

Introduction

In the Name of God, Most Beneficent, Most Merciful

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّ لَهُ عَلَيْكَ حُقُوقًا مُحِيطَةً بِكَ فِي كُلِّ حَرَكَةٍ تَحَرَّكَتَهَا أَوْ سَكَنَةً سَكَنْتَهَا أَوْ مَنْزِلَةً نَزَلْتَهَا أَوْ جَارِحَةً قَلَبْتَهَا أَوْ آلَةً تَصَرَّفْتَ بِهَا بَعْضُهَا أَكْبَرُ مِنْ بَعْضٍ. وَأَكْبَرُ حُقُوقِ اللَّهِ عَلَيْكَ مَا أُوجِبَهُ لِنَفْسِهِ تَبَارَكَ وَتَعَالَى مِنْ حَقِّهِ الَّذِي هُوَ أَصْلُ الْحُقُوقِ وَمِنْهُ تَفَرَّعَ. ثُمَّ أُوجِبَهُ عَلَيْكَ لِنَفْسِكَ مِنْ قَرْنِكَ إِلَى قَدَمِكَ عَلَى إِخْتِلَافِ جَوَارِحِكَ.

Know –God have mercy upon you – that God has rights incumbent upon you and that these encompass you in every motion through which you move, every rest which you take, every way station in which you reside, every limb which you employ, and every instrument which you use. Some of these rights are greater than others. And the greatest of God's rights incumbent upon you is what He has made incumbent upon you for Himself – the Blessed and the Exalted – from His rights: that which is the root of all rights from which others branch out. Then there are those that He has made incumbent upon you in yourself, from your crown to your foot, according to the diversity of your organs.

فَجَعَلَ لِبَصَرِكَ عَلَيْكَ حَقًّا وَ لِسَمْعِكَ عَلَيْكَ حَقًّا وَ لِّلْسَانِكَ عَلَيْكَ حَقًّا وَ لِيَدِكَ عَلَيْكَ حَقًّا وَ لِرِجْلِكَ عَلَيْكَ حَقًّا وَ لِبَطْنِكَ عَلَيْكَ حَقًّا وَ لِفَرْجِكَ عَلَيْكَ حَقًّا فَهَذِهِ الْجَوَارِحُ السَّبْعُ الَّتِي بِهَا تَكُونُ الْأَفْعَالُ. ثُمَّ جَعَلَ عَزَّ وَ جَلَّ لِأَفْعَالِكَ عَلَيْكَ حُقُوقًا فَجَعَلَ لِصَلَاتِكَ عَلَيْكَ حَقًّا وَ لِصَوْمِكَ عَلَيْكَ حَقًّا وَ لِصَدَقَاتِكَ عَلَيْكَ حَقًّا وَ لِهَدْيِكَ عَلَيْكَ حَقًّا وَ أَفْعَالِكَ عَلَيْكَ حَقًّا. ثُمَّ تَخْرُجُ الْحُقُوقُ مِنْكَ إِلَى غَيْرِكَ مِنْ ذَوِي الْحُقُوقِ الْوَاجِبَةِ عَلَيْكَ.

He established for your sight a right incumbent upon you, and your hearing a right incumbent upon you, and your tongue a right incumbent upon you, and your hand a right incumbent upon you, and your legs a right incumbent upon you, and your stomach a right incumbent upon you, and your private part a right incumbent upon you. These are the seven organs through which deeds take place.

Then the Mighty and the High established for your deeds rights incumbent upon you. Then He established for your ritual prayer a right incumbent upon you, and your fasting a right incumbent upon you, and your charity a right incumbent upon you, and your offering a right incumbent upon you, and your deeds a right incumbent upon you. Then the rights extend out from you to others who have rights

incumbent upon you.

وَأَوْجِبُهَا عَلَيْكَ حُقُوقُ أَيْمَتِكَ ثُمَّ حُقُوقُ رَعِيَّتِكَ ثُمَّ حُقُوقُ رَحِمِكَ. فَهَذِهِ حُقُوقٌ يَنْشَعِبُ مِنْهَا حُقُوقٌ: فَحُقُوقُ أَيْمَتِكَ ثَلَاثَةٌ أَوْجِبُهَا عَلَيْكَ حَقُّ سَائِسِكَ بِالسُّلْطَانِ ثُمَّ سَائِسِكَ بِالْعِلْمِ، ثُمَّ حَقُّ سَائِسِكَ بِالْمُلْكِ، وَكُلُّ سَائِسٍ إِمَامٌ. وَحُقُوقُ رَعِيَّتِكَ ثَلَاثَةٌ أَوْجِبُهَا عَلَيْكَ حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ، ثُمَّ حَقُّ رَعِيَّتِكَ بِالْعِلْمِ، فَإِنَّ الْجَاهِلَ رَعِيَّةُ الْعَالِمِ، وَحَقُّ رَعِيَّتِكَ بِالْمُلْكِ مِنَ الْأَزْوَاجِ وَمَا مَلَكَتَ مِنَ الْإِيمَانِ.

And the most incumbent of them incumbent upon you are the rights toward your leaders, then the rights toward your subjects, and then the rights toward your relations of kin. And from these rights other rights branch out. The rights of your leaders are three-fold: The one most incumbent upon you is the right of him who trains you through authority, then the right of him who trains you through knowledge, then the right of him who trains you through property.

And each trainer is a leader. And the rights of your subjects are three-fold: The one most incumbent upon you is the right of those who are your subjects through authority, then the right of those who are your subjects through knowledge – for the man of ignorance is the subject of the man of knowledge. And then the right of those who are your subjects through property, such as wives and those owned by the right hand.¹

وَحُقُوقُ رَحِمِكَ كَثِيرَةٌ مُتَّصِلَةٌ بِقَدْرِ اتِّصَالِ الرَّحِمِ فِي الْقَرَابَةِ فَأَوْجِبُهَا عَلَيْكَ حَقُّ أُمِّكَ ثُمَّ حَقُّ أَبِيكَ ثُمَّ حَقُّ وَلَدِكَ ثُمَّ حَقُّ أَخِيكَ ثُمَّ الْأَقْرَبُ فَالْأَقْرَبُ وَالْأَوَّلُ فَالْأَوَّلُ. ثُمَّ حَقُّ مَوْلَاكَ الْمُتَنَعِمِ عَلَيْكَ، ثُمَّ حَقُّ مَوْلَاكَ الْجَارِيَةِ نِعْمَتِكَ عَلَيْهِ، ثُمَّ حَقُّ ذِي الْمَعْرُوفِ لَدَيْكَ، ثُمَّ حَقُّ مُؤَدَّتِكَ بِالصَّلَاةِ، ثُمَّ حَقُّ إِمَامِكَ فِي صَلَاتِكَ، ثُمَّ حَقُّ جَلِيسِكَ، ثُمَّ حَقُّ جَارِكَ، ثُمَّ حَقُّ صَاحِبِكَ، ثُمَّ حَقُّ شَرِيكَكَ، ثُمَّ حَقُّ مَالِكَ، ثُمَّ حَقُّ غَرِيمِكَ الَّذِي تَطَالَبُهُ، ثُمَّ حَقُّ غَرِيمِكَ الَّذِي يَطَالِبُكَ، ثُمَّ حَقُّ خَلِيطِكَ، ثُمَّ حَقُّ خَصْمِكَ الْمُدْعَى عَلَيْكَ، ثُمَّ حَقُّ خَصْمِكَ الَّذِي تَدْعِي عَلَيْهِ، ثُمَّ حَقُّ مُسْتَشِيرِكَ، ثُمَّ حَقُّ الْمُسِيرِ عَلَيْكَ، ثُمَّ حَقُّ مُسْتَنْصِحِكَ، ثُمَّ حَقُّ النَّاصِحِ لَكَ، ثُمَّ حَقُّ مَنْ هُوَ أَكْبَرُ مِنْكَ، ثُمَّ حَقُّ مَنْ هُوَ أَصْغَرُ مِنْكَ، ثُمَّ حَقُّ سَائِلِكَ، ثُمَّ حَقُّ مَنْ سَأَلْتَهُ، ثُمَّ حَقُّ مَنْ جَرَى لَكَ عَلَى يَدَيْهِ مَسَاءَةٌ بِقَوْلٍ أَوْ فِعْلٍ أَوْ مَسَرَّةٍ بِذَلِكَ بِقَوْلٍ أَوْ فِعْلٍ عَنْ تَعَمُّدٍ مِنْهُ أَوْ غَيْرِ تَعَمُّدٍ مِنْهُ، ثُمَّ حَقُّ أَهْلِ مِلَّتِكَ عَامَّةً ثُمَّ حَقُّ أَهْلِ الدِّمَةِ، ثُمَّ الْحُقُوقُ الْجَارِيَةُ بِقَدْرِ عِلَلِ الْأَحْوَالِ وَتَصَرُّفِ الْأَسْبَابِ. فَطُوبَى لِمَنْ أَعَانَهُ اللَّهُ عَلَى قَضَاءِ مَا أَوْجَبَ عَلَيْهِ مِنْ حُقُوقِهِ وَوَقَّعَهُ وَسَدَّدَهُ.

And the rights of your relations of kin are multi-fold: they hold according to the degree of closeness of the relationship. Then the most incumbent one upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest, and then the next nearest, and the most worthy, and then the next most worthy.

Then there is the right of your master who favors you,² then the right of the slave, the servant whose favors reach you,³ then the right of him who treats you kindly, then the right of your caller to prayer, then the right of your prayer leader, then the right of your sitting companion, then the right of your neighbor, then the right of your companion, then the right of your partner, then the right of your property, then the right of the debtor who must pay you back, then the right of your creditor who demands his debt to be

paid back, then the right of your associate, then the right of your adversary who has a claim against you.

Then the right of your adversary against whom you have a claim, then the right of him who seeks your advice, then the right of him whose advice you seek, then the right of him who seeks your counsel, then the right of him whose counsel you seek, then the right of him who is older than you are, then the right of him who is younger than you are, then the right of him who begs from you, then the right of him from whom you beg, then the right of him who wrongs you either verbally or physically, then the right of him who does something to make you happy either verbally or physically whether intentionally or unintentionally, then the right of the people of your creed, then the right of those under the protection of Islam, then the rights which are incumbent upon you according to the vicissitudes of life and the availability of means. Therefore blessed be the one whom God helps fulfill the rights that He has made incumbent upon him and whom He grants success therein and guides him.

[1.](#) Slaves.

[2.](#) By freeing you from slavery.

[3.](#) By the fact that you free him.

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