

GUIDANCE AND MISGUIDANCE BETWEEN DIVINE DECREE AND SHARIA

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Abstract: The study 'Guidance and Misguidance between Divine Decree and Islamic Law' aims to clarify human responsibility from the perspective of Islamic law and to offer an analytical approach that integrates the principles of religious texts with the requirements of justice and legal accountability.

Accordingly, the first chapter discusses the types of guidance and misguidance, the second chapter addresses the will and the servant's responsibility in seeking guidance and avoiding the paths of misguidance, and the third chapter examines the causes of guidance and misguidance. The conclusion presents the study's results, the most notable of which are as follows:

A person is required to strive for the means of guidance and to avoid the motives and causes of misguidance. God has created causes and effects and made human choice part of His universal laws, and citing divine decree and predestination as a justification for misguidance is forbidden.

Keywords: Guidance; Misguidance; Divine Decree and Predestination; Islamic Law Determinism.

INTRODUCTION:

All praise is due to Allah, who guides whom He wills by His grace and leads astray whom He wills by His justice. To Him belongs perfect wisdom and decisive proof. We praise Him in a manner befitting His majesty and the greatness of His sovereignty. We seek His help, ask His forgiveness, and repent to Him. We seek refuge in Him from the evils within ourselves and from the consequences of our misdeeds. May peace and blessings be upon our Prophet Muhammad, who was sent as a mercy to the worlds and as a caller to the path of his Lord with wisdom and good exhortation, and upon his family, his companions, and those who follow his path and adhere to his guidance until the Day of Judgment. To proceed:

The issue of guidance and misguidance is among the deepest theological and intellectual matters over which there has been disagreement, because some Qur'anic verses and Prophetic traditions explicitly attribute the act of guidance to Allah, the Exalted.

In contrast, other scriptural texts affirm that humans have the ability to distinguish between good and evil, that the servant is held accountable for his decisions, and that recompense perfectly corresponds to their deeds, whether they are good or evil.

Thus, the matter of guidance and misguidance is of central importance in the field of creed and faith in Allah, as it is directly connected to divine decree (*qaḍā' wa qadar*), to the revealed law (*shar'*), to human choice and responsibility, and to divine knowledge, justice, and absolute will.

Moreover, this issue has profound implications for both individual and society: guidance represents light and tranquility, whereas misguidance represents darkness and misery in both this world and the Hereafter. Therefore, investigating this issue does not stop at theoretical knowledge but extends to practical application upon which a person's ultimate fate in this world and the next depends.

It is important to embrace legitimate means that lead to guidance and keep a person away from misguidance, such as supplication, knowledge, righteous deeds, and the remembrance of God. Guidance brings light to the heart, tranquility to the soul, firmness in one's stance, and happiness in this world and the Hereafter; whereas neglecting the remembrance of God corrupts the natural disposition, blinds insight, and provokes God's wrath.

Significance of the Study

The importance of this topic is evident from several aspects, most notably:

- * Its direct connection to the doctrine of divine decree and to the responsibility of the servant in his striving and choices.
- * The frequent occurrence of the terms *guidance* and *misguidance* in the Qur'an and Sunnah, indicating their centrality due to their direct relation to human destiny in this world and the Hereafter.
- * Guidance produces light and tranquility, whereas misguidance produces darkness and disturbance, the effects of which extend to both the individual and society.

Study Objectives

- * Clarify the main concepts and terms: guidance, misguidance, divine decree, and revealed Sharia.
- * Provide an analysis that reconciles the immutable principles of Sharia with the requirements of justice and law.

* Emphasize God's absolute will and human will subject to it, along with human responsibility in seeking guidance and avoiding paths of deviation.

* Explore some of the causes of guidance and misguidance as mentioned in the Qur'an and Sunnah.

Research Problem

This study aims to address the following questions:

* How can the belief that guidance and misguidance are in God's hands be reconciled with human responsibility and the duty to adhere to religious commandments?

* How can a methodological framework be devised that harmonizes divine justice with human freedom?

METHODOLOGY

This research employs an inductive, descriptive, and analytical methodology. It collects the relevant scriptural texts concerning guidance and misguidance, classifies them, analyzes their linguistic and legal indications, and then derives precise scholarly conclusions that serve the field of Islamic creed.

Previous Studies

Researchers have examined the topic of guidance and misguidance in various contexts; however, these treatments are often partial. Contemporary academic studies have also explored aspects such as guidance in Surah Al-Fatihah or misguidance in the Qur'an, but they generally address only a single dimension rather than the comprehensive scope that is needed.

The works of the early scholars contain abundant material and clear insight, particularly in the writings of Shaykh al-Islam Ibn Taymiyyah and his student Ibn al-Qayyim (may Allah have mercy on them). Modern studies tend to address only limited aspects; therefore, this study, God willing, aims to fill an academic gap through a comprehensive inductive study of the Qur'anic verses and the Prophet ﷺ's hadiths concerning guidance and misguidance, clarifying their relation to divine decree, predestination, and the revealed Sharia, while presenting detailed issues and referencing the opinions of scholars such as Al-Tabari, Ibn Kathir, Ibn Taymiyyah, and Ibn al-Qayyim (may Allah have mercy on them all).

This study follows a comprehensive approach that integrates textual evidence, scientific analysis, and practical application, making it a valuable academic contribution. It explains the fundamental concepts and the causes of guidance and misguidance, allowing the reader to gain a thorough understanding of the topic.

Study Structure

The study is organized into an introduction, a preliminary section, three main chapters, and a conclusion, as follows:

- Preliminary Section: Definition of the key terms in the title.
- Chapter One: Types of guidance and misguidance.
- Chapter Two: Divine will and human responsibility in seeking guidance and avoiding deviation.
- Chapter Three: Causes of guidance and misguidance.
- Conclusion: Main findings and recommendations.

Finally, I ask Allah for help and success in presenting an accurate, comprehensive, and detailed study on guidance and misguidance and their relation to divine decree and Islamic legal rulings. I ask Him to guide us to the straight path and to make us truly guided, not astray ourselves nor leading others astray. May Allah's blessings and peace be upon our master Muhammad and upon his family and companions.

Definition of Key Terms in the Study Title

First: The Definition of Guidance Linguistically and Terminologically.

Linguistically, guidance refers to instruction and uprightness. It is derived from the root (h-d-y), which conveys the meaning of directing and guiding towards the straight path. Ibn Faris mentions: "The letters h, d, and y form one root that indicates gentle direction and guidance. It is said, 'I guided him to the path' when I directed him to it; and 'he was guided' when he followed it."

In this context, it refers to clarifying the path; guidance is the opposite of misguidance and signifies pointing toward what is desired with kindness. It is said, 'I guided someone to the path,' meaning that I directed them to it.

Term-wise, it refers to gentle guidance toward what leads to achieving the intended goal, which is knowing the truth and acting upon it.

Accordingly, in language, it denotes direction and indication, whereas in the religious sense, it symbolizes guidance toward what leads to the path of truth.

Second: Definition of Misguidance (Ḍalāl) Linguistically and Terminologically

Linguistically, Ḍalāl is derived from the root (ḍ-l-l), which signifies deviation from the straight path and turning away from guidance. Ibn Faris says: "The letters Ḍād and Lām form a single root indicating deviation from rectitude. It is said, 'He went astray from the path' when one loses their way and diverges from it; misguidance is the opposite of guidance."

Terminologically, it is defined as deviation from the path of truth, whether intentionally or out of ignorance, and contravening the guidance brought by the prophets.

Al-Raghib al-Isfahani - may Allah have mercy on him - narrates that it is the deviation and slipping away from the straight path, whether done deliberately or unintentionally.

Ibn al-Qayyim - may Allah have mercy on him - defines misguidance as: 'Abandoning guidance, losing the path leading to Allah, and being unable to attain guidance toward Him.'

Thus, misguidance is the opposite of guidance; it is not merely a mistake or heedlessness, but a deviation from the path leading to truth. Linguistically, it is the loss of the path, while in the religious sense it is deviation from the truth. It may arise from internal causes such as self-admiration or from external causes such as trials and temptations.

Third: The Definition of Qada and Qadar Linguistically and Terminologically

Linguistically, Qadar is derived from the root (Q-D-R), which signifies determination, measurement, and specification according to a particular standard. Ibn Faris says: 'The letters Qaf, Dal, and Ra form a single unit that denotes the measurement or specification of something. It is said, "I have measured (Qadartu) something" when its extent has been fully grasped.'

Technically, it refers to God's prior estimation of all matters before eternity, His knowledge that they will occur at specific times and in certain ways, His recording of them, and their occurrence according to His decree.

Sheikh al-Islam Ibn Taymiyyah – may God have mercy on him – said:

"God has decreed the measures of all creatures before creating them: He determined their lifespans, provisions, and actions, and recorded that. He also recorded what they will ultimately become, whether happy or miserable... Muslims believe that He created everything, that He is capable of all things, that His will encompasses everything that happens, that He knew all matters before they existed, and that He decreed and recorded them before they existed."

Thus, divine decree (al-qada) is what God has ordained for all creatures since eternity regarding what will happen in His creation and according to His command. It encompasses all deeds and events that God has predetermined. His knowledge includes everything His servants will do and the trials He will subject them to; their destinies were written from eternity according to His knowledge, power, and will. Nevertheless, this does not negate that humans possess a choice between good and evil; all of this is written and connected to its causes.

Fourth: Definition of (Sharia) linguistically and terminologically

Linguistically, al-Sharī'ah is derived from the root (sh-r-'), which signifies clarity, manifestation, and a clear path. Ibn Faris mentions: "The letters shīn, rā', and 'ayn form a single root that indicates clarity and manifestation, and Sharī'ah is what Allah has ordained for people as a religion."

Terminologically, Sharī'ah refers to what Allah Almighty has prescribed through His prophets, encompassing rules regarding both belief and actions.

Ibn al-Qayyim – may Allah have mercy on him – said: "Sharī'ah is what Allah has revealed to His Prophet ﷺ. It is the religion without which there is no guidance for mankind."

Thus, shar' encompasses all that Allah has legislated for His servants of beliefs and rulings, in order to regulate their lives in this world and serve as a means of their salvation in the Hereafter.

Chapter One

Types of Guidance and Misguidance

A careful inductive reading of the texts of the Qur'an and the Prophetic Sunnah demonstrates that revelation gives significant attention to the issue of guidance and misguidance. The frequency with which these concepts occur in the scriptural sources confirms their central importance. Through reflection upon these texts, it becomes clear that guidance and misguidance are not singular in nature; rather, they consist of multiple categories and dimensions.

Ibn Taymiyyah (may Allah have mercy on him) explains that guidance (hudā) is of four types:

Guidance to worldly interests, which is shared by rational and non-rational beings alike, and by believers and disbelievers.

Guidance in the sense of calling creation to what benefits them and commanding them accordingly, including the establishment of proofs, the sending of messengers, and the revelation of scriptures. This type also encompasses all morally responsible individuals, whether they believe or disbelieve.

Guidance that only Allah can grant, described by some as inspiration or inner direction and by others as the creation of the capacity for faith, that is, divine enablement (tafwīq). Guidance in the Hereafter is the reward for guidance in this world, just as misguidance in the Hereafter is the consequence of misguidance in this life; thus, reward always corresponds to the nature of a person's deeds.

His student, Ibn al-Qayyim - may God have mercy on him - also classified guidance into two main types: guidance through clear evidence and instruction (guidance through proofs and teaching), which can be conveyed by prophets and scholars, and guidance through divine facilitation and inspiration, which belongs solely to God.

Accordingly, guidance can be understood in two comprehensive forms: General guidance, consisting of explanation, instruction, and invitation to the truth, which prophets, preachers, and scholars convey through legitimate means; and Specific guidance, consisting of divine enablement and inspiration, whereby Allah instills faith and uprightness in the hearts, this is granted solely by Allah.

This specific enabling guidance, which produces certainty, uprightness, and soundness of both heart and action, is a pure divine blessing and grace. Only Allah creates hearts predisposed to monotheism, faith, and righteous action. Likewise, increase in guidance, piety, faith, steadfastness, and perseverance upon the truth is a divine favor granted to those whose sincerity in seeking truth is known to Him.

For this reason, a servant is in constant need of supplication in every prayer, seeking continuous divine support to attain and grow in guidance and piety. Such guidance, however, can only be achieved through persistent obedience. While the guidance offered through explanation and teaching falls within human capacity, provided by prophets, preachers, and scholars, the facilitation of its acceptance and its implantation in the heart is solely the domain of God. It is a light bestowed by God upon the believers when He perceives their sincerity in seeking and striving for it.

Ibn Taymiyyah says: 'A servant is in constant need of God guiding him to the straight path. There is no salvation from punishment and no attainment of happiness except through this guidance. Whoever is deprived of it is either among those upon whom God's anger has fallen or among the misguided. This guidance can only be attained through God's guidance.' And the Prophet ﷺ used to supplicate saying: 'O Turner of the hearts, make our hearts steadfast in Your obedience.' No one can remain firm in guidance or obedience except by God's decree, will, and enablement. For this reason, the Prophet taught this supplication so that believers would ask for steadfastness in faith and obedience, for God alone is the One who directs the hearts and transforms them from one state to another—from faith to. Seeking God's guidance for the heart means asking Him to make it inclined and submissive to His obedience, steadfast upon it, and not prone to sin or heedlessness. This supplication is one of the legitimate acts through which God bestows upon His servants guidance, piety, chastity, and sufficiency.

The Prophet ﷺ also used to say: "O Allah, I ask You for guidance, piety, chastity, and sufficiency." These supplications constitute foundational principles in the doctrine of divine decree, guidance, and misguidance, demonstrating that divine enablement is the basis of the rectification and stability of the heart. Regardless of the knowledge or worship a person possesses, he remains in need of Allah to keep him firm upon the truth. Hearts are in Allah's hand, and He turns them as He wills; therefore, the believer must frequently supplicate for steadfastness.

The Prophet ﷺ also used to supplicate: "O Allah, guide me, by Your permission, to the truth concerning that over which people differ."

This supplication teaches the Muslim community to seek guidance from Allah when disagreements arise, for He alone guides whom He wills to the straight path. It affirms that guidance belongs exclusively to Allah—not to any prophet or saint—and it instills humility, recognition of human limitation, and the necessity of continual reliance upon Allah.

Accordingly, the servant neither guides himself nor others except through Allah's enablement. Allah prepares hearts and predisposes them to accept the truth; He provides the indication of both paths, while the servant possesses the desire and inclination. Thereafter, Allah grants openness to those who sincerely seek the truth.

Types of Misguidance

Misguidance likewise occurs in two primary forms:

Initial misguidance chosen by the servant: Allah does not lead a people astray after guiding them unless they commit acts that warrant such misguidance, such as disobedience or abandonment of what they were commanded after the truth has been clearly established.

Al-Ṭabarī explains that Allah does not decree misguidance for a people after granting them guidance until He clarifies what they must avoid and what they must do. If they disobey after such clarification, they deserve punishment and abandonment.

Punitive Misguidance: Allah seals the heart and withholds guidance as a consequence of a person's deliberate rejection and continued sin. Turning away from the truth results in the sealing of the heart and the deprivation of divine guidance.

Ibn al-Qayyim states that this type of misguidance is a punishment for rejecting the truth once it has been made clear. Allah does not misguide anyone except after explanation and clarification. Therefore, guidance is a divine blessing granted by Allah to whomever He wills, including both the guidance of clarification and the guidance of empowerment. As for misguidance, it is deviation from the truth caused by factors such as ignorance, heedlessness, arrogance, or persistent rejection.

Theological Perspectives

Ahl al-Sunnah wa al-Jamā'ah maintain that guidance and misguidance occur by Allah's creation and will, while affirming the servant's will and responsibility as subordinate to the divine will. Guidance is a divine grace, whereas misguidance is divine justice.

The Mu'tazilite Qadariyyah hold that the servant creates his own actions and that guidance and misguidance arise solely from human action, interpreting their attribution to Allah metaphorically.

The Jabriyyah (determinists) deny human agency altogether, claiming that the servant is compelled and has no real choice.

The Sunnis affirm a balanced stance: God guides whomever He wills and leads astray whomever He wills, yet the servant remains morally accountable and obligated to seek the means of guidance and avoid the causes of misguidance. It is not permissible to use divine decree to justify wrongdoing, as God has established proof through revelation prior to human action.

Faith in divine decree and predestination entails affirming that all destinies were written before creation, known to God, willed by Him, and created by Him; yet, this does not negate human responsibility. God has written what a person will freely choose, not what they are compelled to do. The divine record reflects prior

knowledge, not coercion. Therefore, a servant possesses will and choice and is responsible for their decisions.

Chapter Two

The Will of God and Human Responsibility in Seeking Guidance and Avoiding Paths of Error

The subject of guidance and misguidance in relation to divine decree (qadar) and sacred law (shar') is among the most profound topics in Islamic creed, as it brings together two fundamental principles:

The first principle: belief in divine decree (qadar), which affirms that everything that occurs in the universe takes place by the knowledge, will, and creation of God. Guidance and misguidance are part of this decree and fall under God's universal will. Qadar refers to God's determination of all things in existence, including human actions.

The second principle: belief in the sacred law (shar'), which affirms that God has commanded and prohibited, clarified the path of truth and the path of falsehood, and granted the human being a capacity and choice that operate under His will.

Therefore, a person is religiously obliged to strive toward the means of guidance and avoid the paths of misguidance and deviation. The proof was established for humanity through the sending of prophets, whose role was to provide guidance and instruction, clarifying the paths that lead to God's pleasure as well as those that lead to His wrath and destruction. From the perspective of divine decree, guidance is solely in God's hands; He alone set the measures of creation fifty thousand years before creating the heavens and the earth. Nevertheless, part of His decree and creation is that He granted humans free will, through which they strive and act. Whoever sincerely seeks the truth, God facilitates it for them with His help and grace. And whoever turns away from the path of truth and chooses the path of deviation, God guides them astray justly. God does not mislead anyone except those who turn away, act arrogantly, or persist in misguidance after the truth has been made clear to them.

Therefore, God does not let a servant go astray until He has made it clear to him; and once he rejects what has been explained to him, He leads him away from the path of guidance.

The relationship between guidance and misguidance is one of complete opposition, and a person can move from guidance to misguidance, or from misguidance to guidance, depending on their attitude toward the truth. Divine decree and predestination encompass everything, and guidance is from God; however, it is conditioned upon the means that the servant is commanded to perform, such as worship, supplication, and seeking knowledge. God's power and will do not eliminate human responsibility in taking the means and acting upon them. Whoever sincerely calls upon God and seeks guidance, God grants them guidance.

Ibn Kathir said: Indeed, God, in His perfect justice, does not take away blessings from a people until they change what is in themselves; and when they replace obedience with disobedience, God replaces their blessings with punishment.

Al-Sa'dī likewise explained that when servants change what is within themselves from disobedience to obedience, God transforms their condition from hardship to joy, and mercy.

Thus, divine decree encompasses everything, including guidance and misguidance, both of which are subject to God's will. At the same time, the servant is commanded to strive. God facilitates guidance after the servant's effort, and it remains a grace from God upon His servants.

As for the legislative decree (al-qadar al-shar'ī), it includes everything God has commanded—such as prayer, truthfulness, and supplication—which He loves and is pleased with. All acts of disobedience are decreed in a universal sense but are detested in the legislative sense, and they too occur as part of testing. It is not permissible for a person to use divine decree as a justification for abandoning obedience or committing sin—for example, by claiming: "God decreed that I commit this sin." Such reasoning is invalid.

Man has been granted only two choices: the path of good and the path of evil, and both take place under the will, wisdom, and decree of God.

So, if God willed, He could guide all people to the truth; however, His wisdom and complete will require that humans be granted the freedom to choose between faith and disbelief, and their reward is determined based on this choice. Every person's place is known and recorded. It has been mentioned in the authentic Sunnah that each person has two places: one in Paradise and the other in Hell, and the deceased is shown their place in the grave.

Therefore, there is no injustice as the Qadariyyah claim, nor compulsion as the Jabariyyah claim. God created people and their deeds, sent the messengers, and guided people to two paths from which to choose: the path of guidance or the path of misguidance. In the end, every person has two places, one in Paradise and the other in Hell, and it is they who choose one of them by their free will and actions.

Chapter Three

The Causes of Guidance and Misguidance

Islam came to guide humanity to the straight path and to lead them from darkness to light. The Islamic texts clearly indicate that guidance and misguidance are closely connected to human actions and their destiny in this life and the Hereafter. Both are initially linked to a person's intentions and deeds in this world, and ultimately determine a person's fate in the Hereafter—whether success in Paradise or destruction in Hell.

Guidance and misguidance are not random hypotheses without cause; rather, they have many legitimate and divinely appointed reasons. The causes mentioned in this chapter are illustrative examples intended to clarify the discussion; however, there are many causes, and anyone who reflects deeply on the Book of God and the Sunnah of His Prophet ﷺ can grasp them.

Reasons and Circumstances of Guidance

First: Sincerity to God in seeking the truth.

Whoever sincerely strives in obedience to God, seeking His pleasure, leaving sin, and resisting desires and satanic whispers, God has promised guidance to such a person; indeed, striving to seek God's approval is a path to divine guidance. Guidance is realized through the servant's effort, diligence, and perseverance in attaining the truth, acting upon it after gaining knowledge, avoiding the causes of misguidance, and striving to abandon them while following the manners of righteousness and success.

Second: Faith in God with the heart, the tongue, and the limbs.

Reward is tied to deeds and intentions. The heart increases or decreases in faith according to one's actions. Righteous deeds manifested through one's limbs are a condition for guidance; it is not achieved by mere knowledge alone. Rather, it requires both knowledge and action, as well as striving, effort, supplication, and sincere intention.

Third: Frequent supplication and turning to God.

Supplication is a legitimate and effective means established by God for attaining good and warding off harm. It is affirmed in the Qur'an and Sunnah as a means of seeking divine assistance and guidance. It does not contradict divine decree; rather, it falls within it. Guidance is in God's hand, yet He has appointed means for it, among the greatest of which is sincere supplication and complete dependence upon Him. At the same time, guidance, provision, and salvation are not attained by supplication alone; they also require effort, action, and the adoption of proper means.

Fourth: Keeping the company of the righteous and remaining among people of remembrance.

Righteous companionship is a major cause for steadfastness upon truth and guidance. A person's religion and character are deeply influenced by companions. If they are righteous, God increases one in righteousness; if corrupt, one may fall into their evils. Companions pull one either toward truth or falsehood. People tend to resemble those with whom they associate, and both righteousness and corruption are contagious. The social environment itself plays a powerful role in reform or corruption.

Fifth: Avoiding sins and acts of disobedience.

Sins obscure the light of insight and guidance, while continuous repentance draws the heart closer to God and prepares it to receive divine guidance. When a servant avoids sins, they become ready to remain steadfast in the truth. God does not change people's conditions for the better unless they themselves take the initiative to change. This reflects both individual and collective responsibility in reform. Divine change does not occur without human effort. Self-reform is the foundation of social reform; the righteousness of the individual affects the righteousness of society. Any individual or group can improve if they take responsibility for correcting themselves. This is one of God's established laws: change in conditions happens when people take the steps to bring about change themselves, whether by abandoning obedience and committing sin, or by doing the opposite. This does not conflict with divine decree; rather, God has provided means that can benefit or harm people.

Thus, results are connected to causes: if people reform themselves through obedience and worship, God improves their condition; and if they insist on corruption and sin, their state remains the same or worsens. This underscores the necessity of taking the initiative to reform oneself, relying on God, and employing the means He has prescribed.

Causes of Misguidance

First: distancing oneself from revelation, accompanied by arrogance and denial.

Distancing leads to a constricted life, and arrogance causes deviation from the truth. The most misguided people are those who knowingly reject the truth and persist in defiance. Such arrogance allows falsehood to dominate the heart and produces misguidance as a just consequence. Misguidance begins with the individual's own choice, followed by divine misguidance as a just outcome.

Secondly: Ignorance and heedlessness.

Deviation from the truth may result from ignorance, lack of knowledge, or inability to understand religious evidence. Ignorance is a destructive disease that blinds insight, veils the truth, leads to doubt, innovations, and sin, and causes division, enmity, and chaos. It is confronted with knowledge, understanding, and insight. Therefore, neglecting the pursuit of knowledge leads to misguidance. Similarly, heedlessness leads to destruction: it makes a person forget the purpose of life, hardens the heart, leads to sin, distances them from God, and delays repentance until death arrives suddenly.

Third: Following desires and passions.

Following desires is a major cause of deviation in belief and conduct. One does not abandon the truth after it becomes clear due to ignorance, but due to desire. Once truth is clear, only two paths remain: following revelation or following personal desire and interest.

Fourth: Persistence in sins and wrongdoing.

Sin corrupts the heart, and sincere repentance restores its purity. Persisting in sin leads to spiritual sealing and deprivation of guidance.

Fifth: Corrupt companionship.

Bad company leads to deviation and misguidance. A person is inevitably influenced by companions; companionship is never neutral. Evil spreads even with caution, and constant association with corrupt people inevitably harms a person.

CONCLUSION

All praise is due to Allah, who guided us to faith, made us among the best of nations, and protected us from the paths of misguidance and trial. Peace and blessings be upon our Master Muhammad, who was sent as a mercy to all the worlds, and upon his family and all his companions.

The most important findings and recommendations reached by this research are as follows:

- Comprehensiveness of guidance: Guidance is not merely knowing the truth; rather, it is a divine favor that includes clarification, direction, empowerment, and steadfastness. It is a blessing that God grants to whom-ever He wills among His servants. It encompasses both guidance through clarification and teaching, and guidance through inspiration based on acceptance and submission.

Types of guidance: General guidance – that is, clarification, invitation, and conveying the message – can be carried out by people through its means (teaching, commanding, and forbidding). As for guidance through inspiration and making hearts receptive to the truth, it is solely an attribute of God and beyond human ability.

-Guidance and misguidance combine divine decree and human responsibility: Guidance is a divine favor granted to those who sincerely seek the truth, while the servant is commanded to pursue its means. Misguidance occurs by divine decree after a person's willful rejection and stubbornness and is a just consequence from God. No one is wronged even to the smallest degree. Thus, both guidance and misguidance bring together divine determination and human responsibility. God's will does not cancel personal striving. Rather, guidance and misguidance are tied to human choice and action. Therefore, one must continuously strive for guidance through worship, supplication, seeking knowledge, and choosing righteous companions, while also guarding against the causes of misguidance such as heedlessness, desires, and self-deception.

-Divine guidance is what generates certainty, righteousness, and correctness in the heart and in action; it is a pure blessing from God alone. God has created hearts capable of faith, monotheism, and righteous deeds, and no one besides Him can increase them in guidance, piety, faith, and steadfastness on truth. He grants this increase to those whom He knows are sincere in seeking Him.

-Misguidance is deviation from the truth and arises either from causes such as ignorance and estrangement, or as a result of rejection, stubbornness, and following desires – a just punishment from God for disbelief and persistence in sin.

- Divine knowledge and decree do not negate human free will; rather, human choice operates within God's will and knowledge.

-The correct methodology is that of Ahl al-Sunnah wa al-Jama'ah, which affirms both divine decree and human responsibility without contradiction.

-God, in His wisdom, granted humans the capacity to choose between good and evil and prepared for them the consequences of each.

- God is All-Wise and All-Knowing; He is not questioned about His decree, while human beings are accountable for their actions

Recommendations

- Strengthen people's connection to the Qur'an and the Prophetic Sunnah, with emphasis on practical implementation.

- Increase thematic studies on key theological concepts such as guidance, light, misguidance, deviation, and uprightness, and conduct research on the impact of these concepts in areas such as education, preaching, and social reform.

- Organizing conferences and seminars to address and correct misconceptions, and to publish and share the results of its research and recommendations for wider benefit.

In conclusion, I ask God to grant me success in presenting a balanced study that combines textual analysis, doctrinal precision, and practical guidance. Praise be to God first and last.

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