



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Why Has ALLAH created us?

We know that ALLAH, the all rich, created us. He does not need us. Almighty says '*O Men, you are the ones who need ALLAH, and ALLAH is free of all needs, the ever praise*' (Fatir 15), and we know that our worship of ALLAH is a need for us, ALLAH has no need for it.

In a hadeeth Qudsi ALLAH says '*O My servants, you will not attain harming Me so as to harm me, and you will not attain benefitting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the Jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota.*' (Sahih Muslim).

We also know that ALLAH has blessed us with the ability to worship him. Almighty ALLAH says '*They regard as favour to you (O Muhammad SAW) that they have embraced Islam. Say: "Count not your Islam as a favour to me. Nay, but ALLAH has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true.*' (Hujarat49: 17).

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Yes, you need permission from ALLAH Almighty to remember him, and worship him and to build mosques and other good deeds. ALLAH says in the *Quran* *'The guided people (worship ALLAH) in in the houses which ALLAH has permitted to be raised, and where is name is recounted and his purity praised, in the morning and in the evening.'* (Nur 24: 36).

We as the nation of Prophet Muhammad, (peace be upon him) praise the Almighty ALLAH, that he authorized us for his worship and obedience.

The prophet Adam (peace be upon him) cried to Almighty ALLAH for more than a hundred or two hundred years until ALLAH authorized him to build a house of worship for him. It is narrated in a Hadith: *'If the crying of Dawood (as) and crying of all the people of the earth was to be weighed with the crying of Adam, the latter would outweigh the former.'* (Narrator: Buraidah ibn Husayb Aslami updated : Suyooti - source : small mosque - Page or number : 7408 - Summary judgment updated : Hassan).

It is also narrated in a Hadith: *'If the weight of the tears of Adam (as) was to be weighed up with all the tears of his generation, the latter would outweigh the former.'* (Narrator: Buraydah ibn Husayb Aslami updated : Golden - Source : summarize the ills micro - Page or number : 31 - updated summary judgment : attributed favor).

In is mentioned in the book (At-Tawabeet - For Moafaq Ed-Deen Abd-ALLAH Ben Qudamah) in relation to the crying of adam (as): *'when Adam (peace be upon him) ate from the tree, all adornments left him except the crown and the chaplet,, and any leaf that he tried to conceal himself with, it dropped from him. So he turned to Eve in tear and said 'Get ready to exit the vicinity of ALLAH, for this is the first bad omen sin. She replied 'O man, I thought that no one would swear in ALLAH's name as a liar as that devil Iblees did on the tree. Adam (peace be upon him) was still in Jannah. He was running in Jannah, ashamed of his action, saying 'Forgiveness Forgiveness'. Almighty ALLAH said to him 'O Adam are you running from me?' He replied 'It is the shame O Lord' ALLAH then ordered the angels to take Adam and Eve from the heavenly*

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neighborhood because of their disobedience. Jibril (peace be upon him) took the the crown from Adam's head and Mikael (peace be upon him) took the beads from his forehead. When Adam fell from Jannah, a place of ease and comfort, to Earth, a place of hunger and difficulty, he wept for his sin for a hundred years. He placed his head on his knees and wept so much he even germinated the land and grass and trees around him due to his tears.

It is also written in the same book: 'after his sin, Adam (peace be upon him) was in distress for seven days. Then, on the seventh day, ALLAH said to him 'O Adam, what is this sadness that I see you in and what is the problem which has overcome you?'. Adam replied 'Such a great calamity has overtaken me and has caused me to come out of the kingdom of ALLAH into the kingdom of humiliation, and from the kingdom of dignity into the kingdom of miserable and from the kingdom of happiness into the kingdom of suffering and from the kingdom of complacency into the kingdom of misfortune. So why should I not weep for my sin? Or why should I not blame myself?' ALLAH replied 'O Adam did I not select you for myself and made a kingdom for you and did I not choose you from my other creations and created love for you? Did I not warn you of my wrath? Did I not blow in you from my soul and made the angels prostrate for you? But you forgot my covenant, and let my commandment. O Adam, I take an oath on my respect and honor, if the land be filled with men like you, worshipping night and day and fasting, and they were to disobey me, I would lower them to the rank of the sinners. But I have had mercy on your weaknesses and discharged your burden and accepted your repentance and have heard your humbleness and forgave your sins. O Adam says these words: *'There is no ALLAH except you. Glory and praise be to ALLAH. I have wronged myself and done badly; I repent to you, for you are the Most Merciful'*

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Adam said these words, so ALLAH then said to him ‘O Adam say *‘There is no ALLAH except you. Glory and praise be to ALLAH. I have wronged myself and done badly, I repent to you, for you are the most forgiving, most merciful’*

Adam said these words again, so ALLAH then said to him ‘O Adam say *‘There is no ALLAH except you. Glory and praise be to ALLAH. I have wronged myself and done badly, I repent to you, for you are the most forgiving, most merciful’*

Adam’s crying and sadness had intensified to such an extent that even if the angels to grieve for his sadness, the Angels became sad whenever he got sad, and they cried every time he cried. Adam cried 250 years, so ALLAH send him a tent in the location of the present al-Ka'beh, where Adam (peace be upon him) built the Ka'beh after that.

If this is the case, it is apparent that ALLAH does not need our worship, rather on the contrary, we are the poor in need of his grace and tender mercy in every moment of our existence; so what is the reason of our creation? Why did the Almighty create us? Yes, I think you said to yourself that ALLAH created us to worship Him, relying on the verse of the Quran *‘I created the jinn and mankind except to worship Me’* (Zariyaat 56), but I will remind you of the Hadith-Qudsi, which shows that the Almighty does not need us to worship. Thus, we know that our worship of ALLAH is not the reason for creation, and this causes us to try to understand the verse of AL Zariyaat better.

After pondering, we do not find a reason for our creation except that ALLAH has created us from a wide mercy and generosity and love for us, and this is consistent with the fact that ALLAH restored Adam with mercy and entered him into paradise even though he had no deed to his name. This also complies with sayings of the Prophet, which suggests that we are entering paradise due to the mercy of ALLAH and not due to our actions.

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This generosity is great. And it is because of this generosity that ALLAH created us to be from the people of heaven. To live the life of a carefree immortal in paradise in which no eye has seen no ear has heard, nor has any human thought of it. ALLAH created us to be people of Paradise.

We have been created to be of the people of Paradise, so why we are on earth?

The question that comes to our minds now is that **if we are creatures to be one of the people of Paradise, then why we are on earth?** Why did the Almighty ALLAH say to the angels, *'I will create in the earth a Khalifa'* (Baqarah 30) In our attempt to understand this, let's assume that ALLAH enters us all in Jannah, then where will our place be therein? As Jannah has all different levels and degrees. And each level is different to the other according to its owner, then how will it be determined who is where In Jannah? The answer to this question can be that two scenarios are possible 1. **Either we eagerly compete to enter Paradise and reach whichever degrees we reach.** 2. **Or ALLAH place each one according to his capacity and quality which we deserve.** In the first scenario, the person where a person takes the Jannah which he can reach to, then he will ponder that why couldn't I get the level above me and will despise the person who beats him and reaches a higher level. He will think *'What he did to deserve this preference? What he has done is I did not I do it?'* Thus these questions will continue and he will not be satisfied. But if ALLAH was to place us according to our capacities, then people would have bad thoughts of injustice for ALLAH, which ALLAH is pure from. In both cases, paradise would be a place of disorder and not a place of peace as ALLAH has ordered it to be. Thus, it was necessary to test the people on

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themselves and on others, hence ALLAH created life and death and the creation of the heavens and the earth and the creation of grades to choose our level in Paradise. ALLAH says in the Quran ‘**They say: Praise be to ALLAH, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.**’ (Zumur 74). Yes, all of us is to choose to take his place and degree and Blessing in Paradise, and the greatest of degrees; as the Prophet (peace be upon him) taught us: ‘**Indeed in paradise there are a hundred degrees, ALLAH has prepared them for the in the path of ALLAH. Between each level is as between the heaven and earth**’ (Sahih Bukhari), In the life on earth, all of us have the same opportunity to reach the highest or to choose to be the last to enter. Or some even choose not to entry, or even choose to enter the fire of hell, ALLAH forbid, to such an extents that the infidel chooses to enter the fire, even though he had a chance in the word to gain Jannah.

In the Hadith it is stated: ‘**All of my ummah will enter Paradise except those who refuse. The companions asked: ‘O Messenger of ALLAH, Who refuses? The Prophet said: “whoever obeys me will enter Paradise, and whoever disobeys me has refused**’ (Sahih Bukhari).

– يتبع – ياذن الله

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