

Different Mode of Guidance to Humans by Allah (SWT)

Allah Says in Quran:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

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Surely We showed him the Right Path, regardless of whether he chooses to be thankful or unthankful (to his Lord)

وَهَدَيْنَاهُ النَّجْدَيْنِ

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And we showed him the two ways (of good and evil)

Question is how Allah showed humans right/good and bad/evil paths or ways?

The answer is that there are several ways Allah has guided us as to what is wrong and evil path is and what is right and good path is so we can choose any path with our own free will.

1) Allah says in Surah Araf Aya 172

And recall (O Prophet) when your Lord brought forth descendants from the loins of the sons of Adam, and made them witnesses against their own selves. Asking them: 'Am I not your Lord?' They said: 'Yes, we do testify.' We did so lest you claim on the Day of Resurrection: 'We were unaware of this.'

All human beings are bound in a covenant with God and a Day will come when they will be made to answer how well they were able to observe that covenant.

This event, according to several traditions, took place at the time of the creation of Adam. Apart from the prostration of the angels before Adam and the proclamation that man would be God's vicegerent on earth, all the future progeny of Adam were gathered, and were endowed with both existence and consciousness in order to bear witness to God's lordship. The best interpretation of this event is found in a statement by, 'Ubayy b. Ka'b, who has probably given the substance of what he had heard from prophet (SAW). God gathered all human beings, divided them into different groups, granted them human form and the faculty of speech, made them enter into a covenant, and then making them witnesses against themselves He asked them: 'Am I not your Lord?' They replied: 'Assuredly you are Our Lord.' Then God told them: 'I call upon the sky and the earth and your own progenitor, Adam, to be witness against you lest you should say on the Day of Judgment that you were ignorant of this. Know well that no one other than Me deserves to be worshipped and no one other than Me is your Lord. So do not ascribe any partner to Me. I shall send to you My Messengers who will remind you of this covenant which you made with Me. I shall send down to you My Books.' In reply all said: 'We witness that You are Our Lord and our Deity. We have no lord or deity other than You.' (Ahmad b. Hanbal, Musnad, vol. 5, p. 135 - Ed.)

2) Throughout human race Allah sent numerous Messengers and divine books for people guidance. Final Messenger Prophet Muhammad (SAW) and Final divine book Quran came and Allah preserved the Quran and teachings (Sunnah) of Prophet Muhammad (SAW) till end of time for people guidance

3) Along with the faculties of knowledge and reason, man has also been endowed with a moral sense by which he discerns between good and evil, regards some acts and qualities as evil even if he himself is involved in them, and regards some other acts and qualities as good even if he himself is avoiding them. So much so that even those people who for the satisfaction of their selfish motives and desires have invented philosophies by which they have justified many evils for themselves, protest loudly when they are themselves treated with the same evils by others, and then it becomes known that in spite of their false philosophies they actually regard them as evil. Likewise, when a man himself is benefited by a good treatment from another person, he is from within forced to commend and appreciate it even though he might be looking upon good acts and qualities as ignorance folly and antiquated things,

4) In every man Allah has placed the faculty of conscience (the lawwamah), which checks and pricks him every time he is about to commit an evil, or is in the process of committing it, or has already committed it. However hard man may try to silence his conscience or make it insensitive, he does not have the power to destroy it completely. He may become shameless and prove himself to be absolutely devoid of the conscience,

he may also try to deceive the world by argumentation, he may even invent a thousand excuses to justify his acts in order to deceive himself, but despite all this the censor, that Allah has placed in his nature, is so active and powerful that it does not let remain hidden from an evil person what he actually is. This same thing has been stated in Surah Al-Qiyamah, thus: "Man knows his own self best even though he may offer many excuses." (Ayat 15).

5) In man's own self and outside of him, from the earth to the heavens, there lie scattered in the universe countless such signs which clearly show that all this could not happen without a God, nor there be many gods to create this life and control and administer it. Likewise, these very signs, inside man and outside him, clearly point also to the Resurrection and Hereafter. If man shuts down his eyes on them, or refuses to ponder over them intelligently, or avoids admitting the truths which they point out, he himself would be to blame. For Allah has shown no negligence in laying out every possible sign of the truth for the guidance of man.

6) Man does come across in his own life, and in the contemporary world and in the experiences of past history, countless such incidents which prove that a supreme power is ruling over him and the entire universe, before Whom he is absolutely powerless, whose Will is dominant over everything and whose help he needs at every moment. These experiences and observations which point to the truth do not exist only outside him but in man's own nature as well there exists the evidence of the existence of the supreme power on the basis of which even the most confirmed atheist spreads out his hands in prayer before God when in distress, and the most hardened polytheist abandons all false gods and starts invoking One God only for help.

7) Man's intellect and his nature assert positively that crime ought to be punished and good deeds ought to be rewarded. On this very basis in every society of the world a system of the courts is established in one form or another. The services and works, which are regarded as commendable are also rewarded in one way or another. This is a clear proof of the fact that there is a necessary relationship between morality and the law of retribution, which man cannot possibly deny. Now, if it is admitted that in this world there are countless such crimes which cannot be punished at all to say nothing of punishing them fully and adequately, and there are also countless such virtues, which cannot be rewarded at all, to say nothing of rewarding them fully and adequately, there is no alternative but to acknowledge the Hereafter. Unless, of course, a foolish person may assume, or a stubborn person may insist on having the opinion, that man who has been endowed with the concept of justice, has taken birth in a world which in itself is devoid of the concept of justice; and then it remains for him to answer the question as to

how and wherefrom this man, who was born in such a world, obtained this concept of justice.

To reinforce these means of guidance Allah sent Messengers and revealed Books in the world for the purpose of giving clear and definite guidance to man. In these Books it was clearly explained what is the way of gratefulness and what is the way of ungratefulness and unbelief and what will be the consequences of following either way. The teaching brought by the Prophets and the Books has spread throughout the world in countless perceptible, and imperceptible ways, on such a large scale that no section of human population has remained unaware of the concept of God and the Hereafter, of the distinction between good and evil, and of the moral principles and legal rulings presented by them, whether it knows or does not know that it has obtained this knowledge only through the teachings of the Prophets and the Books they brought. Even those who disbelieve in the Prophets and the Books today, or are unaware of them, also are following many of those things which have reached to them actually through their teachings while they do not know what is the real source of these teachings.