

UNDERSTANDING THE RIGHT OF ALLAH: A QURANIC AND SUNNAH-BASED PERSPECTIVE

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Abstract	<i>This article aims to explore the concept of rights in the Quran, with a particular focus on Ḥaqq Allāh (the rights of God), which represent the most fundamental category of rights from a Quranic perspective. While previous discussions on rights often emphasize human and legal dimensions, this study addresses a gap in Quranic scholarship by examining how divine rights are articulated and classified within the sacred text. The research adopts a qualitative, thematic analysis of selected Quranic verses and relevant Prophetic traditions (aḥādīth) to identify and categorise the components of Ḥaqq Allāh. Primary sources include the Quran, classical and modern tafsīr (exegesis), and authenticated ḥadīth compilations. The analysis is divided into two main categories: (1) the rights of God in matters of belief (‘aqīdah) and (2) the rights of God in matters of Islamic law (sharī‘ah). The study finds that Ḥaqq Allāh encompasses foundational theological obligations, including monotheism, belief in messengers, divine decree, the unseen, and the afterlife. These are complemented by ritual obligations such as prayer, fasting, zakat, and pilgrimage, which serve as legal expressions of servitude to God. The findings highlight that the recognition and fulfilment of these rights form the cornerstone of Islamic faith and practice, reflecting a divine-human relationship rooted in submission, gratitude, and accountability. This research contributes to Quranic studies by providing a structured framework for understanding divine rights, offering insights relevant to scholars of Islamic theology, ethics, and law.</i> Keywords: Divine, Rights, Quranic, Theology, Sacred.
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INTRODUCTION

The concept of rights (*ḥuqūq*) in Islamic thought has long been a subject of interest in both classical and contemporary scholarship. Most discussions have predominantly centred around *ḥuqūq al-‘ibād* (the rights of human beings), such as property rights, social justice, or human dignity, often drawing connections to modern legal or ethical frameworks (Kamali, 2002) (Auda, 2008).

However, a less examined but equally foundational aspect in the Quran is *ḥaqq Allāh*; the rights that belong solely to Allah upon His creation. These divine rights are rooted in the theological core of Islam, shaping not only individual spirituality but also collective

moral consciousness. Unlike the legal discourse which tends to prioritize interpersonal obligations, the Quran elevates the right of Allah as a primary obligation upon all believers, manifesting through acts of worship, faith, and moral conduct (Nasr, 2002). Understanding these divine rights is essential for a holistic appreciation of Islamic cosmology, ethics, and jurisprudence.

The Quran consistently reiterates that the fundamental purpose of human creation is the worship of Allah: "*And I did not create the jinn and mankind except to worship Me*" (al-Dhāriyāt, 51:56). This verse encapsulates the essence of *ḥaqq Allāh*, suggesting that servitude to God is not merely a moral recommendation but an existential duty. Scholars such as al-Ghazālī (d. 1111) and Ibn Taymiyyah (d. 1328) emphasize that *ḥaqq Allāh* takes precedence over all other rights due to its absolute and non-negotiable nature (A. Ḥamid Al-Ghazālī, 1993; T. al-D. Ibn Taymiyyah, 1995).

While humans may choose to forgive violations against their personal rights, divine rights must be fulfilled as mandated, with specified legal and spiritual consequences for neglect. Moreover, these rights are not limited to ritual obligations; they also encompass belief in the unseen, divine decree, and the necessity of affirming all revealed messages—a structure clearly outlined in both the Quran and Sunnah. As such, *ḥaqq Allāh* serves as the foundation upon which *ḥuqūq al-ʿibād* are built, demonstrating an inherent hierarchy and interdependence of rights within the Islamic worldview (Rahman, 1980).

Despite its significance, the systematic classification of *ḥaqq Allāh* within Quranic discourse has received limited academic treatment. Much of the existing literature tends to focus on fiqh-based (jurisprudential) implications, such as the division between public and private rights in Islamic criminal law (Nyazee, 2000), rather than exploring its epistemological roots in revelation and theology.

This paper aims to fill that gap by conducting a thematic analysis of Quranic verses and Prophetic traditions, categorising *ḥaqq Allāh* into two major dimensions: belief (*ʿaqīdah*) and law (*sharīʿah*). By doing so, the study not only contributes to Quranic hermeneutics but also offers a framework through which the prioritisation and implementation of divine rights can be better understood in both classical and contemporary contexts. Such a framework may help bridge the divide between spiritual ethics and legal obligations in Islamic societies, making it especially relevant in discussions about moral accountability, religious practice, and the theological foundations of Islamic law.

THE RIGHTS OF ALLAH

The rights of Allah are the greatest and most important rights that must be observed by His servants. They represent obligations that Allah, the Almighty, has imposed upon humanity in relation to His divine authority and Lordship. The right of Allah (*ḥaqq Allāh*) may be defined as everything that He has enjoined upon His servants for His sake; such as worshipping Him alone, showing gratitude to Him, obeying His commands, and refraining from disobedience.

These rights are absolute and non-negotiable; they are not subject to compromise, pardon by individuals, or settlement between parties. They include prescribed duties such as performing the obligatory prayers, giving zakat, fulfilling expiations (*kaffārāt*), and applying legal punishments (*ḥudūd*) where required by divine law.

Among the most prominent and fundamental rights of Allah is the right to be worshipped alone, without associating any partners with Him in divinity (*shirk*). This foundational concept is explicitly stated in the Quran where Allah says: "*And I did not create the jinn and mankind except to worship Me*" (al-Dhāriyāt, 51:56). This verse underlines that the essential purpose of human and jinn creation is to fulfil Allah's exclusive right to be worshipped, which forms the core of the divine-human relationship in Islam.

The rights of Allah can be broadly categorized into two major branches. The first relates to creedal beliefs (*ʿaqīdah*); such as belief in the oneness of Allah (*tawḥīd*), belief in His angels, books, messengers, the Last Day, and divine decree. These elements form the

unseen framework of faith that governs the inner convictions of a believer. The second branch concerns legal and ritual obligations (*sharī'ah*), which manifest in outward practices, such as the performance of prayers (*ṣalāh*), fasting during Ramadan (*ṣawm*), almsgiving (*zakaḥ*), and pilgrimage (*ḥajj*). Together, these two domains represent a comprehensive understanding of Allah's rights, which every Muslim is required to acknowledge, uphold, and fulfil.

The detailed explanation of these two branches -faith and law- will be addressed in the following section.

The First Category: The Right of Allah in Creedal Matters ('*Aqīdah*)

Allah has a supreme right over His creation, a right rooted in His absolute sovereignty and the purpose of human existence. Mankind was not created without purpose, nor placed on earth arbitrarily. Rather, Allah entrusted them with responsibilities and bound them by divine rights. These include recognizing Allah as the sole creator, sustainer, and disposer of affairs, and fulfilling their servitude (*'ubūdiyyah*) by worshipping Him alone and associating no partners with Him (A. Ibn Taymiyyah, 2004).

The rights of Allah are generally divided into two broad categories. The first category consists of rights related to creedal belief (*'aqīdah*); matters of faith that concern inner conviction and doctrinal commitment. A primary example is the exclusive right of Allah to be worshipped without association. This right is explicitly commanded in the verse:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

"Worship Allah and associate nothing with Him" (al-Nisā': 36).

This command, as scholars affirm, is a central message repeated throughout the Qur'an and proclaimed by every prophet (Al-Rāzī, 2000). For instance, the message of Prophet Nūḥ is recorded:

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

"We certainly sent Noah to his people, and he said, 'O my people! Worship Allah—you have no other god but Him'" (al-A'rāf: 59).

The same was said by Prophet Hūd (al-A'rāf: 65) and Ṣāliḥ (al-A'rāf: 73), reflecting that this divine right to be worshipped alone was mandated from the earliest revelations.

This belief in divine unity (*tawḥīd*) includes belief in Allah's messengers. The right of Allah upon His servants is not only to believe in Him, but also to affirm the prophethood of those He has sent, particularly the final Prophet Muhammad ﷺ. Allah says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ...﴾

"He is the One Who raised for the illiterate people a messenger from among themselves..." (al-Jumu'ah: 2).

As (Al-Zuḥaylī, 2009) explains, this verse emphasizes the universality of the Prophet's mission and its purpose: to purify and guide all of humanity. Belief in all the prophets is a requirement. To reject one is to reject all, as Allah states:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ... أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾

"Indeed, those who disbelieve in Allah and His messengers and wish to separate between Allah and His messengers... they are truly disbelievers" (al-Nisā': 150–151).

Hence, the rejection of any prophet constitutes a violation of Allah's right and a fundamental breach of Islamic belief (Al-Ṭabarī, n.d.).

Another aspect of Allah's right involves belief in the unseen (*ghaybiyyāt*), such as the existence of angels, Paradise, Hellfire, and the Last Day. Allah mentions:

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا...﴾

"Those who disbelieved will be driven to Hell in crowds..." (al-Zumar: 71),

and for the righteous:

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ الْجَنَّةِ زُمَرًا...﴾

"Those who were mindful of their Lord will be led to Paradise in crowds..." (al-Zumar: 73).

(Al-Zuhaylī, 2009) explains that these verses reflect the reward and punishment ordained by Allah through His angels, reinforcing belief in the Hereafter.

The right of Allah also includes belief in divine decree (*al-qadar*), both its good and its trial. Allah states:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

"Indeed, We have created everything according to a determined measure" (al-Qamar: 49).

Ibn 'Āshūr (2001) elaborates that divine decree encompasses both Allah's preordained wisdom and His precise will over creation, affirming His lordship and control over all affairs.

The Prophet ﷺ summarized these foundational beliefs in the well-known Ḥadīth of Jibrīl, where he said:

"Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in divine decree, its good and its evil" (Ṣaḥīḥ Muslim, 1/36).

This ḥadīth shows that belief in Allah's rights requires inner conviction, verbal affirmation, and outward practice—all forming the essence of Islamic creed (Al-Nawawī, 1996).

The Second Type: The Rights of Allah Related to His Divine Law (Sharī'ah)

The second category of Allah's rights pertains to His divine legislation (*Sharī'ah*). These are foundational principles and regulations established by Allah to guide believers toward a righteous path, ensuring their well-being in this world and salvation in the Hereafter. The implementation of these rights serves not only as acts of obedience but also as a manifestation of a complete and holistic way of life ordained by the Creator.

1. The Right of Performing the Five Daily Prayers (Ṣalāh)

Prayer (*ṣalāh*) holds a central position in the Islamic understanding of divine rights (*ḥuqūq Allāh*) and serves as one of the most definitive manifestations of servitude (*'ubūdiyyah*) to Allah. As the second pillar of Islam, *ṣalāh* is not merely a ritual, but a comprehensive act that encapsulates submission, remembrance, moral discipline, and spiritual elevation (Nasr, 2002).

Divine Command and Theological Basis

The theological foundation for the obligation of *ṣalāh* is firmly rooted in the Quran and Sunnah. Allah commands:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

"Indeed, prayer has been decreed upon the believers a decree of specified times". (al-Nisā' 4:103).

The use of the word *kitāban* (a written obligation) signifies that the command to establish ṣalāh is not left to interpretation or personal judgment; it is a *qaṭʿī al-thubūt wa al-dalālah* (categorically established and understood) directive. From a theological standpoint, neglecting this obligation undermines the essence of tawḥīd (divine unity) and obedience (A. Ibn Taymiyyah, 2004).

Moreover, ṣalāh is frequently paired with belief in the unseen, piety, and success in the Hereafter. The early verses of Sūrat al-Baqarah describe the muttaqūn (God-conscious) as:

﴿الَّذِينَ يُقِيمُونَ الصَّلَاةَ﴾

"Those who establish the prayer..." (al-Baqarah 2: 3).

This recurrent linkage between prayer and taqwā reveals its function as an instrument of spiritual purification and consciousness of Allah (A. H. Al-Ghazālī, 2011). Thus, theologically, ṣalāh represents both an individual's loyalty to Allah's command and a visible expression of divine servanthood.

The Purpose of Ṣalāh: Remembrance and Moral Correction

Beyond legal obligation, the Quran emphasizes the spiritual purpose of prayer:

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

"Establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater" (al-ʿAnkabūt 29:45).

The verse underscores that prayer is a means of self-discipline (*tahdhīb al-nafs*), guarding the believer against ethical lapses. This dual aspect—ritual and ethical—places ṣalāh at the heart of Islamic spirituality and reform. According to (Ibn Kathīr, 1999), this verse also serves as evidence that ritual without moral transformation is incomplete.

Ṣalāh, therefore, is more than performance; it is transformative. It realigns the human will with divine intent, fostering humility (*khushūʿ*) and continuous self-reckoning (*muḥāsabah*). It helps shape the believer's character in line with the values of justice, patience and mercy; attributes deeply entrenched in the Quranic vision of human behavior (Rahman, 1980).

Prophetic Emphasis and Legal Enforcement

The Prophet Muhammad ﷺ emphasized the primacy of prayer even in his final moments. Anas ibn Mālik narrated:

"The last words of the Messenger of Allah were: 'The prayer, the prayer, and fear Allah regarding those under your authority' (Abū Dāwūd, 5156).

This ḥadīth signifies that ṣalāh was not only a matter of worship, but also a covenant between the believer and Allah. The Prophet's insistence highlights its theological centrality and irreplaceable value.

From a legal perspective, scholars such as Imām Mālik and al-Shāfiʿī have ruled that a person who knowingly and persistently abandons ṣalāh risks apostasy or serious punishment (Al-Nawawī, 1996). This view stems from prophetic statements such as: "Between a man and disbelief is the abandonment of prayer" (Ṣaḥīḥ Muslim, 82).

While jurists differ on the legal ruling for such a person -ranging from major sin (*kabīrah*) to disbelief (*kufr*)- they all agree that its neglect is a violation of the most fundamental right of Allah upon His creation.

Theology of Worship and Daily Connection

Theologically, ṣalāh maintains a believer's awareness of divine omnipresence and accountability. (Al-Rāzī, 2000) explains in his *Tafsīr al-Kabīr* that the timings of ṣalāh are arranged to encompass the entire day so that no part of one's life becomes disconnected from remembrance of Allah.

Each prayer time -dawn (*fajr*), noon (*zuhr*), mid-afternoon (*‘aṣr*), sunset (*maghrib*), and night (*‘ishā’*)- acts as a spiritual checkpoint, reaffirming submission and invoking divine mercy and guidance.

2. The Right of Fasting in the Month of Ramadan (Ṣawm)

Fasting (ṣawm) is one of the most spiritually intense obligations in Islam and represents a unique manifestation of servitude (‘ubūdiyyah) to Allah. It is the fourth pillar of Islam, prescribed as both a physical act of restraint and a means of attaining spiritual consciousness (*taqwā*). The Quran places significant emphasis on fasting as a divine ordinance tied directly to the cultivation of moral discipline and God-consciousness.

Quranic Injunction and Theological Significance

The obligation of fasting is clearly stated in the Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

"O you who have believed, fasting is prescribed for you as it was prescribed for those before you that you may become righteous" (al-Baqarah 2: 183).

This verse emphasizes the spiritual goal of fasting -*la‘allakum tattaqūn*- highlighting that its ultimate purpose is to cultivate *taqwā*, or mindfulness of Allah (Ibn Kathīr, 1999). From a theological standpoint, ṣawm teaches self-restraint, dependence on Allah, and a heightened awareness of one's moral conduct. It fosters a God-centered ethic that transcends physical deprivation and aims at inward transformation (Rahman, 1980).

The verse also places fasting in continuity with previous religious communities, suggesting a universal dimension to this form of worship. This shows the timeless need for human beings to regulate their desires and align themselves with divine will (Nasr, 2002).

Fasting as a Hidden Act of Worship

Theologically, fasting occupies a special place among the pillars of Islam because of its hidden nature. Unlike prayer or pilgrimage, it is invisible to others and is performed solely for Allah. This is emphasized in a well-known ḥadīth qudsī:

"Every deed of the son of Adam is for him, except fasting; it is for Me, and I will reward it" (Ṣaḥīḥ al-Bukhārī, 1904).

This narration shows that fasting belongs solely to Allah, signifying the sincerity (*ikhhlās*) it cultivates. Al-Ghazālī (2011) highlights that this form of worship suppresses bodily appetites and empowers the soul to overcome base desires (*nafs al-ammārah*), thus preparing the heart for closeness to Allah.

Ṣawm as Spiritual Training and Social Awareness

In addition to individual spiritual elevation, fasting serves as training in discipline and social empathy. During Ramadan, believers restrain from eating, drinking, and intimate relations from dawn to sunset, enacting complete submission to Allah's command (Al-Qaraḍāwī, 1995). This experience bridges the gap between the privileged and the poor, encouraging compassion and charity (*zakaṭ al-fiṭr*).

The Quran refers to Ramadan not only as a time for fasting but also for revelation and guidance:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ﴾

"The month of Ramadan in which the Qur'an was revealed, a guidance for mankind..."
(al-Baqarah 2: 185).

This connection between fasting and revelation enhances its theological depth: Ramadan becomes a time not just of abstaining, but of reconnecting with the divine message. It is a month of reflection (*tadabbur*), renewal, and return (*tawbah*), reminding believers of the original purpose of creation; to worship and know Allah.

Legal Enforcement and Theological Consequences

Scholars agree unanimously on the obligatory nature of Ramadan fasting for every sane, adult Muslim (Al-Nawawī, 1996). Deliberate abandonment of ṣawm without valid excuse is considered a major sin (*kabīrah*) and a serious breach of Allah's rights. The Prophet ﷺ stated:

"Whoever breaks his fast during Ramadan without an excuse or illness, even if he were to fast forever, he would not make up for it" (Sunan Abī Dāwūd, 2396)

This stern warning reflects the theological weight of this obligation. Fasting is not a ritual of choice but a divine imposition upon the believing soul; an annual contract that reaffirms the covenant between Creator and servant.

3. The Right of Giving Zakāh (Charity)

Zakāh is frequently mentioned alongside prayer (ṣalāh), signifying its essential role in the religious life of a believer. One of the many verses that affirm this is:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

"Establish prayer and give zakāh" (al-Baqarah 2:43)

The repeated juxtaposition of ṣalāh and zakāh in the Quran (e.g., 2:83, 2:110, 9:103) indicates their mutual reinforcement—ṣalāh purifies the soul, and zakāh purifies wealth (Ibn Kathīr, 1999). Theologically, this reflects the integration of inward faith (*īmān*) with outward action (*ʿamal*). Zakāh serves as a concrete expression of servitude and submission to Allah by acknowledging Him as the true owner of all sustenance (Rahman, 1980).

The term *zakāh* itself comes from the root *z-k-w*, which connotes purification and growth. According to (A. H. Al-Ghazālī, 2011), zakāh cleanses the heart from miserliness (*bukhl*) and reminds the believer of the transient nature of worldly wealth. It fosters spiritual development by turning wealth into a means of drawing nearer to Allah through obedience and care for others.

Divine Ownership and Redistribution of Wealth

The theological foundation of zakāh lies in the belief that Allah is the true owner of all resources:

﴿وَأَتَوْهُمْ مِّن مَّا لَِلَّهِ الَّذِي أَنَا كُفُّمُ﴾

"And give them from the wealth of Allah which He has given you" (al-Nūr 24:33).

This verse underscores that human beings are only stewards (*khalīfah*) of wealth, not its proprietors. Zakāh thus acts as a divine mechanism for wealth redistribution, social equity, and economic justice. It ensures that the basic needs of the vulnerable—such as the poor (*fuqarāʾ*), needy (*masākīn*), and others listed in Quran 9:60; are met through a divinely ordained system.

The obligatory nature of zakāh is so serious that its deliberate abandonment was historically considered a form of rebellion. During the caliphate of Abū Bakr al-Ṣiddīq (ra), those who withheld zakāh were treated as committing an act of apostasy, indicating its critical place in Islamic law and theology (Al-Nawawī, 1996).

Zakāh as Worship and Accountability

Zakāh is not merely an economic obligation but an act of worship (*‘ibādah*) that demands intention (*niyyah*) and sincerity (*ikhhlās*). The Prophet Muhammad ﷺ said:

"Islam is built on five pillars: the testimony... and giving zakāh" (Ṣaḥīḥ al-Bukhārī, 8; Ṣaḥīḥ Muslim, 16).

Failing to fulfill zakāh, particularly out of greed or denial, is condemned in the Quran in stark terms. Allah warns:

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

"And those who hoard gold and silver and do not spend it in the way of Allah—give them tidings of a painful punishment" (al-Tawbah 9: 34).

This verse reflects the theological reality that neglecting zakāh is not simply social negligence but a direct violation of divine right, warranting eschatological consequences (Nasr, 2002)

Social Transformation and Ethical Economics

Zakāh has a transformative role in society. It cultivates a sense of solidarity, alleviates poverty, curbs materialism, and promotes ethical economic behavior. For the Quran, economic responsibility is a form of spiritual accountability. By commanding the rich to give part of their wealth, Islam reorients society from accumulation to circulation, from greed to generosity (Chapra, 2000).

Zakāh teaches that the wealth one possesses is a trust from Allah to be used responsibly. It is an act of liberation -not only for the poor but also for the giver- freeing both from attachment to worldly gains and reinforcing tawḥīd (oneness of Allah) through economic obedience.

4. The Right of Performing Ḥajj (Pilgrimage)

Ḥajj, the fifth pillar of Islam, is not merely a ritual journey but a profound theological commitment to Allah's absolute sovereignty and the spiritual unity of the Muslim ummah. As one of the *Ḥuqūq Allāh*, it occupies a unique place in the religious obligations of a believer. Theologically, ḥajj encapsulates core concepts of servitude (*‘ubūdiyyah*), divine proximity (*qurb*), remembrance (*dhikr*), and submission (*islām*), while also carrying intense symbolic meanings rooted in the Abrahamic tradition.

Quranic Foundation and Divine Command

The Quran unequivocally commands believers to undertake the pilgrimage, provided they possess the means to do so:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

"And [due] to Allah from the people is a pilgrimage to the House—for whoever is able to find thereto a way" (Āli ‘Imrān 3: 97).

The phrase "*lillāhi ‘alā al-nās*" (to Allah upon the people) linguistically denotes obligation and ownership; establishing ḥajj as a divine right upon capable individuals (Ibn Kathīr, 1999). This obligation is not merely legal, but theological; it is a command that affirms Allah's lordship (*rubūbiyyah*) and human accountability (*mas’ūliyyah*).

According to Fakhr al-Dīn al-Rāzī (d. 1209), this verse is among the clearest in establishing ḥajj as a *fard* (obligatory act), one that is deferred (not immediate) but non-negotiable upon qualification (Rāzī, 2004).

Theological Meaning and Abrahamic Legacy

The ḥajj commemorates the legacy of Prophet Ibrāhīm (Abraham) and his submission to Allah's will. The Quran highlights Ibrāhīm's role:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا﴾

"And [mention] when We designated for Abraham the site of the House, [saying], 'Do not associate anything with Me...'" (al-Ḥajj 22: 26).

The entire pilgrimage is imbued with theological symbolism: the tawāf around the Ka'bah reflects the centrality of Allah in a believer's life; the standing at 'Arafah signifies the Day of Judgment; the stoning of the jamarāt represents the rejection of Satan and sin (Murata & Chittick, 1994). These acts are not mere rituals but embodied theology; each step, invocation, and movement is a reaffirmation of divine obedience.

Universalism and Unity

Ḥajj also serves as a unifying experience that dissolves barriers of race, language, and class. The Quran explicitly identifies the purpose of this act:

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

"So that they may witness benefits for themselves.." (al-Ḥajj 22: 28).

These benefits are spiritual, social, and economic. From a theological lens, ḥajj embodies the unity of creation under one Creator, echoing the oneness of Allah (*tawḥīd*) through collective worship and equal dress (*iḥrām*). As Rahman (1980) explains, this uniformity reinforces the core Islamic doctrine that no worldly distinction supersedes one's servitude to Allah.

Legal Status and Conditions

Legally, ḥajj is a personal obligation (*farḍ 'ayn*) once in a lifetime for those who are physically, financially, and safely able to perform it. The Prophet ﷺ said: *"Islam is built upon five pillars... and pilgrimage to the House"* (Ṣaḥīḥ al-Bukhārī, 8; Ṣaḥīḥ Muslim, 16).

Failure to perform ḥajj without a valid excuse, especially after having the means, has been strongly condemned. The Prophet ﷺ said: *"Whoever has the provisions and the means to reach the House of Allah but does not perform ḥajj, let him die as a Jew or Christian, if he wills"* (Tirmidhī, 812; graded ḥasan).

This sharp warning underscores the theological seriousness of neglecting Allah's right of pilgrimage.

Eschatological and Ethical Dimensions

Ḥajj offers believers a chance to renew their covenant with Allah, to erase sins, and to spiritually rebirth themselves:

"Whoever performs ḥajj and does not engage in sexual relations or disobedience, will return [free of sin] as the day his mother bore him" (Ṣaḥīḥ al-Bukhārī, 1521).

In this way, ḥajj is both a theological rite of passage and a moral purification, demonstrating complete humility, detachment from the world, and absolute surrender to Allah's decree.

CONCLUSION

This study has examined the concept of *Ḥuqūq Allāh* -the Rights of Allah- from both theological (*'Aqīdah*) and legal (*Sharī'ah*) perspectives, emphasizing their foundational role

in shaping the Muslim's relationship with the Creator. These rights are not merely ritualistic obligations but divinely mandated duties that reflect the essence of Islamic belief and practice. Rooted in the Quran and supported by prophetic teachings, the rights of Allah encompass both inward faith and outward action, forming an integrated framework for worship and moral conduct.

At the heart of Allah's rights lies the principle of *tawhīd*; the belief in Allah's oneness and exclusive right to be worshipped. As the Quran declares:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

("And I did not create the jinn and mankind except to worship Me," *al-Dhāriyāt* 51:56).

This theological truth underpins all aspects of divine law. Acts of worship such as prayer (*ṣalāh*), fasting (*ṣawm*), almsgiving (*zakāh*), and pilgrimage (*ḥajj*) are not isolated rituals but manifestations of sincere belief and submission. Their observance affirms one's devotion, while their neglect signifies a serious breach of divine responsibility.

The study categorised Allah's rights into two broad domains: '*Aqīdah* based rights (such as belief in Allah's names, attributes, and decree) and *Sharī'ah* based rights (such as prescribed rituals and legal obligations). Unlike human rights, Allah's rights are absolute, non-transferable, and not subject to human forgiveness. For instance, missed fasts or unpaid *zakāh* must be compensated according to divine instruction, and legal penalties for certain violations (*ḥudūd*) cannot be waived arbitrarily.

Moreover, Allah's rights have societal implications. Neglecting obligations like prayer and charity erodes communal values and spiritual consciousness. The rights of Allah, though vertically aligned between servant and Creator, produce horizontal benefits that promote justice, discipline, and compassion within society. Scholars like al-Shāṭibī and al-Qarāfī emphasized that fulfilling these rights is essential for the preservation of religion and social order.

In conclusion, fulfilling *Ḥuqūq Allāh* is not only an act of worship but an expression of human purpose. It aligns one's life with divine will, strengthens moral character, and fosters societal balance. A renewed understanding of these rights, grounded in the Quran and sound theology, is essential for cultivating a faithful and resilient Muslim identity in today's world. Future research should further explore how these divine rights contribute to holistic human development and ethical civilisation.

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