

*'Seeking the Best' by the Qur'an as done by the Prophet of Allah (s)*

The Prophet of Allah (s) said: "Whenever you want to seek the best by the Book of Allah, the Glorious and Great, recite Surah al-Ikhlās three times send blessings on the Prophet and his family three times, then say:

*'O Allah! I am seeking the best by Your Book and I am relying upon You so show me from Your book that what is written from Your secrets and known from your Unseen Knowledge.' Then open the Qur'an and take what is best for you from beginning of the first line on the right side page. "*

There is no problem or religious taboo in performing the Istikhara by the Qur'an since asking Allah for the best - whether it be by the Qur'an or Tasbeeh beads is permitted when a person can not come to a conclusion.

After reciting the supplications asking Allah for the best, research and investigation, and having asked others for advice, if one is still in doubt and indecisive whether to perform or to leave a certain task, then in this scenario he is permitted to turn to Allah, and either through the Tasbeeh beads or the Qur'an, seek guidance (from Allah). If the Istikhara comes out "good", then one should perform the task and be at ease; and if it comes out "bad", then one should put complete trust and reliance upon Allah and not go through with one's plans. [\[37\]](#)

The method of determining whether the outcome is 'good' or 'bad' from the Qur'an is that after all the etiquette and conditions of performing the Istikhara by the Qur'an have been fulfilled, if the verse that comes is one that contains a command to something good, a description of the Believers, the rewards of those who will dwell in Paradise, or the glad tidings of Paradise - then that Istikhara will indicate 'good' and one should proceed with the intended act with peace in his heart.

However, if the verse that comes mentions the anger or punishment of Allah, prohibition from evil, descriptions of the non-Believers and hypocrites, explanation or description of the punishment of hell - then one should seek refuge with Allah and should not perform the intended task.

If the verse that comes is one in between these two types, then the Istikhara should be taken as neutral.

*al-Imam al-Sadiq said: 'If you intend to perform the Istikhara from The Noble Book (Qur'an), then say:*

*'In the Name of Allah, the Most Gracious, the Most Merciful. (O' Allah!) If in your plan and destiny which you have bestowed on the Shi'a of the family of Muhammad with the speedy return of Your Guardian and Representative over Your creations, then show us a verse from Your Book that will guide us to it (that which is good).'*

*Then, open the book (Qur'an) and go forward six pages and on the seventh page, look at the sixth line, and take (act upon) what is in that verse. "* [\[38\]](#)

By no means does the Istikhara by the Qur'an or with the Tasbeih beads, even after following the etiquette and all of the prerequisites, prevent one from using his brain or reasoning and seeking advice from others. This is also not 'future-telling'.

Rather, if after one has thought about the task that one wants to perform, has weighed the pros and cons and has taken advice from others and is still in doubt, then at this point, these types of Istikharas comes into play.

### *Istikhara by the Qur'an before Salat*

*al-Imam al-Sadiq said: "... when you wake up for the Salat, see what is in your heart and take that (step) since the devil is far away from the person who rises up for the Salat. Or, open up the Qur'an and take what you see on the first line (on the right hand side of the page) and act upon it (and whatever is good for you will be in that), God Willing. "* [\[39\]](#)

That which has been mentioned in the beginning of this Hadith regarding the performance of the Istikhara by the Qur'an is only after the Dua' and supplication for Istikhara and asking the best from Allah have been exhausted. This form of Istikhara is only permissible when doubt still remains after deep thinking, pondering on the subject, and seeking advice from others.

The above was mentioned since the relater of this Hadith, Yasa' Qummi, had asked the Imam that when he intended to perform a certain action and had asked Allah to guide him to what was the best for him, but he did not come to a clear cut answer and doubt and indecision still existed within him. It was at this time that the Imam spoke the words that have been quoted above.

### **References:**

[\[37\]](#) Taken from the Tafsir of the Qur'an by `Allamah Taba'taba'i - Volume 6, Page 188

[\[38\]](#) Bihar al-Anwar, Volume 91, Page 246

[\[39\]](#) Tahdhib al-Ahkam, Volume 3, Page 310 / Bihar al-Anwar, Volume 91, Page 243 / Wasa'il ash-Shi'a, Volume 3, Page 875, Hadith 7819

====

