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The Treatise On Rights

In the Name of Allah, the All-merciful, the All-compassionate

Know – God have mercy upon you – that God has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every way-station in which you reside, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less.

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

إعْلَمْ رَحِمَكَ اللهُ أَنَّ للهِ عَلَيْكَ حُقُوقًا مُحِيطَةً بكَ فِي كلِّ حَرَكَةٍ تَحَرَّكْتَهَا، أَوْ سَكَنَةٍ سَكَنْتَهَا، أَوْ مَنْزِلَةٍ نَزَلْتَهَا، أَوْ جَارِحَةٍ قَلَّبْتَهَا وَآلَةٍ تَصَرَّفْتَ بهَا، بَعْضُهَا أَكْبَرُ مِنْ بَعْضٍ.

The greatest of God's rights against you is the right which He has made incumbent upon you for Himself and which is the root of all rights, then those which He has made incumbent upon you in yourself, from your crown to your foot, in keeping with the diversity of your organs.

وَأَكْبَرُ حُقُوقِ اللهِ عَلَيْكَ مَا أَوْجَبَهُ لِنَفْسِهِ تَبَارَكَ وَتَعَالَى مِنْ حَقِّهِ الَّذِي هُوَ أَصْلُ الْحُقُوقِ وَمِنْهُ تَفَرَّعَ. ثُمَّ أَوْجَبَهُ عَلَيْكَ لِنَفْسِكَ مِنْ قَرْنِكَ إِلَى قَدَمِكَ عَلَى اِختِلافِ جَوَارِحِكَ.

He has given your tongue a right against you, your hearing a right against you, your sight a right against you, your hand a right against you, your leg a right against you, your stomach a right against you, and your private part a right against you. These are the seven organs through which acts (*af'al*) take place.

فَجَعَلَ لِلِسَانِكَ عَلَيْكَ حَقًّا وَلِسَمْعِكَ عَلَيْكَ حَقًّا و لِبَصَرِكَ عَلَيْكَ حَقًّا وَلِيَدِكَ عَلَيْكَ حَقًّا وَلِرِجْلِكَ عَلَيْكَ حَقًّا وَلِبَطْنِكَ عَلَيْكَ حَقًّا وَلِفَرْجِكَ عَلَيْكَ حَقًّا، فَهَذِهِ الْجَوَارِحُ السَّبْعُ الَّتِي بهَا تَكُونُ الأَفْعَالُ.

Then He gave your acts rights against you: He gave your ritual prayer a right against you, your fasting a

right against you, your charity a right against you, your offering a right against you, and your acts a right against you.

ثُمَّ جَعَلَ عَزَّ وَجَلَّ لأَفْعَالِكَ عَلَيْكَ حُقُوقًا فَجَعَلَ لِصَلاتِكَ عَلَيْكَ حَقًّا وَلِصَوْمِكَ عَلَيْكَ حَقًّا وَلِصَدَقَتِكَ عَلَيْكَ حَقًّا وَلِهَدْيِكَ عَلَيْكَ حَقًّا وَلأَفعَالِكَ عَلَيْكَ حَقًّا.

Then these rights extend out from you to others who have rights against you. The most incumbent of them against you are the rights toward your leaders (*a'imma*), then the rights toward your subjects (*ra'iyya*), then the rights toward your womb [relatives] (*rahim*).

ثُمَّ تَخرُجُ الْحُقُوقُ مِنْكَ إِلَى غَيْرِكَ مِنْ ذَوِي الْحُقُوقِ الْوَاجِبةِ عَلَيكَ. وَأَوْجَبُهَا عَلَيْكَ حُقُوقُ أَئِمَّتِكَ ثُمَّ حُقُوقُ رَعِيَّتِكَ ثُمَّ حُقُوقُ رَحِمِكَ.

From these rights branch out other rights. The rights of your leaders are three: The most incumbent upon you is the right of him who trains you through authority, then of him who trains you through knowledge, then of him who trains you through property.

فَهَذِهِ حُقُوقٌ يَتَشَعَّبُ مِنْهَا حُقُوقٌ: فَحُقُوقُ أَئِمَّتِكَ ثَلاثَةٌ أَوْجَبُهَا عَلَيْكَ حَقُّ سَائِسِكَ بالسُّلْطَانِ ثُمَّ سَائِسِكَ بالْعِلْمِ، ثُمَّ حَقُّ سَائِسِكَ بالْمُلْكِ.

The rights of your subjects are three: The 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 – then the right of those who are your subjects through property, such as wives and what is owned by the right hand.

وَحُقُوقُ رَعِيَّتِكَ ثلاثَةٌ أَوْجَبُهَا عَلَيْكَ حَقُّ رَعِيَّتِكَ بالسُّلْطَان، ثُمَّ حَقُّ رعِيَّتِكَ بالْعِلْمِ، فَإِنَّ الْجَاهِلَ رَعِيَّةُ الْعَالِمِ، وَحَقُّ رَعِيَّتِكَ بالْمُلْكِ مِنَ الأَزْوَاجِ وَمَا مَلَكْتَ مِنَ الأَيْمَانِ.

The rights of your womb relatives are many; they are connected to you in the measure of the connection of the womb relationship. The most incumbent 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, then the next nearest – the most worthy, then the next most worthy.

وَحُقُوقُ رَحِمِكَ كَثِيرَةٌ مُتَّصِلَةٌ بقَدْرِ اتِّصَالِ الرَّحِمِ فِي الْقَرَابَةِ فَأَوْجَبُهَا عَلَيْكَ حَقُّ أُمِّكَ ثُمَّ حَقُّ أَبيكَ ثُمَّ حَقُّ وَلَدِكَ ثُمَّ حَقُّ أَخِيكَ ثُمَّ الأَقْرَبُ فَالأَقْرَبُ وَالأَوَّلى فَالأَوَّلى.

Then there is the right of your master who favours you [by freeing you from slavery], then the right of the slave whose favours reach you [by the fact that you free him], then the right of him who does a kindly act toward you, then the right of the mu'adhdhin who calls you to the ritual prayer, then the right of the imam who leads the prayer, then the right of your sitting companion, then the right of your neighbour, then the right of your companion, then the right of your partner, then the right of your property, then the right of him who has a debt he must pay back to you, then the right of him to whom you owe a debt.

ثُمَّ حَقُّ مَوْلاكَ الْمُنْعِمِ عَلَيْكَ، ثُمَّ حَقُّ مَوْلاكَ الْجَارِيَةُ نِعْمَتُكَ عَلَيْهِ، ثُمَّ حَقُّ ذِي الْمَعْرُوفِ لَدَيْكَ، ثُمَّ حَقُّ مُؤَذِّنُكَ بالصَّلاةِ، ثُمَّ حَقُّ إمَامِكَ فِي صَلاتِكَ، ثُمَّ حَقُّ جَلِيسِكَ، ثُمَّ حَقُّ جَارِكَ، ثُمَّ حَقُّ صَاحِبِكَ،

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 asks you for advice, then the right of him whom you ask for advice, then the right of him who asks your counsel, then the right of him who counsels you, then the right of him who is older than you, then the right of him who is younger than you.

ثُمَّ حَقُّ شَرِيكِكَ، ثُمَّ حَقُّ مَالِكَ، ثُمَّ حَقُّ غَرِيمِكَ الَّذِي تُطَالِبُهُ، ثُمَّ حَقُّ غَرِيمِكَ الَّذِي يُطَالِبُكَ، ثُمَّ حَقُّ خَلِيطِكَ، ثُمَّ حَقُّ خَصْمِكَ الْمُدَّعِي عَلَيْكَ، ثُمَّ حَقُّ خَصْمِكَ الَّذِي تَدَّعِي عَلَيْهِ، ثُمَّ حَقُّ مُسْتَشِيرِكَ، ثُمَّ حَقُّ الْمُشِيرِ عَلَيْكَ، ثُمَّ حَقُّ مُسْتَنْصِحِكَ، ثُمَّ حَقُّ النَّاصِحِ لَكَ، ثُمَّ حَقُّ مَنْ هُوَ أَكْبَرُ مِنْكَ، ثُمَّ حَقُّ مَنْ هُوَ أَصْغَرُ مِنْكَ،

Then the right of him who asks from you, then the right of him from whom you ask, then the right of him who does something evil to you through word or deed, or him who makes you happy through word or deed, intentionally or unintentionally, then the right of the people of your creed, then the right of the people under your protection, then all rights in the measure of the causes of the states and the occurrence of events.

ثُمَّ حَقُّ سَائِلِكَ، ثُمَّ حَقُّ مَن سَأَلْتَهُ، ثُمَّ حَقُّ مَن جَرَى لَكَ عَلَى يَدَيْهِ مَسَاءَةٌ بقَوْلٍ أَو فِعْلٍ أَوْ مَسَرَّةٍ بذَلِكَ بقَوْلٍ أَوْ فِعْلٍ عَنْ تَعَمُّدٍ مِنْهُ أَوْ غَيْرِ تَعَمُّدٍ مِنْهُ، ثُمَّ حَقُّ أَهْلِ مِلَّتِكَ عَامَّةً ثُمَّ حَقُّ أَهْلِ الذِّمَّةِ، ثُمَّ الْحُقُوقُ الْجَارِيَةُ بقَدْرِ عِلَلِ الأَحْوَالِ وَتَصَرُّفِ الأَسْبَابِ.

Therefore happy is he whom God aids in the rights which He has made incumbent upon him and whom He gives success therein and points in the proper direction!

فَطُوبَى لِمَنْ أَعَانَهُ اللهُ عَلَى قَضَاءِ مَا أَوْجَبَ عَلَيْهِ مِنْ حُقُوقِهِ وَوَفَّقَهُ وَسَدَّدَهُ.

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