

# No Excuse of Not Knowing Allah's Message by Human Beings

Allah SWT created man with a purpose in life. To facilitate the accomplishment of his mission, his Creator allocated him a fixed duration of time; instilled in his conscience the sense of good and bad; granted him intelligence and wisdom, and equipped him with faculties of hearing, seeing and thinking for acquisition of knowledge and information, reason, discernment, judgment and decision; dispatched His Messengers with Books for his guidance; granted him freedom of choice and action; and placed vast resources at his disposal to carry out his preferred plans. His test is whether he, with his free will and choice, remains grateful to his Creator by conforming to His code of conduct or, to his own peril, becomes neglectfully defiant to Him.

Mirroring, inherently man has intellectual superiority over all other creations and freedom to channel his capabilities in any direction he chooses by using the enormous resources placed at his disposal. In order to retain his status as his Creator's vicegerent, he is tasked to transform his intellectual superiority into moral superiority by exercising his freedom trustily and establishing Allah's Sovereignty in every function of his life and, collectively, in society. His journey on earth is to accomplish this mission. If he so strived, he has lived the purpose of his existence and is worthy of distinct acknowledgment from his Creator:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*"... Those who strive in Our cause, We shall surely guide them to Our Ways. Indeed Allah is with those who do good."* [Q, 29: 69]

To achieve these objectives Allah (SWT) Has given human beings various avenues. Before we list 5 avenues, it is to be understood that Indeed life is a test, and we are here for a mission to perform. To know the right way that would ensure sound intellectual orientation and right behavior is man's greatest need. It is Allah's most merciful favor that He has taken upon Himself to make arrangements for man's guidance he needs to live up to his rank as His vicegerent on earth:

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهْدَاكُمْ أَجْمَعِينَ

*“It rests with Allah alone to show you the right way, even when there are many crooked ways ...” [Q, 16: 9]*

Allah SWT has invested man's body and mind with special characteristics. He has equipped him with senses and other capabilities he can utilize to perform the tasks required of him. He has granted him the means for gaining knowledge, for instance. He has bestowed him innate faculties for reason, reflection, judgment, discernment, and willpower to intelligently lead his life in the world with meaning and dignity worthy of his humanity. Allah SWT has meticulously provided this guidance in a stepwise process that proceeds in a sequence of five distinct elements, mutually reinforcing. Individuals possess these capabilities in various combinations and in varying degrees with a common denominator sufficient for anyone anxious to seek the guidance. They include:

**Conscience:** Since his birth, human conscience is man's first guide that has the awareness of right and wrong, good and bad, and just and unjust:

وَنَفْسٍ وَمَا سَوَّاهَا  
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا  
قَدْ أَفْلَحَ مَنْ زَكَّاهَا

وَقَدْ خَابَ مَنْ دَسَّاهَا

*“And by the soul and by Him Who has perfected it. And inspired it (with conscience of) what is wrong for it and (what is) right for it. He who purifies it will prosper. And he who suppresses it will be ruined.” [Q, 91: 7 – 10]*

By birth goodness is intrinsic in man's nature that revolts against evil:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*“...Allah has created man on the true nature ...” [Q, 30: 30]*

Nothing obstructs him from following the right path. Pursuant to that, the Prophet Muhammad SAW elucidated:

*“My Lord says that He has created all of His servants on the true nature...” [Muslim, Ahmad]*

Man is intrinsically aware that good and evil are different because his Creator has endowed him with a capacity to distinguish between them.

**Knowledge:** Man is born with a body of knowledge essential for his early stages of survival when he was unable to acquire it externally:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

*“Taught man what he did not know.” [Q, 96: 5]*

On his own, man did not possess any knowledge. It was Allah SWT Who granted it to him. Additionally, Allah SWT has enabled

him to further his knowledge as and when required or as he wishes by using his faculties of seeing, hearing, touching, tasting and smelling which serve as perfect means for gaining knowledge. Because it is expandable, a believer is encouraged to seek Allah's help to increase in his knowledge:

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

“...and pray: Lord! Increase my knowledge.” [Q, 20: 114]

Allah SWT lets man discover what is not within his knowledge. In fact, seeking knowledge, as encouraged by the Prophet SAW, is a must in Islam:

“Seeking knowledge is obligatory for every Muslim (man and woman).” [Ibn Majah]

**Intelligence:** Information is only a load on the mind unless it is processed, synthesized, and organized as a road map to move forward towards the target goal. This thought process requires intelligence and investigative ingenuity. Allah SWT has created man as an intelligent agent. His inherent intellectual capability differentiates him from other species and gives him the power to gain mastery over all other earthly creatures:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

“Then He (Allah)... bestowed upon your ears and eyes and hearts ...” [Q, 32: 9]

The sight and hearing are the means through which man gathers information. Together with ears and eyes is mentioned the heart, which actually signifies the mind. It is the thought processing center that sifts and arranges the acquired information, concludes, chooses one of the courses of action, and decides to

proceed. These valuable characteristics are rooted in man's nature to have insight into the truth and choose the right path to follow.

No two individuals have the same level of intelligence. In His infinite wisdom, Allah SWT has granted this faculty to individuals in varying degrees. It is a function of the inherent genetic and cognitive composition of a person which cannot be altered. Given his intellect level, a person acts intelligently in whatever he is motivated to do. An intelligent man does things right.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

You shall not follow anyone blindly in those matter of which you have no knowledge, surely the use of your ears and the eyes and the heart-all of these will be questioned on the Day of Judgement.Q17/26.

**Wisdom:** Wisdom signifies sound perception and sound judgment. It is an immensely precious gift of Allah SWT accorded to only those who excel in their devotion to Him:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

*“He grants wisdom to those whom He wills, and whoever is granted wisdom has indeed been granted much good. Yet none except men of understanding take heed.” [Q, 2: 269]*

One who is possessed of wisdom follows wholeheartedly the path laid down by Allah SWT without any reservations. The truly wise person is he who makes full use of the tenure of this life and invests his resources for prosperity in the life that will never end. A wise man is also an intelligent man. The converse may not be true. All decisions made by such a person are guided by moral conscience and executed intelligently with full reliance in Allah SWT. A wise man does right things right.

Wisdom essentially demands gratefulness to the One who has bestowed it. A historical figure Luqman, a widely acclaimed paragon of wisdom, was commanded by Allah SWT:

“

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

We bestowed wisdom upon Luqman, (enjoining): Give thanks to Allah...” [Q, 31: 12]

Man has been granted intelligence, wisdom, reason and discernment. All these characteristics necessitate that he be grateful to his Creator. In fact, thankfulness to Allah SWT should embrace every aspect of man’s life. He should be cognizant in his thoughts that he owes all that he has to Him. He should also express his thankfulness verbally. This sentiment should also manifest itself in his behavior and in all his efforts to please Allah SWT by sharing with others all that he has been granted. Goodness should not be contained to oneself. For its propagation and sustainability, others too deserve to be counseled goodness with wisdom and sensitivity:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*“Invite people to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible...”*  
[Q, 16: 125]

No deed is nobler than guiding someone to the right path:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

*“And whose word is better than he who calls toward Allah and acts righteously and says I am of those who submit.” [Q, 41: 33]*

These efforts testify that he is indeed a wise man, truly grateful to his Creator.

**Messengers and His Revelations:** Despite man being so resourceful in seeking knowledge for a meaningful life, there is a lot more that is out of his reach to be sufficiently informed to comprehend the purpose of his earthly existence and serve it fully. He cannot be expected, for instance, even to have a clue what lies beyond this life and what exactly he must do to earn his Creator’s pleasure for a prosperous eternal life. This leaves him with a dire need for external assistance. Toward this end, right from the beginning, Allah SWT has promised to send His Messengers who would walk with him through each phase of life:

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*“O Children of Adam! If Messengers come to you from amongst you reciting to you My Verses, then those who become pious and righteous shall have no fear, nor shall they grieve.” [Q, 7: 35]*

Periodically, thence, Messengers had been coming to their respective communities with revealed Scriptures. They provided their people with a code of conduct and meticulously presented themselves as role models of their teachings. The core of their teachings was universal:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

*“...Your God is the One and only God (Allah). Hence, whoever hopes for the meeting with his Lord let him do righteous works,*

*and let him associate none with the worship of his Lord.”*  
[Q, 18: 110]

Per Allah’s promise, and what a rational mind witnesses in real time, this central message has indeed reached every corner of the world in this cyber age.

Not only does Allah SWT send His Messengers with a precise code of conduct, as assured, He has also pledged that none will be punished without having received the divine guidance:

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

“...And never shall We punish any until We send a Messenger.”[Q, 17: 15]

Thus, unless a Messenger has come to a community to convey Allah’s Message or the teachings of a Messenger have reached that community, its dwellers shall not be subject to a judgment for what they did not know.

After fostering and offering various methods of guidance, Allah SWT has granted man two other assets to practically conduct his life and demonstrate his loyalty to his Creator. They include:

**Freedom:** With his innate sense of good and bad, and the given awareness of what is acceptable and what is not, man has been permitted the freedom of choice and freedom of action:

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

*Tell them: People! Truth has come to you from your Lord. Whosoever, then, follows the true guidance does so for his good; and whosoever strays, his straying will be to his own hurt...”*  
[Q, 10: 108]



While there is no compulsion to behave in a certain way, this freedom does have the stipulation that the informed people would bear the consequences of the actions they willfully commit. The warning is clear:”

فَأَمَّا مَنْ طَغَى  
وَأَثَرَ الْحَيَاةَ الدُّنْيَا  
فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى  
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى  
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

*...He who transgressed, and preferred the life of this world...his abode shall be Hell. But he who feared to stand before his Lord, and restrained himself from evil desires...his abode shall be Paradise.” [Q, 79: 37- 41]*

Everyone will be adjudged based on their outlook on life.

**Resources:** With freedom of choice and action, Allah SWT has also placed enormous resources at man’s disposal to carry out the plans he chooses to undertake with his free will:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*“It is He (Allah) Who has created for you all that is on earth...”  
[Q, 2: 29]*

All these material things have been provided for human sustenance, physical survival, and civilizational development.

Simultaneously, intertwined in this conglomerate of resources are the adornments of this life as a test of man's conduct:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

*“Surely, We have made all that is on earth an embellishment for it to test people as to who of them is better in conduct.” [Q, 18: 7]*

It is to be seen who restrains himself from illicit desires; yet, wisely benefits from them and remains resolved on the reason of his life.

**Concluding Remarks:** Whatever Allah SWT creates is fabulous, unique, and perfect. Yet, He has distinguished the creation of man by infusing in his embodiment His spirit; thereby personifying him with some of His attributes:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ  
ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ  
ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

“He (Allah) Who excelled in the creation of all that He created. He originated the creation of man from clay ... then He breathed into him of His spirit...” [Q, 32: 7 – 9]

The spirit signifies a specific essence comprised of intellect, consciousness, reason, discernment, choice, and free will. It is by dint of these that man is distinguished from all other species of earthly creatures and is invested with a specific personality, individuality, and his Creator's vicegerency. Man's qualities of knowledge, reflection, cognition, volition, judgment, and

authority which characterize him, are reflections of Allah's attributes. They are derived from the Creator Himself.

Before we were even born, Allah took an oath with us that we affirmed that Allah is our Rabb, it is embedded in our subconscious, surah Araf Aya 172/173. That is why Prophet said every child is born on "Fitra", true nature of Islam, it is only his/her parents, environment makes him Christian, Jews etc

For detail analysis of this Aya, please read my separate article, titled "Did we recognizes Allah before we were even born" in this website>

**Note:** There is always a possibility that some people or even some generation never received the Message of Allah through His Books, Messengers, and religious scholars of their time etc. May be they were living in remote areas of the world away from civilizations thought the history of human race and because of being away from living in civilization, their intellect level never grew to recognize a super being (Allah). But this will be determined by Allah (SWT) Himself as He is the Most Just Judge with His Infinite Knowledge and Wisdom. We do not need to worry about it, we must look into ourselves that did we got His message from any or multiple sources comprehensively mentioned in this article?