

Istikharah: A Nabawi Sunnah for Seeking Guidance in Times of Uncertainty

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This article is dedicated to al-Alim al-Jayyid, al-Shaykh al-Faḍil, Akbar Ali Ezzy, former Principal of Al-Jamia al-Ṣayfiyyah, Karachi, who was a source of Ma'arif for this humble student. Renowned for his mastery of the occult sciences. May Allah shower upon his soul His choicest Rahmah and Shafa'ah of Khamsah Ath'ar (as), and grant him the loftiest ranks in His Jannah. Aamin.

Published: Daily News, The Weekly Mag, Pakistan

Abstract: *This article examines the tradition of Istikharah in Islam as a formal means of seeking Hidayah when human judgment remains uncertain. Linguistically derived from Talab al-Khayr min Allah-seeking goodness from Allah - Istikharah is fundamentally an act of Dua through which a Mumin asks Allah to guide him or her toward what is spiritually and practically best. Drawing upon Hadith, Sirah, and Imami narrations, the study shows that Istikharah was taught by Rasulullah (S) to his Ash'ab and was consistently emphasized by the Ahl al-Bayt (as) as a legitimate and recommended practice in matters of confusion, difficulty, and important decision-making. The article highlights reports concerning Amir al-Mumineen Ali (as), Al Imam al-Husayn (as), and Al Imam Ali Zayn al-Abideen (as), demonstrating that Istikharah is rooted in reliance upon Allah, moral sincerity, and the pursuit of divine pleasure. The discussion further surveys several recognised methods of Istikharah, including Salat al-Istikharah, Dua formulas, consultation through the Qur'an, the use of chits, and Tasbeih-based forms attributed to Al Imam Jafar al-Sadiq (as). In doing so, the article situates Istikharah within a broader framework of guidance, while also distinguishing it from superstition or arbitrary divination. It argues that, in the Islamic tradition, Istikharah is not a substitute for reason, counsel, or Shar'i principles, but a complementary spiritual discipline employed after reflection and consultation have been exhausted or remain inconclusive. The paper therefore presents Istikharah as a devotional and ethical mechanism through which the Mumin acknowledges human limitation, seeks protection from error, and entrusts the final choice to Allah. Ultimately, Istikharah reflects a theology of dependence, humility, and submission, affirming that true success lies in aligning one's decisions with divine wisdom rather than merely personal inclination.*

Keywords: *Istikharah; Hidayah; Dua; Ahl al-Bayt; Hadith; Salat al-Istikharah; Qur'an; Islamic decision-making; consultation; spirituality*

1. The Tradition of Istikharah:

The root word of “Istikharah” in Arabi is “Khayr” (Khey, Ye, Ray). In the Arabi language, Khayr can be explained by all that which is good. Istikharah means to ask Allah to guide one towards the right path and making the correct decision. Therefore, al-Istikharah is the noun for request or action while the word Istikharah explains the manner through which a person seeks guidance from his Rabb. Istikharah is used to determine whether it is wise to take an action or not. An individual who is confused and anxious about some family, business or health matter can approach (if they are not able to do it themselves) any Muttaqi person to perform Istikharah. It is not some method of questioning Allah, rather, it is for something one is confused about, or if one simply wants to take the best route. This method was taught by Rasulullah (S) and his Ahl al-Bayt (as).

Besides Ulum Zahirah (exoteric sciences), there are Ulum Khafiyyah (occult sciences). The training and knowledge of the exoteric sciences is given in academic institutions worldwide, while occult sciences are not taught in institutions, but transferred from the master to his selected pupil (s). These sciences deal with hidden forces within the cosmos. To protect humanity from the misuse of supernatural powers, traditional learning of Ulum Khafiyyah is not available everywhere. Moula Abi Abdillah al-Imam Jafar al-Sadiq (as) taught numerous sciences to his students, and Istikharah - the “science of decision-making” are one of them. The Imam of Ahl al-Bayt (as) also explained how natural phenomenon can be interpreted as good or bad. It is narrated that when a person reaches a point of confusion and does not know which path is Rahmani and which path is Shayt’ani, he should do Istikharah with Allah so that the right path may become clear. Istikharah means Talab al-Khayr min Allah - seeking good from Allah. Therefore, Istikharah is really a form of Dua. It always contains a strong element of Dua to Allah.

The real meaning of Istikharah is that a person asks Allah whether doing a certain act is truly good for him or not. It is a Dua to seek Allah’s guidance and pleasure. Through Hadith and Sirah Literature we have come to know that Rasulullah (S) taught his Ash’ab the ‘ilm of Istikharah. As per the Sunnah of Rasulullah (S), it is recommended to practice Istikharah before embarking upon any critical venture. All leading Muslim Madahib agree that Rasulullah (S) encouraged Istikharah, and that a person should not neglect seeking Hidayah of Allah in matters both small and large. Amir al-Mumineen (as) said that when he travelled to Yemen on the Nabawi instruction, Rasulullah (S) also told him:

“O Ali! During this journey, do not forget Istikharah at every stage. The one who does Istikharah will not be ruined, and the one who takes counsel will not regret.”

It is also said that each Imam advised his successor regarding Istikharah, just as he advised him regarding recitation of the Qur’an. It is the Talim of Islam that in every matter, Muslim should seek help of Allah and His pleasure.

2. Al Imam al-Husayn (as) and Istikharah at the Rawdat al-Nabi (S):

It is reported that Al Imam al-Husayn (as) went to the Rawdat of his grandfather, Rasulullah (S), and after much grief he called to Allah:

“O my Sustainer! You know that I am engaged in Amr bil Maruf and Nahy An’il Munkar. I am following the path of righteousness and opposing what is forbidden. In this matter, kindly guide me.”

Then, by the command of Allah, Rasulullah (S) informed Al Imam al-Husayn (as) that he must proceed to Karbala. Before departing, Moula al-Husayn (as) offered his final Salaam at the grave of Rasulullah (S), who had appeared to him in a vision and urged him to begin the journey to Karbala, where he would attain Shahadat. While standing at the grave of his grandfather, Moula al-Husayn (as) was heard reciting a verse of Ibn Mufarrig about the certainty of death. His words pointed to the tragic events that would soon unfold in Karbala. Al Imam al-Husayn (as) then left Madinah, the city of his childhood, the blessed resting place of his revered grandfather, his beloved mother, and his noble brother, never to return.

3. Talim of Al Imam Ali Zayn al-Abideen (as) to the Ummah how to do Istikharah:

(Dua No. 33 in al-Ṣaḥīfah al-Kamilah al-Sajjadiyyah, entitled “Dua uhu fi al-Istikharah”)

Allāhumma innī astakhīruka bi ‘ilmika, fa-ṣalli ‘alā Muḥammadin wa ālihi, waqḍi lī bil-khiyarah. The supplication continues: wa alhimnā ma‘rifata al-ikhtiyār, waj‘al dhālika dhari‘atan ilā al-riḍā bimā qaḍayta lanā, wa al-taslīmi limā ḥakamta. Fa-azih ‘annā rayba al-irtiyāb, wa ayyidnā bi-yaqīni al-mukhlīshīn. Wa lā tasumnā ‘ajza al-ma‘rifati ‘ammā takhayyarta, fanaghmiṭa qadraka, wa nakraha mawḍi‘a riḍāka, wa najnaḥa ilā allatī hiya ab‘adu min ḥusni al-‘āqibah wa aqrabu ilā ḍiddi al-‘āfiyah. Ḥabbib ilaynā mā nakrahu min qaḍā’ika, wa sahhil ‘alaynā mā nastaṣību min ḥukmika. Wa alhimnā al-inqiyāda limā awradta ‘alaynā min mashīyyatika, ḥattā lā nuḥibba ta’khīra mā ‘ajjalta, wa lā ta’jila mā akhkharta, wa lā nakraha mā aḥbabta, wa lā natakhayyara mā karihta. Wakhtim lanā billatī hiya aḥmadu ‘āqibatan wa akramu maṣīran. Innaka tufīdu al-karīmah, wa tuṭī al-jasīmah, wa taf‘alu mā turīd, wa anta ‘alā kulli shay’in qadīr.

“O Allah, I seek from You the best through Your knowledge; so bless Muḥammad and his family, and decree for me the best. Inspire us with knowledge of the right choice, and make that a means to contentment with what You have decreed for us and submission to what You have judged. Remove from us the doubt of misgiving, and strengthen us with the certainty of the sincere. Do not afflict us with inability to recognise what You have chosen, lest we disparage Your decree, dislike the place of Your good pleasure, and incline toward that which is further from a good end and nearer to the opposite of well-being. Make beloved to us what we dislike in Your decree, and make easy for us what we find difficult in Your judgment. Inspire us to yield to what Your will brings upon us, so that we may not love the delay of what You have hastened, nor the hastening of what You have delayed, nor dislike what You love, nor choose what You dislike. And seal our affair with that whose outcome is most praiseworthy and whose end is most noble. Truly, You bestow generous gifts, grant immense bounties, do whatever You will, and You have power over all things.”

In this Dua the Imam (as) is “Asking for the Best” (Dua uhu Fi al-Istikharah), articulates a theology of Hidayah grounded in divine omniscience and human submission. The Dua opens with an appeal to Allah to determine the best course on the basis of His knowledge, accompanied by Salaw’at upon Muḥammad and his family. It then asks for the capacity to know how to choose rightly, while presenting such knowledge as inseparable from contentment with divine decree and surrender to divine judgment. The text therefore portrays Istikharah not as the pursuit of personal preference, but as the cultivation of receptivity to what Allah has already willed. The Dua repeatedly emphasises the danger of human misjudgment. The supplicant asks not to be afflicted with incapacity in recognising what Allah has chosen, since such incapacity may result in belittling the divine decree, disliking what accords with Allah’s good pleasure, and inclining toward what is further from a salutary end and nearer to its opposite. In this sense, the Dua treats error in choice as both an epistemic and a spiritual failure. Conversely, certainty, sincerity, and trust are presented as necessary conditions for proper discernment. The latter part of the prayer seeks an inward transformation of the Muslim’s will. It asks that what is disliked in Allah’s decree become beloved, and that what is difficult in His judgment become easy to bear. It further petitions for readiness to yield to whatever the divine will brings, so that the supplicant’s desires are no longer in tension with Allah’s ordering of events. The concluding lines ask that one’s final outcome be the most praiseworthy and noble, while affirming Allah’s absolute generosity, freedom of action, and omnipotence. Read as a whole, the Dua presents Istikharah as an ethic of trustful surrender in which the highest good lies not merely in correct choice, but in willing alignment with the divine will.

It is also fitting to quote Al Imam Ali Zayn al-Abideen (as), who says in Dua No 17 of Al Sahifah al-Sajjadiyyah:

Allāhumma innā na‘ūdhu bika min nazaghāti al-shayṭāni al-rajīm wa kaydihi wa makāyidihi, wa mina al-thiqati bi-amāniyyihi wa mawā‘idihi wa ghurūrihi wa maṣāyidihi. Wa an yuṭmi‘a nafsahu fī idlālīnā ‘an ṭā‘atika, wa imtihānīnā bi-ma‘ṣiyatika, aw an yaḥsuna ‘indānā mā ḥassana lanā, aw an yathqula ‘alaynā mā karraha ilaynā.

“O Allah, we seek refuge in You from the instigations of the accursed Shayt’an, his trickery and his stratagems, and from trusting in his false hopes, his promises, his delusions, and his snares. And from his aspiring to lead us away from obedience to You, to abase us through disobedience to You, to make fair-seeming to us what he has adorned for us, or to make burdensome for us what he has made hateful.

If a Muslim is uncertain regarding any action, they should observe Istikharah to seek Hidayah and after that ask Dua and go to sleep. If Allah wills, that person will receive signal in their dreams or through insight. Al Sahifah al-Sajjadiyyah of Al Imam Ali Ibn al-Husayn Zayn al-Abideen (as) contains a specific Dua of Istikhara, which is adequate to explain that followers should practice it at their time of need. Abi Abdillah al-Imam Jafar al-Ṣadiq (as) provides further evidence for the widespread interest in ‘foresight by the Qur’an’, and that it was considered permissible by means of the Qur’an. This particular practice therefore follows general trends found in a number of Muslim Madahib worldwide. From the early era of Islam, Istikharah has

been popular and are being practised by Muslims to seek divine guidance, in matters in which they face difficulties or confusion.

4. The Tradition of Salah al-Khyr'ah and Amal of Chits:

i). It is popular amongst the Shi'i Muslims which is attributed to Amir al-Mumineen Ali ibn Abi Talib (as). Who recommends: [1]

When you are confused regarding any matter, perform Istikharah and write on three Qura (small pieces of paper) the following: Bismillāhir-Raḥmānir-Raḥīm. Khīratan min Allāh al-'Azīz al-Ḥakīm. (Fulān ibn Fulān) Af'aluhu.

In the name of Allah, the Most Gracious, the Most Merciful. Goodness is from Allah, the Great, the Wise for - the son of (put your name here) he will do it .

On the other three pieces of paper write:

Bismillāhir-Raḥmānir-Raḥīm. Khyratan min Allāh'il-'Azīz'il-Ḥakīm. (Fulān ibn Fulān) Lā taf'al.

"In the name of Allah, the Most Compassionate, the Most Merciful. (Seeking) the best choice from Allah-the Mighty, the Wise, for - the son of - (put your name here) he will not do it. (not do against the Fa'l).

Fold all six papers like an amulet and place them under the Musalla and then offer two Rakaat Salah.

ii. Hadith has come to us from a Sahabi, Jabir bin Abdullah (ra), who said that Rasulullah (S) instructed: [2]

"When anyone of you intends on taking a decision, he must perform two Rakaat Salah with the Niyah of Istikharah".

Perform Wadu then take Niyah of Salah al Istikharah which is as follows: [3]

Uṣallī Ṣalāt al-Khyrah rak'atayn lillāhi 'Aazza wa Jalla, Adā'an, Mustaqbilal-Ka'batil-Ḥarām. Allāhhu Akbar.

"I intend to perform the two rak'ahs of the Salah of Seeking the Best (Istikharah) for Allah-Mighty and Majestic- (as) a current performance, facing the Kabah. Allah is the Greatest."

Then offer two Rakaat Salah as follows: [4]

In the first Rakah, Surah al-Hamd and Surah al-Ikhlās

In the second Rakah, Surah al-Hamd and Surah al-Qadr.

After Salaam recite 100 times in Sajud:

Astakhīrul'lāha bi-Raḥmatihī Khīratan Fī 'āfiyatin.

"I seek the best choice from Allah, by His mercy, (seeking) goodness in well-being/safety."

Raise head from Sajud and recite:

Allāhumma Khyr lī fī Jamī'i Umūrī fī Yusrin Minka wa 'Afiyatin.

"O Allah, decree what is best for me in all of my affairs, with ease from You and well-being."

Then recite Dua of Istikharah available in “Al Sahifah al-Kamilah” of Al Imam Ali Zayn al-Abideen (as): [5]

Allāhumma Innī Astakhīruka bi-‘ilmika, fa-ṣalli ‘Alā Muḥammadin wa Alyhi, Waqḍilī bil-Khayr, wa Alhimnī Ma‘rifata al-ikhtiyār...

“O Allah, I seek from You the best (choice) by virtue of Your knowledge. So send blessings upon Muhammad and his family, decree for me what is good, and inspire me with understanding of the right choice...”

It is a long Dua which encapsulates and perfectly explains the concept of Istikharah in detail. Then, this sentence should be recited 101 times precisely: [6]

Astakhīru billāh’i.

“I seek the best (choice) through Allah.”

Afterward, mix six folded slips of paper, three in favour of the act and three against it. After reciting Bismillah, draw the slips one by one. In this manner, you should draw only five slips and act in accordance with the majority of them, disregarding the remaining slip.

iii. Yasa ibn Abdullah al-Qummi came to Al Imam Jafar al-Sadiq (as) and said:

“I intend to do a certain task, but I cannot decide whether I should do it or not.”

The Imam (as) replied:

“When you stand for Salah, then consider what your heart feels about the matter and act accordingly, because at that time Shayt’an is farthest from man. Or open the Qur’an and act according to the meaning you understand from the verse that first meets your eyes.”

iv. Some sources [7] suggest doing Istikharah from the first word of the Ayah. According to learned writer of “Majmuah”[8], each letter of the Arabi alphabet is followed with rather broad predictions, covering a variety of situations. For example, the reader is often assured that, ‘when the letter Alif occurs in the Fa’l, this is a sign of the beginning of a good and rewarding undertaking. Furthermore, the letter ‘Sheen’ sensibly warns him that ‘if you are afraid of the enemy, you should always steer clear from him’. As is obvious from these kinds of predictive Ayat, the practice of Fa’l appears more as a sacred mode of seeking guidance and confirmation from Allah. There are several narrations about the words and method of Istikharah. For ordinary matters, one may say seven times:

Astakhīr Allah bi rahmatihī Khayratan fi ‘afiyah

For important matters such as travel, business, or surgery, the same words may be repeated one hundred and one times. It is better if these words are said in Sajud. It is even better if they are said in the Sajud after an Nafil Salah, and better still after the Nafil Salah connected with the Fard Fajr Salah. In another narration from Imam Zayn al-Abideen (as), it is reported that these words should be repeated ten times for ordinary matters and two hundred times for important matters such as journeys and Umrah. People have been strongly encouraged to seek Allah’s help while in sajdah, because that is the time when a person is closest to Allah. If a person makes this his

regular habit, his affairs will become blessed. And if he still has doubt, he should study the ways given by the pure Shariah for removing doubt.

v. The following method of Istikharah is taught by Abi Abdillah al-Imam Jafar al-Sadiq (as). After completion of any Fard Salah, recite: [9]

Surah al-Fatiha once

Surah al-Ikhlās thrice

Salawaat 15 times

Then recite the following Dua: [10]

Allāhumma innī as'aluka bi-ḥaqqil-Ḥusayn wa jaddihī wa abīhi wa ummihī wa akhīhi wal-a'immati min dhurriyyatihī an tuṣalliya 'alā Muḥammadin wa Āli Muḥammadin, wa an taj'ala lī al-khiyārāta fī ḥādhihi as-subḥati, wa an turiyanī mā huwa al-aṣḥaḥu lī fī dīnī wa dunyāyā. Allāhumma in kāna al-aṣḥaḥu fī dīnī wa dunyāyā fī al-amri alladhī anā 'āzimun 'alayhi fa'murnī, wa illā fanhanī. Innaka 'alā kulli shay'in qadīr.

"O Allah, I ask You by the right of Husayn-by the right of his grandfather, his father, his mother, his brother, and the Imams from his progeny-that You send blessings upon Muhammad and the family of Muhammad; and that You place for me the (best) choice in this rosary (Subḥah), and show me what is most beneficial for me in my religion and my worldly life. O Allah, if what is most beneficial for my religion and my worldly life lies in the matter I intend to undertake, then command me to proceed; and if not, then forbid me from it. Truly, You have power over all things."

vi. Recite the Tasbih Fatimah prior to Istikharah[11], it has immense significance as informed by Aimmah Ahl al-Bayt (as) and their Du'at have discussed its Haqaiq. Al Imam Muhammad al-Baqir (as) informs: [12]

"Reciting Tasbih Fatimah (as) every day after every Salah is liked by me more than reciting one thousand Rakah of (Mustahab) Salah".

vii. Al Imam Muhammad al-Baqir (as) says: [13]

"One who recites the Tasbih Fatimah and then seeks Taubah (forgiveness) will be forgiven".

He also explained: [14]

"(Reciting Tasbih) drives away Shayt'an and results in the satisfaction of Allah".

Reciting Tasbih regularly relieves the person from adversities of Duniya as well as the Akhirah; therefore, one should not ignore its Barakah and Hasanah and not be careless and lazy in its recitation. In this connection, Al Imam Jafar al-Sadiq (as) said to one of his Ash'ab: [15]

"You adhere to it and be regular in its recitation; for sure one who is steadfast upon its recitation will not encounter adversity."

Correct Method of Tasbeih Fatimah: [16]

Allahhu Akbar 33 times

Al Hamdulil'lah 33 times

Subh'an Allah - 33 times

La' ilaha illal'lah 1 time

The bead method itself is simple. Send Salaw'at three times on Muḥammad and Aal'e Muḥammad, then hold the Tasbeih, take a random point on the beads, and count the remaining beads two by two. If one bead remains, the result is "do it"- If'al. If two beads remain, the result is "do not do it"- La tafal.

Starting from any point, move one bead at a time and recite in this repeating order:

Alḥamdulillāh - Subḥān Allāh - Lā ilāha 'illallāh

then repeat the same cycle again and again until the final bead.

Read the result from the word falling on the last bead:

Alḥamdulillāh = good, proceed

Subḥānallāh = neutral / neither clear good nor bad

Lā ilāha illallāh = do not proceed

If it ends with Al Hamdulillah it means good.

If the last bead of rosary ends with Subhan Allah, it means neither good nor bad.

If it ends with "La 'ila-ha 'illal'lah", it indicates that the act should not be done.

If you have received an answer as explained, stop doing Istikharah. Do not repeat Istikharah for 7 days. Istikharah as per the guidance of Rasulullah (S) and Ahl al-Bayt (as) is not meant for each and every situation in life; it should only be practised when a something occurs which is beyond human control.

Amir al-Mumineen Ali (as) says: [17]

When you intend to do something important, seek the guidance of Allah and do not decide on your own. How many people have acted upon their own judgment and have met failure or destruction?

Allah is the Knower of Ghayb (unseen) and He guides His creation for the betterment: [18]

"He Alone has the keys of the Ghayb (unseen), of which no one knows except Him. He knows whatever is in the land and the sea; there is not a single leaf that falls without His knowledge; there is neither a grain in the darkness of the earth nor anything fresh or dry which has not been recorded in a Clear Book".

Ahadith and Imami Traditions are the foundation of this tradition. Abi Jafar Al-Imam Muhammad al-Baqir (as) says: [19]

"We (the Ahl al-Bayt) teach the method of Istikharah (asking Allah for what is best) just as we teach the Surahs of the Qur'an".

If the outcome of the Istikharah is contrary to what was hoped for, and one still makes their own decision to adopt their own path, then they, tempted by their lust for material gains will be responsible for their own loss. This method greatly helps those who approaches a wise Muttaqi person to seek counsel, as per the direction of Istikharah. However, all people are not equal in intellect and Taqwa or able to extend the relevant advice. Capability in providing advice is of great help if one follows the direction of Istikharah.

5) What Istikharah is not:

Istikharah does not mean waiting for a dream, a color, or a supernatural sign. The Hadith teaches a Salah and Dua, not dream interpretation. Scholars state that one may proceed after making Istikharah and taking counsel. Istikharah does not replace consultation, research, or practical judgment. The Qur'an joins decision-making with consultation and then Tawakkul. Istikharah is not for gambling with the unseen. It is a humble request that Allah make the good easy and turn away the harmful.

6. Conclusion:

The real essence of Istikharah is to seek Khayr from Allah in all affairs. That is the heart of Istikharah. It is not meant to become a way of fortune-telling or predicting the unseen. Rather, it is a sincere turning to Allah for guidance, goodness, and protection from error. Istikharah occupies an important place in the Islamic tradition as a disciplined means of seeking Allah's guidance in moments of uncertainty. The narrations of Rasulullah (S) and the teachings of the Ahl al-Bayt (as) make clear that it is neither a casual ritual nor a replacement for intellect and consultation, but a sacred process grounded in Salah, sincerity, and trust in divine wisdom. Whether performed through Salah, Dua, Qur'ani reflection, tasbeih, or chits, Istikharah ultimately directs the believer away from impulsive self-reliance and toward conscious dependence upon Allah. Its enduring value lies in harmonising faith, moral responsibility, and decision-making within the framework of Tawakkul and Hidayah. Istikharah must be observed with sincerity, purity of intention, and freedom from worldly motive.

When a person begins taking money from seekers in exchange for observing Istikharah, the matter is no longer kept free from material desire. The introduction of financial gain creates the risk that the act is influenced by greed, self-interest, or the lust of the world rather than by honesty and spiritual restraint. Once such worldly motive enters, the reliability and spiritual integrity of that Istikharah become doubtful. For that reason, it may rightly be said that Istikharah taken for money is incorrect, because it becomes mixed with worldly desire, and worldly desire is a pathway through which Shayt'an Mardud corrupts what ought to remain pure. Many self-styled "professional Istikhara observers" operate by taking money under different names and false identities, misleading vulnerable people through deception and fear. They often invent fake causes for ordinary problems, claim hidden spiritual dangers, and manipulate individuals into believing that only repeated visits to clerics or so-called spiritual experts can protect them. This pattern is not guidance but calculated fraud, designed to exploit trust, create dependency, and extract money from innocent people through misrepresentation and intimidation.

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- 2). *"Saheeh al-Bukhari", Hadith 263, transmitted by Jabir bin Abdullah*
- 3). *Taharah and Niyyah is a very important component which Awliya taught for Amal*
- 4). *Al Imam al-Sadiq (as) taught, 'If any of you wish to do something, then offer two Rakaat Salah al-Istikharah before Istikharah'.*
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- 10). *ibid*
- 11). *This method is common among Shias, Sunnis and Sufiyas.*
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- 13). *Wasail al-Shia, vol. 4, P. 1023*
- 14). *Wasail al-Shiah, vol. 4, P. 1023*
- 15). *Al-Kafi, Kitab al-Salah, P. 343*
- 16). *This is the correct formation of Tasbih Fatimah. Any difference in recitation would disturb the required result.*
- 17). *Ghurur al-Hikm, No 20, p. 196*
- 18). *Surah al-An'am - 6: Ayah 59*
- 19). *"Wasail al-Shia", vol.7, P.66, Hadith 10101*

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