

The Rights of Allah and the Rights of one's own self:

Normally we hear and talk a lot about Haqooq ul Ibad (Rights of others on us), but seldom people talk or realize what are rights of Allah on us and rights of one's own self. An attempt has been made in this research paper to address this issue:

The Rights of Allah (God):

First of all we must study the ground on which Islam bases the relationship of man to his Creator. The primary and foremost right of Allah is that man should have faith in Him alone. He should acknowledge His authority and associate none with Him. This is epitomized in the KALIMA **La ilaha illallah (There is no god but Allah)**

The second right of Allah on us that man should accept wholeheartedly and follow His guidance (Hidayah) ----- the code He has revealed for man and should seek His pleasure with both mind and soul. We fulfill the dictates of this right by placing belief in Allah's Prophet and by accepting his guidance and leadership.

The third right of Allah on us is that we should obey Him honestly and unreservedly. We fulfill the needs of this right by following Allah's Law as contained in the Quran and the Sunnah.

The fourth right of Allah on us is to worship Him. This is rendered by offering Ibadah, that is Salah, Zakat, Fasting in the month of Ramadan and performing Hajj (If able to).

Also belief in : All Allah's Messengers (From Adam (AS) to Muhammad (SAW), in All his divine books (Quran being the final book of Allah, in His Angeles, in resurrection and Day of Judgment and in Qadar (destiny).

Ask for His forgiveness (repentance) constantly for our sins, Glorify Allah frequently (Zikr), always thanks Him for every bit of blessing we get, be patient when He tests us through loss of life, wealth, sickness, sadness etc and asking Dua (Supplication with Him alone).

Believe in all His attributes and do not associate His attributes to His creations. We must read, understand and ponder over Quran (His literal words) so as to understand the purpose of our existence/creation and know His commandments.

These rights and obligations precede all other rights and as such they are discharged even at the cost of some sacrifice of other rights and duties.

The Rights of one's own self:

THE fact is that man is more cruel and unjust to himself than to any other being. On the face of it this seems astonishing: how can a man be unjust to himself, particularly when we find that he loves himself the most? How can he be his own enemy? IT seems unimaginable. But deeper reflection shows that it contains a large grain of truth.

The greatest weakness of man is that when he feels on overpowering desire, instead of resisting it, he succumbs to it, and in its gratification knowingly causes great harm to himself. There is the man who drinks: he cannot stop his craving for it and does it at the cost of money, health, reputation and everything he has. Another person is so fond of eating that in his eating excesses he damages his health and endangers his life. Another person becomes a slave to his sexual appetites and ruins himself in over-indulgence. Still another becomes enamored of spiritual elevations: he suppresses his genuine desires, refuses to satisfy the physical needs, controls his appetite, does away with clothes, leaves his home and retires into mountains and jungles. He believes that the world is not meant for him and abhors it in all its forms and manifestations.

These are a few of the instances of man's tendency to go to extremes. One comes across such instances of maladjustment and disequilibrium in one's everyday life.

Islam stands for human welfare and its avowed objective is to establish balance in life. That is why Shariah clearly declares that your own self also has certain rights upon you. A fundamental principle of it is "there are rights upon you of your own person." Islam forbids the use of all those things which are injurious to man's physical, mental or moral existence. It forbids the consumption of blood, intoxicating drugs, flesh of the pig, beasts of prey, poisonous and unclean animals and carcasses; for all these have undesirable effects on the physical, moral, intellectual and spiritual life of man. While forbidding these things, Islam enjoins man to use clean, healthy and useful things and ask him not to deprive his body of clean food, for man's body, too, has a right on him. The law of Islam forbids nudity and orders man to wear decent and dignified dress. It exhorts him to work for a living and strongly disapproves of him remaining idle and jobless. The spirit of Islam is that man should use for his comfort and welfare the powers Allah has bestowed on him and the resources that He has spread on the earth and the heavens.

Islam does not believe in the suppression of sexual desire; it enjoins man to control and regulate it and seek its fulfillment in marriage. It forbids him to resort to self-persecution and total self-denial and permits him, indeed, bids him, to enjoy the rightful comforts and pleasures of life and remain pious and steadfast in the midst of life and its problems.

To seek spiritual elevation, moral purity, nearness to God and salvation in life to come, it is not necessary to abandon this world. Instead, the trial of man lies in this world and he should

remain in its midst and follow the way of Allah in it. The road to success lies in the Divine Law in the midst of life's complexities, not outside it.

Islam forbids suicide and impress on man that life belongs to Allah, It is a trust which Allah has bestowed for a certain period of time so that you may make the best use of it- it is not meant to be harmed or destroyed in a frivolous way.

This is how Islam instills in the mind of man that his own person, his own self, possesses certain rights and it is his obligation to discharge them as best he can, in the ways that have been suggested by the Islamic law. This is how he can be true to his own self.