THE PURPOSE OF CREATION

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INTRODUCTION

What is the purpose of the Creation of Mankind? If the purpose of man is, as Muslims advocate, to worship Allah, as mentioned in the following verse:

"I have created mankind and the Jinn (a fiery, invisible being) in order that they may worship me." (51, 56)

...does it then suggest that the Almighty is in dire need of our worship? This, though, would be an obvious contradiction of the Islamic belief in Allah being absolutely Self-sufficient, Independent and Transcendent. If, on the contrary, the answer be no, then it would seem that mankind serves no purpose at all. What then is the purpose of the creation of man?

Furthermore, if man was created for worship then why was he granted the freedom to choose not to do so, and even to deny the very existence of Allah himself?

What then is the nature of man and what, if anything at all, makes him so unique? And how are we to understand the nature of the relationship between mankind and Allah?
'EVERYTHING BEHIND ALLAH IS FALSE!'

The Prophet Muhammad (S) is reported to have said,

"The truest words ever uttered are (that), 'Everything besides Allah is False!'"

Islamic doctrine informs the Muslim, as its fundamental premise, that everything besides Allah is false. You and I and everything around us does not, of itself, exist. We exist solely by the will and intent of Allah, this divine intent being more than adequate a reason for the creation of all being.

The existence of the world is thus a shadow existence in so far as a shadow cannot exist without the object, which is in itself real and true. The existence of the shadow cannot in any way be denied, but it is contingent on the existence of the object. Or the presence of the world is like the presence of the image of an object in a mirror. The existence of the image too is completely different and separate from the real existence of the object.

Similarly, the existence of the world is a 'shadow' existence, different and separate from the real existence of Allah. The important thing that has to be noted in this regard is that the shadow of a thing is not the thing itself. It is different from the object numerically as well as qualitatively.

The world is, in essence, unreal. What imparts to it a shadow-existence, a semblance of reality, and elevates it from absolute nothingness and gives it a permanence and stability, is the reflection of Allah's existence and attributes on it: Allah's decree that it be:

"For when He intends that a thing be, He merely declares, 'Be' and it becomes." (2, 117)