

## *The istikhāra prayer*

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*source: silsilat ul-hudā wa nnūr ~ the series of guidance and light ~  
tape no. 206 (a), 664 (b), 426 (c)*

\*Question #10: (a) “What should the one making *istikhāra*<sup>1</sup> prayer say if he has two affairs on the same level and does not have an inclination toward either one, meaning 50-50?”

Shaykh al-Albānī answers: “What I understand from your question is that he does not have an intention (to do something),<sup>2</sup> therefore there is no *istikhāra* prayer upon him.”

\*Question #10: (a) “Is the *istikhāra* prayer legislated for one who is confused about doing something or is it legislated for one who has made up his mind to do so?”

Shaykh al-Albānī answers: “No, the *istikhāra* prayer does not remove confusion. *Istikhāra* prayer is (done) after a person has made up his mind to do something; so here, *istikhāra* is performed. *Istikhāra* prayer is not legislated for removing doubt and uncertainty regarding a matter which the Muslim has not made up his mind about.”

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<sup>1</sup> *istikhāra* means to seek (from Allāh) that which is best regarding something

<sup>2</sup> this is in reference to the actual wording of the *hadīth* in which the Prophet ﷺ said: “If one of you intends to do something, then let him pray two *rak'ah*, then say [the *du'ā* of *istikhāra*];” *Sahīh al-Bukhārī* #6382

\*Question #5: (b) “Is the *du’ā* (supplication) of *istikhāra* prayer before the *taslīm* or after it?”

Shaykh al-Albānī answers: “After the *taslīm*.”

\*Question #12: (c) “Is it allowed to repeat the *istikhāra* prayer?”

Shaykh al-Albānī answers: “It is allowed if his *istikhāra* prayer was not (performed in the way in which it is) legislated, and it is enough for it to be not legislated if he makes *istikhāra* to his Lord by (merely) his words, and not by his heart. And he himself is aware of this inattentiveness, so then he is forced to repeat (the *istikhāra* prayer). As for if he himself did not feel any of that, then he has innovated (if he repeats it).”

~ *asaheeha translations* ~