



Sohbats by
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CONSULTATION AND ITS IMPORTANCE

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Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Anwalin wal Akhirin,
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Islam shows us the way in everything. It tells us, "When you are about to do something you ought to consult (istishara)."

وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ

"Wa amruhum shoora baynahum." (Sura Shoora:38) Shoora means consultation. Allah Azza wa Jalla says, "Ask others and find out. Then leave it to Allah in trust (tawakkul)."

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

"Fa itha azamta fatawakkal Alallah." "And when you have decided, then rely upon Allah" (Sura Aali Imran:159) He says, "Rely on Him, start your business, and do not be in doubt all the time." Of course a person, on his own, might see an affair from one side. To see the other sides, the other points of view, it is good to seek the thoughts of others too, especially in the case of marriage. In other matters such as trade or a business partnership, you need to ask, "What kind of people are they? Are they trustworthy or not? Can I do business or share a house with them?"

As we said, the person sees one side, one point of view, and you do not see the other side but someone else does. Therefore ask around, find out, and decide upon the matter then leave it to Allah in trust. Do not do it in a hurry, otherwise the matter would be left incomplete. To leave it incomplete is inappropriate. If so you too would regret it and the other person remains treated unjustly. "The counsellor is trustworthy", says our Holy Prophet (SAW). The one who is consulted for istishara has to tell the truth about the matter. This is not back biting (ghiyba). At such a time one has to tell the truth about the other person. If the other person has certain faults, the faults should be told. Then it is up to you whether to go ahead and accept the person or not. You should say, "This person has such and such fault so take him in marriage if you like. This person has such and such fault so it is up to you if you want to do business with him. Be careful!"



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It would be inappropriate for you to regret it later, if you have not done istishara. A matter has already happened by then. Otherwise, you still have some time before it actually happens. And [if you choose it] it is your fault. It is not the fault of whoever suggested the business to you. It is a must to think thoroughly. Therefore, sometimes Sheikh Mawlana (QS) would ask people, "Look first and be careful! Are you going to do business or build a home with this person?" Sometimes people do business with others and are shocked by them, and then come to the Sheikh and complain to him, "Such and such happened." Many times the Sheikh would say, "Did you ask me? It would have been different if you had asked me and you would not have ended in this situation."

Therefore, istishara is important. It is not a shame. As we said earlier, to tell others about the faults of the person is not considered backbiting. Sometimes when people are about to backbite, they are not aware that it is backbiting. But when istishara is done, to avoid seeming to backbite, they might conceal the truth. Therefore istishara is ordered in Islam, and the one who follows it rests assured.

Inshallah may Allah forgive us our faults. May our eyes be open so we do not end up treating anybody unjustly. If you do it from the start you would not be cross with anybody later. If you do it when it is little it would pass easily. When more is built up, there might be hate and loathing and this is not a good thing. May Allah give us good states, Inshallah.

Wa Minallah at-Tawfeeq. Al-Fatiha.

Hazrat Shaykh Muhammad Mehmet ar-Rabbani
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