

Belief that Allaah created us and gave us provision and did not leave us without purpose.

الأولى: أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا

The first matter is that Allaah created us and gave us provision and did not leave us without purpose.³

[3]:

His saying, “The first: that Allaah created us”: meaning, He produced us from non-existence, so before we were created we were nothing, just as He the Most High said:

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴾ ﴿١﴾ الإنسان: ١

Has there not come upon man a time-period when he was nothing worthy of mention. [76:1]

And He, the One free of all imperfections said:

﴿ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴾ ﴿٩﴾ مريم: ٩

He said: that is the case, however your Lord has said, “It is easy for Me and I have already created you before, when you were nothing.” [19:9]

Man, before he was created was nothing, and the One who brought him into existence and created him is Allaah, the Mighty and Majestic. He the Most High said:

﴿ أَمْ خُلِقُوا مِن غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴾ ﴿٣٥﴾ الطور: ٣٥

Were they brought into existence without any creator, or are they themselves their own creators? [52:35]

His saying, “and He gave us provision”: since we need provision, we need food and drink and clothing and habitations and transport and requirements then He the Perfect, He knew our needs, so therefore He made subservient for us whatever is in the heavens and the earth all of it for our welfare in order for us to be able to remain alive, and in order for us to use that to help us upon the purpose for which we were created – which is the worship of Allaah, the Perfect and Most High.

His saying, “and He did not leave us without purpose”: *Al-Haml* it means something which is neglected and abandoned which no-one cares about. So Allaah created us and gave us provision for a wise purpose, He did not create us in vain, nor without purpose. He the Most High said:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ ﴿المؤمنون: ١١٥﴾

Do you think that you were created uselessly and that you will not be returned to us? [23:115]

And He the Perfect said:

﴿ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُعْنَى ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾

القيامة: ٣٦ - ٣٨

Does man think that he will be left without any duties? Was he not previously a drop of semen emitted, then he became a clot, then Allaah created and fashioned him as a human in due proportion? [75:36-38]

And He said:

﴿ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

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And We did not create the heavens and the earth and whatever is between them without purpose. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire! [38:27]

Allaah only created us and created these provisions for us and these faculties for a tremendous wisdom and a tremendous purpose and it is that we should worship Him, He the Perfect and Most High. And He did not create us like cattle, which were created for the welfare of the servants, then they will die and pass away because they are not duty-bound, they were not commanded and they were not forbidden. Rather He created us for His worship, just as He the Most High said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ ﴿الذاريات: ٥٦ - ٥٨﴾

And I did not create *jinn* and mankind except to worship Me alone. I do not desire from them any provision and I do not want that they should feed Me. Indeed Allaah, He is the Great Provider, the Possessor of Tremendous Power, the Strong. [51:56-58]

And He did not create us just for the life of this world that we should live in it and roam around freely and make merry and eat and drink and make ourselves at home in it and that there is nothing after it. Rather life is a planting-ground and a market place for the next life so that we should equip ourselves in it with righteous deeds. Then we will die

and move on from it, then we will be resurrected, then we will be taken account of, then we will be recompensed in accordance with our deeds.

This is the purpose behind the creation of the *jinn* and mankind. And the proof for that is many *aayahs* which prove *al-Ba'ath* (the raising to life after death) and *an-Nusboor* (the resurrection) and *al-Jazaa'* (the recompensing) and *al-Hisaab* (the reckoning). And the intellect proves this, because it would not befit the Wisdom of Allaah, the Perfect and Most High, that He should create this amazing creation, and that he should subject this creation to the descendents of Aadam, and then just leave them to die and pass away without any result, this would be futile play, so the results of these deeds must certainly appear in the next abode.

And therefore, there can be from the people those who spend their whole lives in the worship of Allaah and in obedience to Him, and yet he is in poverty and is needy and maybe he is one who is oppressed and hard-pressed and who suffers difficulty and he does not attain anything from the reward of his actions in this world. And vice versa, that from the people there can be a person who is an unbeliever, an evil atheist who roams around as he wishes and makes merry in this life. He enjoys a life of luxury and he is given whatever he desires, and he commits that which Allaah has made forbidden, and he oppresses the people, and he transgresses against them and he devours their wealth and he kills people without any right, and he overcomes and he behaves tyrannically, and then he dies upon that condition, he has not been struck with anything from punishment. Does it befit the Justice of Allaah the Perfect and Most High and His Wisdom that He should leave this obedient person without any reward and that he should leave this unbeliever without any recompense? This does not befit His Justice, the Perfect and Most High, and therefore He has made the next abode to recompense this doer of good for the good which he did, and this doer of evil for the evil which he did. So in it the fruits of deeds will become apparent.

So this world is the an abode of action, but as for the hereafter then it is an abode of recompense, either paradise or the fire, and he did not leave us without purpose as is thought by the atheists and the *Dubriyyoon* (those who think that death is the end of us). He the Most High said:

﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ الجاثية: ٢٤ ﴾

And they say, “There is no life except our life in this world, we die and our children live, and nothing brings an end to us except Time.” And they do not have certain knowledge, rather they just surmise. [45:24]

This is the saying of the atheists those who do not believe in the return to life and resurrection.

And Allaah the Mighty and Majestic rebutted them, so He said:

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ القلم: ٣٥ - ٣٦ ﴾

Shall we make the Muslims like the criminals just the same? What is wrong with you how do you judge? [68:35-36]

And He the Most High said:

﴿ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ الجاثية: ٢١ ﴾

Do those who commit evil deeds think that We will treat them just the same as those who truly believe and work righteous deeds, the same in their life and after their deaths? What an evil judgement they make. [45:21]

And He the Most High said:

﴿ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ ﴾
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Or shall We make those who truly believe and work righteous deeds like those who cause corruption upon the earth, or shall We treat those who are dutiful to Allaah just like the wicked unbelievers? [38:28]

This is not possible and this will never be the case.

بَلْ أَرْسَلْنَا إِلَيْنَا رَسُولًا

Rather He sent a Messenger to us.⁴

[4]:

Since it is the case that we may not carry out worship based upon what we think is good nor upon *taqleed* (blindly following) so-and-so and so-and-so from the people, then therefore Allaah sent to us Messengers to make clear to us how we are to worship him, because acts of worship are *tawqeefiyyah* (dependent upon text) it is not permissible that Allaah be worshipped except with that which He has legislated.

So acts of worship are *tawqeefiyyah* – restricted to text, to that which the Messengers *'alaibimussalaatuwassalaam* came with. So the wisdom behind sending the Messengers is that they should make clear to the people how they are to worship their Lord, and for them to forbid them from *shirk* (association of others along with Allaah) and from *kufr* (disbelief) in Allaah the Mighty and Majestic. This is the duty of the Messengers *'alaibimussalaatuwassalaam*. And therefore he *'alaibissalaatuwassalaam* said:

من عمل عم لا ليس عليه أمرنا فهو رد

“Whoever does an action which our affair is not in accordance with, then it will be rejected”.⁹

So worship is *tawqeefiyyah* (dependent upon text), and *bid'a* (innovations) are rejected, and baseless superstitions and ideas are rejected and blind following is rejected. Acts of worship are not taken except from the *sharee'ah* (revealed law) which the Messenger *sallallaahu'alaibiwassallaam* came with.

His saying, “Rather He sent to us a Messenger”: he is Muḥammad *sallallaahu'alaibiwassallaam* the seal, the last one of the Prophets. He sent him to make clear to us why we were created, and to make clear to us how we are to worship Allaah the Mighty and Majestic, and to forbid us from *shirk* and *kufr* (unbelief) and from sins. This was the duty of the Messenger *sallallaahu'alaibiwassallaam*, and he clearly conveyed the message and he fulfilled the trust which was given to him, and he gave sincere advice to the nation *'alaibissalaatuwassalaam*, and he explained fully and made clear, and he left us upon a clear white ground, its night is just the same as its day, no-one deviates away from it except one who is destroyed, and this is just as is in His saying, He the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ المائدة: ٣

This day have I completed your religion for you and perfected my favour upon you and are pleased for you with Islaam as your religion. [5:3]

⁹ Its checking has preceded. (Mentioned by al-Bukhaaree in disconnected form as ḥadeeth 7350 in the Book of clinging to the Book and the Sunnah Chapter 20. And the Ḥadeeth is reported by Muslim with a fully connected chain as a ḥadeeth of 'Aa'ishah *radhiyallaahu'anbaa*.)