

Fellow believers, know that the Muslim scholars, the ones on the correct path, all agreed that Allah سبحانه وتعالى is not obligated to do anything, rather Allah does whatever He willed. No one orders Allah or forbids Him. Allah is the creator and the true owner of all things, and He does in what He owns whatever He willed. He gives to whomever He willed and He deprives whomever He willed. There are pious people who suffer poverty and hardships, yet they remain steadfast on obeying Allah. On the other hand, there are people who commit enormous sins, who are unjust to others, yet they are granted lots of sustenance and they are influenced by the insinuation of the devil to indulge in sinning, enjoying a life that for sure will come to an end. You may find tyrants who treat others with injustice, yet such tyrants have lots of sustenance and rulership. This is for a wisdom that Allah knows, and one is not allowed to object to Allah. If one sees a baby who is suffering pain, one is not allowed to object to Allah; if one sees an edible animal being slaughtered to eat its meat the way Allah made permissible, one is not allowed to object to this rule that Allah revealed.

Allah does not seek reward from any of His creations, and He does not fear any punishment. He is not benefitted or harmed by any of the creations. Rather the people are the ones who benefit themselves by obeying Allah, and deserve punishment for disobeying Him سبحانه وتعالى.

Al-hafidh Ibn ^Asakir said in his famous creed that every endowment Allah grants us is by His mercy, that is He is not obligated to grant us such endowments. He also said that every calamity or hardship we are inflicted with, this is by the justice of Allah, because Allah is not attributed with injustice. Abu Hayyan said in his book of interpretation of القرآن that Allah is not questioned about what He does, rather the people are questioned and judged for their deeds. This is so because the slaves are ordered to obey Allah. He created them and He is the true owner of them, and He orders and forbids without Him being unjust. Injustice is defined as disobeying the orders of the One Who orders and forbids. It is also said that injustice is dealing or managing a matter or an object that one is not entitled to without the permission of the owner. Allah is the true owner of everything and no one orders or forbids Allah, so injustice is impossible to be among the attributes of Allah. Allah said:

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ ﴿٤٦﴾

It is not permissible to say that Allah is obligated to do anything, Allah has no ruler over Him. Being ruled contradicts Godhood. The Prophet صلى الله عليه وسلم clearly explained this meaning in the حديث which means that Allah is not obligated to let anyone in to Paradise or save one from hellfire for one's deeds, even if such a person worshipped Allah for one thousand years, even if that person was the best of the creation our master محمد عليه الصلاة والسلام, as the Prophet himself explicitly stated this matter when the companions asked him "even you O messenger of Allah", to which he answered "even me, unless Allah grants me His mercy and endowments". Meaning that those who enter Paradise, they enter it by the mercy of Allah and not because Allah is obligated to let them into Paradise.

Al-Imam an-Nawawiyy said in explaining Sahih Muslim that the methodology of ahlissunnah is that the sound mind does not dictate on its own what is rewardable and what is not, or what is obligatory and what is unlawful. He continued to say that ahlussunnah agreed that Allah is not obligated to do anything, rather He is the true owner of this world and He does with it whatever He willed; if Allah tortured the pious obedient slaves and made them go to hellfire, He would not be unjust, and if Allah granted them enjoyment then this is by His mercy. If Allah granted enjoyment to the blasphemers, He is not objected to. However, Allah promised that He will reward those who obey Him and He mentioned that He would torture those who blaspheme, and this would be justice from Him.

The verses in القرآن

﴿أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ ﴿١٣﴾

and

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ ﴿١٣﴾

mean that the good deeds of the people are reasons behind these people entering paradise, but without Allah being obligated to let them into it, rather it is out of His mercy. Allah made the good deeds reasons for one to receive the enjoyment and to be saved in the hereafter, without anyone obligating Allah to do so.

Allah does what He promised. He promised the obedient ones with safety in the hereafter, so this is what will happen. Similarly, the verse

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

means that Allah promised to support the believers, and certainly whatever Allah promised will come true. It is not permissible for one to say that Allah has to do this, or that Allah obligated Himself with that, rather Allah is not obligated with anything and He does whatever He willed سبحانه وتعالى.

May Allah grant us a good ending and may Allah forgive my sins and yours.