HADITH-E-ISTIKHARA AND ITS DERIVED MERITS AND TECHNICALITIES (MASAIL)

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ABSTRACT

Hazrat Muhammad (SAW) told to his Ummah those actions and prayers, by their regularity the connection of creature to the Creator become the strongest. Moreover, he has guided about those matter which are related to future betterment and to avoid of loss. For the betterment of future, the action which Holy prophet (SAW) told is known as *istikhara*. About this matter the hadith which Holy Prophet (SAW) has told is known as *Hadith-i- Istikhara*. In this very hadith Holy Prophet (SAW) told about two rakaat salat-e istikhara and the procedure of dua-e-istikhara to his Ummah. It is concluded by pondering over the words of dua-e-istikhara that these words contain many issues and explanations. Each word shows the power, control and knowledge of Allah and shows the weakness and helplessness of man. By pondering over this hadith, we come to the conclusion that these words are the greatest sources of strengthening the relationship between the creation and the Creator.

Key words: Istikhara, Technicalities, Guidance, Success

INTRODUCTION

Allah has sent the Holy Prophet of Islam as mercy for the entire world. He was considerate for the humanity in general and for his own Ummah in particular. Allah Himself has introduced the Holy Prophet (S.A.W) as affection incarnate for the faithfulls. بالمؤمنين رءوف رحيم (for the believers full of pity, merciful) (Al Qur'an. 9:128)

It is due to this kind and considerate nature that the Holy Prophet (S.A.W) has taught *istikhara* to Muslims, so that they may meet their success in their tasks and may get benefit from this pious action ('*amal*). The Holy Prophet (S.A.W) wanted eternal connection between the Creator and the mankind in all circumstances.

HADITH-E-ISTIKHARA

In the hadith of the Holy Prophet (S.A.W) about istikhara mentioned:

عن جابر رضي الله عنه، قال: كان النبي صلى الله عليه وسلم يعلمنا الاستخارة في الأمور كلها، كالمسورة من القرآن: إذا هم بالأمر فليركع ركعتين ثم يقول: اللهم إني أستخيرك بعلمك، وأستقدرك بقدرتك، وأسألك من فضلك العظيم، فإنك تقدر ولا أقدر، وتعلم

ولا أعلم، وأنت علام الغيوب، اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري - أو قال: في عاجل أمري وآجله - فاقدره لي، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري - أو قال: في عاجل أمري وآجله - فاصرفه عني واصرفني عنه، واقدر لي الخير حيث كان، ثم رضني به، ويسمي حاجته

(Bukhari, M. 1994)

Hazrat Jabir ibn Abdullah Ansari states that the Prophet of Allah had taught us istikhara in each and every thing as if he is teaching us a surah of the Holy Quran. The Prophet of Islam used to say that whenever a person intends to do a thing he should offer two rakah of nafal salat-e-istikhara and then should seek the guidance of Allah through this dua-e-istikhara:

“O, my Allah I want to seek your guidance through your knowledge, I want to seek power through your power and I want your mercy through your unbounded kindness because you are omnipotent and I am helpless, you are omniscient and I have no knowledge, O, my Allah you know even that which is hidden from me, if this task is better for

me, my religion and of my this life and the life hereafter as you are omniscient or said that if it is in my favour in this world or the other, you should determine it for me, facilitate the task for me and make it a blessed thing, if it is not good for me in this world or in the hereafter you may keep it away from me and grant only that thing which is blissful and better for me and make me satisfied. Then (Ravi said) he should point out his need”.

THE TECHNICALITIES AND ADVANTAGES DERIVED FROM HADITH-E-ISTIKHARA

The Hadith-e-Istikhara consists technicalities and general advantages. A few of these may be mentioned as below:

1) The prayer of istikhara is according to Sharia and no one denies the use of *dua* after the prayer.

2) The Holy Prophet has catered istikhara for his Ummah so that he may guard the Muslims towards goodness in this world as well as in the hereafter. Ibne-e-Hajr, A, terms istikhara as benevolence of the Holy Prophet for his Ummah. He says:

In Hadith-e-Istikhara our Holy Prophet (S.A.W) has expressed his deep affection for his Ummah and he has taught them about all those matters which can prove beneficial in *Deen* and the *Dunya* in that Hadith.

3) Ravi states that it is in Hadith: كان النبي صلى الله عليه وسلم يعلمنا الاستخارة في الأمور كلها it is a general fact and includes all the matters as stated by Aini, B Says: The meaning of his saying (في الأمور كلها) is that in all the matters whether serious or trivial because it is beyond any doubt that a muslim likes to refer all his dealings to Allah ta'ala. He deems His

powers and strength insignificant in comparison to Allah's.

The term Omoor (الأمور) means *Omoore-Mubah* i.e. the rightful tasks because istikhara is neither performed in wajib and Mustahab nor in Haram and Makrooh. For leaving Haram and Makrooh things and task, there should be no istikhara. However if in Mustahab acts a person feels himself in a fix, he can commence with any thing.

However the minor tasks should be included along with the major because minor things lead to a major one. A human being should not belittle anything because that little thing can give a major harm. This why our Holy Prophet (S.W.A) has said: (5) ليسأل أحدكم ربه حاجته حتى يسأله الملح، وحتى يسأله شسع نعله إذا انقطع “Every person should demand each and every thing from Allah even if it be a lace of shoes”. (Tirmizi, M. 1415)

4) In the saying (كما يعلمنا السورة من القرآن) the important of *Istikhara* is vehemently pointed out and it is adjoined that it is an acceptable action. Aini, B: explained it and says:

فيه دليل على الاهتمام بأمر الاستخارة و انه متأكد مرغوب فيه

“Istikhara is repeatedly advised because it is a desirable action. Similarly Ali Qari, A. (1398) has said the same thing.”

In this Hadith the teaching of *Istikhara* has been equated with teaching of Quran which explains the stress on *Istikhara*.

Ibne-e-Hajar, A: explains it in this way: فيه إشارة إلى الاعتناء التام بهذا الدعاء و هذه الصلاة لجعلهما تلويين للفريضة و القرآن

In it there is a clear hint on the stress on *salat-e-istikhara* and *Dua-e-istikhara*. The Holy Prophet (S.A.W) has given both the colour of obligation and Qur'an. The reason of simile is that a man needs in all these matters as he is in need of learning a surah of Qur'an, similarly he is need full to learn *Istikhara*.

It is also probable that as it has been stated in the Hadith of Hazrat Abdullah

bin Masood (RA) that so far as "Tashahad" is concerned the similarity and simile should be the same.

There is deep comparison with 'Tashhad' as pointed out by Hazrat Abdullah bin Masood (RA), he says:

علمني رسول الله صلى الله عليه وسلم و
كفى بين كفيه التشهد كما يعلمني السورة من القرآن
(Muslim, 1415)

The Holy Prophet (S.A.W) has taught me 'Tashhad' while my hand was resting in his hand as if he is teaching me a Surah of Holy Qur'an. There is another statement quoted by the same authority:

أخذت التشهد من في رسول الله ولقنيه كلمة كلمة
I have heard it from the Holy Prophet (S.A.W) and he adjoined me and separated it part by part to make it clear for me. (At-Tahavi, A.)

Imam Ibn-e-Abi Jamhra says that the reasons of similarity between a surah of Qur'an and Istikhara are as follows:

- (1) jus to like Qur'an the sequence of letters in Salat-e-Istikhara Should be properly kept and there should be no changing.
- (2) Jus to like Qur'an there should be no addition and deduction of words in Dua-e-istikhara.
- (3) Istikhara is not obligatory like the general Surah of Quran.
- (4) Due importance should be given to Istikhara and its blessing be understood.
- (5) The sameness in Qur'an and Istikhara is due to the fact that both are revealed from Allah Ta'ala.
- (6) Istikhara should be taught like Qur'an and be repeated so that it might not be forgotten.

Ibn-e-Abi Jamhra, A: (1972) is of the opinion that there is possibility of all the above mentioned reasons or their may be a few of these or more. However their may be possibility of other things as well, Allah Ta'ala knows better.

5) قوله: "When anybody among you intends to do anything"

Raghib Isfahani, M: says, "When anybody among you intends to do anything weather it is Nikah, Journey or any other things. The dictionary meanings of "هَمَّ" is that intension which is still in one's heart. Ibn-e-Hajar A: derives the meaning of "هَمَّ" as making intention while keeping him Hadith-ibn-e-Masood.

Al-Bana As-sa'ati A. (1355) is of the opinion that the word "هَمَّ" means firm determination which remains longer and increases the desire to achieve something when he does not know whether it is good or not for him. Ibn-e-Abi Jamhra A: (1972) explains it by follows.

الوارد على القلب على مراتب، الهمة ثم اللمة ثم الخطرة ثم النية ثم الإرادة ثم العزيمة، فالثلاثة الأولى لا يؤخذ بها بخلاف الثلاثة الآخرين فقله: إذا هم يشير إلى أول ما يرد على القلب، فيستخير فيظهر له ببركة الصلاة و الدعاء ما هو الخير، بخلاف ما إذا تمكن الأمر عنده و قويت فيه عزمته و إرادته فإنه بصير إليه ميل و حب، فيخشى أن يخفى عنه وجه الارشدية لعلبة ميله إليه (15)

There are many categories of those things which click ones heart (1) courage (Himmat) (2) Lammata (3) Risk (Khatra) (4) Intention (Niyyat) (5) Firm determination (6) Azeemat.

The first three are free from any accountability while the remaining three makes a person accountable. Therefore the word "إِذَا هَمَّ", i.e., when he intends, it points out that condition which comes in the heart first of all and Istikhara is performed accordingly. The better thing is revealed through the blessings of salat-e-Istikhara and Dua-e-Istikhara. On the contrary when it becomes confirm, it makes the intension strong and a person temperamentally bends towards it. Therefore, there is likelihood that the true thing may remain concealed as his temperament may cover his reasoning.

Ibn-e-Abi Jamhra A: (1972) further says: و يحتمل أن يكون المراد بالهم العزيمة
There is possibility of Azeemat in "هَمَّ".

Because Istikhara is performed only in that intention which a person wants to materialize.

6) قوله: فليركع وكعتين (therefore he must offer two rakaat). These two rakaat of *Nawafil* with the intention of Istikhara for materializing his aim are the minimum however more than two rakaat can be offered.

It is except the obligation (in the *Nawafil* Prayers) the *Nawafil* include prayer of Istikhara along with *Tahiyat-ul-Masjid* and *Tahiyat-ul-Wudu*. These can be offered at any time save *Makrooh* times.

The condition of (غير الفريضة) explains that Istikhara is separate from two Rakaat of Fajar. Similarly the prayer of Istikhara can not be asked by offering two Rakaat of Sunnah of Fajar. Ibn-e-Hajar A: has explained it.

Shaukani M. (1973) says that istikhara can not be performed by saying mere *Dua-e-Istikhara* after *Nawafil*, *Fard*, *Sunnah* etc. Intention and procedure of Istikhara is must. It is also probable that instead of saying *tatawwo* or *Nafila* من غير الفريضة has been used and the significance of these terms is that this prayer although not obligatory nevertheless it is extremely important

7) قوله: اللهم إني أستخيرك

O, my Allah I seek one of the two things which is better for me. Mubarak Puri U: (1378) explains it that I want to be clarified as to which thing is better for me.

8) قوله: بعلمك (with Your knowledge).

In the above mentioned Hadith the letter "ب" is used for *taaleel* which means that it is dead sure that you know alot than anyother being.

Ali Qari A. (1398) says that as you are having knowledge, therefore, I request illumination of heart so that I may chose between the two tasks as to which I should do and which I should leave. And it is also probable that the letter "ب" is

used for (استعنا ب) taking help which means that by taking prop of your knowledge and by referring to it I seek goodness (خير).

9) قوله: أستقدرك Qastalani S: explains, I want to seek power from you. I request my Allah that He should grant me power to do this work. It is also possible that you should facilitate that thing for me which is destined for me. It means that you should facilitate it for me as explain by the *Foqaha*.

10) قوله: بقدرتك (With the help of Your power) That is I offer Istikhara as you are more powerful and it is also possible that the letter "ب" is used

for help, i.e. I offer Istikhara with your help as Allah says: بسم الله مجربها و مرسلها
In the name of Allah be its course and its mooring. (Al-Qur'an 11: 41)

It means I want help through your knowledge and I want something better as I don't know which thing is better for me and I seek your power because: لا حول و لا قوة إلا بك

Avoidance from sins and involvement in the good deeds can become possible only if Allah wants.

And it is also probable that the letter "ب" is used for fetching affection and kindness and pointed out in the saying of Allah "بما أنعمت علي" (Thos hast favored me). (Al-Qur'an: 28:17)

It means O, my Allah as you are omnipotent and omniscient therefore I offer Istikhara. It is also probable that the letter "ب" is used for

أي بسبب علمك (سببية) sources, i.e. with the help of your knowledge and its meaning will be that I seek from you as you are the most knowing and only you can enlighten my heart and guide me towards that task out of two which is better for me because your Knowledge coverse the whole, its parts and their status. It is a fact that your order in these tasks can not

be comprehended except your self as stated by Allah Him self:

وعسى أن تكرهوا شيئاً وهو خير لكم وعسى أن تحبوا شيئاً وهو شر لكم والله يعلم وأنتم لا تعلمون

But it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not. (Al-Qur'an 2:216)

I request you to grant me something from your great kindness (11) وقوله: وأسألك من فضلك العظيم

Ali Qari A: (1398) says:

أي تعيين الخير و تبيينه و تقديره و تيسيره وإعطاء العدة لي عليه (25)

I want to determine something better and I request you to destine it for me, facilitates its achievement and I request you to give me power over it.

It shows that what Allah grants is His kindness and no body has right over it. It is the religion of Ahl-e-Sunnah as explained by Saharanpuri, K:

قوله: فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت (12) علام الغيوب

Indeed you are powerful and I am powerless you have knowledge while I am ignorant and you know what is hidden from us.

Al-Aqeeli, M: says: There is a clear indication that knowledge and power is for Allah alone and a human being possesses only that much which Allah grant him and the status of his *dua* depends on his capability and efficiency as stated in Hadith: إن الله يحب الملحين في الدعاء

Indeed Allah likes these people who repeatedly request Him. There is a hint that it is Wajib for a faithful that he should refer all of his tasks to Allah and he should have firm belief in the power of only Allah and he should ask Allah whether he intends to do a great or small tasks so that he may perform it in a better manner and Allah may remove the evil from it. In each and every task he

should express his need and his slavery following the sunnah of the Holy Prophet (S.A.W) and by seeking blessing of Allah, he should perform Istikhara.

قوله: اللهم إن كنت تعلم أن هذا الأمر – إن كنت تعلم

If you Know, indeed you know. Here the Arabic word means if, in English which means that Allah knows beyond any doubt and the statement is kept in the condition of doubt so that the matter should be referred to Allah and in this matter a human being should remain satisfied with the knowledge of Allah.

Ibn-e Hajar, A: says that in the above maintained Hadith the doubt is not about the knowledge of Allah but about the knowledge of a human being because he does not know which thing is better for him and which thing is not.

“In this matter” it means that in place of هذا الأمر he should utter that task for example هذا السفر or هذا النكاح he should bring the idea of his task in his heart.

قوله: خير لي في ديني ومعاشي وعاقبة أمري - أو قال: في عاجل أمري وأجله

Ibn-e-Hajar A: says that the Ravi is doubtful that the Holy prophet has said in place of three words عاجل أمري وأجله or in place of lost two words معاشي وعاقبة أمري in Hadith Abu Saeed-Al-Khudri and Haidth Ibn-e-Masood (RA) it is considering sufficient that the words عاجل أمري should be uttered. Similarly in the statements of Hazrat Abu Ayoub Ansari and Hazrat Abu Hurara there is no doubt about this matter.

Kirmani, M: says as it is not certain as to which were the exact words of Holy Prophet (S.A.W) therefore the person who prays should ask the *dua* three times. For the first time he should say (في ديني ومعاشي وعاقبة أمري) secondly he should say: عاجل أمري وأجله and for the third time he should say: في ديني وعاجلي و آجلي

Shar Nablali H, says that combining both the statements one should say. Here, Deen is given preference because in all matters it is more important so when Deen will be safe, we will get betterment but when Deen will be unsafe, we can not expect any betterment.

قوله: فاقدره لي، و يسره لي، ثم بارك لي فيه (16)
You should destine it for me and make its achievement easier for me and grant me your blessings in it. In this Hadith (قدر) is repeated twice, and it points the fact that Allah Himself has decided it and it is an infinitive *قدرا* - *يقدر* - *قدر* and the word *قدر* is also included in this list with the letter (د) remaining silent. The word of *ليلة القدر* is also derived from it in which the bounties of Allah (أرزاق) for the people are fixed.

قوله: فاصرفه عني و اصرفني عنه (17)
Remove the *sharr* (شر) from me and keep me safe from it. It means that you should maintain considerable distance in between *sharr* (شر) and me. If it is not good for me than take away from me the power of doing it. In it the stress is on the fact that a human being cannot be away from mischief unless he is kept away from it. Moreover it also means that mischief should be turned away from the human heart so that it may not get involved in it.

As-Shokani, M. (1973) says that in these sentences which mention that “keep me away form the tasks which are having no betterment for me” is a comprehensive request which covers all aspects of life and it dose not only mention keeping of evil. Moreover even if our heart is desirous to get it, it will never get satisfaction. In this Hadith, the pleading of Ahl-e-Sunnat is pointed out that evil is also determined form Allah because as He has power to create goodness similarly He is powerful enough to turn it away.

قوله: رضني به (18)

O, my Allah make me satisfies with it. The word (رضني) is derived from (رضيه) and it means to get satisfied with something. In certain Riwayat (ارضني) has also been used which means O, My Allah keep the mischievous thing away from me and make me satisfied with the achievement of good.

As-Shukani, M (1973) says: when good is determined by Allah and a human being does not get satisfied his life becomes disturbed and his life would become sinful because he has not accepted the decision of Allah.

Al-Haithmi, A: The words (رضني بقضائك) instead of (رضني به يا ارضني به) have come in Hadith Masood but in Hadith Abu Ayub Ansari the words *رضني بقدرتك* have come instead of (رضني به يا ارضني به) According to Hadith ibn-e-Masood the meaning of Hadith will be: “O, my Allah make me satisfied with you decision”. According to Hadith Abu Ayub Ansari the meaning of Hadith will be: “O, my Allah make satisfied with the help of your power”. Hazrat Abu Hurara (RA) has mentioned these words (رضني بقدرتك) in his Hadith which means. “O my Allah makes me satisfied with your power and Qaza”.

و يسمي حاجته (19)

And (the doer of istikahara) should take name of his need.

This is not a part of the saying of the Holy Prophet (S.A.W), rather it is a saying of Ravi. The pointing out of the need should be at place of (هذا الأمر) in *dua*. It is not necessary to mention the name of need in particular words, only the intention of the task is sufficient. According to Qastalani, A: after saying the *dua* a person should mention his need before Allah with his tongue or during the *dua* he should keep his need alive in his heart.

The Mohadeseen has pointed out three types of Sunnah: (1) *Qauli* (by Words),

(2) *Fi'li* (by deeds), and (3) *Taqreeri* (the Prophet's silence and agreement).

The Ahkam of sharia has been proved by these three methods. The Hadith of Istikhara according to the types of Hadiths is Hadith-e-Marfua and in the kinds of sunnah this is Qauli.

CONCLUSIONS

Keeping in view the important of Istikhara the Fiqaha-e-Ummah has derived the gems from Hadith-e-Istikhara and offered these to Ummah. Now if the Ummah practically implement these gems in their lives, they would find the secret of success in this world as well as in the world hereafter. But unfortunately they do not adopt those as we are doing by raising slogans of enlightened moderation, the result is before us. In the whole world the Muslim Ummah is indulged in defeat, darkness, barbarity and cruelty. The time is still in our hands that we should become conscious and stop laughing at the profitable Sunnah of our Holy Prophet (S.A.W) and the beneficial dictates of Allah. Not only this rather we should gird up our loins to adjust our lives in the structure of Islam. The act of Istikhara retains an extremely important position in this regard.

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