Why did Allah create mankind although He does not need them?

When one finds himself very rich and extremely generous, he invites his friends and loved ones for food and drink.

Such attributes of ours are nothing but an insignificant part of what Allah has, as Allah, the Creator, possesses the attributes of majesty and beauty. He is the Most Compassionate, the Most Merciful, the Giver, and the Generous. He created us to worship Him, to have mercy upon us, to make us happy and to give us, if we worship Him with sincere devotion and obey His commands. All the beautiful human attributes are derived from His attributes.

He created us and granted us the ability to choose, so, we either choose the path of obedience and worship or deny His existence and choose the path of rebellion and sins.

{I have not created the jinn and mankind except to worship Me. I seek no provision from them, nor do I want them to feed Me. Indeed, it is Allah Who is the All-Provider, Lord of Power, the Mighty.} [34] Surat adh-Dhāriyāt: 56-58.

As for the fact that Allah does not need any of His creatures, it is a proven issue logically and textually.

{...Indeed, Allah is in no need of the worlds.} [35] Surat al-‘Ankabūt: 6.

Logically, it is established that the Creator of perfection possesses the attributes of absolute perfection, which entails the negation of need for others since being in need for others is an attribute of deficiency and that is something that Allah Almighty is far exalted above.

He has distinguished the jinn and mankind from other creatures by granting them the free will. What makes man distinct is addressing the Lord of the worlds directly and worshiping Him sincerely out of his free will. This way, he fulfills the Creator's wisdom behind putting man on top of the creatures.

Knowing the Lord of the worlds can be attained by realizing His beautiful names

and sublime attributes, which are divided into two main groups:

. Names indicating His beauty: They include every attribute that is related to mercy, pardon, and kindness like Ar-Rahmān (the Most Compassionate), Ar-Rahīm (the Most Merciful), Ar-Razzāq (the All-Provider), Al-Wahhāb (the Bestower), Al-Barr (the Most Kind), Ar-Ra'ūf (the All-Kind), etc.

. Names indicating His majesty: They include every attribute that is related to power, ability, greatness, and awe like Al-'Azīz (the All-Mighty), Al-Jabbār (the Compeller), Al-Qahhār (the Superb Vanquisher), Al-Qābid (the Constrictor), Al-Khāfid (the Abaser), etc.

Our knowledge of the attributes of Allah Almighty leads us to worship Him in a way that befits His majesty, His glorification, and His exaltation above whatever does not befit Him seeking His mercy and avoiding His wrath and punishment. Worshiping Allah is by obeying His commands and avoiding His prohibitions and by reforming and populating the earth. Accordingly, the concept of this worldly life revolves around its being an exam and a test for mankind to be distinguished, thus, Allah raises the degrees of the pious and they become worthy of being the vicegerents on earth and the heirs of Paradise in the Hereafter, while He disgraces the corrupt ones in this worldly life and they end up in Hellfire.

{We have made all that is on earth as an adornment for it, so that We may test them as to which of them is best in deeds.} [36] Surat al-Kahf: 7.

So, the issue of why Allah has created mankind has two aspects, which are:

. An aspect that is related to man, which is clarified by clear texts in the Qur'an, and that is worshiping Allah Almighty to win Paradise.

. An aspect that is related to the Almighty Creator, which is the wisdom behind the creation, and we should know that wisdom belongs to Him alone and it does not concern any of His creatures. We should also know that our knowledge is limited and deficient whereas His knowledge is perfect and absolute. As a matter of fact, the creation of mankind, death, resurrection, and the Hereafter represents nothing but a very insignificant part of the creation. It is up to Allah Almighty and it is not the concern of anyone other than Him from the angels,

mankind, or anyone else.

The angels asked their Lord this question when He created Adam, and He gave them a clear final answer by saying:

{And [remember] when your Lord said to the angels, “I am going to appoint a vicegerent on earth.” They said, “Will You appoint on it someone who will spread corruption therein and shed blood, while we glorify You with Your praises and proclaim Your holiness?” He said, “I know that which you do not know.”} [37] Surat al-Baqarah: 30.

Answering the angels by telling them that Allah Almighty knows that which they do not know clarifies several points, which are: . The wisdom behind creating mankind belongs to Allah alone and the whole thing is up to Allah and the creatures have nothing to do with it as He {Does whatever He wills.} [38] and He {Cannot be questioned for what He does, but they will be questioned.} [39] . The reason for creating mankind is part of Allah's knowledge, which is unknown to the angels, and since it is related to Allah's absolute knowledge, therefore, He knows best the wisdom that stands behind it and none of His creatures is aware of it except by His permission. Surat al-Burūj: 16. Surat al-Anbiyā’: 23.

Questions and Answers about Islam
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