

Class 3

'Allah's Rights on His Servants'

Allah's Rights upon His creation are the rights that must be kept the most. Allah is the sole Creator and Sustainer of the universe. He is the Almighty who created everything with absolute wisdom. Allah is the One who initiated every being from nothing. 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, "*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).*" [16:78] If Allah refuses sustenance to anyone he will be instantly destroyed. Allah's mercy is what keeps humans and everything else alive. 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 said, what translated means: "*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).*" [20:132]

Rights Of Allah: -1. Believing that "None has the right to be worshipped but Allah" "La Illaaha Ill Allah" & having Tawheed

Saying and believing in the Kalimah is the first Pillar of Islam and also the Right of Allah. Every Muslim knows that the key to Paradise is the statement, "*There is none worthy of worship except Allaah.*" Yet too many Muslims simply rely upon this statement and believe that as long as they have made this statement, nothing will harm them. The statement of la ilaaha illa Allaah is the key to Paradise, but every key has ridges. If you come with the key that has the right ridges, the door will open for you. Yet if you do not have the right ridges the door will not open for you. The conditions of La ilaha illallah are the ridges of this key, and they are: -

1. *Al-'Ilm* - (Knowledge of the meaning of the shahadah, its negation and affirmation)
2. *Al-Yaqeen* - (Certainty – perfect knowledge of it that counter-acts suspicion and doubt)
3. *Al-Qubool* - (Acceptance that contradicts rejection).
4. *Al-Inqiad* - (Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (alone) seeking His pleasure)
5. *Al-Sidq* - (Truthfulness that permits neither falsehood nor hypocrisy)
6. *Al-Ikhlaas* - (Sincerity which negates shirk)
7. *Al-Mahabbah* - (Love of the shahadah and its meaning, and being happy with it)

2. 'Ibaadah (worship)

Ibadah means worshipping Allaah alone because He is their Lord, Creator and Provider. So all kinds of worship should be devoted to Him alone, such as du'aa' (supplication), dhikr (remembering Allaah), seeking help, humbling oneself, submitting, hope and fear, vows, sacrifices, and so on. Allaah says (interpretation of the meaning):

- *"And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)" [al-Dhaariyaat 51:56]*
- *"Worship Allaah and join none with Him (in worship)" [al-Nisaa' 4:36]*
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3. Shukr (gratitude, giving thanks)

For Allaah is the One Who bestows favours 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: *"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 – interpretation of the meaning]*

The reward of gratitude is unlimited: *"...If you are grateful, I will add more (favours) unto you..." (Ibrâhîm 14:7)*

Allâh has made the reward for gratitude free from any conditions, as in: *"But Allâh will swiftly reward those who (serve Him) with gratitude" (Āl 'Imrân 3:144). "... And swiftly shall We reward those that (serve Us with) gratitude" (Āl 'Imrân 3:145).*

4. Having Fear and Hope

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: *"And We had enjoined upon those who were given the Scripture before – as well as yourselves – to fear Allah."* [Sûrah al-Nisâ' : 131] The fear of Allah is the path to forgiveness, salvation, and the attainment of Allah's mercy. Allah says:

- *"Indeed, Allah is with those who fear Him and those who do good."* [Sûrah al-Nahl : 128]
- *"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: *“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 ﷺ 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.

5. Loving Allah

As Muslims, our faith requires that our love for Allah and his prophet supersedes any other type of love for any other object or creation. Love of Allah requires us to love what Allah loves and to dislike what displeases Him and to further demonstrate that love by following the Quran and the Sunnah.

Love of Allah triggers sweetness of faith

The Prophet ﷺ had said as narrated in both Sahih hadith, *“Whoever possesses the following three qualities will taste the sweetness (delight) of faith: the one to whom Allāh and His Messenger become dearer than anything else, the one who loves a person and he loves him only for Allāh’s sake, and whoever hates to revert to disbelief, after Allāh has saved him from it, as he hates to be thrown into the Fire.*

“When Allah Loves Some Person” Allāh’s Messenger ﷺ said: *when Allāh loves some person, He sends for Jibrīl and commands him: verily, I love such and such person; you should also love him, so Jibrīl loves him as well. Then Jibrīl proclaims in the heavens that Allāh loves such and such person; you should also love him. Then the residents of the heavens love him as well. Then his love is sent down to the earth (the world).”*

Link to Urdu Lecture by Sheikh Abubakar Mukhtar

<https://youtu.be/KoeNwhpU3jE>

Note: -The Lecture can have more or less details from the that what is written here in English. The Tests will ONLY be from what is written here in English. The Lectures are provided to have give better understanding of the matter.

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