

Section 3: Penalty for Not Performing an Istikhara

8) Failure in One's Actions

قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ:

((يَقُولُ اللَّهُ عَزَّ وَجَلَّ ((مِنْ شِقَاءِ عَبْدِي أَنْ يَعْمَلَ الْأَعْمَالَ وَ لَا يَسْتَخِيرُ بِي

al-Imam al-Sadiq ('as) said that Allah, the Glorious and High has said: "Of the reasons for the misfortune of My servant is that he performs an action but does not seek the best from Me. " ¹¹⁴

The meaning of seeking the best which has been recommended to be done before all tasks as has been mentioned in the above Hadith, which if not performed will lead one to misfortune, is simply asking for the best from Allah.

It is the simple task of saying, 'O' Allah guide us to whatever you deem is best and whatever your pleasure lies in' that one can achieve this mental state. This can grant us prosperity in our works.

9) Ruin and Destruction

قَالَ الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ:

إِسْتَخِرْ وَ لَا تَتَخَيَّرَ فَكَمْ مَنْ تَخَيَّرَ أَمْراً كَانَ هَلَاكُهُ فِيهِ.

*al-Imam 'Ali ('as), said: "Seek the best from Allah and do not decide on your own (when you intend to do anything). How many people have decided on their own in performing a task and their destruction was in that."*²

The meaning of the above Hadith and Ahadith number 8 and 10 do not mean that before one weighs the pros and cons, uses his own intelligence and consults with others, he should immediately open the Qur'an or take hold of his Tasbeih beads and seek what is good for himself and let his future be decided by one of these methods. One who acts in this way has definitely not understood the true meaning of the *Istikhara*.

Rather, these ahadith – in addition to providing us with valuable supplications, also help us to establish a spiritual link between us and our Creator.

10) Deprivation of Blessings from Allah

قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ:

مَنْ دَخَلَ فِي أَمْرٍ بَغَيْرِ اسْتِخَارَةٍ ثُمَّ ابْتَلَى لَمْ يُؤْجَرْ

*al-Imam al-Sadiq 'said: "Whosoever enters into an action without asking Allah for what is the best and then falls into a difficulty will not receive the reward (as one who had gone thru trials and tribulations)."*³

There are some people who without the least amount of contemplation, investigation and seeking advice from others, resort to "the well-known types of *Istikhara*" to decide everything in their lives.

Before they proceed to do anything, without thought and getting recommendations from others, they seek help and resort to the Qur'an or the Tasbeih beads to help them decide the path to choose.

It must be pointed out that this view about the *Istikhara* is completely wrong and is diametrically opposed to the clear verses of the Qur'an and the ahadith which clearly mention the need for one to use his own Godgiven intellect and thinking before proceeding to perform any action.

These kind of people who consider the value of thought and seeking advice from others to be something baseless are actually suffering from a lack of intelligence and in most instances in their daily lives, will be bound to blunder.

¹. Bihar al-Anwar, Volume 91, Page 222, Hadith 126

². Ghurur al-Hikm, Saying 2346

³. al-Mahasin, Volume 2, Page 432, Hadith 2498 / Bihar al-Anwar Volume 91, Page 223, Hadith 2

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