

Istikharah prayer is a Sunnah which the Prophet ﷺ (peace and blessings of Allah be upon him) prescribed for anyone who wants to do an action but is hesitant about it. *Istikharah* means seeking guidance as to what Allah knows is the best and most appropriate choice. *Istikharah* implies submission to the command of Allah and a practical demonstration that one has no power and no strength of one's own.

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From the Treasures of Islamic Knowledge, Guided by the Sunnah

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MUSLIM PRAYER
ACCORDING TO SUNNAH

الاستخارة

ISTIKHARAH

WITH PHONETIC TRANSLITERATION
& ENGLISH INTERPRETATION

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The Messenger of Allah ﷺ (peace and blessings of Allah be upon him) used to teach his Companions to make *istikharah* in all things, just as he used to teach them surahs from the Quran. He said: If any one of you is concerned about a decision he has to make, then let him pray two rak'ahs of non-obligatory prayer, then say:

O Allah, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allah, if in Your knowledge, this matter (*then it should be mentioned by name*) is good for me both in this world and in the Hereafter (or: in my religion, my livelihood and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it).

(Reported by al-Bukhari, 6841; similar reports are also recorded by al-Tirmidhi, al-Nasai, Abu Dawood, Ibn Majah and Ahmad)

Allahumma inni astakhiruka bi 'ilmika wa astaqdiruka bi qudratika wa as-aluka min fadlika al-'adhim, fa innaka taqdiru wa la aqdir, wa ta'lamu wa la a'lam, wa anta 'allam al-ghuyub. Allahumma fa in kunta ta'lamu hadha'l-amra (*then the matter should be mentioned by name*) khayran li fi 'ajil amri wa ajilihi (or: fi dini wa ma'ashi wa 'aqibati amri) faqdurhu li wa yassirhu li thumma barik li fihi. Allahumma wa in kunta ta'lamu annahu sharrun li fi dini wa ma'ashi wa aaqibati amri (or: fi 'ajili amri wa ajilihi) fasrifni 'anhu [wasrifhu 'anni] waqdur li al-khayr haythu kana thumma radini bihi.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ
بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ، فَإِنَّكَ تَقْدِرُ وَلَا
أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَامُ الْغُيُوبِ
اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ هَذَا الْأَمْرَ ثُمَّ تُسَمِّيهِ
بِعَيْنِهِ خَيْرًا لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ قَالَ أَوْ
فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدُرْهُ لِي
وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ اللَّهُمَّ وَإِنْ كُنْتَ
تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْنِي
عَنْهُ [واصرفه عني] واقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ
ثُمَّ رَضِّنِي بِهِ.