



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

RIGHTS OF ALLAH

Mu'adh bin Jabal reported: The Prophet, peace and blessings be upon him, said, "**O Mu'adh, do you know what is the right of Allah upon His servants?**" I said, "Allah and His messenger know best." The Prophet said, "**To worship Him alone and to associate none in worship with Him. And do you know what is their right upon Him?**" I said, "Allah and His messenger know best." The Prophet said, "**Not to punish them if they do so.**"

Source: Ṣaḥīḥ al-Bukhārī 7373, Ṣaḥīḥ Muslim 30

Grade: *Muttafaqun Alayhi* (authenticity agreed upon) according to Al-Bukhari and Muslim

Sounds very straight forward but if you look at the Muslim countries – how many percentage of people are committing shirk?

Why is it difficult for people to understand Tawheed?

1. Guidance
2. Lack of knowledge – no Qur'an
3. Culture
4. Shaytan
5. Companions
6. Lack of Taqwa
7. Prayers are not correct
8. Innovations

The most important right that must be fulfilled is to Allah. Allah is the Only Creator. He Creates you. He Created everything in His Complete Wisdom. He is the One who protects humans in their mothers' wombs, as infants, as children and as adults. He, alone, sustains all humans and provides them with food and every aspect of life.

Allah said, what translated means,

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا
وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

"And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight and hearts that you might give thanks (to Allah)." [An Nahl 16:78]

Allah's control over his slaves is perfect. His bounties are countless. If this is His role in the life of humans, then His rights are what one must keep the most. Allah does not need sustenance from His slaves.

He , the Almighty, definitely , has the right of creating us from nothing , preparing us for whatever we shall become while realizing we are completely incapable of doing anything. Allah provides us with all that we have in terms such as health, strength , senses , food , shelter , abilities.

And yet, Allah , the Almighty , does not ask anything in return for all His gifts, grants and bounties offered by generously without limitation. He grants to all who believe in Him , follow His teachings and commands, and to those who do not as well. He requires no favors from us. He demands no provision of food or drink, as He is neither in need of nourishment , nor in need for us for any reason.

He said, what translated means:

لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ

"We ask not of you a provision. We provide it for you. And the good end is for the Muttaqeen (the ones who fear Allah)." [Taha 20:132]

This right of Allah is an ideal belief, truthful faith and belief in justice and fairness. This right results in fruitful and excellent quality, good deed and actions. The essence of this belief is love reverence and respect. Meanwhile, the result and fruit of this belief is dedication, sincerity and full devotion to truth, justice, and good ethnic and moral practice.

So it is Allah's right that you worship Him alone without setting any partners with Him

1. The Right to Be Worshipped Alone Without any partners

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ
رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ

And enjoin As-Salât on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money); We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn 20:132

Allah's right is that you worshiped him alone, without any intermediaries or any partners in between Allah and you.

Ad Dzariyat 51: 56-58

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ
إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). (56) I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). (57) Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. (58)

Allah , the Almighty, demands complete , through and unrestricted submission in slavery for Him, in respect of His position as Full and Complete Lord, Cherisher and Care taker. Man must present himself before His Creator and Cherisher in full humiliation, obedience and submission to His Commands and Will without questioning the validity of the rule , or even the wisdom behind it , as He, the Almighty, knows well what it is good for His creations as a sole Creator. Man is required to fully believe , wholeheartedly, in that is reported soundly and truly of His Creator through His Prophets, Messengers and Books or scriptures.

In fact, the give of daily prayer of Muslims is but a simple result of the application of this right of Allah , the Almighty . However , such daily prayers are for the benefits of man himself. They will abolish the minor sins committed during that day , increase the rewards of man for his good actions, improve morals, practices and devotions of the heart of man while improving various situations of man , such as patience and perseverance , concentration , dedication , steadfastness, devotion , commitment to time , production and excellence and so forth.

And remember, even though many in this world do not believe in Him nor worshiped Him, this does not reduce His Might in any single way. You are in need more of it and that is His Rights over you.

Etiquette with Allah

1. Fear and Hope in Allah

Indeed, a person exhibits the fear of Allah by seeking to prevent Allah's punishment by carrying out what Allah has commanded of him and abstaining from what Allah has prohibited him.

Allah had called upon all people in every era to fear Him. Allah says:

An Nisa 4: 131

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ قَدْ وَلَقَدْ وَصَّيْنَا
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ
تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ
وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him, But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise. (131)

The fear of Allah is the path to forgiveness, salvation, and the attainment of Allah's mercy. Allah says:

An Nahl:128

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

"Indeed, Allah is with those who fear Him and those who do good."

وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

"And whoever fears Allah – He will pardon him his sins and grant him a great reward."

[Sûrah al-Talâq : 5]

Allah promises those who fear Him that He will provide for their needs and grant them a way out of their worldly difficulties. Allah says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

"And whoever fears Allah, He will make for him a way out, and provide for him from whence he could never imagine." [Sûrah al-Talâq : 2-3]

Ibn Mas`ûd explained what it means to fear Allah as He ought to be feared by saying:

“It means that He is to be obeyed not disobeyed, remembered not forgotten, and shown gratitude not ingratitude.”

It is reported on the authority Ibn `Abbas (Radhi Allaahu Anhu) that the Messenger of Allah was asked about the major sins; He replied:

“Associating partners with Allah (shirk), despairing of Allah’s Mercy and believing that one is safe from Allah’s Plan.”

The Hadith proves the obligation of fearing Allah , while hoping for His Mercy.

2. Shukr (gratitude, giving thanks)

Allaah is the One Who bestows favours (we have learned about al Wahhab) and blessings upon all of creation, so they have to show their gratitude for these blessings on their lips and in their hearts and in their physical actions, by praising Allaah and using these blessings to obey Allaah and in ways that Allaah has permitted:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me al-Baqarah 2:152]

The reward of gratitude is unlimited:

وَإِذ تَأْتِيَنَّكُمْ رِيبٌ مِنْ رَبِّكُمْ لِئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“ ...If you are grateful, I will add more (favours) unto you...” (Ibrâhîm 14:7)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا قُلْ
وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ
الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

Allâh has made the reward for gratitude free from any conditions, as in:

And no person can ever die except by Allâh’s Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. (Al Imran 3:145)

Abu Dharr reported: The Messenger of Allah, peace and blessings be upon him, said, **“Allah Almighty says: Whoever comes with a good deed will have the reward of ten like it and even more. Whoever comes with an evil deed will be recompensed for one evil deed like it or he will be forgiven. Whoever draws close to Me by the length of a hand, I will draw close to him by the length of an arm. Whoever draws close to Me the by length of an arm, I will draw close to him by the length of a**

fathom. Whoever comes to Me walking, I will come to him running. Whoever meets Me with enough sins to fill the earth, not associating any partners with Me, I will meet him with as much forgiveness."

Source: Ṣaḥīḥ Muslim 2687

2. Think about Allah's Knowledge

Know that he is watching you in any circumstances. Your heart should be filled with awe, respect and veneration with Allah. He then becomes shy and embarrassed to disobey Allah. This is how he should behave towards Allah.

Allah says in Surah An Nahl 16: 19

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

And Allāh knows what you conceal and what you reveal. (19)

Surah Yunus 10: 61

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۗ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

Neither you (O Muhammad SAW) do any deed nor recite any portion of the Qur'ān, – nor you (mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarī). (61)

MURAAQABAH

Muraaqabah (awareness that Allah is watching) means the Muslim's bearing in mind in all circumstances and situations, and believing with certainty, that Allah sees him and knows what he is earning of good or bad deeds with all his faculties, and that He knows what is hidden in his thoughts and in his heart.

Ibn al-Qayyim (may Allah have mercy on him) said:

Muraaqabah means always being aware and being certain that Allah, may He be glorified and exalted, is constantly watching what is visible of his deeds and what is hidden.

Constantly knowing that and being certain of it is muraaqabah (awareness that Allah is watching); it is the result of knowing that Allah, may He be glorified, is watching him, looking at him, listening to what he says, knowing all that he does at all times and all moments...

End quote from Madaarij as-Saalikeen (2/1489).

This is one of the central tenets of faith. There are many religious texts that speak of this idea, such as the following verses:

وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ^ج وَاعْلَمُوا
أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

“...And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing”

[al-Baqarah 2:235]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً^ج
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ^ج إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer”

[an-Nisaa' 4:1].

According to a hadith narrated by Abu Hurairah, Jibreel (peace be upon him) asked the Prophet (blessings and peace of Allah be upon him) about ihsaan. He said: “It is to worship Allah as if you can see Him, for although you cannot see Him, He can see you.” Narrated by al-Bukhaari (50) and Muslim (9).

Muraaqabah is one of the outcomes of belief in the beautiful names of Allah, such as al-'Aleem (the All-Knowing), as-Samee' (the All-Hearing), al-Baseer (the All-Seeing).

Ibn al-Qayyim (may Allah have mercy on him) said:

Muraaqabah means to worship Allah on the basis of the knowledge that He is ar-Raqeeb (the Watchful), al-Hafeez (the Preserver), al-'Aleem (the All-Knowing), as-Samee' (the All-Hearing), al-Baseer (the All-Seeing). Whoever understands these names and worships Allah on the basis thereof will attain this awareness that He is always watching (muraaqabah). And Allah knows best.

End quote from Madaarij as-Saalikeen (2/1493).

This muraaqabah is essential for every Muslim, because by means of it he will attain sincerity in his acts of worship, will do them properly, and will avoid that which is haraam.

Ibn al-Qayyim (may Allah have mercy on him) said:

Righteous people are agreed that being aware that Allah, may He be exalted, knows every thought that crosses a person's mind is a means of protecting him from falling short in what he does. The one who bears in mind the fact that Allah is watching his thoughts and his heart, Allah will protect him from falling short in what he does both in secret and openly.

End quote from Madaarij as-Saalikeen (2/1492)

3. We Must Ponder over Allah's Power and Control over us

There is no escape or fleeing from Him. there is no refuge or shelter except in Allah Himself. Therefore, Muslim flees to Allah and throws himself before Him. he leaves his affairs with Allah and puts his trust in Him.

Ad Dzariyat 51: 50

فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ

So flee to Allâh (from His Torment to His Mercy – Islâmic Monotheism)

We must always consider Allah's grip on us and His ability to punish severely. Thus we strive not to die in the state of disobedience.

Buruj: 12

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Verily, the Seizure (Punishment) of your Lord is severe and painful. (See V.11:102) (12)

Hud : 102

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ
أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. (102)

A muslim should think, that while he is disobeying, is this act by itself already a punishment for him?

AND OF COURSE , OUR FAVOURITE VERSE IN STEPS2ALLAH

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Allah has the full power and control of His affairs, but most men do not know about it.

4. A Muslim Considers How Generous and Compassionate Allah is

He considers Allah's mercy upon him and upon all of His creation. He desires to have more of that mercy. he then humble himself to Allah with sincere humility and supplications. He seeks a means of approach to Allah with the best of speech and good deeds.

It is not proper to despair of receiving more of His Mercy.

Allah says in surah al Shuara 42: 19

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۗ وَهُوَ الْقَوِيُّ الْعَزِيزُ

Allâh is very Gracious and Kind to His slaves

Yusuf 12: 87

"O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." (87)

Examples of Allah's Mercy to the people of the cave, prophets Ibrahim, Musa, Yusuf, etc

5. Having Good Expectations of Allah

It is not proper for anyone to have bad thoughts about Allah. Prophet Muhammad sallallahu alaihi wasalam said

I am as My servant's opinion of Me." (Bukhari)

Read this article [HERE](#).

6. Ihtisab

Looking forward to Allah’s reward and forgiveness for every affliction, regardless of the pain and suffering is called Ihtisab.

Allah’s Messenger said, “When Allah takes away from His believing servant his beloved one of the people of the earth; if he displays patience and Ihtisab, Allah will then not accept any reward for him less than Jannah (Paradise).” [Saheeh al-Bukharee]

Let us take the example of Aasiyah, the wife of Firawn. Aasiyah was severely tortured by her husband, who was a king, because she had accepted the Oneness of Allah. In spite of the severe anguish and pain, Aasiyah persisted in her faith, displayed immense patience and practiced Ihtisab. She prayed to Allah and asked Him for a home in Paradise. Allah mentions her story in the Qur’aan,

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ
رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّن فِرْعَوْنَ
وَعَمَلِهِ وَنَجِّنِي مِّن الْقَوْمِ الظَّالِمِينَ

“And Allah has set forth an example for those who believe, the wife of Firawn, when she said, “My Lord! Build for me a home with You in Paradise and save me from Firawn and his work, and save me from the people who are wrongdoers.” [Soorah at-Tahrim (66):11]

When she invoked Allah with this du’a, the sky opened for her and she saw her home in Paradise. She smiled. Firawn commanded a big rock to be brought and dropped on Aasiyah in order to crush her to death. But Allah took her soul before the rock was dropped. So, Allah granted Aasiyah two blessings for her Ihtisab; a home in Paradise and protection from the cunning plans of Firawn. She is thus an example for all those who will come after her until the Day of Judgment. [See at-Tabari 23:500]

Another examples – people in surah Al Buruj, the sorcerers in the time of Musa (AS), Bilal and other sahabah who were abused and tortured, etc.

When you encounter a trial or a hardship, there is a level of patience you have to have whether you like it or not. That patience may or may not be rewarded, depending on your behavior. However, there is a level of patience that is only achieved by those who aspire to please Allah. That patience is called “ihtisab” which means “seeking the reward.”

CONCLUSION

A Muslim must be thankful to his Lord for all the bounties He has given to him. He must be shy towards his Lord whenever he leans towards committing a sin. He must sincerely turn towards His Lord, put his trust in Him, hope for His Mercy and fear His punishments.

He must have good expectations concerning Allah with respect to Allah fulfilling His Promises and threats for whoever He wills form His slaves. This is how one should behave towards Allah.

The more that he sticks to these matters and guards them, the greater will be his position and elevated will be his rank. He shall be greatly blessed by Allah and he shall become the most devoted slaves. he shall be enveloped in Allah's Mercy and shall have Allah's blessings bestowed upon him.