

مُلَخَّصٌ رِسَالَةٌ:

«حَقُوقٌ دُعَتْ إِلَيْهَا الْفِطْرَةُ وَقَرَّرَتْهَا الشَّرِيعَةُ»

لِلْعَلَّامَةِ: مُحَمَّدٌ بْنُ صَالِحٍ الْعَثِيمِينَ رَحِمَهُ اللَّهُ

A Summary of:

Rights Called for by Fitrah &

Approved by the Shari'ah

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فسح وزارة الإعلام



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Right (1): The right of Allah the Most High

To worship Him Alone without any partners, and that you be a humble, submissive worshipper to Him, obeying His commands, avoiding His prohibitions, and believing in what He informed us about. It is a perfect Aqeedah (Islamic creed), belief in the truth, and righteous fruitful deeds. It's an Aqeedah based on love and glorification; its fruit is sincerity and perseverance.

الحَقُّ الْأَوَّلُ: حَقُّ اللَّهِ تَعَالَى

أَنْ تَعْبُدَهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَتَكُونَ عَبْدًا مُتَذَلِّلًا خَاضِعًا لَهُ، مُمْتَثِلًا لِأَمْرِهِ، مُجْتَنِبًا لَنْهْيِهِ، مُصَدِّقًا بِخَبَرِهِ.

عَقِيدَةٌ مُثَلًى، وَإِيمَانٌ بِالْحَقِّ، وَعَمَلٌ صَالِحٌ مُثْمَرٌ.

عَقِيدَةٌ قِوَامُهَا: الْمَحَبَّةُ وَالتَّعْظِيمُ، وَثَمَرَتُهَا: الْإِحْلَاصُ وَالْمُثَابَرَةُ.

Right (2): The right of the Messenger of Allah ﷺ

The right of the Messenger of Allah ﷺ is to be honored, respected, and glorified appropriately without exaggeration nor deficiency.

Also believing him in what he has informed us about past and future events, doing what he commanded us to do, avoiding what he prohibited, believing that his guidance is the perfect guidance, and defending his Sharee'ah (Islamic legislation) and guidance.

الحَقُّ الثَّانِي: حَقُّ رَسُولِ اللَّهِ ﷺ

تَوْقِيرُهُ، وَاحْتِرَامُهُ، وَتَعْظِيمُهُ؛ التَّعْظِيمَ اللَّائِقَ بِهِ، مِنْ غَيْرِ غُلُوٍّ وَلَا تَقْصِيرٍ.

وَتَصَدِيقُهُ فِيمَا أَخْبَرَ بِهِ مِنَ الْأُمُورِ الْمَاضِيَةِ وَالْمُسْتَقْبَلَةِ، وَامْتِثَالُ مَا بِهِ أَمَرَ، وَاجْتِنَابُ مَا عَنْهُ نَهَى وَزَجَرَ، وَالْإِيمَانُ بِأَنَّ هَدْيَهُ أَكْمَلُ الْهَدْيِ، وَالِدِّفَاعُ عَنْ شَرِيعَتِهِ وَهَدْيِهِ.

Right (3): The right of the Parents

Be righteous to them by treating them with goodness in word and deed, with money

الحَقُّ الثَّلَاثُ: حَقُّ الْوَالِدَيْنِ

أَنْ تَبَرَّهُمَا، وَذَلِكَ بِالْإِحْسَانِ إِلَيْهِمَا قَوْلًا وَفِعْلًا،

and the body, and obeying their commands in that which is not disobedience to Allah and doesn't cause any harm to you.

بِالْمَالِ وَالْبَدَنِ، وَتَمَثَّلُ أَمْرُهُمَا فِي غَيْرِ مَعْصِيَةِ اللَّهِ، وَفِي غَيْرِ مَا فِيهِ ضَرَرٌ عَلَيْكَ.

Right (4): The rights of children

الْحَقُّ الرَّابِعُ: حَقُّ الْأَوْلَادِ

(1) Upbringing: it is the development of religion and morals in their hearts to a high standard.

(١) التَّربِيَةُ؛ وَهِيَ تَنْمِيَةُ الدِّينِ وَالْأَخْلَاقِ فِي نَفُوسِهِمْ، حَتَّى يَكُونُوا عَلَى جَانِبٍ كَبِيرٍ مِنْ ذَلِكَ.

(2) To spend on them in a reasonable manner, without extravagance nor negligence.

(٢) أَنْ يُنْفَقَ عَلَيْهِمْ بِالْمَعْرُوفِ، مِنْ غَيْرِ إِسْرَافٍ وَلَا تَقْصِيرٍ.

(3) Not to give preference to any of them over the other in spending and gifts.

(٣) أَلَّا يُفْضَلَ أَحَدٌ مِنْهُمْ عَلَى أَحَدٍ فِي الْعَطَايَا وَالْهَبَاتِ.

Right (5): The rights of relatives

الْحَقُّ الْخَامِسُ: حَقُّ الْأَقْرَابِ

To uphold ties of kinship with kindness by using your social position, physical efforts to benefit them, and financially depending on how close and needy they are.

أَنْ يَصِلَ قَرِيبَهُ بِالْمَعْرُوفِ؛ بِبَذْلِ الْجَاهِ، وَالنَّفْعِ الْبَدَنِيِّ، وَالنَّفْعِ الْمَالِيِّ بِحَسَبِ مَا تَتَطَلَّبُهُ قُوَّةُ الْقَرَابَةِ وَالْحَاجَةِ.

Right (6): The rights of spouses

الْحَقُّ السَّادِسُ: حَقُّ الزَّوْجَيْنِ

To live with each other in a kind manner and give the right that is due to him with tolerance and ease without any compulsion or procrastination in fulfilling each other's rights.

أَنْ يَعَاشَرَ كُلُّ مِنْهُمَا الْآخَرَ بِالْمَعْرُوفِ، وَأَنْ يَبْذَلَ الْحَقَّ الْوَاجِبَ لَهُ بِكُلِّ سَمَاحَةٍ وَسَهُولَةٍ، مِنْ غَيْرِ تَكْرُهٍ لِبَذْلِهِ وَلَا مُمَاطَلَةٍ.

Among the rights of the wife over her husband: that he fulfils the duty of spending on her in terms of food, drink, clothing, housing and so on, and that he treats all his wives equally.

مِنْ حَقُوقِ الزَّوْجَةِ عَلَى زَوْجِهَا: أَنْ يَقُومَ بِوَاجِبِ نَفَقَتِهَا مِنَ الطَّعَامِ وَالشَّرَابِ وَالْكِسْوَةِ وَالْمَسْكَنِ وَتَوَابِعِ ذَلِكَ، وَأَنْ يَعْدَلَ بَيْنَ

Among the husband's rights over his wife: that she obeys him in that which is not disobedience of Allah, protects his secrets and wealth, and does not do something that would spoil his complete enjoyment.

الزَّوْجَاتِ.

من حقوق الزوج على زوجته: أن تطيعه في غير معصية الله، وأن تحفظه في سرّه وماله، وألاّ تعمل عملاً يضيع عليه كمال الاستمتاع.

Right (7): The rights of rulers and subjects

The rights of the subjects on the rulers: to carry out the trust that Allah has given them and obligated upon them, such as advising their subjects and taking them on the right path that guarantees their benefit in this world and the hereafter, and that is by following the path of the believers.

The rights of rulers over the subjects are: advising them in what a person is responsible for in their affairs, reminding them if they become negligent, making Du'a' (praying) for them if they deviate from the truth, obeying their commands in that which is not disobedience to Allah, and helping them.

الحَقُّ السَّابِعُ: حَقُّ الْوَلَاةِ وَالرَّعِيَّةِ

حقوق الرعية على الولاة: أن يقوموا بالأمانة التي حملهم الله إياها، وألزمهم القيام بها؛ من النصّح للرعية، والسّير بها على النهج القويم الكفيل بمصالح الدنيا والآخرة، وذلك باتّباع سبيل المؤمنين.

حقوق الولاة على الرعية فهي: النصّح لهم فيما يتولّاه الإنسان من أمورهم، وتذكيرهم إذا غفلوا، والدُّعاء لهم إذا مالوا عن الحقّ، وامتنال أمرهم في غير معصية الله، ومساعدتهم.

Right (8): The rights of the neighbors

A neighbor is someone who lives close to you. You should be good to him with what you can using money, social position, and help. You should also refrain from any verbal or physical harm.

(1) If he is a relative and a Muslim, he has three rights: the right of the neighbor, the right of kinship, and the right of Islam.

الحَقُّ الثَّامِنُ: حَقُّ الْجِيرَانِ

الجار: هو القريب منك في المنزل، يُحسِن إليه بما استطاع من المال والجاه والنّفع، ويكفُّ عنه الأذى القوليّ والفعليّ.

(١) إن كان قريباً منك في النّسب وهو مسلم؛ فله ثلاثة حقوق: حقّ الجوار، وحقّ القرابة، وحقّ

(2) If he is a Muslim but not a relative, he has two rights: the right of the neighbor and the right of Islam.

(3) Likewise, if he is a relative and is not a Muslim, he has two rights: the right of the neighbor and the right of kinship.

(4) If he is not related and is a non-Muslim, he has only one right: the right of the neighbor.

الإسلام.

(٢) إِنْ كَانَ مُسْلِمًا وَلَيْسَ بِقَرِيبٍ فِي النَّسَبِ؛ فَلَهُ حَقَّانِ: حَقُّ الْجَوَارِ، وَحَقُّ الْإِسْلَامِ.

(٣) وَكَذَلِكَ إِنْ كَانَ قَرِيبًا وَلَيْسَ مُسْلِمًا؛ فَلَهُ حَقَّانِ: حَقُّ الْجَوَارِ، وَحَقُّ الْقَرَابَةِ.

(٤) إِنْ كَانَ بَعِيدًا غَيْرَ مُسْلِمٍ فَلَهُ حَقٌّ وَاحِدٌ: حَقُّ الْجَوَارِ.

Right (9): The rights of Muslims in general

From them is: giving Salam; if he invites you, accept the invitation; if he asks you for advice, advise him; if he sneezes and says 'Alhamdulillah', say 'Yarhamukallah'; if he is sick, visit him; if he dies, follow his funeral; avoid causing him any harm.

The rights of a Muslim over a Muslim are many, and they can be summarized in meaning by the Prophet's ﷺ saying: **"A Muslim is a brother to a Muslim."** Fulfilling the requirements of this brotherhood will make a person strive to seek all goodness for his Muslim brother and avoid anything that harms him.

الحَقُّ التَّاسِعُ: حَقُّ الْمُسْلِمِينَ عَمُومًا

مِنْهَا السَّلَامُ، وَأَنْ تَجِيبَهُ إِذَا دَعَاكَ، وَأَنْ تَنْصَحَهُ إِذَا اسْتَنْصَحَكَ، وَأَنْ تَشْمُتَهُ إِذَا عَطَسَ فَحَمْدُ اللَّهِ، وَأَنْ تَعُودَهُ إِذَا مَرَضَ، وَأَنْ تَتَّبِعَهُ إِذَا مَاتَ، وَأَنْ تَكْفَّ الْأَذَى عَنْهُ.

حَقُوقُ الْمُسْلِمِ عَلَى الْمُسْلِمِ كَثِيرَةٌ، وَيُمْكِنُ أَنْ يَكُونَ الْمَعْنَى الْجَامِعُ لَهَا هُوَ قَوْلُهُ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ»؛ فَإِنَّهُ مَتَى قَامَ بِمُقْتَضَى هَذِهِ الْأُخُوَّةِ اجْتَهَدَ أَنْ يَتَحَرَّى لَهُ الْخَيْرَ كُلَّهُ، وَأَنْ يَجْتَنِبَ كُلَّ مَا يَضُرُّهُ.

Right (10): The rights of non-Muslims

A Muslim ruler must rule over them with the law of Islam in their lives, wealth, and honor, set limits on them according to what is Haram (forbidden), and he must protect

الحَقُّ الْعَاشِرُ: حَقُّ غَيْرِ الْمُسْلِمِينَ

يَجِبُ عَلَى وَلِيِّ أَمْرِ الْمُسْلِمِينَ أَنْ يَحْكُمَ فِيهِمْ بِحَكْمِ الْإِسْلَامِ فِي النَّفْسِ وَالْمَالِ وَالْعِرْضِ، وَأَنْ

them and not harm them.

The disbelievers must be distinguished from Muslims in dress code. Also, they must not show (i.e., publicly) anything objectionable in Islam or any of the rituals of their religion, like the bell or the cross.

يُقَيِّمُ الْحُدُودَ عَلَيْهِمْ فِيمَا يَعْتَقِدُونَ تَحْرِيمَهُ،
وَيَجِبُ عَلَيْهِ حِمَايَتُهُمْ وَكَفُّ الْأَذَى عَنْهُمْ.

وَيَجِبُ أَنْ يَتَمَيَّزُوا عَنِ الْمُسْلِمِينَ فِي اللَّبَاسِ،
وَأَلَّا يُظْهَرُوا شَيْئًا مُنْكَرًا فِي الْإِسْلَامِ، أَوْ شَيْئًا مِنْ
شُعَائِرِ دِينِهِمْ؛ كَالنَّاقُوسِ، وَالصَّلِيبِ.

