

Al-Hadi Al-Model, The One who Guides and Misguides

The Guidance Provider and the Misguidance Provider

- Optional Introductory video <https://youtu.be/weRBdEq7BHQ>
- 1. What is the meaning of the Name of Allah AL-HADI? The guidance provider. The guidance provider [[Yunus 10:35](#)]
- 2. Prophets can't compel someone to be guided. Only Allah who chooses based on His knowledge and wisdom. [[Qasas 28:56](#)]
- 3. The noun Hidya means gift. Symbolizing that Hidaya is a gift from Allah Al-Hadi.
- 4. List the outcomes that result from the Name of Allah AL-HADI.
Allah guides us by providing the following:
 - a. Quran, [[Baqara 2:2](#)]
 - b. The Prophets. [[Shura 42:52](#)]
 - c. Mini reward (encouragement or taste of rewards) and
 - d. Mini punishment (deterrents or taste of punishment).
- 5. How are the miracles of the Quran related to the Name of Allah AL-HADI? Explain.
The miracles in the Quran prove that it is truly the word of Allah. If the Quran is truly from Allah, then the Prophet saw is truly a prophet of Allah. Therefore, we can rely on the prophet and the Quran to guide us.
- 6. How punishments would be an outcome caused by the Name of Allah AL-HADI? Compare to the punishments your parents are imposing on you if you do something wrong. Al-Tawab.
 - The parents who don't punish their child for doing something wrong are bad parents because the kid will keep going doing the bad thing and even worse until they reach the point of no return or ruin their lives.

- Al-Tawab is the one who makes you repent from wrong doings by punishing you. One of the ways of providing guidance by Allah is by punishing you. In this way the Name Al-Hadi is related to the Name Al-Tawab

7. Allah is also Al-Model (Misguides), which is the opposite of Al-Hadi. Answer the following:

a. In order for Al-Hadi to exist

The opposite, which is Al-Model, must exist.

If Allah does not provide misguidance, then we will not have freedom to choose because no one else can provide misguidance without the will of Allah. Allah makes misguidance possible but he is not responsible of misguiding anyone. On the other hand, Allah is responsible of guidance.

b. Can we mention the name of Allah Al-Model alone? Or it must come in pairs?

Explain why.

We can mention the Name of Allah Al-Hadi by itself but we cannot mention the Name Al-Model alone because it implies negative meaning. It has to be preceded by the Name Al-Hadi, i.e. say Al-Hadi Al-Mdel.

c. Can I mention the opposite of all names as twin names?

- No only what is appropriate for his majesty.
- Example: Can't use the opposite of just because Allah can never be unjust. He makes rules for himself and one of his rules that he follows is that He made injustice Haram for Him.

d. How is it fair that Allah misguides people? [[Nahl 16:93](#)]

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَسْتَ لَنْ
عَمَّا كُنْتُمْ تَعْمَلُونَ (٩٣)

- If Allah wanted, He would made all of you the same, but he guides and misguides, and you will be judged for your deeds.

- Allah wanted to manifest his attributes, so he created us different to test us of each other.
 - For example, misguidance needs forgiveness and this would manifest the Names of Allah Al-Ghafoor, Al-Ghafir and Al-Ghafar.
- e. If Allah wills misguidance, then how can we still be held accountable to our choices and deeds?
- Allah would never force misguidance on someone who wanted guidance and would never force guidance on a one who is not interested and wants it. If you want guidance, Allah will provide it to you. If you want misguidance, then Allah will also provide you with the misguidance you wanted.
 - Guidance is a gift from Allah and misguidance is a punishment from Allah.
 - Allah increases the guidance of the ones who want guidance by making them love acts of guidance and dislike the acts of misguidance. Quran [[Muhammad, 47:17](#)].
 - The opposite of the statement “Allah guides whomsoever he wills and misguides whomsoever he wills” is the statement “people are guided and misguided whether Allah wills or don’t will”, which is impossible. Nothing can happen unless Allah wills it to happen. Since the opposite is impossible, then the statement itself is a true fact.
8. There are two kinds of guidance that are knowledge related. Answer the following:
- a. What are they?
Guidance of knowledge and guidance of following that knowledge.

b. Both kinds are mentioned at the end of Surat Al-Fathia. Explain in details with examples [[Fatiha, 1:7](#)].

- Al-Magdoob Alyhim (الْمَغْضُوبُ عَلَيْهِمْ) are the ones who made Allah angry because despite that they know the truth but they willfully don't want to follow it. For example, the Jews at the time of the Prophet Mohamed who knew him from his descriptions in the Torah, yet they willfully refused to believe in him because he was an Arab prophet and they wanted a Jewish prophet. The following video will show a Jewish rabbi reciting the part of Torah that mentions the name of Prophet Muhammad (58 sec [YouTube Video](#), [download](#)).
- Our mother Safiyyah, one of the wives of the Prophet Muhammad, came from a family that held significant power. Her father, Huyayy ibn Akhtab, was a leader of Banu Nadir and was expelled to Khaybar, which was one of the largest Jewish tribes living near Madinah. One night, when the Messenger of Allah (PBUH) arrived in Madinah and stayed at Quba, Safiyyah's parents went to meet him. They returned looking disconcerted and worn out. Safiyyah, their favorite child, received them cheerfully, but to her surprise, they didn't even acknowledge her presence. Their grief was so intense that they seemed unaware of her existence. Safiyyah overheard her uncle, Abu Yasir, speaking to her father. He asked, "Is it really him?" Her father replied, "Yes, by Allah." Abu Yasir continued, "Can you recognize him and confirm this?" Her father affirmed, "Yes." Then Abu Yasir asked, "How do you feel towards him?" Her father responded, "By Allah, I shall be his enemy as long as I live."

This shocking reaction from her father and uncle occurred after they met the Messenger of Allah (PBUH). They confirmed that he was truly a messenger of God, yet instead of following him, they chose to oppose him. Their refusal stemmed from a false sense of superiority due to their lineage. They couldn't accept an Arab Prophet.

However, for Safiyyah, this encounter was life-changing. She knew from her father and uncle that Muhammad (PBUH) was sent by Allah (SWT) as a prophet. Despite their arrogance, Safiyyah didn't let lineage or false superiority come between her and her Lord. When the Prophet (PBUH) invited her to accept Islam, she remembered this experience and embraced it with an open and willing heart, rejecting the arrogance her father exhibited.

Quran [Al-Baqara, 2:146] mentioned that these particular group of Jews knew the Prophet Muhammad as well as they knew their children, yet they denied the truth willfully. This is an example of the ones who have the guidance of correct knowledge, but they lack the guidance of following it.

- If you wonder how someone knows the guidance but not follow it, consider the example of the one who is trying to lose weight but he cannot resist the temptation of the food. Even though his medical doctor told him that he would die if he doesn't lose weight, but he loses control when he sees the food.
- Al-Daleen (الضَّالِّينَ) are the misguided people who don't have the correct knowledge. They are led astray by an altered scripture or superstitious beliefs. For example, the Christians who are led astray by an altered translated copy of the Bible and believed that Jesus is the son of God

who died on the cross to pay for the original sin that we inherited from our father Adam when he ate from the forbidden tree. Those who believe in Jesus as the savior are forgiven regardless of their deeds. They drifted from monotheism to trinity. The doctrine of the Trinity was articulated during the First Council of Nicaea (also known as the Nicene Council) in AD 325.

- c. Write the part of Surat Al-Fatiha where we ask Allah for guidance [[Fatiha 1:7](#)]. The response from Allah came in [[Al-Baqara, 2:2](#)]. Explain.

Ihdina Al-Serata Al-Mostaqem (Guide us to the straight path) was mentioned in the last Ayah of Surat Al-Fatiha. Allah responded to this prayer and provided the Quran as a guidance. He mentioned that in the second Ayah of Surat Al-Baqara that says this is the book (Quran) no doubt about it, guidance to those who are God-fearing.

- d. Mention the other type of guidance that are not knowledge related.

Allah guides everything in the universe by the laws of nature. All creations that don't have a free will are fully guided by the laws of nature, such as the movement of the sun. But the creation that has a free will are partially guided partially by the laws of nature. For example, we can't stop ourselves from aging or getting sick. We can't stop ourselves from breathing. We can't control how our body functions.

9. Fill in the gaps:

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All humans are losers except the ones who have the correct knowledge. All the ones who have the correct knowledge are losers except the ones who practice

their knowledge. All the ones who practice their knowledge are losers except the ones who practice them with sincere intentions.

10. What happened to the languages of other scriptures? Compare this to the language of the Quran. How is this related to the Name of Allah AL-HADI.

- Preserve the language of the Quran is an outcome of the Name of Allah Al-Hadi.
- Other scriptures are written in languages that died. Modern Greek is not like ancient Greek and modern Hebrew is not like ancient Hebrew.
- There is no “lost in translation” in the Quran because the Quran can’t be translated. What we call English translation of Quran is actually English interpretation of Quran.
- The Quran might have a verse that has more than one interpretation and all of them are correct. The challenge is that which interpretation is used in translation. Examples are Khalifa on earth that means successor and also means deputy. Which one would be picked up to translate? Another example is this is the book versus this is the book. The Quran uses that because in the Arabic language we use that to refer to something important. In English the typical translation is this. This meaning is lost in translation.
- The Quran has seven tongues that miraculously complement each other. For example, in Surat Al-Fatiha, we have a tongue that uses Maalik(owner) and Mulik (king). Which one would you pick for translation?

11. Can anyone change the text of the Quran nowadays? Why?

- No because we have millions of paper copies, electronic copies and memorizers who memorized Quran and many of them memorized the seven tongues.

- Scholars of other religions agree that the Quran that we have today is the same as the Quran at the time of Prophet Muhammad. See this video clip on (1 min [YouTube](#) or [download](#))

12. Allah guide us make a decision by praying Istikhara. What is the Istikhara prayer.

Istikhara is a **special prayer** that seeks guidance from Allah when making important decisions. It is a way to seek clarity and wisdom in matters where we are uncertain. Here's how to perform Istikhara:

1. **Make Wudu (ablution):** Begin by performing the ritual ablution to purify yourself.
2. **Intention (Niyah):** Form the intention (niyah) in your heart that you are performing the **Sunnah Istikhara prayer** to seek Allah's guidance.
3. **Takbir (Takbiratul-Ihram):** Start the prayer by saying "Allahu Akbar" (the opening takbir) and begin the two rakats of prayer.
4. **Pray Two Rakats:** Perform two rakats (units of prayer) just like any other Sunnah prayer. In each rakat, recite Surah Al-Fatihah and another surah.
5. **After Salam (Ending the Prayer):** After completing the prayer with the salam, recite the following dua (supplication) sincerely:
"O Allah, I seek Your counsel from Your knowledge and power. I ask for Your great blessings. You know, and I do not. You are the Knower of the unseen. If this matter is good for me in my religion, livelihood, and affairs, then ordain it for me, make it easy, and bless it. If it is not good for me, then turn it away from me and turn me away from it. Ordain what is best for me, and make me content with it."
6. **Acceptance and Trust:** Accept the decision that comes after Istikhara and trust that it is the best plan ordained by Allah.

Remember that Istikhara is a **personal conversation with Allah**, seeking His guidance. It is essential to perform it with sincerity and trust in His wisdom.

13. You might pray for something which is bad for you and dislike something that is good for you *ويدعوا الإنسان بالشر دعائه بالخير* [[Isra 17:11](#)]. Explain.

- **Istikhara and Decision-Making:**
 - a. **Istikhara** is a **spiritual practice** where believers seek Allah's guidance when faced with significant decisions. It involves praying for clarity and wisdom.

- b. However, Istikhara does not guarantee a specific outcome. Instead, it helps align our hearts with Allah’s will and opens our minds to His guidance.
- c. The essence of Istikhara lies in **submission**—submitting our desires and preferences to Allah’s infinite wisdom.

- **Human Perception and Limited Knowledge:**

- a. As humans, our perception is **limited**. We cannot foresee all consequences or understand the intricate workings of the universe.
- b. We may pray for something we believe is good, only to discover later that it was not in our best interest. Similarly, we might avoid something we perceive as negative, only to realize it was a missed opportunity.

- **Examples of Limited Knowledge:**

- a. The example of missing a flight that later crashes illustrates this point. At the time of missing the flight, we lack knowledge of the future crash.
- b. Similarly, we might reject a job offer, thinking it’s not suitable, only to find out later that it would have been a life-changing opportunity.

- **Divine Wisdom and Trust:**

- a. Islam teaches us to **trust Allah’s wisdom** even when we don’t understand the reasons behind events.
- b. What seems unfavorable to us might be a hidden blessing. Conversely, what appears beneficial may carry unforeseen challenges.
- c. Our role is to make informed decisions, seek guidance, and then **trust the outcome**—whether it aligns with our desires or not.

- **The Bigger Picture:**

- a. Allah’s knowledge encompasses the past, present, and future. Our understanding is limited to the present moment.
- b. Sometimes what seems like a setback is actually a redirection toward something better.
- c. **Tawakkul** (reliance on Allah) involves doing our best while recognizing that outcomes are ultimately in His hands.