

**Rights of Allah<sup>-azwj</sup>, on himself and on others**

Some Ahadith are presented on the rights which one has on himself, his family and on others from the relatives, friends and general public.

الخصال علي بن أحمد بن موسى عن محمد الأسدي عن جعفر بن محمد بن مالك الفزاري عن خيران بن داهر عن أحمد بن علي بن سليمان الجبلي عن أبيه عن محمد بن علي بن محمد بن فضيل عن أبي حمزة الثمالي قال: هذه رسالة علي بن الحسين ع إلى بعض أصحابه

(The book) 'Al-Khisaal' – Ali Bin Ahmad Bin Musa, from Muhammad Al Asady, from Ja'far Bin Muhammad Bin Malik Al-Fazary, from Khayran Bin Dahir, from Ahmad Bin Ali Bin Suleyman Al Jabaly, from his father, from Muhammad Bin Ali, from Muhammad Bin Fuzeyl, from Abu Hamza Al Sumali who said,

'This is a letter of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> to one of his<sup>-asws</sup> companions: -

اعلم أن لله عز وجل عليك حقوقاً محيطاً بك في كل حركة تحركتها أو سكوناً سكنتها أو حال خلقتها أو منزلة نزلتها أو جارحة قلبتها أو آلة تصرفتها فيها

'Know that there are rights for Allah<sup>-azwj</sup> Mighty and Majestic upon you, encompassing you in every movement you make, or a stillness you are still in, or a situation you are in, or a status you are accorded, or an injury you turn in, or a tool you utilise.

فأكبر حقوق الله تعالى عليك ما أوجب عليك لنفسه من حقه الذي هو أصل الحقوق ثم ما أوجب الله عز وجل عليك لنفسك من قزتك إلى قدمك على اختلاف جوارحك

The greatest of rights of Allah<sup>-azwj</sup> the Exalted upon you is what He<sup>-azwj</sup> has Obligated upon you for Himself<sup>-azwj</sup>, from His<sup>-azwj</sup> right which is the origin of the rights, then what Allah<sup>-azwj</sup> Mighty and Majestic has Obligated upon you for yourself, from your head to your feet based upon interchange of your body parts.

فجعل عز وجل للسانك عليك حقاً و لسمعك عليك حقاً و لبصرك عليك حقاً و ليديك عليك حقاً و لرجلك عليك حقاً و لبطنك عليك حقاً و لقرجك عليك حقاً فهذه الجوارح السبع التي بها تكون الأفعال

He<sup>-azwj</sup> Mighty and Majestic has Made a right for your tongue upon you, and a right for your ears upon you, and a right for your eyes upon you, and a right for your hand upon you, and a right for your leg upon you, and a right for your belly upon you, and a right for your private part upon you. So these are seven body parts which the actions happen to be, by these.

ثم جعل عز وجل لأفعالك عليك حقوقاً فجعل لصلاتك عليك حقاً و لصومك عليك حقاً و لصدقتك عليك حقاً و لهديك عليك حقاً و لأفعالك عليك حقوقاً

Then the Mighty and Majesty Made rights for your actions upon you. He<sup>-azwj</sup> Made a right for your Salat upon you, and a right for your fasting upon you, and a right for your charity upon you, and a right for your (sacrificial) offering upon you, and rights for your (other) actions upon you.

ثُمَّ يُخْرِجُ الْخُفُوقَ مِنْكَ إِلَى غَيْرِكَ مِنْ دَوَىِ الْخُفُوقِ عَلَيْكَ فَأَوْجِبُهَا عَلَيْكَ خُفُوقَ أَيْمَتِكَ ثُمَّ خُفُوقَ رَعِيَّتِكَ ثُمَّ خُفُوقَ رَجُلِكَ فَهَذِهِ خُفُوقٌ يَتَشَعَّبُ مِنْهَا خُفُوقٌ

Then He<sup>-azwj</sup> Extracted the rights from you to others, from besides the rights upon you. He<sup>-azwj</sup> Obligated these upon you – rights of your leaders, the rights of your citizens, then rights of your kinship. So these are rights (other) rights branch from these.

فَخُفُوقُ أَيْمَتِكَ ثَلَاثَةٌ أَوْجِبُهَا عَلَيْكَ حَقُّ سَائِسِكَ بِالسُّلْطَانِ ثُمَّ حَقُّ سَائِسِكَ بِالْعِلْمِ ثُمَّ حَقُّ سَائِسِكَ بِالْمَلِكِ -

The rights of your leaders are three. He<sup>-azwj</sup> has Obligated upon you, right of your guide (leader) with the authority, then right of your guide (teacher) with the knowledge, then right of your guide (ruler) with the governing.

وَ خُفُوقُ رَعِيَّتِكَ ثَلَاثَةٌ أَوْجِبُهَا عَلَيْكَ حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ ثُمَّ حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَإِنَّ الْجَاهِلَ رَعِيَّةَ الْعَالِمِ ثُمَّ حَقُّ رَعِيَّتِكَ بِالْمَلِكِ مِنَ الْأَزْوَاجِ وَ مَا مَلَكَتِ الْأَيْمَانُ

And right of your citizens are three. He<sup>-azwj</sup> has Obligated these upon you, right of your citizen with the authority, then right of your citizen with the knowledge, for the ignorant one is a citizen of the scholar, then right of your citizen with the governing from the spouses and what the right hands possess (slaves).

وَ خُفُوقُ رَجُلِكَ كَثِيرَةٌ مُتَّصِلَةٌ بِقَدْرِ اتِّصَالِ الرَّحِمِ فِي الْقُرَابَةِ وَ أَوْجِبُهَا عَلَيْكَ حَقُّ أُمِّكَ ثُمَّ حَقُّ أَبِيكَ ثُمَّ حَقُّ وُلْدِكَ ثُمَّ حَقُّ أَخِيكَ ثُمَّ الْأَقْرَبُ فَالْأَقْرَبُ وَ الْأَوْلَى فَالْأَوْلَى

And rights of your kinship are many connected in accordance with the kinship regarding the relationship, and He<sup>-azwj</sup> has Obligated these upon you, right of your mother, then right of your father, then right of your child, then right of your brother, then relatives, so the closest, and the foremost, so the foremost.

ثُمَّ حَقُّ مَوْلَاكَ الْمُنْعَمِ عَلَيْكَ ثُمَّ حَقُّ مَوْلَاكَ الْجَارِيَةِ نِعْمَتُهُ عَلَيْكَ ثُمَّ حَقُّ دَوَىِ الْمَعْرُوفِ لَدَيْكَ ثُمَّ حَقُّ مُؤَدِّنِكَ لِصَلَاتِكَ ثُمَّ حَقُّ إِمَامِكَ فِي صَلَاتِكَ ثُمَّ حَقُّ خَلِيسِكَ ثُمَّ حَقُّ جَارِكَ ثُمَّ حَقُّ صَاحِبِكَ ثُمَّ حَقُّ شَرِيكَكَ ثُمَّ حَقُّ مَالِكَ ثُمَّ حَقُّ عَرِيَمِكَ الَّذِي تُطَالِيهِ ثُمَّ حَقُّ عَرِيَمِكَ الَّذِي يُطَالِيكَ

Then there is a right of your master of the conferring upon you, then a right of your master of the maid he confers upon you, then a right of the ones with an act of kindness to you, then right of your Muezzin for your Salat, then right of your prayer leader regarding your Salat, then right of your gatherer, then right of your neighbour, then right of your companions, then right of your associate, then right of your owner, then right of your debtor whom you seek, then right of your creditor who seeks you.

ثُمَّ حَقُّ خَلِيطِكَ ثُمَّ حَقُّ خَصْمِكَ الْمُدْعَى عَلَيْكَ ثُمَّ حَقُّ خَصْمِكَ الَّذِي تَدْعَى 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 أَصْعَرُ مِنْكَ ثُمَّ حَقُّ سَائِلِكَ ثُمَّ حَقُّ مَنْ سَأَلْتَهُ

Then right of the one mingling with you, then right of your contender, the claimant upon you, then right of your contender whom you are claiming upon, then right of one you consult, then right of the one consulting you, then right of the one your advisor, then right of the one

seeking advice to you, then right of the one who is older than you, then right of the one who is younger than you, then a right of your beggar, then a right of the one who you ask.

ثُمَّ حَقٌّ مَنْ جَرَى لَكَ عَلَى يَدَيْهِ مَسَاءَةٌ بِقَوْلٍ أَوْ فِعْلٍ عَنْ تَعَمُّدٍ مِنْهُ أَوْ عَدْوٍ تَعَمُّدٍ ثُمَّ حَقٌّ أَهْلَ مِلَّتِكَ عَلَيْكَ ثُمَّ حَقٌّ أَهْلَ دِيْنِكَ ثُمَّ الْحَقُّوقُ الْجَارِيَةُ بِقَدْرِ عِلَلِ الْأَحْوَالِ وَ تَصَرُّفِ الْأَسْبَابِ

Then there is a right of the one an offence to you has flowed upon his hands, either by a word or an action, either from a deliberation from him or unintentionally, then a right of the people of your religion upon you, then a right of the people under your responsibility, then the rights of the occurrences in accordance with the reason of the situations, and disposition of the causes.

فَطُوبَى لِمَنْ أَعَانَهُ اللَّهُ عَلَى مَا أَوْجَبَ عَلَيْهِ مِنْ حَقُّوقِهِ وَ وَفَّقَهُ لِذَلِكَ وَ سَدَّدَهُ

Beatitude be for the one whom Allah<sup>-azwj</sup> Assists upon what He<sup>-azwj</sup> has Obligated upon him of His<sup>-azwj</sup> rights and Harmonised him to that and Guided him.

فَأَمَّا حَقُّ اللَّهِ الْأَكْبَرُ عَلَيْكَ فَإِنَّ تَعْبُدَهُ لَا تُشْرِكُ بِهِ شَيْئاً فَإِذَا فَعَلْتَ ذَلِكَ بِإِحْلَاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكْفِيَنَّكَ أَمْرَ الدُّنْيَا وَ الْآخِرَةِ

As for the greatest right of Allah<sup>-azwj</sup> upon you is that you should worship Him<sup>-azwj</sup>, not associating anything with Him<sup>-azwj</sup>. When you were to do that with the sincerity, He<sup>-azwj</sup> Makes for you upon Himself<sup>-azwj</sup> to Suffice you the matters of the world and the Hereafter.

وَ حَقُّ نَفْسِكَ عَلَيْكَ أَنْ تَسْتَعْمِلَهَا بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ فَتُوَدِّيَ إِلَى لِسَانِكَ حَقَّهُ وَ إِلَى سَمْعِكَ حَقَّهُ وَ إِلَى بَصَرِكَ حَقَّهُ وَ إِلَى يَدِكَ حَقُّهَا وَ إِلَى رِجْلِكَ حَقُّهَا وَ إِلَى بَطْنِكَ حَقَّهُ وَ إِلَى فَرْجِكَ حَقَّهُ وَ تَسْتَعِينِ بِاللَّهِ عَلَى ذَلِكَ

And a right of yourself upon you is that you should utilise it in the obedience of Allah<sup>-azwj</sup> Mighty and Majestic. So, you should fulfil to your tongue of its right, and to your hearing of its right, and to your sight of its right, and to your hand of its right, and to your leg of its right, and to your belly of its right, and to your private part of its right, and you should seek Assistance of Allah<sup>-azwj</sup> upon that.

وَ حَقُّ اللِّسَانِ إِكْرَامُهُ عَنِ الْحَتَّى وَ تَعْوِيدُهُ الْحَتَّى وَ تَرْكُ الْمُضْوَلِ الَّتِي لَا فَائِدَةَ فِيهَا وَ الْبِرُّ بِالنَّاسِ وَ حُسْنُ الْقَوْلِ فِيهِمْ

And a right of the tongue is to honour it to be away from the betrayal and accustom it to the good and neglect the surplus which there is no benefit in it, and the righteousness with the people, and goodly words among them.

وَ حَقُّ السَّمْعِ تَنْزِيهِهُ عَنِ سَمَاعِ الْعَيْبَةِ وَ سَمَاعِ مَا لَا يَجِلُّ سَمَاعُهُ

And a right of the hearing is that you remove it from hearing the backbiting and listening to what is not Permissible to hear.

وَ حَقُّ الْبَصَرِ أَنْ تُعْمِضَهُ عَمَّا لَا يَجِلُّ لَكَ وَ تَعْتَبِرَ بِالنَّظَرِ بِهِ

And a right of the sight is that you close it from what is not Permissible for you and take a lesson with the looking by it.

وَ حَقُّ يَدِكَ أَنْ لَا تَبْسُطَهَا إِلَى مَا لَا يَحِلُّ لَكَ

And a right of your hand is that you do not extend it to what is not Permissible for you.

وَ حَقُّ رِجْلَيْكَ أَنْ لَا تَمْشِيَ بِهِمَا إِلَى مَا لَا يَحِلُّ لَكَ فِيهِمَا تَقِفُ عَلَى الصِّرَاطِ فَانظُرْ أَنْ لَا تَرْتَلَّ بِكَ فَتَتَرَدَّى فِي النَّارِ

And a right of your legs is that you do not walk with them to what is not Permissible for you regarding what you will be paused by these at the Bridge. Therefore consider that they should not slip with you so you may fall into the Fire.

وَ حَقُّ بَطْنِكَ أَنْ لَا تَجْعَلَهُ وَعَاءً لِلْحَرَامِ وَ لَا تَزِيدَ عَلَى الشَّبْعِ

And a right of your belly is that you do not make it a container of the Prohibited (substances) and do not increase upon the satiation.

وَ حَقُّ فَرجِكَ أَنْ تُحَصِّنَهُ عَنِ الزَّانِءِ وَ تَحْفَظَهُ مِنْ أَنْ يُنظَرَ إِلَيْهِ

And a right of your private parts is that you fortify these from the adultery and preserve it from being looked at.

وَ حَقُّ الصَّلَاةِ أَنْ تَعْلَمَ أَنَّهَا وَفَادَةٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَنَّكَ فِيهَا قَائِمٌ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا عَلِمْتَ ذَلِكَ قُمْتَ مَقَامَ الدَّلِيلِ الحَقِيرِ الرَّاغِبِ الرَّاهِبِ الرَّاجِي الحَائِفِ المُسْتَكِينِ المُتَضَرِّعِ المُعْظَمِ لِمَنْ كَانَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَ الوَقَارِ وَ تُقْبَلُ عَلَيْهَا بِقَلْبِكَ وَ تُقِيمُهَا بِحُدُودِهَا وَ حُقُوقِهَا

And a right of the Salat is that you know that it is a delegation to Allah<sup>-azwj</sup> Mighty and Majestic and in it you are standing in front of Allah<sup>-azwj</sup> Mighty and Majestic. When you know that, you will stand in a position of the humiliated, the belittled, the dreading, the desirous, the hopeful, the fearful, the submissive, the beseeching, the revering to the One<sup>-azwj</sup> in front of Whom you are, with the calmness, and the dignity, and being attentive upon it with your heart, and you will establish it with its limits, and its rights.

وَ حَقُّ الحَجِّ أَنْ تَعْلَمَ أَنَّهُ وَفَادَةٌ إِلَى رَبِّكَ وَ فِرَارٌ إِلَيْهِ مِنْ دُنُوبِكَ وَ بِهِ قَبُولُ تَوْبَتِكَ وَ قَضَاءُ الفَرَضِ الَّذِي أَوْجَبَهُ اللَّهُ عَلَيْكَ

And a right of Hajj is that you should that it is a delegation to your Lord<sup>-azwj</sup> and fleeing to Him<sup>-azwj</sup> from your sins, and by it your repentance is Accepted, and fulfilling the Imposition which Allah<sup>-azwj</sup> has Obligated upon you.

وَ حَقُّ الصَّوْمِ أَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللَّهُ عَلَى لِسَانِكَ وَ سَمْعِكَ وَ بَصَرِكَ وَ بَطْنِكَ وَ فَرجِكَ لِيَسْتُرَكَ بِهِ مِنَ النَّارِ فَإِنْ تَرَكَتَ الصَّوْمَ خَرَفَتْ سِتْرُ اللَّهِ عَلَيْكَ

And a right of the fasting is that you know it is a veil Allah<sup>-azwj</sup> has Struck upon your tongue, and your hearing, and your sight, and your belly, and your private parts in order for you to curtain by it from the Fire. If you were to neglect the fast, the curtain of Allah<sup>-azwj</sup> will be torn upon you.

وَ حَقُّ الصَّدَقَةِ أَنْ تَعْلَمَ أَنَّهَا دُخْرُكَ عِنْدَ رَبِّكَ عَزَّ وَ جَلَّ وَ وَدَيْعَتُكَ الَّتِي لَا تَحْتَاجُ إِلَى الْإِشْهَادِ عَلَيْهَا وَ كُنْتَ بِمَا تَسْتَوِدُّهُ سِرّاً أَوْ تَقَّ مِنْكَ بِمَا تَسْتَوِدُّهُ عَلَانِيَةً وَ تَعْلَمَ أَنَّهَا تَدْفَعُ الْبَلَاءَ وَ الْأَسْقَامَ عَنْكَ فِي الدُّنْيَا وَ تَدْفَعُ عَنْكَ النَّارَ فِي الْآخِرَةِ

And a right of the charity is that you know it is your hoard in the Presence of your Lord<sup>-azwj</sup> Mighty and Majestic, and your deposit which is not needy to the testifying upon it, and it is more trusting from you with what you deposit secretly than what you deposit openly, and you should know that it repels the afflictions and the diseases away from you in the world and repels the Fire away from you in the Hereafter.

وَ حَقُّ الْهُدْيِ أَنْ تُرِيدَ بِهِ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تُرِيدَ بِهِ خَلْفَهُ وَ لَا تُرِيدَ بِهِ إِلَّا التَّعَرُّضَ لِرَحْمَةِ اللَّهِ وَ نَجَاةَ رُوحِكَ يَوْمَ تَلْقَاهُ

And a right of the (sacrificial) offering upon you is that you should intend Allah<sup>-azwj</sup> Mighty and Majestic with it and not intend His<sup>-azwj</sup> creatures by it, and not intend by it except the exposure to His<sup>-azwj</sup> Mercy and salvation of your soul on the Day you meet Him<sup>-azwj</sup>.

وَ حَقُّ السُّلْطَانِ أَنْ تَعْلَمَ أَنَّكَ جُعِلْتَ لَهُ فِتْنَةً وَ أَنَّهُ مُبْتَلَى فِيكَ بِمَا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَلَيْكَ مِنَ السُّلْطَانِ وَ أَنَّ عَلَيْكَ أَنْ لَا تَتَعَرَّضَ لِسَخَطِهِ فُتْلَبِي بِيَدَيْكَ إِلَى التَّهْلُكَةِ وَ تَكُونَ شَرِيكاً لَهُ فِيمَا بَأَى إِلَيْكَ مِنْ سُوءٍ

And a right of the ruler is that you are made to be a Fitna for him and he is being Tried regarding you with what Allah<sup>-azwj</sup> Mighty and Majestic has Made for him upon you, from the authority, and that upon you is that you do not get exposed to his anger for you will be casting with your own hands to the destruction and you would become an associate for him regarding what he will come to you of evil.

وَ حَقُّ سَائِسِكَ بِالْعِلْمِ التَّعْظِيمِ لَهُ وَ التَّوْقِيرِ لِمَجْلِسِهِ وَ حُسْنِ الْإِسْتِمَاعِ إِلَيْهِ وَ الْإِقْبَالَ عَلَيْهِ وَ أَنْ لَا تَرْفَعَ عَلَيْهِ صَوْتَكَ وَ لَا تُجِيبَ أَحداً بِسَأَلِهِ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذِي يُجِيبُ وَ لَا تُحَدِّثَ فِي مَجْلِسِهِ أَحداً وَ لَا تَعْتَابَ عِنْدَهُ أَحداً وَ أَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ وَ أَنْ تَسْتُرَ عُيُوبَهُ وَ تُظْهَرَ مَنَاقِبَهُ وَ لَا تُجَالِسَ لَهُ عَدُوّاً وَ لَا تُعَادِي لَهُ وَلِيّاً

And a right of your guide (teacher) with the knowledge is the reverence to him and according the dignity to his gathering, and goodly listening to him, and the facing to him, and you should not raise your voice over him nor should you answer anyone who asks him about anything until he happens to be the one who answers, nor discuss with anyone in his gathering, nor backbite anyone in his presence, and that you should defend him whenever he is mentioned with evil, and you should cover his faults and reveal his virtues, and not get an enemy to sit to him, nor be inimical to a friend of his.

فَإِذَا فَعَلْتَ ذَلِكَ شَهِدَ لَكَ مَلَائِكَةُ اللَّهِ بِأَنَّكَ قَصَدْتَهُ وَ تَعَلَّمْتَ عِلْمَهُ بِاللَّهِ جَلَّ اسْمُهُ لَا لِلنَّاسِ

When you were to do that, the Angels of Allah<sup>-azwj</sup> will testify for you that you had had aimed for him and had learnt his knowledge for Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, not for the people.

فَأَمَّا حَقُّ سَائِسِكَ بِالْمِلْكِ فَإِنَّ تُطِيعَهُ وَ لَا تُعْصِيهِ إِلَّا فِيمَا يُسْخِطُ اللَّهُ عَزَّ وَ جَلَّ فَإِنَّهُ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

As for a right of your guide (ruler) with the kingdom is that you should obey him and not disobey him except in what Annoys Allah<sup>-azwj</sup> Mighty and Majestic, for there is no obedience to a created being in disobedience to the Creator.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ فَإِنَّ تَعْلَمَ أَنَّهُمْ صَارُوا رَعِيَّتَكَ لِضَعْفِهِمْ وَفُوتِكَ فَيَجِبُ أَنْ تَعْدِلَ فِيهِمْ وَتَكُونَ لَهُمْ كَالْوَالِدِ الرَّحِيمِ وَتَغْفِرَ لَهُمْ جَهْلَهُمْ وَ لَا تُعَاجِلَهُمْ بِالْعُقُوبَةِ وَ تَشْكُرُ اللَّهَ عَزَّ وَ جَلَّ عَلَى مَا آتَاكَ مِنَ الْقُوَّةِ عَلَيْهِمْ

And as for a right of your citizen with the authority is that you should know they have become your citizens due to their weakness and your strength. It obligates that you dispense justice among them and be for them like the merciful parent, and forgive their ignorance for them, and not be hasty to them with the punishment, and you should thank Allah<sup>-azwj</sup> Mighty and Majestic upon what strength He<sup>-azwj</sup> has Given you upon them.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَإِنَّ تَعْلَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا جَعَلَ قِيَمًا لَهُمْ فِيمَا آتَاكَ مِنَ الْعِلْمِ وَ فَتَحَ لَكَ مِنْ خَزَائِنِهِ فَإِنَّ أَحْسَنْتَ فِي تَعْلِيمِ النَّاسِ وَ لَمْ تَحْرِقْ بِهِمْ وَ لَمْ تَصْجُرْ عَلَيْهِمْ زَادَكَ اللَّهُ مِنْ فَضْلِهِ

And as for a right of your citizens with the knowledge, you should know that Allah<sup>-azwj</sup> Mighty and Majestic has rather Made you as a custodian for them regarding what knowledge He<sup>-azwj</sup> has Given you and has Opened His<sup>-azwj</sup> treasures (of wisdom) for you. If you were to be good in teaching the people, and do not break them and do not infringe upon them, Allah<sup>-azwj</sup> will Increase you from His<sup>-azwj</sup> Grace.

وَ إِنْ أَنْتَ مَنَعْتَ النَّاسَ عِلْمَكَ أَوْ حَرَقْتَ بِهِمْ عِنْدَ طَلْبِهِمُ الْعِلْمَ مِنْكَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَسْتَلْبِكَ الْعِلْمَ وَ يَهَاءَهُ وَ يُسْقِطَ مِنَ الْقُلُوبِ مَحَلَّكَ

And if you were to prevent the people from your knowledge or infringe with them during their seeking the knowledge from you, there would be a right upon Allah<sup>-azwj</sup> Mighty and Majestic that He<sup>-azwj</sup> Confiscates the knowledge and its glory and Drop down your position from the hearts.

وَأَمَّا حَقُّ الزَّوْجَةِ فَإِنَّ تَعْلَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَهَا لَكَ سَكَنًا وَ أُنْسًا فَتَعْلَمَ أَنَّ ذَلِكَ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكَ فَتُكْرِمُهَا وَ تَرْفُقُ بِهَا وَ إِنْ كَانَ حَقُّكَ عَلَيْهَا أَوْجَبَ فَإِنَّ لَهَا عَلَيْكَ أَنْ تَرْحَمَهَا لِأَنَّهَا أَسِيرُكَ وَ تُطْعِمَهَا وَ تَكْسُوَهَا وَ إِذَا جَهِلَتْ عَفَوْتَ عَنْهَا

And as for a right of the wife, you should know that Allah<sup>-azwj</sup> Mighty and Majestic has Made her to be for you as a tranquillity and a comfort. You should know that is a bounty from Allah<sup>-azwj</sup> to you, therefore you should honour her and be kind with her, and even though your right upon her is more obligating. Surely for her, upon you, is that you should be merciful to her because she is your captive, and you should feed her and clothe her, and when she is ignorance, you should pardon her.

وَأَمَّا حَقُّ مَمْلُوكِكَ فَإِنَّ تَعْلَمَ أَنَّهُ خَلَقَ رَبِّكَ وَ ابْنُ أَبِيكَ وَ أُمَّتِكَ وَ لَحْمِكَ وَ دَمُكَ تَمْلِكُهُ- لَا أَنْتَ صَنَعْتَهُ مِنْ دُونِ اللَّهِ وَ لَا خَلَقْتَ شَيْئًا مِنْ جَوَارِحِهِ وَ لَا أَخْرَجْتَ رِزْقًا وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ كَفَاكَ ذَلِكَ ثُمَّ سَخَّرَهُ لَكَ وَ ائْتَمَّنَكَ عَلَيْهِ وَ اسْتَوْدَعَكَ إِيَّاهُ لِيَحْفَظَ لَكَ مَا تَأْتِيهِ مِنْ خَيْرٍ إِلَيْهِ

And as for a right of your slave, you should know that he is a creature of your Lord<sup>-azwj</sup>, and a son of your father (Adam<sup>-as</sup>) and your mother (Hawwa<sup>-as</sup>), and your flesh and your blood that you are owning. You did not make him from besides Allah<sup>-azwj</sup> nor have you created anything from his limbs, nor do you extract sustenance, but Allah<sup>-azwj</sup> Mighty and Majestic Suffices you

of that, then He<sup>-azwj</sup> has Subdued him to you, and has Entrusted you upon him, and has Deposited him to you for he to preserve for you what you would give him from the goodness.

فَأَحْسِنَ إِلَيْهِ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَ إِنْ كَرِهْتَهُ اسْتَبَدَلْتُ بِهِ وَ لَمْ تُعَذِّبْ خَلْقَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So be good to him just as Allah<sup>-azwj</sup> has been Good to you, and if you were to dislike him, replace him, but do not punish a creature of Allah<sup>-azwj</sup> Mighty and Majestic, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَا حَقُّ أُمِّكَ فَإِنَّ تَعَلَّمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لَا يَحْتَمِلُ أَحَدٌ أَحَدًا وَ أُعْطَتْكَ مِنْ ثَمَرَةِ قَلْبِهَا مَا لَا يُعْطِي أَحَدٌ أَحَدًا وَ وَقَّتْكَ بِجَمِيعِ جَوَارِحِهَا وَ لَمْ تُبَالِ أَنْ يَجُوعَ وَ تُطْعِمَكَ وَ تَعْطَشَ وَ تَسْقِيَكَ وَ تَغْرَى وَ تَكْسُوكَ وَ تَضْحَى وَ تُظَلِّكَ وَ تَهْجُرُ النَّوْمَ لِأَجْلِكَ وَ وَقَّتْكَ الْحَرَّ وَ الْبُرْدَ لِتَكُونَ لَهَا فَإِنَّكَ لَا تُطِيقُ شُكْرَهَا إِلَّا بِعَوْنِ اللَّهِ وَ تَوْفِيقِهِ

And as for a right of your mother, you should know that she had borne you whereby no one bears anyone, and gave you from the fruit of her heart what no one give anyone, and strengthened you with entirety of her limbs, and she did not care if she were hungry and she fed you, and she were thirsty and quenched you, and she was need of clothes and she clothed you, and made sacrifices, and shaded you, and forsake the sleep for your sake, and saved you from the heat and the cold for you to be for her, for you will not be able to thank her except by the Assistance of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Inclination.

وَ أَمَا حَقُّ أَبِيكَ فَإِنَّ تَعَلَّمَ أَنَّهُ أَصْلُكَ وَ أَنَّهُ لَوْلَاهُ لَمْ تَكُنْ فَمَهْمَا رَأَيْتَ فِي نَفْسِكَ بِمَا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ النِّعَمَةِ عَلَيْكَ فِيهِ فَاحْمَدِ اللَّهَ وَ اشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for the right of your father, you should know that he is your origin, and had it not been for him, you would not exist. Whatever you see to be within yourself from a bounty which fascinates you, know that your father is the origin of the bounty upon you regarding it. Therefore praise Allah<sup>-azwj</sup> and then Him<sup>-azwj</sup> upon a measurement of that, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَا حَقُّ وَلَدِكَ فَإِنَّ تَعَلَّمَ أَنَّهُ مِنْكَ وَ مُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَ شَرِّهِ وَ أَنَّكَ مَسْئُولٌ عَمَّا وُلِّيْتَهُ بِهِ مِنْ حُسْنِ الْأَدَبِ وَ الدَّلَالَةِ عَلَى رَبِّهِ عَزَّ وَ جَلَّ وَ الْمَعُونَةَ لَهُ عَلَى طَاعَتِهِ فَاعْمَلْ فِي أَمْرِهِ عَمَلٌ مَنْ يَعْلَمُ أَنَّهُ مُنَابٌ عَلَى الْإِحْسَانِ إِلَيْهِ مُعَاقَبٌ عَلَى الْإِسَاءَةِ إِلَيْهِ

And as for a right of your child, you should know that he is from you, and an addition to you in the current world with his goodness and his evil, and you will be questioned about what you had been in charge with him, from the good education, and the pointing to his Lord<sup>-azwj</sup> Mighty and Majestic, and the assistance to him upon obeying Him<sup>-azwj</sup>. Therefore work regarding his affairs the world of the one who knows that he will be Rewarded upon the goodness to him, punished upon the evil to him.

وَ أَمَا حَقُّ أَخِيكَ فَإِنَّ تَعَلَّمَ أَنَّهُ يَدُكَ وَ عِرْكَ وَ قُوَّتُكَ فَلَا تَتَّخِذْهُ سِلَاحًا عَلَى مَعْصِيَةِ اللَّهِ وَ لَا عُدَّةً لِلظُّلْمِ لِخَلْقِ اللَّهِ وَ لَا تَدْعُ نُصْرَتَهُ عَلَى عَدُوِّهِ وَ النَّصِيحَةَ لَهُ فَإِنَّ أَطَاعَ اللَّهَ وَ إِلَّا فَلْيُكِنِ اللَّهُ أَعْرَمَ عَلَيْكَ مِنْهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your brother, you should know that he is your hand, and your honour, and your strength, so do not take him as a weapon upon disobeying Allah<sup>-azwj</sup> nor as a tool for

oppressing the people, nor leave helping him against his enemy, and the good advice to him. Either he obeys Allah<sup>-azwj</sup>, or else Allah<sup>-azwj</sup> would be more honourable upon you than him, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ مَوْلَاكَ الْمُنْعَمِ عَلَيْكَ فَأَنْ تَعْلَمَ أَنَّهُ أَنْفَقَ فِيكَ مَالَهُ وَأَخْرَجَكَ مِنْ ذُلِّ الرِّقِّ وَوَحْشَتِهِ إِلَى عِزِّ الْحُرِّيَّةِ وَأَنْسَهَا فَأَطْلَقَكَ مِنْ أَسْرِ الْمَلَكَةِ وَفَكَ عَنكَ قَيْدَ الْعُبُودِيَّةِ وَأَخْرَجَكَ مِنَ السِّجْنِ وَمَلَكَكَ نَفْسَكَ وَفَرَعَكَ لِعِبَادَةِ رَبِّكَ وَتَعْلَمَ أَنَّهُ أَوْلَى الْخَلْقِ بِكَ فِي حَيَاتِكَ وَمَوْتِكَ وَأَنْ تُصِرَّتْهُ عَلَيْكَ وَاجِبَةٌ بِنَفْسِكَ وَ مَا احْتِاجَ إِلَيْهِ مِنْكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your master, the benefactor upon you, you should know that he spends his wealth regarding you and extracts you from the disgrace of the slavery and loneliness to the honour of freedom and its comfort. So he liberates you from captivity of the slavery and removes from you the shackles of servitude, and extracts you from the prison, and owns you himself, and frees you for worship of your Lord<sup>-azwj</sup>. And know that he is the foremost of the people with you during regarding your life and your death, and that his help upon you is obligatory with yourself and what he is needy to than you are, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ مَوْلَاكَ الَّذِي أَنْعَمْتَ عَلَيْهِ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ عِتْقَكَ لَهُ وَسِبِيلَةً إِلَيْهِ وَ حِجَاباً لَكَ مِنَ النَّارِ وَأَنْ تَوَاتَبَكَ فِي الْعَاجِلِ مِيرَاتُهُ إِذَا لَمْ يَكُنْ لَهُ رَحِمٌ مُكَافَأَةٌ بِمَا أَنْفَقْتَ مِنْ مَالِكَ وَ فِي الْأَجَلِ الْحُتَّةُ

And as for a right of your slave which you are conferring upon, you should know that Allah<sup>-azwj</sup> Mighty and Majestic has Made your liberating him as a means to Him<sup>-azwj</sup> and a veil for you from the Fire, and that your Rewards in the current of his inheritance when there does not happen to be a kindred for him as a sufficing with what you have spent from your wealth, and in the future, it is the Paradise.

وَأَمَّا حَقُّ ذِي الْمَعْرُوفِ عَلَيْكَ فَأَنْ تَشْكُرَهُ وَ تَذْكُرَ مَعْرُوفَهُ وَ تَكْسِبَهُ الْمَقَالَةَ الْحَسَنَةَ وَ تُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرّاً وَ عَلَانِيَةً ثُمَّ إِنْ قَدَرْتَ عَلَى مُكَافَأَتِهِ يَوْمَ كِفَائِهِ

And as for a right of the one with an act of kindness upon you is that you should thank him and mention his act of kindness, and earn the goodly words for him, and be sincere to him of the supplication regarding what is between you and Allah<sup>-azwj</sup> Mighty and Majestic. When you were to do that, your would have thanked him secretly and openly. Then if you are able upon sufficing (reciprocating) him one day, suffice him.

وَ حَقُّ الْمُؤَدِّينَ أَنْ تَعْلَمَ أَنَّهُ مَذَكَّرَ لَكَ رَبِّكَ عَزَّ وَ جَلَّ وَ دَاعٍ لَكَ إِلَى حَطِّكَ وَ عَوْنِكَ عَلَى قَضَاءِ فَرْضِ اللَّهِ عَلَيْكَ فَاشْكُرْهُ عَلَى ذَلِكَ شُكْرَكَ لِلْمُحْسِنِ إِلَيْكَ:

And a right of the Muezzin, you should know that he is a reminder for you of your Lord<sup>-azwj</sup> Mighty and Majestic and a caller to you to your share, and your assistant upon fulfilling an Imposition of Allah<sup>-azwj</sup> upon you. Therefore thank him upon that, your thanking to the good doer to you.

وَ حَقُّ إِمَامِكَ فِي صَلَاتِكَ فَأَنْ تَعْلَمَ أَنَّهُ تَقَلَّدَ السِّفَارَةَ فِيمَا بَيْنَكَ وَ بَيْنَ رَبِّكَ عَزَّ وَ جَلَّ وَ تَكَلَّمَ عَنْكَ وَ لَمْ تَتَكَلَّمْ عَنْهُ وَ دَعَا لَكَ وَ لَمْ تَدْعُ لَهُ وَ كَفَّكَ هَوَلَ الْمُقَامِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَإِنْ كَانَ نَقِصٌ كَانَ بِهِ دُونَكَ وَ إِنْ كَانَ تَمَامًا كُنْتَ شَرِيكَهُ وَ لَمْ يَكُنْ لَهُ عَلَيْكَ فَضْلٌ فَوْقَى نَفْسِكَ بِنَفْسِهِ وَ صَلَاتَكَ بِصَلَاتِهِ فَتَشْكُرْ لَهُ عَلَى قَدْرِ ذَلِكَ

And a right of your prayer leader in your Salat is that you should know he is collared the ambassadorship regarding what is between you and your Lord<sup>-azwj</sup> Mighty and Majestic and is talking on your behalf and is not talking on his behalf, and he is supplicating for you, and you are not supplicating for him, and he is sufficing you of the might of the position in front of Allah<sup>-azwj</sup> Mighty and Majestic. If he were to be deficient, he would be with it besides you, and if he were to be complete, you would be his associate, and there does not happen for be a merit for him above you. So save yourself through his self, and your Salat through his Salat. Be thankful to him upon a measurement of that.

وَ أَمَّا حَقُّ جَلِيسِكَ فَأَنْ تُلِينَ لَهُ جَانِبَكَ وَ تُنْصِفَهُ فِي مُجَازَةِ اللَّفْظِ وَ لَا تَقُومَ مِنْ جَلِيسِكَ إِلَّا بِإِذْنِهِ وَ مَنْ يَجْلِسُ إِلَيْكَ يَجُوزُ لَهُ الْقِيَامُ عَنْكَ بِغَيْرِ إِذْنِهِ وَ تَنْسَى زَلَاتِهِ وَ تَحْفَظُ خَيْرَاتِهِ وَ لَا تُسْمِعُهُ إِلَّا خَيْرًا

And as for a right of your gatherer, you should soften your side to him and be fair to him in the flow of words, and do not stand from your seat except by his permission, and the one who sits to you, his standing from you is allowed for him without his permission, and you should forget his slips, and preserve his goodness and do not name him except with goodness.

وَ أَمَّا حَقُّ جَارِكَ فَحِفْظُهُ غَائِبًا وَ إِكْرَامُهُ شَاهِدًا وَ نُصْرَتُهُ إِذَا كَانَ مَظْلُومًا وَ لَا تَتَّبِعْ لَهُ عَوْرَةً فَإِنْ عَلِمْتَ عَلَيْهِ سُوءًا سَتَرْتَهُ عَلَيْهِ وَ إِنْ عَلِمْتَ أَنَّهُ يَقْبَلُ نَصِيحَتَكَ نَصَحْتَهُ فِيمَا بَيْنَكَ وَ بَيْنَهُ وَ لَا تُسْلِمُهُ عِنْدَ شَدِيدَةٍ وَ تُقْبَلُ عَفْوَتُهُ وَ تُعْفَرُ ذَنْبُهُ وَ تُعَاشِرُهُ مُعَاشِرَةً كَرِيمَةً وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your neighbour, protect him in absence and honour him in presence, and help him if he were to be oppressed, and do not pursue an exposure to him. If you were to know an evil upon, cover it upon him, and if you were to know he will be accepting your advice, advise him regarding what is between you and him, and do not yield him during hardships, and minimise his stumbles, and forgive his sins (wrong doings), and accompany him in an honourable companionship, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الصَّاحِبِ فَأَنْ تَصْحَبَهُ بِالتَّفَضُّلِ وَ الْإِنْصَافِ وَ تُكْرِمَهُ كَمَا يُكْرِمُكَ وَ لَا تَدْعُهُ يَسْبِقُ إِلَى مَكْرَمَةٍ فَإِنْ سَبَقَ كَافَأْتُهُ وَ تَوَدُّهُ كَمَا يَوَدُّكَ وَ تَزْجُرُهُ عَمَّا يَهُمُّ بِهِ مِنْ مَعْصِيَةٍ وَ كُنْ عَلَيْهِ رَحْمَةً وَ لَا تَكُنْ عَلَيْهِ عَذَابًا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the companion, is that you should accompany him with the grace, and the fairness, and you should honour him like what he honours you, and do not leave him to precede to an honouring. If he has preceded, then suffice (reciprocate) him, and be cordial to him just as he is cordial to you and rebuke him from what act of disobedience he may be thinking of and be merciful to him and do not be a torment upon him, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الشَّرِيكِ فَإِنْ غَابَ كَفَيْتَهُ وَ إِنْ حَضَرَ رَعَيْتَهُ وَ لَا تَحْكُمُ دُونَ حُكْمِهِ وَ لَا تَعْمَلُ بِرَأْيِكَ دُونَ مُنَاطَرَتِهِ وَ تَحْفَظُ عَلَيْهِ مَالَهُ وَ لَا تَحُونُهُ فِيمَا عَزَّ أَوْ هَانَ مِنْ أَمْرِهِ فَإِنَّ يَدَ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى أَيْدِي الشَّرِيكِينَ مَا لَمْ يَتَخَاوَنَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the partner (associate), if he were to be absent, suffice him, and if he is present, take care of him, and do not decide with other than his decision, and do not act by your opinion without a debate, and protect his wealth for him, and do not betray him regarding what is might or weak from his affairs, for the Hand of Allah<sup>-azwj</sup> Blessed and Exalted is upon the hands of the associates for as long as they do not betray, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ مَالِكَ فَإِنَّ لَا تَأْخُذَهُ إِلَّا مِنْ جِلِّهِ وَ لَا تُنْفِقَهُ إِلَّا فِي وَجْهِهِ وَ لَا تُؤْزِرَ بِهِ عَلَى نَفْسِكَ مَنْ لَا يَحْمَدُكَ فَاعْمَلْ فِيهِ بِطَاعَةِ رَبِّكَ وَ لَا تَبْخُلْ بِهِ فِتْبَوَةً بِالْحُسْرَةِ وَ النَّدَامَةِ مَعَ التَّعَةِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your wealth, you should not take it except from its Permissible means, nor spend it except in its (Permissible) aspect, nor prefer with it upon yourself someone who will not praise (thank) you. Work with it in obedience of your Lord<sup>-azwj</sup> and do not be miserly with it for it will lead you to the remorse and the regret along with the exhaustion, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ عَرِيْمِكَ الَّذِي يُطَالِيكَ فَإِنْ كُنْتَ مُوسِرًا أَعْطَيْتَهُ وَ إِنْ كُنْتَ مُعْسِرًا أَرْضَيْتَهُ بِحُسْنِ الْقَوْلِ وَ رَدَدْتَهُ عَنْ نَفْسِكَ رَدًّا لَطِيفًا

And as for a right of your creditor who demands you, if you were to be affluent, give it to him, and if you were to be bankrupt, satisfy him with the goodly word and return him from yourself with a subtle returning.

وَ حَقُّ الْخَلِيلِ أَنْ لَا تُعْرَهُ وَ لَا تُعْشَهُ وَ لَا تَخْذَعَهُ وَ تَتَّقِيَ اللَّهَ تَبَارَكَ وَ تَعَالَى فِي أَمْرِهِ

And a right of one mingling with you is that you should neither defraud him, nor cheat him, nor deceive him, and fear Allah<sup>-azwj</sup> Blessed and Exalted regarding his affairs.

وَ حَقُّ الْخَصْمِ الْمُدَّعِي عَلَيْكَ فَإِنْ كَانَ مَا يَدَّعِي عَلَيْكَ حَقًّا كُنْتَ شَاهِدَهُ عَلَى نَفْسِكَ وَ لَمْ تَظْلِمْنَاهُ وَ أَوْفَيْتَهُ حَقَّهُ وَ إِنْ كَانَ مَا يَدَّعِي بِهِ بَاطِلًا رَفَقْتَ بِهِ وَ لَمْ تَأْتِ فِي أَمْرِهِ غَيْرَ الرَّفْقِ وَ لَمْ تُسْخِطْ رَبَّكَ فِي أَمْرِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And a right of the contender, the claimant upon you, if what he is claiming upon you were to be true, you should be his witness against yourself, and do not oppress him, and fulfil his right, and if what he is claiming with upon you were to be false, be kind with him and do not deal in his matter with other than the kindness, and do not Dissatisfy your Lord<sup>-azwj</sup> regarding his matter, and there is no strength except with Allah<sup>-azwj</sup>.

وَ حَقُّ خَصْمِكَ الَّذِي تَدَّعِي عَلَيْهِ إِنْ كُنْتَ مُحِقًّا فِي دَعْوَاكَ أَجْمَلْتَ مُقَاوَلَتَهُ وَ لَمْ تَجْحَدْ حَقَّهُ وَ إِنْ كُنْتَ مُبْطِلًا فِي دَعْوَاكَ اتَّقَيْتَ اللَّهَ عَزَّ وَ جَلَّ وَ تَبْتِئَ إِلَيْهِ وَ تَرَكْتَ الدَّعْوَى

And a right of your contender, the one you are claiming upon, if you were to be rightful regarding your claim, beautify your dealing and do not reject his right, and if you were to be false in your claim, fear Allah<sup>-azwj</sup> Mighty and Majestic and repent to Him<sup>-azwj</sup>, and leave the claim.

وَ حَقُّ الْمُسْتَشِيرِ إِنْ عَلِمْتَ أَنْ لَهُ رَأياً أَشْرَبْتَ عَلَيْهِ وَ إِنْ لَمْ تَعْلَمْ أَزْشَدْتَهُ إِلَى مَنْ يَعْلَمُ وَ حَقُّ الْمُسِيرِ عَلَيْكَ أَنْ لَا تَنْتَهِمَهُ فِيمَا لَا يُؤَافِقُكَ مِنْ رَأْيِهِ وَ إِنْ وَافَقَكَ حَمِدْتَ اللَّهَ عَزَّ وَ جَلَّ

And a right of the consultee is that if you were to know that there is an opinion for him, indicate upon it, and if you do not know, guide him to the one who knows, and a right of the consulter to you is that you should not accuse him regarding what is not compatible with you from his opinions, and if it were to be compatible, praise Allah<sup>-azwj</sup> Mighty and Majestic.

وَ حَقُّ الْمُسْتَنْصِحِ أَنْ تُؤَدِّيَ إِلَيْهِ النَّصِيحَةَ وَ لِيَكُنْ مَذْهَبُكَ الرَّحْمَةَ لَهُ وَ الرَّفْقَ بِهِ

And a right of them seeker of advice is that you should fulfill the advice to him and let your doctrine be the mercy to him and the kindness with him.

وَ حَقُّ النَّاصِحِ أَنْ تُلِينَ لَهُ جَنَاحَكَ وَ تُصْغِيَ إِلَيْهِ بِسَمْعِكَ فَإِنْ أَتَى بِالصَّوَابِ حَمِدْتَ اللَّهَ عَزَّ وَ جَلَّ وَ إِنْ لَمْ يُؤَافِقْ رَحْمَةً وَ لَمْ تَنْتَهِمَهُ وَ عَلِمْتَ أَنَّهُ أَخْطَأَ وَ لَمْ تُؤَاحِذْهُ بِذَلِكَ إِلَّا أَنْ يَكُونَ مُسْتَحِقًّا لِلتُّهْمَةِ فَلَا تَعْبَأُ بِشَيْءٍ مِنْ أَمْرِهِ عَلَى حَالٍ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And a right of the adviser is that you should soften your wings to him and listen intently to him with your ears. If he comes with the correctness, praise Allah<sup>-azwj</sup> Mighty and Majestic, and if he is no compatible, be merciful to him, and do not accuse him, and know that he has erred and do not seize him with that, except if he happens to be deserving of the accusation, then do not toil with anything from his matters upon any situation, and there is no strength except with Allah<sup>-azwj</sup>.

وَ حَقُّ الْكَبِيرِ تَوْقِيرُهُ لِسِنِّهِ وَ إِجْلَالُهُ لِتَقْدِيمِهِ فِي الْإِسْلَامِ قَبْلَكَ وَ تَرْكُ مُقَابَلَتِهِ عِنْدَ الْحِصَامِ وَ لَا تَسْبِقْهُ إِلَى طَرِيقٍ وَ لَا تَتَفَدَّمْهُ وَ لَا تَسْتَجْهَلْهُ وَ إِنْ جَهِلَ عَلَيْكَ اخْتَمَلْتَهُ وَ أَعْرَفْتَهُ لِحَقِّ الْإِسْلَامِ وَ حُرْمَتِهِ

And a right of the elder is that you should accord him dignity due to his age and revere him due to his being ahead in Al-Islam before you, and leave the duelling during the dispute, and do not precede him to a road, nor be in front of him, nor deem him to be ignorant and even if he were to be ignorant to you. Tolerate him and honour him due to the right of Al-Islam and its sanctity.

وَ حَقُّ الصَّغِيرِ رَحْمَتُهُ فِي تَعْلِيمِهِ وَ الْعَفْوُ عَنْهُ وَ السَّتْرُ عَلَيْهِ وَ الرَّفْقُ بِهِ وَ الْمَعُونَةُ لَهُ

And a right of the young is you should teach him, and pardon him, and cover upon him, and the kindness with him, and the assistance to him.

وَ حَقُّ السَّائِلِ إِعْطَاؤُهُ عَلَى قَدْرِ حَاجَتِهِ وَ حَقُّ الْمَسْئُولِ إِنْ أَعْطِيَ فَاقْبَلْ مِنْهُ بِالشُّكْرِ وَ الْمَعْرِفَةِ بِفَضْلِهِ وَ إِنْ مَنَعَ فَاقْبَلْ عُدْرَهُ

And a right of the beggar is that you give him in accordance with his need, and a right of the one begged is that if he is given, he should be faced from him with the thanks and the recognition of his grace, and if he prevents, his excuse should be accepted.

وَ حَقُّ مَنْ سَرَكَ اللَّهُ تَعَالَى بِهِ أَنْ تَحْمَدَ اللَّهَ عَزَّ وَ جَلَّ أَوَّلًا ثُمَّ تَشْكُرَهُ

And a right of the one whom Allah<sup>-azwj</sup> the Exalted has cheered you through him is that you should praise Allah<sup>-azwj</sup> Mighty and Majestic firstly, then thank him.

وَحَقُّ مَنْ سَاءَكَ أَنْ تَعْفُو عَنْهُ وَإِنْ عَلِمْتَ أَنَّ الْعَفْوَ يَضُرُّ انْتَصَرْتَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَ لَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

And a right of the one who offends you is that you should pardon him, and even if you were to know that the pardoning is harmful, you will have won. Allah<sup>-azwj</sup> Blessed and Exalted Said: **And the one who triumphs after having been oppressed, so those ones, they is no way (to blame) upon them [42:41].**

وَحَقُّ أَهْلِ مِلَّتِكَ إِضْمَارُ السَّلَامَةِ لَهُمْ وَالرِّحْمَةُ لَهُمْ وَالرِّفْقُ بِمُسِيئِهِمْ وَ تَأْلُفُهُمْ وَ اسْتِصْلَاحُهُمْ وَ شُكْرُ مُحْسِنِهِمْ وَ كَفُّ الْأَذَى عَنْهُمْ وَ نُحُبُّهُمْ مَا نُحِبُّ لِنَفْسِكَ وَ تَكْرَهُهُمْ مَا تَكْرَهُ لِنَفْسِكَ

And a right of the people of your religion is making the safety to be for them, and the mercy to them, and the kindness at their offences, and uniting them, and reconciling them, and thanking their good doers, and restrain the harm from them, and loving for them what you love for yourself, and disliking for them what you dislike for yourself.

وَ أَنْ تَكُونَ شَيْوَهُمْ بِمَنْزِلَةِ أَبِيكَ وَ شَبَابُهُمْ بِمَنْزِلَةِ إِخْوَتِكَ وَ عَجَائِزُهُمْ بِمَنْزِلَةِ أُمَّكَ وَ الصِّغَارُ بِمَنْزِلَةِ أَوْلَادِكَ

And that you should make their elders to be at the status of your father, and their youth at the status of your brothers, and their old women at the status of your mother, and the young ones at the status of your children.

وَ حَقُّ الدِّمَةِ أَنْ تَقْبَلَ مِنْهُمْ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُمْ وَ لَا تَظْلِمَهُمْ مَا وَفَوَ اللَّهُ عَزَّ وَ جَلَّ بِعَهْدِهِ.

And a right of the one under responsibility is that you should accept from them what Allah<sup>-azwj</sup> Mighty and Majestic Accepts from them, and not oppress them for as long as they're loyal to Allah<sup>-azwj</sup> Mighty and Majestic with His<sup>-azwj</sup> Covenant".<sup>1</sup>

In another Hadith,

لي، الأمامي للصدوق ابن موسى عن الأسيدي عن البرمكي عن عبد الله بن أحمد عن إسماعيل بن الفضل عن الثمالي عن سيد العابدين علي بن الحسين ع قال: حق نفسك عليك أن تستعملها بطاعة الله عز وجل و حق اللسان إكرامه عن الحنفي إلى آخر الخبر.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Ismail Bin Al Fazl, from Al Sumali,

'From chief of the worshippers Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'A right of yourself upon you is that you should utilise it in obedience of Allah<sup>-azwj</sup> Mighty and Majestic, and a right of the tongue is to honour it to be away from the betrayal' – up to the end of the Hadeeth".<sup>2</sup>

(The book) 'Tuhaf Al Uqool' –

<sup>1</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 1 a

<sup>2</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 1 b

‘A letter of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> well known as ‘The letter of rights’ –

تحف العقول رسالة علي بن الحسين ع المعروفة برسالة الحقوق اعلم رحمك الله ان الله عليك حقوقاً محيطاً بك في كل حركة حركتها [تحركتها] أو سكونة سكونتها أو منزلة نزلتها أو جارحة قلبتها أو آلة تصرفت بها بعضها أكبر من بعض

‘Know, may Allah<sup>-azwj</sup> have Mercy on you, that there are rights for Allah<sup>-azwj</sup> upon you, encompassing you in every movement you make, or a stillness you are still in, or a status you are accorded, of a limb you use, or a tool you utilise with. Some of these are bigger than some.

وأكبر حقوق الله عليك ما أوجبته لنفسه تبارك وتعالى من حقه الذي هو أصل الحقوق و منه تفرع ثم ما أوجبته عليك لنفسك من قرتك إلى قدمك على اختلاف جوارحك

And the greatest rights of Allah<sup>-azwj</sup> upon you is what He<sup>-azwj</sup>, Blessed and Exalted, has Obligated for Himself<sup>-azwj</sup> of His<sup>-azwj</sup> right, which is the origin of the rights, and there are branches from it. Then, what He<sup>-azwj</sup> has Obligated upon you for Himself, from your head to your feet, upon the interchange of your limbs.

فجعل ليصرك عليك حقاً و لسمعك عليك حقاً و للسانك عليك حقاً و ليدك عليك حقاً و لرجلك عليك حقاً و لبطنك عليك حقاً و لفرجك عليك حقاً فهذه الجوارح السبع التي بها تكون الأفعال

He<sup>-azwj</sup> has Made a right for your sight upon you, and a right for your hearing upon you, and a right for your tongue upon you, and a right for your hand upon you, and a right for your leg upon you, and a right for your belly upon you, and a right for your private parts upon you. So these are the seven body parts by which the actions take place.

ثم جعل عز و جل لأفعلك حقوقاً فجعل لصلاتك عليك حقاً و لصومك عليك حقاً و لصدقتك عليك حقاً و لهديك عليك حقاً و لأفعلك عليك حقاً

Then the Mighty and Majestic Make rights for your actions, so He<sup>-azwj</sup> Made a right for your Salat upon you, and a right for your fasting upon you, and a right for your charity upon you, and a right for your (sacrificial) offering upon you, and a right for your actions upon them.

ثم تخرج الحقوق منك إلى غيرك من ذوي الحقوق الواجبة عليك و أوجبها عليك حقاً أئمتك ثم حقوق رعييتك ثم حقوق رجمك فهذه حقوق يتشعب منها حقوق

Then He<sup>-azwj</sup> Extracted the rights from you to others, from the ones of the obligatory rights upon you, and He<sup>-azwj</sup> Obligated a right of your leaders upon you, then rights of your citizens upon you, then right of your kindred. So these are rights from which rights branch out.

فحقوق أئمتك ثلاثة أوجبها عليك حقاً سائسك بالسُلطان ثم حق سائسك بالعلم ثم حق سائسك بالملك و كل سائس إمام

The rights of your leaders are three. He<sup>-azwj</sup> has Obligated upon you - right of your leader with the authority, then right of your leader with the knowledge, then right of your leader with the ownership, and every leader is an imam.

وَحُفُوقُ رَعِيَّتِكَ ثَلَاثَةٌ أَوْجُبُهَا عَلَيْكَ حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ ثُمَّ حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَإِنَّ الْجَاهِلَ رَعِيَّةُ الْعَالِمِ وَ حَقُّ رَعِيَّتِكَ بِالْمَلِكِ مِنَ الْأَزْوَاجِ وَ مَا مَلَكَتْ مِنَ الْأَيْمَانِ

And rights of your citizens are three. He<sup>-azwj</sup> has Obligated these upon you – right of your citizen with the authority, then right of your citizen with the knowledge, for the ignorant one is a citizen of the knowledgeable one, and right of your citizen with the ownership, from the spouses, and whatever is possessed from the right hands (slaves and maids).

وَ حُفُوقُ رَحِمِكَ كَثِيرَةٌ مُتَّصِلَةٌ بِقَدْرِ اتِّصَالِ الرَّحِمِ فِي الْقَرَابَةِ فَأَوْجُبُهَا عَلَيْكَ حَقُّ أُمِّكَ ثُمَّ حَقُّ أَبِيكَ ثُمَّ حَقُّ وُلْدِكَ ثُمَّ حَقُّ أَخِيكَ ثُمَّ الْأَقْرَبُ فَلِأَقْرَبِ وَ الْأَوْلُ فَلِأَوْلٍ

And rights of your kinship are many, connected in accordance with the connection of the kinship in the relationship. He<sup>-azwj</sup> has Obligated upon you right of your mother, then right of your father, then right of your children, then right of your brother, then closest of the relatives, and foremost of the foremost ones.

ثُمَّ حَقُّ مَوْلَاكَ الْمُنْعَمِ عَلَيْكَ ثُمَّ حَقُّ مَوْلَاكَ الْحَارِي نِعْمَتُهُ عَلَيْكَ ثُمَّ حَقُّ ذِي الْمَعْرُوفِ لَدَيْكَ ثُمَّ حَقُّ مُؤَدِّبِكَ 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 تُطَالِبُهُ ثُمَّ حَقُّ غَرِيمِكَ الَّذِي يُطَالِبُكَ ثُمَّ حَقُّ حَلِيطِكَ

The there is a right of your master, the benefactor upon you, then right of your master, the flower of his bounties upon you, then right of the one with the act of kindness to you, then right of your Muezzin with the Salat, then right of your prayer leader in your Salat, then right of your gatherer, then right of your neighbour, then right of your companion, then right of your partner, then right of your owner, then right of your creditor who seeks (demands) you, then right of your debtor whom you seek (demand), then right of your associate.

ثُمَّ حَقُّ خَصْمِكَ الْمُدْعِي عَلَيْكَ ثُمَّ حَقُّ خَصْمِكَ الَّذِي تَدْعِي 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 there is a right of your contender, the claimant upon you, then a right of your contender whom you are claiming upon, then right of your consultant, then a right of the one who give you counsel, then right of one whose advice you seek, then a right of the one seeking your advice, then right of the one who is older than you, then right of the one who is younger than you.

ثُمَّ حَقُّ سَائِلِكَ ثُمَّ حَقُّ مَنْ سَأَلْتَهُ ثُمَّ حَقُّ مَنْ جَرَى لَكَ عَلَى يَدَيْهِ مَسَاءَةٌ بِقَوْلٍ أَوْ فِعْلٍ أَوْ مَسْرَّةً بِذَلِكَ بِقَوْلٍ أَوْ فِعْلٍ عَنِ تَعَمُّدٍ مِنْهُ أَوْ غَيْرِ تَعَمُّدٍ مِنْهُ ثُمَّ حَقُّ أَهْلِ مِلَّتِكَ عَامَّةً ثُمَّ حَقُّ أَهْلِ الدِّمَةِ

Then a right of the one who begs you, then a right of the one you beg, then a right of the one an offense has flowed to you upon his hands, either by word or action, or he is pleased with that by word or action, either intentionally from him or unintentionally from him, then a right of the people of your religion, the generality, then a right of the people under the responsibility.

ثُمَّ الْحُفُوقُ الْحَادِثَةُ بِقَدْرِ عِلَلِ الْأَحْوَالِ وَ تَصَرُّفِ الْأَسْبَابِ فَطُوبَى لِمَنْ أَعَانَهُ اللَّهُ عَلَى قَضَاءِ مَا أَوْجَبَ عَلَيْهِ مِنْ حُفُوقِهِ وَ وَقَفَهُ وَ سَدَّدَهُ

Then there are rights of the newly-occurring events in accordance with the reasons of the situations and interchanging of the causes. Therefore, beatitude be for the one whom Allah<sup>-azwj</sup> Assists upon fulfilling what He<sup>-azwj</sup> has Obligated upon him of His<sup>-azwj</sup> right, and Harmonises him, and Guides him.

فَأَمَّا حَقُّ اللَّهِ الْأَكْبَرُ فَأَنَّكَ تَعْبُدُهُ لَا تُشْرِكُ بِهِ شَيْئاً فَإِذَا فَعَلْتَ ذَلِكَ بِإِخْلَاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكْفِيكَ أَمْرَ الدُّنْيَا وَالْآخِرَةِ وَ يَحْفَظَ لَكَ مَا تُحِبُّ مِنْهَا

As for the greatest right of Allah<sup>-azwj</sup>, you should worship Him<sup>-azwj</sup> not associating anything with Him<sup>-azwj</sup>. When you do that with sincerity, He<sup>-azwj</sup> will Make upon Himself<sup>-saww</sup> to Suffice you the matters of the world and the Hereafter, and He<sup>-azwj</sup> will Preserve for you what you love from it.

وَأَمَّا حَقُّ نَفْسِكَ عَلَيْكَ فَأَنْ تَسْتَوْفِيَهَا فِي طَاعَةِ اللَّهِ فَتُوَدِّيَ إِلَى لِسَانِكَ حَقَّهُ وَ إِلَى سَمْعِكَ حَقَّهُ وَ إِلَى بَصَرِكَ حَقَّهُ وَ إِلَى يَدِكَ حَقَّهَا وَ إِلَى رِجْلِكَ حَقَّهَا وَ إِلَى بَطْنِكَ حَقَّهُ وَ إِلَى فَرْجِكَ حَقَّهُ وَ تَسْتَعِينِ بِاللَّهِ عَلَى ذَلِكَ

And as for a right of yourself upon yourself is that you should complete it in obedience of Allah<sup>-azwj</sup>. So you should fulfil to your tongue of its right, and to your hearing of its right, and to your sight of its right, and to your hand of its right, and to your leg of its right, and to your belly of its right, and to your private part of its right, and you should seek Assistance of Allah<sup>-azwj</sup> upon that.

وَأَمَّا حَقُّ اللِّسَانِ فَإِكْرَامُهُ عَنِ الْحَتَى وَ تَعْوِيدُهُ الْحَيْرَ وَ حَمْلُهُ عَلَى الْأَدَبِ وَ إِجْمَامُهُ إِلَّا لِمَوْضِعِ الْحَاجَةِ وَ الْمَنْفَعَةِ لِلدِّينِ وَ الدُّنْيَا وَ إِعْفَاؤُهُ عَنِ الْفُضُولِ الشَّيْئَةِ الْقَلِيلَةِ الْفَائِدَةِ الَّتِي لَا يُؤْمَنُ ضَرُّهَا مَعَ قَلْبَةٍ عَائِدَتِهَا وَ يُعَدُّ شَاهِدَ الْعَقْلِ وَ الدَّلِيلَ عَلَيْهِ وَ تَرْئُفُ الْعَاقِلِ بِعَقْلِهِ [وَ حُسْنُ سِيرَتِهِ فِي لِسَانِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And as for a right of your tongue, is to honour it to be away from the betrayal, and accustom it to the good, and carry it upon the etiquette and relaxing it, and the benefit for the religion and the world, and excuse it from the vain obscenities of little benefit which there is no safety from its harm, along with little of its return, and it returns the testimony of the intellect and the evidence upon it, and it adorns the intellectual with his intellect and the goodness of his conduct in his tongue, and there is no strength except with Allah<sup>-azwj</sup>, the Exalted, the Magnificent.

وَأَمَّا حَقُّ السَّمْعِ فَتَنْزِيهِهُ عَنْ أَنْ يَجْعَلَ طَرِيقاً إِلَى قَلْبِكَ إِلَّا لِمَوْضِعِ كَرِيمَةٍ تُحَدِّثُ فِي قَلْبِكَ خَيْرًا أَوْ تَكْسِبُكَ خُلُقاً كَرِيماً فَإِنَّهُ بَابُ الْكَلَامِ إِلَى الْقَلْبِ يُؤَدِّي إِلَيْهِ ضَرْبُ الْمَعَانِي عَلَى مَا فِيهَا مِنْ خَيْرٍ أَوْ شَرٍّ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the hearing, you should remove it from making it a path to your heart except for an honourable opening you discuss good with it in your heart, or you earn an honourable mannerism, for it is a door of the speech to the heart, depositing to it a variety of meanings based upon what is in it, either from good or evil, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ بَصَرِكَ فَعَضُّهُ عَمَّا لَا يَحِلُّ لَكَ وَ تَرْكُ ابْتِدَالِهِ إِلَّا لِمَوْضِعِ عِبْرَةٍ تَسْتَقْبِلُ بِهَا بَصَرًا أَوْ تَسْتَفِيدُ بِهَا عِلْماً فَإِنَّ الْبَصَرَ بَابُ الْإِعْتِبَارِ

And as for a right of your sight, close it from what is not Permissible for you and leave it's triviality except for a place of taking a lesson accepting an insight with it, if there is a benefit with it of knowledge, for the sight is a door of taking the lesson.

وَأَمَّا حَقُّ رَجُلَيْكَ فَأَنْ لَا تُثَمِّبِي بِهِمَا إِلَى مَا لَا يَحِلُّ لَكَ وَ لَا تَجْعَلَهَا مَطِيئَتَكَ فِي الطَّرِيقِ الْمُسْتَحْفَظَةِ بِأَهْلِهَا فِيهَا فَإِنَّمَا حَامِلَتُكَ وَ سَالِكَةٌ بِكَ مَسَلَّتْكَ الدِّينِ وَ السَّتْقَ لَكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your legs, you should not walk with these to what is not Permissible for you, nor make it your mount in the road taking its people lightly in it for it is your carrier and it travels with you the path of religion, and the preceding for you, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ يَدِكَ فَأَنْ لَا تَبْسُطَهَا إِلَى مَا لَا يَحِلُّ لَكَ فَتَنَالَ بِمَا تَبْسُطُهَا إِلَيْهِ مِنَ اللَّهِ الْعُقُوبَةَ فِي الْأَجَلِ وَ مِنَ النَّاسِ الْإِلَاقَةَ فِي الْعَاجِلِ وَ لَا تُفِضْهَا بِمَا افْتَرَضَ اللَّهُ عَلَيْهَا وَ لَكِنْ تُوقِرْهَا بِهِ تَفِضْهَا عَنْ كَثِيرٍ مِمَّا لَا يَحِلُّ لَهَا وَ تَبْسُطُهَا بِكَثِيرٍ مِمَّا لَيْسَ عَلَيْهَا فَإِذَا هِيَ قَدْ عَقَلَتْ وَ شَرَفَتْ فِي الْعَاجِلِ وَجِبَ لَهَا حُسْنُ التَّوَابِ مِنَ اللَّهِ فِي الْأَجَلِ

And as for a right of your hands is that you should not extend these to what is not Permissible for you, for you will attain Punishment from Allah<sup>-azwj</sup> due to what you had extended these to in the future, and the blames from the people for the tongue, in the current, and do not hold these back from what Allah<sup>-azwj</sup> has Obligated upon it, but you should dignify it by holding these back from most of what is not Permissible for it and extended these from what isn't (obligated) upon these. So, when these are reasonable and noble in the current, the goodly Reward from Allah<sup>-azwj</sup> would be obligated for these in the future.

وَأَمَّا حَقُّ بَطْنِكَ فَأَنْ لَا تَجْعَلَهُ وَعَاءً لِقَلِيلٍ مِنَ الْحَرَامِ وَ لَا لِكَثِيرٍ وَ أَنْ تَقْتَصِدَ لَهُ فِي الْحَالِ وَ لَا تُخْرِجَهُ مِنْ حَدِّ التَّقْوِيَةِ إِلَى حَدِّ التَّهْوِينِ وَ ذَهَابِ الْمُرُوءَةِ فَإِنَّ الشَّبَعَ الْمُتْنَهِيَ بِصَاحِبِهِ إِلَى التَّحَمِّ مَكْسَلَةٌ وَ مُنْبَطَةٌ وَ مَقْطَعَةٌ عَنْ كُلِّ بَرٍّ وَ كَرِيمٍ وَ إِنَّ الرَّأْيَ [الرَّيَّ] الْمُتْنَهِيَ بِصَاحِبِهِ إِلَى السُّكْرِ مَسْحَقَةٌ وَ مَجْهَلَةٌ وَ مَذْهَبَةٌ لِلْمُرُوءَةِ

And as for a right of your belly, you should not make it a container, neither for little from the Prohibitions nor for more, and you should be moderate for it regarding the Permissible and not take it out from a limit of strengthening to a limit of weakening and the loss of manliness, for the satiation ends with its owner to the fringe of laziness and inhibition, and cutting off from every righteousness, and honour; and the saturation ends up with its owner to the intoxication, incredulity and ignorance, and the loss of manliness.

وَأَمَّا حَقُّ فَرْجِكَ فَحِفْظُهُ بِمَا لَا يَحِلُّ لَكَ وَ الْإِسْتِعَانَةُ عَلَيْهِ بِعَضِّ الْبَصْرِ فَإِنَّهُ مِنْ أَعْوَانِ الْأَعْوَانِ وَ ضَبْطُهُ إِذَا هَمَّ بِالْجُوعِ وَ الظَّمِّ وَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَ التَّهَدُّدُ لِنَفْسِكَ بِاللَّهِ وَ التَّخْوِيفُ لَهَا بِهِ وَ بِاللَّهِ الْعِصْمَةُ وَ التَّأْيِيدُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِهِ

And as for a right of your private part, you should preserve it from what is not Permissible for you, and the be assisted upon it by closing the sight, for it is from the most assisting of the assistants, and controls when there is worry of the hunger and the thirst, and frequent the remembrance of death, and threaten yourself with Allah<sup>-azwj</sup> and intimidating to it by it, and by Allah<sup>-azwj</sup> is the fortification and the emphasis, and there is neither any might nor strength except with Him<sup>-azwj</sup>.

ثُمَّ خُفُوهُ الْأَفْعَالِ فَأَمَّا حَقُّ الصَّلَاةِ فَأَنْ تَعْلَمَ أَنَّهَا وَقَادَةٌ إِلَى اللَّهِ وَ أَنَّكَ قَائِمٌ بِهَا بَيْنَ يَدَيْ اللَّهِ فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ خَلِيقًا أَنْ تَقُومَ فِيهَا مَقَامَ الدَّلِيلِ الرَّاهِبِ الرَّاهِبِ الْخَائِفِ الرَّاجِي الْمُسْكِنِ الْمُتَضَرِّعِ الْمُعْظَمِ مَنْ قَامَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَ الْإِطْرَاقِ وَ خُشُوعِ الْأَطْرَافِ وَ لِينِ الْجُنَاحِ وَ حُسْنِ الْمُنَاجَاةِ لَهُ فِي نَفْسِهِ وَ الطَّلَبِ إِلَيْهِ فِي فَكَاكِ رَقَبَتِكَ الَّتِي أَحَاطَتْ بِهَا خَطِيئَتُكَ وَ اسْتَهْلَكَتْهَا ذُنُوبُكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Then there are rights of actions. As for a right of the Salat, you should know that it is a delegation to Allah<sup>-azwj</sup> and you are standing with it in front of Allah<sup>-azwj</sup>. When you know that you would be ethical. You will be standing in it in a position of the humiliated, the desirous, the dreadful, the fearful, the hopeful, the poor, the beseecher, the revering, someone who stands in front of Him<sup>-azwj</sup> with the calmness, and the lowered head, and the humbleness of the acknowledgment, and soft wings, and goodly whispering to Him<sup>-azwj</sup> within himself, and the seeking to Him<sup>-azwj</sup> in liberating your neck which your mistakes have surrounded it, and your sins have destroyed it, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الصَّوْمِ فَأَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللَّهُ عَلَى لِسَانِكَ وَ سَمْعِكَ وَ بَصَرِكَ وَ فَرْجِكَ وَ بَطْنِكَ لِيَسْتُرَكَ بِهِ مِنَ النَّارِ وَ هَكَذَا جَاءَ فِي الْحَدِيثِ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ

And as for a right of the fasting, you should know that it is a veil Allah<sup>-azwj</sup> has Struck upon you tongue, and your hearing, and your sight, and your private parts, and your belly for Him<sup>-azwj</sup> Curtain you with it from the Fire, and like this it has come in the Hadeeth, ‘the Fast is a shield from the Fire’.

فَإِنْ سَكَنتَ أَطْرَافَكَ فِي حَجَبَيْهَا رَجَوْتَ أَنْ تَكُونَ مَحْجُوبًا وَ إِنْ أَلْتِ تَرَكْتَهَا تَضَطَّرَبُ فِي حِجَابِهَا وَ تَرْفَعُ حَبَابَاتِ الْحِجَابِ فَتَطَّلِعُ إِلَى مَا لَيْسَ لَهَا بِالنَّظَرِ الدَّاعِيَةِ لِلشَّهْوَةِ وَ الْقُوَّةِ الْخَارِجَةِ عَنْ حَدِّ التَّقْيَةِ لِلَّهِ لَمْ يُؤْمَنْ أَنْ تَحْرِقَ الْحِجَابَ وَ تَخْرُجَ مِنْهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So, if your sides were to be calm in your veils, you should hope to be veiled, and if you were to neglect it, you will be restless in hits veils, and raise the sides of the veil and you will be notified to what isn't for it with the looking, the called to the lustful desires, and the strength external from a limit of the fear of Allah<sup>-azwj</sup>. There is no safety that it would tear the veil and you will come out from it, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الصَّدَقَةِ فَأَنْ تَعْلَمَ أَنَّهَا دُخْرُكَ عِنْدَ رَبِّكَ وَ وَدِيعَتُكَ الَّتِي لَا تَحْتِاجُ إِلَى الْإِشْهَادِ فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ بِمَا اسْتَوْدَعْتَهُ سِرًّا أَوْ تَقَى بِمَا اسْتَوْدَعْتَهُ عَلَانِيَةً وَ كُنْتَ جَدِيرًا أَنْ تَكُونَ أَسْرَرْتَ إِلَيْهِ أَمْرًا أَعْلَنْتَهُ وَ كَانَ الْأَمْرُ بَيْنَكَ وَ بَيْنَهُ فِيهَا سِرًّا عَلَى كُلِّ حَالٍ وَ لَمْ يَسْتَظْهَرْ عَلَيْهِ فِيمَا اسْتَوْدَعْتَهُ

And as for a right of the charity, you should know that it is your hoard in the Presence of your Lord<sup>-azwj</sup>, and your deposit which is not needy to the witnesses. When you know that, you would be more trusting with what you have deposited secretly than what you have deposited openly, and you would be more deserving to have been secretive to Him<sup>-azwj</sup> of a matter you had been open with, and the matter between you and Him<sup>-azwj</sup>, wherein is secrecy, could have been upon all situation, and (if only) you would not have revealed upon it, regarding what you had deposited.

مِنْهَا إِشْهَادُ الْأَسْمَاعِ وَ الْأَبْصَارِ عَلَيْهِ بِمَا كَانَتْ أَوْ تَقَى فِي نَفْسِكَ وَ كَانَتْ لَا تَتَّقِي بِهِ فِي تَأْدِيَةِ وَدِيعَتِكَ إِلَيْكَ ثُمَّ لَمْ تَمَنَّ بِهَا عَلَى أَحَدٍ لِأَنَّكَ

From these are testimonies of the hearing and the sights upon it with these. It is as if these are more trusting with yourself, and it is as if you are not trusting with it regarding your

depositing your deposit to you, then you do not entrust with it to anyone because these are for you.

فَإِذَا افْتَنَّتْ بِهَا لَمْ تَأْمَنْ أَنْ يَكُونَ [تَكُونُ] بِهَا مِثْلَ مَحْجِينَ خَالِكَ مِنْهَا إِلَى مَنْ مَنَنْتَ بِهَا عَلَيْهِ لِأَنَّ فِي ذَلِكَ دَلِيلًا عَلَى أَنَّكَ لَمْ تُرِدْ نَفْسَكَ بِهَا وَ لَوْ أَرَدْتَ نَفْسَكَ بِهَا لَمْ تَمْنَعْ بِهَا عَلَى أَحَدٍ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

When you were to be prevented with, there is no safety that you would be with it as a combination of your state from it to the one you have prevented with upon him, because there is evidence in that upon that you had not intended yourself with it, and had you intended yourself with it, you would not have prevented it upon anyone, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الْهُدْيِ فَأَنْ تُخْلِصَ بِهَا الْإِرَادَةَ إِلَى رَبِّكَ وَ التَّعَرُّضَ لِرَحْمَتِهِ وَ قَبُولَهُ وَ لَا تُرِدْ عُيُونَ النَّاطِرِينَ دُونَهُ فَإِذَا كُنْتَ كَذَلِكَ لَمْ تُكُنْ مُتَكَلِّفًا وَ لَا مُتَصَنِّعًا وَ كُنْتَ إِذَا تَفَصَّدَ إِلَى اللَّهِ

And as for a right of the (sacrificial) offering, you should be sincere with it in the intention, to your Lord<sup>-azwj</sup>, and the exposure to His<sup>-azwj</sup> Mercy, and (His<sup>-azwj</sup>) Accepting it, and do not intend eyes of the beholders besides His<sup>-azwj</sup>. When you were to be like that, you will not be encumbered, nor a pretender, ad rather you would be aiming to Allah<sup>-azwj</sup>.

وَ اعْلَمْ أَنَّ اللَّهَ يُرَادُ بِالْبَيْسِيرِ وَ لَا يُرَادُ بِالْعَسِيرِ كَمَا أَرَادَ بِخَلْقِهِ التَّيْسِيرَ وَ لَمْ يُرِدْ بِهِمُ التَّعْسِيرَ

And know that Allah<sup>-azwj</sup> is wanted for the ease and not wanted for the hardships, just as He<sup>-azwj</sup> Wanted the ease with His<sup>-azwj</sup> creatures and does not Want the hardship with them.

وَ كَذَلِكَ التَّذَلُّلُ أَوْلَى بِكَ مِنَ التَّذَهُمُّنِ لِأَنَّ الْكُلْفَةَ وَ الْمُتُونَةَ فِي الْمُتَذَهِّفِينَ فَأَمَّا التَّذَلُّلُ وَ التَّمَسُّكُ فَلَا كُلْفَةَ فِيهِمَا وَ لَا مُتُونَةَ عَلَيْهِمَا لِأَنَّ الْخُلْفَةَ وَ هُمَا مَوْجُودَانِ فِي الطَّبِيعَةِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And like that, the humiliation is foremost with you than the arrogance, because the costs and the provisions are in the arrogance. As for the humbleness and the neediness, there is no cost in these two, nor any provision upon them, because these are a trait, and these are existing in the nature, and there is no strength except with Allah<sup>-azwj</sup>.

لَمْ خُفُوهُ الْأَيْمَةَ فَأَمَّا حَقُّ سَائِسِكَ بِالسُّلْطَانِ فَأَنْ تَعْلَمَ أَنَّكَ جَعِلْتَ لَهُ فِتْنَةً وَ أَنَّهُ مُبْتَلَى فِيكَ بِمَا جَعَلَهُ اللَّهُ لَهُ عَلَيْكَ مِنَ السُّلْطَانِ وَ أَنْ تُخْلِصَ لَهُ فِي النَّصِيحَةِ وَ أَنْ لَا تُنَاجِحَهُ وَ قَدْ بُسِطَتْ يَدُهُ عَلَيْكَ فَتَكُونَ سَبَبَ هَلَاكِ نَفْسِكَ وَ هَلَاكِهِ وَ تَذَلُّلٍ وَ تَلَطُّفٍ لِإِعْطَائِهِ مِنَ الرِّضَى مَا يَكْفُهُ عَنْكَ وَ لَا يُضِرُّ بِدِينِكَ وَ تَسْتَعِينُ عَلَيْهِ فِي ذَلِكَ بِاللَّهِ وَ لَا تُعَارِزَهُ وَ لَا تُعَانِدُهُ

Then there are rights of the leaders. As for a right of your guide (leader) with the authority, you should know that you have been Made to be a Fitna for him, and he is being Tried regarding you with what authority Allah<sup>-azwj</sup> has Made to be for him upon you, and that you should be sincere to him in the advising, and you should not find faults with him and he has extended his hand upon you, for it would become a cause of destruction of yourself and his destruction, and humiliation, and be kind in giving him from the satisfaction what would restrain him from you, and not harm your religion, and seek assistance with Allah<sup>-azwj</sup> against him regarding that, and neither console him nor oppose him.

فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ عَقَفْتَهُ وَ عَقَفْتَ نَفْسَكَ فَعَرَضْتَهَا لِمَكْرُوهِهِ وَ عَرَضْتَهُ لِلْهَلَكَةِ فِيكَ وَ كُنْتَ خَلِيقًا أَنْ تَكُونَ مُعِينًا لَهُ عَلَى نَفْسِكَ وَ شَرِيكًا لَهُ فِيمَا أَتَى إِلَيْكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

You, if you were to do that, you would liberate him and liberate yourself. By exposing to his abhorrence and exposing him to the destruction regarding you, and you would be ethical in becoming an assistant to him against yourself, and a partner for him regarding what comes to you, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ سَائِسِكَ بِالْعِلْمِ فَالْتَّعْظِيمُ لَهُ وَ التَّوْقِيرُ لِمَجْلِسِهِ وَ حُسْنُ الْإِسْتِمَاعِ إِلَيْهِ وَ الْإِقْبَالَ عَلَيْهِ وَ الْمَعُونَةُ لَهُ عَلَى نَفْسِكَ فِيمَا لَا غِنَى بِكَ عَنْهُ مِنَ الْعِلْمِ بِأَنْ تُفَرِّغَ لَهُ عَقْلَكَ وَ تُخَصِّرَهُ فَهَمَكَ وَ تُدَكِّجِي لَهُ قَلْبَكَ وَ تُجَلِّي لَهُ بَصَرَكَ بِتَرْكِ اللَّذَاتِ وَ تَقْضِ الشَّهَوَاتِ

And as for a right of your guide (teacher) with the knowledge, it is the reverence to him, and dignity to his gathering, and goodly listening to him, and being attentive to him, and the assisting to him against yourself in what he is not needless with you from him, of the knowledge, by freeing your intellect to him, and present your understanding to him, and purify your heart to him, and polishing your sight for him by neglecting the pleasures and breaking the lustful desires.

وَ أَنْ تَعْلَمَ أَنَّكَ فِيمَا أَلْفَى رَسُولُهُ إِلَى مَنْ لَقَيْتَكَ مِنْ أَهْلِ الْجَهْلِ فَلَرِمَكَ حُسْنُ التَّأْدِيَةِ عَنْهُ إِلَيْهِمْ وَ لَا تُخْنَهُ فِي تَأْدِيَةِ رِسَالَتِهِ وَ الْقِيَامِ بِهَا عَنْهُ إِذَا تَقَلَّدْتَهَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ:

And you should know that regarding what his messenger casts to the one from the people of ignorance who were to meet you, it necessitates you the goodly etiquette on his behalf to them, and do not betray him in delivering his message, and the standing with it on his behalf when you are collared with it, and there is neither any might nor strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ سَائِسِكَ بِالْمَلِكِ فَتَحْوُّ مِنْ سَائِسِكَ بِالسُّلْطَانِ إِلَّا أَنْ هَذَا يَمْلِكُ مَا لَا يَمْلِكُهُ ذَلِكَ تَلَزَمَكَ طَاعَتُهُ فِيمَا دَقَّ وَ جَلَّ مِنْكَ إِلَّا أَنْ تُخْرِجَكَ مِنْ وُجُوبِ حَقِّ اللَّهِ فَإِنَّ حَقَّ اللَّهِ يُحَوِّلُ بَيْنَكَ وَ بَيْنَ حَقِّهِ وَ حُقُوقِ الْخَلْقِ فَإِذَا قَضَيْتَهُ رَجَعْتَ إِلَى حَقِّهِ فَتَسَاوَلَتْ بِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your guide (ruler) with the ownership, is approximate from your guide (ruler) with the authority, except that this one owns what that one does not own. It necessitates your obeying him regarding what is small and large from you except if it were to exit you from the obligatory right of Allah<sup>-azwj</sup>, for a right of Allah<sup>-azwj</sup> is a barrier between you and his right and rights of the created beings. When you have fulfilled it, return to his right and pre-occupy with it, and there is no strength except with Allah<sup>-azwj</sup>.

ثُمَّ حُقُوقِ الرَّعِيَّةِ فَأَمَّا حُقُوقِ رَعِيَّتِكَ بِالسُّلْطَانِ فَأَنْ تَعْلَمَ أَنَّكَ إِذَا اسْتَرْعَيْتَهُمْ بِفَضْلِ قُوَّتِكَ عَلَيْهِمْ فَإِنَّهُ إِذَا أَحْلَمَهُمْ تَحَلَّى الرَّعِيَّةِ لَكَ ضَعْفُهُمْ وَ دُهُمُ فَمَا أَوْلَى مَنْ كَفَاكُهُ ضَعْفُهُ وَ دُهُهُ حَتَّى صَبَرَهُ لَكَ رَعِيَّةً وَ صَبَرَ حُكْمَكَ عَلَيْهِ نَافِدًا—

Then there are rights of the citizens. As for rights of your citizens with the authority, you should know that rather you are to take care of them with the grace of your strength upon them. But rather, their weakness has positioned them at the position of the citizen to you and humiliated them. So what is foremost, the one whose weakness and his humiliation suffices you until he has become a citizen to you and your wisdom has become enforceable upon him.

لَا يَمْتَنِعُ مِنْكَ بَعْدَهُ وَلَا قُوَّةٌ وَلَا يَسْتَنْصِرُ فِيمَا تَعَاظَمَهُ مِنْكَ إِلَّا بِاللَّهِ بِالرَّحْمَةِ وَالْحَيَاةِ وَالْأَنَاءَةِ وَمَا أَوْلَاكَ إِذَا عَرَفْتَ مَا أَعْطَاكَ اللَّهُ مِنْ فَضْلِ هَذِهِ الْعِزَّةِ وَالْمَوْءَةِ الَّتِي فَهَرَّتْ بِهَا أَنْ تَكُونَ لِلَّهِ شَاكِرًا وَمَنْ شَكَرَ اللَّهُ أَعْطَاهُ فِيمَا أَنْعَمَ عَلَيْهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

He can neither prevent from you with might nor strength, nor can he seek help regarding what he revered from you except by Allah<sup>-azwj</sup> with the Mercy, and the prudence and the patience, and is your priority when you recognise what Allah<sup>-azwj</sup> have Given you, from the merit of this might and strength which you have subdued by it, that you would be thankful to Allah<sup>-azwj</sup>, and the one who is thankful, Allah<sup>-azwj</sup> will Give him among what He<sup>-azwj</sup> Confers upon him, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ قَدْ جَعَلَكَ لَهُمْ قَيْمًا فِيمَا آتَاكَ مِنَ الْعِلْمِ وَوَلَاكَ مِنْ جِزَاةِ الْحِكْمَةِ فَإِنْ أَحْسَنْتَ فِيمَا وَوَلَاكَ اللَّهُ مِنْ ذَلِكَ وَ قُضِيَ بِهَ لَكُمْ مَقَامَ الْحَاظِرِ الشَّفِيقِ النَّاصِحِ لِمَوْلَاهُ فِي عِبِيدِهِ الصَّابِرِ الْمُخْتَسِبِ الَّذِي إِذَا رَأَى ذَا حَاجَةٍ أَخْرَجَ لَهُ مِنَ الْأَمْوَالِ الَّتِي فِي يَدَيْهِ رَاشِدًا وَكُنْتَ لِذَلِكَ أَمِلًا مُعْتَقِدًا وَ إِنْ كُنْتَ لَهُ خَائِنًا وَ لِحَلْقِهِ ظَالِمًا وَ لِسَلْبِهِ وَ غَيْرِهِ مُتَعَرِّضًا

And as for a right of your citizen with knowledge, you should know that Allah<sup>-azwj</sup> has made you as a custodian for them regarding what He<sup>-azwj</sup> has Given you of the knowledge and has Mad you in charge of treasures of the wisdom. So if you were to be good regarding what Allah<sup>-azwj</sup> has Place you in charge of that, and you stand with it for them in a position of the treasurer, the compassionate, the adviser to his master among his slaves, the patient, the accountant who when he sees one with a need, extracts for him from the wealth which is in his hands, rightfully; and due to that you would be hopeful, believing, or else you will be a betrayer to Him<sup>-azwj</sup> and unjust to His<sup>-azwj</sup> creatures, and not objecting to His<sup>-azwj</sup> Confiscation.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِمِلْكِ النِّكَاحِ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ جَعَلَهَا سَكَنًا وَ مُسْتَرَاحًا وَ أَنْسَاءً وَ وَاقِيَةً وَ كَذَلِكَ كُلُّ أَحَدٍ مِنْكُمْا يَجِبُ أَنْ يُحْمَدَ اللَّهُ عَلَى صَاحِبِهِ وَ يَعْلَمَ أَنَّ ذَلِكَ نِعْمَةٌ مِنْهُ عَلَيْهِ وَ وَجِبَ أَنْ يُحْسِنَ صُحْبَةَ نِعْمَةِ اللَّهِ وَ يُكْرِمَهَا وَ يَرْفُقَ بِهَا

And as for a right of your citizen with owner of the marriage, you should know that Allah<sup>-azwj</sup> has made her as a tranquillity, and a rest, and a comfort, and partner, and like that it every one married. It obligates that one praises Allah<sup>-azwj</sup> upon his companion, and he knows that it is a bounty from Him<sup>-azwj</sup> upon him, and it obligates that he should be of goodly companionship of a bounty of Allah<sup>-azwj</sup>, and honour her, and be kind with her.

وَ إِنْ كَانَ حَقُّكَ عَلَيْهَا أَغْلَظَ وَ طَاعَتُكَ لَهَا أَلْزَمَ فِيمَا أُحْبِبْتَ وَ كَرِهْتَ مَا لَمْ تَكُنْ مَعْصِيَةً فَإِنَّ لَهَا حَقَّ الرَّحْمَةِ وَ الْمُؤَانَسَةِ وَ مَوْضِعَ السُّكُونِ إِلَيْهَا قَضَاءُ اللَّذَّةِ الَّتِي لَا بُدَّ مِنْ قَضَائِهَا وَ ذَلِكَ عَظِيمٌ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And even though your right upon her is greater and her obedience to you is necessitated regarding what is liked and disliked, for as long as it does not happen to be an act of disobedience (to Allah<sup>-azwj</sup>, for there is a right for her of the mercy, and the comfort, and a place of tranquillity to her to fulfil the pleasure which there is no escape from fulfilling it, and that is mighty, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِمِلْكِ الْيَمِينِ فَأَنْ تَعْلَمَ أَنَّهُ خَلَقَ رِبَكَ وَ لِحْمَكَ وَ دَمَكَ وَ أَنْتَ تَمْلِكُهُ لَا أَنْتَ صَنَعْتَهُ دُونَ اللَّهِ وَ لَا خَلَقْتَ لَهُ سَمْعًا وَ لَا بَصَرًا وَ لَا أَجْرِيَّتَ لَهُ رِزْقًا- وَ لَكِنَّ اللَّهَ كَمَاكَ ذَلِكَ بِمَنْ سَخَّرَهُ لَكَ وَ ائْتَمَنَكَ عَلَيْهِ وَ اسْتَوْدَعَكَ إِيَّاهُ لِتَحْفَظَهُ فِيهِ وَ تَسِيرَ فِيهِ بِسِيرَتِهِ

And as for a right of your citizen with ownership of the right hand (slaves and maids), you should know that he is a creature of your Lord<sup>-azwj</sup>, and your flesh and your blood, and you own him. You have not made him besides Allah<sup>-azwj</sup>, nor have you created the hearing for him, nor sight, nor have you flow any sustenance for him, but Allah<sup>-azwj</sup> has Sufficed that for you with Conferment He<sup>-azwj</sup> has Subdued for you, and has Entrusted you upon him, and has Deposited him to you for you to protect him in it and conduct regarding him with His<sup>-azwj</sup> Conduct.

فَطْعَمُهُ بِمَا تَأْكُلُ وَ ثَلْبَسَهُ بِمَا تَلْبَسُ وَ لَا تُكَلِّفُهُ مَا لَا يُطِيقُ فَإِنْ كَرِهْتَهُ خَرَجْتَ إِلَى اللَّهِ مِنْهُ وَ اسْتَبَدَلْتَ بِهِ وَ لَمْ تُعَذِّبْ خَلْقَ اللَّهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

You should feed him from what you eat, and clothe him from what you wear, and not encumber him what he cannot endure. If you were to dislike him, then exit from him to Allah<sup>-azwj</sup> and replace him, and do not punish a creature of Allah<sup>-azwj</sup>, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الرَّجْمِ فَحَقُّ أُمِّكَ أَنْ تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لَا يَحْمِلُ أَحَدٌ أَحَدًا وَ أَطْعَمَتْكَ مِنْ ثَمَرَةِ قَلْبِهَا مَا لَا يُطْعِمُ أَحَدٌ أَحَدًا وَ أَنَهَا وَ قَتْنَاكَ بِسَمْعِهَا وَ بَصَرِهَا وَ يَدَيْهَا وَ رِجْلَيْهَا وَ شَعْرَهَا وَ بَشَرِهَا وَ جَمِيعَ جَوَارِحِهَا

And as a right of the kinship, a right of your mother is that you should know she had carried you whereby no one carried anyone and fed you from the fruit of her heat what no one feeds anyone, and she had saved you with her hearing, and her sight, and her hands, and her legs, and her hair, and her skin, and entirety of her body parts.

مُسْتَبْشِرَةٌ بِدَلِكِ فَرِحَةٌ مَوْبِلَةٌ [مُؤْتَلَةٌ] مُحْتَمِلَةٌ لِمَا فِيهِ مَكْرُوهُهَا وَ أَلَمٌ وَ تَقْلَهُ وَ غَمٌ [أَلَمٌهَا وَ ثِقَلٌهَا وَ غَمٌهَا] حَتَّى دَفَعَتْهَا عَنْكَ يَدُ الْقُدْرَةِ وَ أَخْرَجَتْكَ إِلَى الْأَرْضِ فَرَضِيَّتُ أَنْ تَشْبَعَ وَ تَجُوعَ هِيَ وَ تَكْسُوكَ وَ تَعْرَى وَ تُزْوِيكَ وَ تَطْمَأُ وَ تُظَلِّكَ وَ تَضْحَى وَ تُعَمِّكَ بِبُؤْسِهَا وَ تُلَدِّدَكَ بِالنُّومِ بِأَرْحِهَا

She was smiling with that, happy of carrying (in her belly) although there were abhorrence(s) in it, and its pains, and its weight, and its sorrow, until the Hand of Power Defended her from you and Extracted you to the ground. She was satisfied with satiating you while she was hungry, and clothing you while being in need of clothes, and saturating you while she was thirsty, and shading you while she was exposed to heat, and giving you bounties while being in her hardship, and giving you pleasure with the sleep by keeping awake.

وَ كَانَ بَطْنُهَا لَكَ وِعَاءً وَ حِجْرُهَا لَكَ حِوَاءً وَ نُدْبُهَا لَكَ سِقَاءً وَ نَفْسُهَا لَكَ وَقَاءً تُبَاشِرُ حَرَّ الدُّنْيَا وَ بَرْدَهَا لَكَ وَ دُونَكَ فَتَشْكُرُهَا عَلَى قَدْرِ ذَلِكَ وَ لَا تُقْدِرُ عَلَيْهِ إِلَّا بِعَوْنِ اللَّهِ وَ تَوْفِيقِهِ

And her belly was a container for you, and her lap was a cradle for you, and her breasts were a quencher for you, saving from the exposure to heat of the world and its coldness, and besides you. So you should thank her based upon a measurement of that, and there is no ability upon it except by Assistance of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Inclination.

وَ أَمَّا حَقُّ أَبِيكَ فَتَعْلَمُ أَنَّهُ أَصْلُكَ وَ أَنَّكَ فَرْعُهُ وَ أَنَّكَ لَوْلَاهُ لَمْ تَكُنْ فَمَهْمَا رَأَيْتَ فِي نَفْسِكَ بِمَا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ النِّعْمَةِ عَلَيْكَ فِيهِ وَ أَحْمِدِ اللَّهَ وَ اشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your father, you should know that he is your root and you are his branch, and had it not been for him, you would not have existed. So whatever you see within yourself

from what fascinates you, then know that your father is the original bounty upon you regarding it, and praise Allah<sup>-azwj</sup> and thank Him<sup>-azwj</sup> upon a measurement of that, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ وَلَدِكَ فَتَعَلَّمْ أَنَّهُ مِنْكَ وَ مُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَ شَرِّهِ وَ أَنَّكَ مَسْئُولٌ عَمَّا وُئِيَتْهُ مِنْ حُسْنِ الْأَدَبِ وَ الدَّلَالَةِ عَلَى رَبِّهِ وَ المَعُونَةِ لَهُ عَلَى طَاعَتِهِ فِيكَ وَ فِي نَفْسِهِ

And as for a right of your child, know that he is from you and an addition to you in the current world, with his good and his evil, and you will be questioned about what you are in charge of him of the goodly etiquette and the pointing upon his Lord<sup>-azwj</sup>, and the assisting to him upon obeying Him<sup>-azwj</sup> regarding you and regarding himself.

فَمَثَابٌ عَلَى ذَلِكَ وَ مَعَاقِبٌ فَاعْمَلْ فِي أَمْرِهِ عَمَلِ الْمُتَرَتِّبِ بِحُسْنِ أَثَرِهِ عَلَيْهِ فِي عَاجِلِ الدُّنْيَا الْمُعَدِّرِ إِلَى رَبِّهِ فِيَمَا بَيْنَكَ وَ بَيْنَهُ بِحُسْنِ الْقِيَامِ عَلَيْهِ وَ الْأَخْذِ لَهُ مِنْهُ وَ لَا فُؤَادَ إِلَّا بِاللَّهِ

The Rewarding and the Punishing is based upon that, therefore work regarding his affairs the world of the of the adorer of goodly impacts upon him in the current world, the excuser to his Lord<sup>-azwj</sup> regarding what is between you and him with the goodly standing upon him, and the taking for him from it, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ أَحَبِّكَ فَتَعَلَّمْ أَنَّهُ يَدُكَ الَّتِي تَبْسُطُهَا وَ ظَهْرُكَ الَّتِي تَلْتَجِي إِلَيْهِ وَ عِرْقُكَ الَّتِي تَعْتَمِدُ عَلَيْهِ وَ فُؤُوكَ الَّتِي تَصُولُ بِهَا فَلَا تَتَّخِذْهُ سِلَاحاً عَلَى مَعْصِيَةِ اللَّهِ وَ لَا عُدَّةً لِلظُّلْمِ بِخَلْقِ اللَّهِ وَ لَا تَدْعُ نَصْرَتَهُ عَلَى نَفْسِهِ وَ مَعُونَتَهُ عَلَى عَدُوِّهِ وَ الْحَوْلَ بَيْنَهُ وَ بَيْنَ شَيْطَانِيهِ وَ تَأْدِيَةَ التَّصِيحَةِ إِلَيْهِ وَ الإِقْبَالَ عَلَيْهِ فِي اللَّهِ فَإِنِ انْقَادَ لِرَبِّهِ وَ أَحْسَنَ الإِجَابَةَ لَهُ وَ إِلَّا فَلْيَكُنِ اللَّهُ أَثَرَ عِنْدَكَ وَ أَكْرَمَ عَلَيْكَ مِنْهُ-

And as for a right of your brother, you should know that he is your hand which you are extending, and your backbone which you are sheltering to, and your might/strength which you can rely upon, and your strength which you can connect with. Therefore do not take him as a weapon upon disobeying Allah<sup>-azwj</sup>, nor as a tool for oppressing the creatures of Allah<sup>-azwj</sup>, and do not lead helping him upon himself and assisting him against his enemies, and being the barrier between him and his Satan<sup>-la</sup>, and giving the good advice to him, and being attentive to him regarding Allah<sup>-azwj</sup>, for the leading it to his Lord, and the goodly responding to Him<sup>-azwj</sup>, or else let Allah<sup>-azwj</sup> be preferred with you and more honourable unto you than he is.

وَ أَمَّا حَقُّ الْمُنْعَمِ عَلَيْكَ بِالْوَلَاءِ فَإِنَّ تَعَلَّمْ أَنَّهُ أَنْفَقَ فِيكَ مَالَهُ وَ أَخْرَجَكَ مِنْ دَلِّ الرِّقِّ وَ وَحَشَنِيهِ إِلَى عِزِّ الحُرِّيَّةِ وَ أَنْسَهَا وَ أَطْلَقَكَ مِنْ أَسْرِ المَلَكَةِ وَ فَكَّ عَنْكَ خَلْقَ العُبُودِيَّةِ وَ أَوْجَدَكَ رَاحَةَ العِزِّ وَ أَخْرَجَكَ مِنْ سِجْنِ الفُهْرِ وَ دَفَعَ عَنْكَ العُسْرَ وَ بَسَطَ لَكَ لِسَانَ الإِنْصَافِ وَ أَبَاحَكَ الدُّنْيَا كُلَّهَا

And as for a right of the conferrer upon you with the master-ship, you should know that he is spending his wealth regarding you, and he has extracted you from the disgrace of the slavery and its loneliness to the honour of the freedom and its comfort, and he has liberated you from captivity of the ownership and has removed from you the shackle of servitude, and he has made you feed the aroma of honour, and has extracted you from the prison of compulsion, and has dispelled the hardship from you, and has extended to you the tongue of fairness, and has legalised the world for you, all of it.

فَمَلَكَكَ نَفْسَكَ وَ حَلَّ أَسْرَكَ وَ فَرَّغَكَ لِعِبَادَةِ رَبِّكَ وَ اِحْتَمَلَ بِذَلِكَ التَّقْصِيرَ فِي مَالِهِ فَتَعَلَّمَ أَنَّهُ أَوْلَى الْخُلُقِيِّ بِكَ بَعْدَ أَوْلَى رَحِمِكَ فِي حَيَاتِكَ وَ مَوْتِكَ وَ أَحَقُّ الْخُلُقِيِّ بِبَصْرِكَ وَ مَعُونَتِكَ وَ مُكَانَفَتِكَ فِي ذَاتِ اللَّهِ فَلَا تُؤْزِرْ عَلَيْهِ نَفْسَكَ مَا اِحْتِاجَ إِلَيْكَ أَبَدًا

He has made you own yourself, and released your captivity, and freed you for worshipping of your Lord<sup>-azwj</sup>, and he tolerated the reduction in his wealth due to that. You should know that he is foremost of the people with you, foremost of your kindred during your life and at your death, the most rightful of the people with your help and your support, and your recompense regarding the Self of Allah<sup>-azwj</sup>. Therefore do not prefer yourself over him whatever he is needy to, ever!

وَ أَمَّا حَقُّ مَوْلَاكَ الْجَارِيَةِ عَلَيْهِ نِعْمَتُكَ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ جَعَلَكَ حَامِيَةً عَلَيْهِ وَ وَاقِيَةً وَ نَاصِرًا وَ مَعْقِلًا وَ جَعَلَهُ لَكَ وَسِيلَةً وَ سَبَبًا بَيْنَكَ وَ بَيْنَهُ فَبِالْحَرْبِ أَنْ يَحْجُبَكَ عَنِ النَّارِ فَيَكُونَ فِي ذَلِكَ ثَوَابُكَ مِنْهُ فِي الْآجِلِ

And as for a right of your slave, the flowing of your favours upon him, you should know that Allah<sup>-azwj</sup> has Made you as a protector upon him, and a saver, and a helper, and a stronghold, and Made him a means for you, and a cause between you and him. By freeing him He<sup>-azwj</sup> Veils you from the Fire, so in that would be your Reward from Him<sup>-azwj</sup> in the future.

وَ يَحْكُمُ لَكَ بِمِيرَاثِهِ فِي الْعَاجِلِ إِذَا لَمْ يَكُنْ لَهُ رَحِمٌ مُكَافَأَةً لِمَا أَنْفَقْتَهُ مِنْ مَالِكَ عَلَيْهِ وَ قُتِمَتْ بِهِ مِنْ حَقِّهِ بَعْدَ ائْتِاقِ مَالِكَ فَإِنْ لَمْ تَحْفَظْ حَقَّكَ عَلَيْهِ أَنْ لَا يَطِيبَ لَكَ مِيرَاثُهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And He<sup>-azwj</sup> will Judge for you with His<sup>-azwj</sup> Inheritance in the current (world) when there does not happen to have any kindred for him sufficing to what you have spent from your wealth upon him and stood with him for his rights after having spent your wealth. If you do not fear Him<sup>-azwj</sup>, there will be fear upon you that His<sup>-azwj</sup> Inheritance may not be good for you, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ ذِي الْمَعْرُوفِ عَلَيْكَ فَأَنْ تَشْكُرَهُ وَ تَذْكُرَ مَعْرُوفَهُ وَ تَنْشُرَ بِهِ الْقَالَةَ الْحَسَنَةَ وَ تُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ سُبْحَانَهُ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرًّا وَ عَلَانِيَةً ثُمَّ إِنْ أَمَكْنَاكَ مُكَافَأَتُهُ بِالْفِعْلِ كَمَا فَاتَهُ وَ إِلَّا كُنْتَ مُرْصِدًا لَهُ مُوَطِنًا نَفْسَكَ عَلَيْهَا

And as for a right of the one with an act of kindness upon you, you should thank him and mention his act of kindness, publicise with it in goodly words, and be sincere to him in the supplication regarding what is between you and Allah<sup>-azwj</sup> the Glorious, for where you were to do that, you would have thanked him secretly and openly. Then if you are enabled to reciprocate with the action, reciprocate him, or else you should lie in wait for him in place of yourself upon it.

وَ أَمَّا حَقُّ الْمُؤَدِّينَ فَأَنْ تَعْلَمَ أَنَّهُ مُدَكِّرُكَ بِرَبِّكَ وَ دَاعِيكَ إِلَى حَظِّكَ وَ أَفْضَلَ أَعْوَانِكَ عَلَى قَضَاءِ الْفَرِيضَةِ الَّتِي افْتَرَضَهَا اللَّهُ عَلَيْكَ فَتَشْكُرُهُ عَلَى ذَلِكَ شُكْرَكَ لِلْمُحْسِنِ إِلَيْكَ وَ إِنْ كُنْتَ فِي بَيْتِكَ مَتَّهَمًا لِذَلِكَ لَمْ تَكُنْ لِلَّهِ فِي أَمْرِهِ مُتَّهَمًا

And as for a right of the Muezzin, you should know that he is reminding you of your Lord<sup>-azwj</sup> and calling you to your share and is a best of your assistants upon fulfilling the Imposition which Allah<sup>-azwj</sup> has Imposed upon you. Therefore thank him upon that, your thanking to the one favouring to you, and even if you were to be accused in your house, your will not be accused regarding his matter for the Sake of Allah<sup>-azwj</sup>.

وَعَلِمْتَ أَنَّهُ نِعْمَةٌ مِّنَ اللَّهِ عَلَيْكَ لَا شَكَّ فِيهَا فَأَحْسِنِ صُحْبَةَ نِعْمَةِ اللَّهِ بِحَمْدِ اللَّهِ عَلَيْهَا عَلَى كُلِّ حَالٍ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

And know that he is a bounty from Allah<sup>-azwj</sup> upon you, there is no doubt in it, so be a good companion of a bounty of Allah<sup>-azwj</sup> by praising Allah<sup>-azwj</sup> upon it in every situation, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ إِمَامِكَ فِي صَلَاتِكَ فَإِنَّ تَعَلَّمَ أَنَّهُ قَدْ تَقَلَّدَ السِّفَارَةَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ وَالْوَفَادَةَ إِلَى رَبِّكَ وَتَكَلَّمَ عَنْكَ وَ لَمْ تَتَكَلَّمْ عَنْهُ وَ دَعَا لَكَ وَ لَمْ تَدْعُ لَهُ وَ طَلَبَ فِيكَ وَ لَمْ تَطْلُبْ فِيهِ وَ كَفَاكَ هَمُّ الْمَقَامِ بَيْنَ يَدَيْ اللَّهِ وَ الْمَسْأَلَةَ لَهُ فِيكَ وَ لَمْ تَكْفِهِ ذَلِكَ

And as for a right of your prayer leader in your Salat, you should know that he is collared with the ambassadorship regarding what is between you and Allah<sup>-azwj</sup>, and the delegating to your Lord<sup>-azwj</sup>, and speaking on your behalf, and you are not speaking on his behalf, and he is supplication for you and you are not supplicating for him, and he is requesting regarding you and you are not requesting regarding him, and he is sufficing you of the concern of the standing in front of Allah<sup>-azwj</sup> and asking Him<sup>-azwj</sup> regarding you and you are not sufficing him of that.

فَإِنْ كَانَ فِي شَيْءٍ مِّنْ ذَلِكَ تَقْصِيرٌ كَانَ بِهِ دُونَكَ وَ إِنْ كَانَ أَتَمًّا لَمْ تَكُنْ شَرِيكُهُ فِيهِ وَ لَمْ يَكُنْ لَكَ عَلَيْهِ فَضْلٌ فَوَقَى نَفْسَكَ بِنَفْسِهِ وَ وَقَى صَلَاتَكَ بِصَلَاتِهِ فَتَشْكُرُ لَهُ عَلَى ذَلِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So, if there were to be a deficiency regarding anything from that, he would be with it besides you, and if he were to be a sinner, you would not be an associate of his regarding it, and there does not happen to be any merit for you upon him, therefore save yourself with his self, and save your Salat with his Salat. Be thankful to him upon that, and there is neither any might nor strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ الْجُلَيْسِ فَإِنَّ ثَلَاثَ لِهَ كُنْفِكَ وَ تُطِيبَ لَهُ جَانِبَكَ وَ تُنْصِفَهُ فِي مَجَاوَةِ [مَجَازَاة] اللَّفْظِ وَ لَا تُغْرَقَ فِي نَزْعِ اللَّحْظِ إِذَا لَحَظْتَ وَ تُقْصِدَ فِي اللَّفْظِ إِلَى إِفْهَامِهِ إِذَا لَفَظْتَ وَ إِنْ كُنْتَ الْجُلَيْسَ إِلَيْهِ كُنْتَ فِي الْقِيَامِ عَنْهُ بِالْخِيَارِ وَ إِنْ كَانَ الْجَالِسَ إِلَيْكَ كَانَ بِالْخِيَارِ وَ لَا تَقُومُ إِلَّا بِإِذْنِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the gatherer, you should soften your shoulders to him, and make good your sides for him, and be fair to him in the flow of words, and do not drown in the glance when you are glancing, and aim regarding the world to understand it when you utter; and if you were seated to him, you would be with the choice in standing up from him, and if he were to be seated to you, he would be with the choice, and you should not stand except by his permission, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ الْجَارِ فَحِفْظُهُ غَائِبًا وَ كِرَامَتُهُ شَاهِدًا وَ نُصْرَتُهُ وَ مَعُونَتُهُ فِي الْحَالَيْنِ جَمِيعًا- لَا تَتَّبِعْ لَهُ عَوْرَةً وَ لَا تَبْحَثْ لَهُ عَن سَوَاءٍ لِتَعْرِفَهَا فَإِنَّ عَرَفْتَهَا مِنْهُ مِنْ غَيْرِ إِزَادَةٍ مِنْكَ وَ لَا تَكْلُفِ كُنْتُ لِمَا عَلِمْتَ حِصْنًا حَصِينًا وَ سِتْرًا سَتِيرًا

And as for a right of the neighbour, protect him in absence, and honour him when present, and help him, and assist him in the two situations altogether. Neither pursue an exposure to him nor search of an evil for him for you to recognise it. If you were to recognise it from him, from without an intention from you, and there is no encumberment, you should be for what you have come to now, a fortified fortress, and curtain to veil.

لَوْ بَحَّتِ الْأَسِنَّةُ عَنْهُ ضَمِيْرًا لَمْ تَتَّصِلْ إِلَيْهِ لِأَنْطَوَائِهِ عَلَيْهِ- لَا تَسْتَمِعْ عَلَيْهِ مِنْ حَيْثُ لَا يَعْلَمُ- لَا تُسَلِّمُهُ عِنْدَ شِدِيدَةٍ وَلَا تُحْسِدُهُ عِنْدَ نِعْمَةٍ تُقْبِلُهُ عَثْرَتَهُ وَ تَغْفِرُ زَلَّتَهُ وَ لَا تَدْخُرْ حِلْمَكَ عَنْهُ إِذَا جَهِلَ عَلَيْكَ وَ لَا تُخْرِجْ أَنْ تُكُونَ سَلْمًا لَهُ تَرُدُّ عَنْهُ لِسَانَ الشَّتِيْمَةِ وَ تُبْطِلُ فِيهِ كَيْدَ حَامِلِ النَّصِيْحَةِ وَ تُعَاشِرُهُ مُعَاشِرَةً كَرِيْمَةً وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

If the tongues were to search for a conscience about him, it would not arrive to it due to its inclination upon it – not listening to him from whereby he does not know, nor yielding (abandoning) him during the hardship, nor envying him during a bounty, minimise his stumbles and forgive his slips, and do not withhold your leniency from him when he is ignorant upon you, and do not give up from being a ladder for him. Repel the gloating tongue away from him, and invalidate any plots regarding him, carry the good advice and accompany him an honourable company, and there is neither any might nor strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الصَّاحِبِ فَإِنَّ تَضَخُّبَهُ بِالْفَضْلِ مَا وَجَدْتَ إِلَيْهِ سَبِيْلًا وَ إِلَّا فَلَا أَقْلَ مِنَ الْإِنْصَافِ وَ أَنْ تُكْرِمَهُ كَمَا يُكْرِمُكَ وَ تَحْفَظُهُ كَمَا يَحْفَظُكَ وَ لَا يَسْبِقُكَ فِيمَا بَيْنَكَ وَ بَيْنَهُ إِلَى مَكْرَمَةٍ فَإِنَّ سَبْقَكَ كَافَأْتَهُ وَ لَا تُقْصِرْ بِهِ عَمَّا يَسْتَحِقُّ مِنَ الْمَوْدَّةِ

And as for a right of the companion, you should accompany him with the best of what you can find a means to him, or else so not less than the fairness, and you should honour him just as he honours you, and protect him just as he protects you, and he should not precede you regarding what is between you and him to any honour. If he were to precede you, then reciprocate him, and do not be deficient from what he deserves of the cordiality.

تُلْزِمُ نَفْسَكَ نَصِيْحَتَهُ وَ حِيَاظَتَهُ وَ مُعَاضَدَتَهُ عَلَى طَاعَةِ رَبِّهِ وَ مُعَوْنَتَهُ عَلَى نَفْسِهِ فِيمَا يَهُمُّ بِهِ مِنْ مَعْصِيَةِ رَبِّهِ ثُمَّ تَكُونُ عَلَيْهِ رَحْمَةً وَ لَا تَكُونُ عَلَيْهِ عَذَابًا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Necessitate yourself to advising him, and helping him, and supporting him upon obeying his Lord<sup>-azwj</sup> and assist him against himself regarding whatever he thinks with of disobeying his Lord<sup>-azwj</sup>, then you would be a mercy to him and will not be a torment to him, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الشَّرِيْكَ فَإِنْ غَابَ كَفَيْتَهُ وَ إِنْ حَضَرَ سَاوَيْتَهُ- لَا تَعَزِّمْ عَلَى حُكْمِكَ دُونَ حُكْمِهِ وَ لَا تَعْمَلْ بِرَأْيِكَ دُونَ مُنَاطَرَتِهِ تَحْفَظُ عَلَيْهِ مَالَهُ وَ تَنْفِي عَنهُ حِيَاظَتَهُ فِيمَا عَزَّ أَوْ هَانَ فَإِنَّهُ بَلَعْنَا أَنْ يَدَّ اللَّهُ عَلَى الشَّرِيْكَ مَا لَمْ يَتَخَاوَنَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the partner, if he is absent, suffice him, and if he is present, equalise him. Do not determine upon your decision besides his decision, nor work with your opinion besides debating him. Protect his wealth upon him and negate from him his betrayers regarding what is strong or weak, for it has reached us<sup>-asws</sup> that a Hand of Allah<sup>-azwj</sup> is upon the partners for as long as they do not betray each other, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الْمَالِ فَإِنَّ لَا تَأْخُذَهُ إِلَّا مِنْ جِلِّهِ وَ لَا تُنْفِقَهُ إِلَّا فِي حِلِّهِ وَ لَا تُحْرِفُهُ عَنْ مَوَاضِعِهِ وَ لَا تَصْرِفُهُ عَنْ حَقَائِقِهِ وَ لَا تَجْعَلُهُ إِذَا كَانَ مِنَ اللَّهِ إِلَّا إِلَيْهِ وَ سَبَبًا إِلَى اللَّهِ وَ لَا تُؤْثِرْ بِهِ عَلَى نَفْسِكَ مَنْ لَعَلَّهُ لَا يَحْمَدُكَ

And as for a right of the wealth, you should not take it except from its Permissible means, nor spend it except in its Permissible ways, and do not alter it from its (rightful) places, nor change

it away from its realities, and when it were to be from Allah<sup>-azwj</sup> do not make it except to Him<sup>-azwj</sup> and a means to Allah<sup>-azwj</sup>.

وَ بِالْحَرِيِّ أَنْ لَا يُحْسِنَ خِلَافَتَكَ فِي تَرْكِتِكَ وَلَا يَعْمَلُ فِيهِ بِطَاعَةِ رَبِّكَ فَتَكُونَ مُعِيناً لَهُ عَلَى ذَلِكَ أَوْ بِمَا أَخَذْتَ فِي مَالِكَ أَحْسَنَ نَظراً لِنَفْسِهِ فَيَعْمَلُ بِطَاعَةِ رَبِّهِ فَيَذْهَبَ بِالْغَنِيمَةِ وَ تَبَوُّهُ بِالْإِثْمِ وَ الْحَسْرَةِ وَ النَّدَامَةَ مَعَ التَّبَعَةِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And do not prefer with it over yourself, someone who will perhaps not thank you, and rather he will not be good as your replacement in your estate, nor will he act regarding it in obedience to your Lord<sup>-azwj</sup>, so you would have assisted him upon that, or with what he would have done regarding your wealth, looking out for himself, so he will act in obedience to his Lord<sup>-azwj</sup>. So he will go with the gains while you will be holding the sins, and the regret and the remorse, along with the liability, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الْعَرِيمِ الطَّالِبِ لَكَ فَإِنَّ كُنْتَ مُوسِراً أَوْفَيْتَهُ وَ كَفَيْتَهُ وَ أَعْنَيْتَهُ وَ لَمْ تَرُدَّهُ وَ تَمَطَّلُهُ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَطَّلُ الْغَنِيِّ ظَلَمٌ

And as for a right of the creditor seeking to you, if you were affluent, then pay him, and suffice him, and enrich him, and do not repel him and delay him, for Rasool-Allah<sup>-saww</sup> had said: 'Procrastinating by the rich is injustice'.

وَ إِنْ كُنْتَ مُعْسِراً أَرْضَيْتَهُ بِحُسْنِ الْقَوْلِ وَ طَلَبْتَ إِلَيْهِ طَلباً جَمِيلاً وَ رَدَدْتَهُ عَنْ نَفْسِكَ رِذاً لَطِيفاً وَ لَمْ تَجْمَعْ عَلَيْهِ ذَهَابَ مَالِهِ وَ سُوءَ مُعَامَلَتِهِ فَإِنَّ ذَلِكَ لَأَوْمٌ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if you were bankrupt, satisfy him with goodly words, and request to him a beautiful request (for more time), and return him from yourself a kindly returning, and do not gather against him the loss of his wealth, and his evil dealings, for that is reprehensible, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الْخَلِيطِ فَأَنْ لَا تُعْرَهُ وَ لَا تُعْشَهُ وَ لَا تُكْذِبَهُ وَ لَا تُغْفِلَهُ وَ لَا تُخَدَعَهُ وَ لَا تَعْمَلَ فِي اتِّقَاضِهِ عَمَلِ الْعَدُوِّ الَّذِي لَا يَبْقَى عَلَى صَاحِبِهِ وَ إِنْ أَطْمَأَنَّ إِلَيْكَ اسْتَقْصَيْتَ لَهُ عَلَى نَفْسِكَ وَ عَلِمْتَ أَنَّ عَيْنَ الْمُسْتَرْسِلِ رَبّاً وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the one mingling with you, you should neither defraud him, nor cheat him, nor belie him, nor deceive him, nor work in breaking him, the work of an enemy which does not remain upon its owner; and if he is assured to you, investigate for him against yourself, and know that embezzlement is a flowing usury, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الْخَصْمِ الْمُدَّعِي عَلَيْكَ فَإِنْ كَانَ مَا يَدَّعِي عَلَيْكَ حَقّاً لَمْ تَنْفَسِحْ فِي حُجَّتِهِ وَ لَمْ تَعْمَلْ فِي إِطْطَالِ دَعْوَتِهِ وَ كُنْتَ حَصَمَ نَفْسِكَ لَهُ وَ الْحَاكِمَ عَلَيْهَا وَ الشَّاهِدَ لَهُ بِحُجَّتِهِ دُونَ شَهَادَةِ الشُّهُودِ

And as for a right of the contender, the claimant upon you, if what he is claiming upon you is true, do not break his argument, and do not work in invalidating his claim and you will be contending yourself for him, and the judge upon it, and the witness for him of his right beside the testimonies of any witnesses.

وَإِنْ كَانَ مَا تَدْعِيهِ بَاطِلًا رَفَعْتَهُ بِهِ وَرَوَعْتَهُ وَنَاشَدْتَهُ بِدِينِهِ وَكَسَرْتَ جِدَّتَهُ عَنْكَ بِذِكْرِ اللَّهِ وَالْقَيْتَ حَشْوُ الْكَلَامِ وَ لَفْظَةَ السُّؤِ الَّذِي لَا يَزِدُّكَ عَدَاوَةَ عَدُوِّكَ بَلْ تَبْؤُهُ بِإِيْمِهِ وَ بِهِ يَشْحَدُ عَلَيْكَ سَيْفَ عَدَاوَتِهِ لِأَنَّ لَفْظَةَ السُّؤِ تَبْعَتْ الشَّرَّ وَ الْخَيْرُ مُقَمَّعَةٌ لِلشَّرِّ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if what he is claiming is false, be kind with him, and frighten him and adjure him with his religion, and break his sharpness from you by mentioning Allah<sup>-azwj</sup>, and throw away the vague talk and the evil words which do not repel from you the return of your enemy, but it earns its sin, and the sword of his enmity will be sharpened upon you, because the evil word dispatches the evil while the good is a depressant of the evil, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الْخَصْمِ الْمُدَّعَى عَلَيْهِ فَإِنْ كَانَ مَا تَدْعِيهِ حَقًّا أَجْمَلْتَ فِي مُقَاوَلَتِهِ بِمَخْرَجِ الدَّعْوَى فَإِنَّ لِلدَّعْوَى غِلْظَةً فِي سَمْعِ الْمُدَّعَى عَلَيْهِ وَ قَصْدَتْ قَصْدَ حُجَّتِكَ بِالرِّفْقِ وَ أَمَهَلَ الْمُهْمَلَةَ وَ أَتَيْنَ الْبَيَانَ وَ الْأَطْفِ اللَّطْفِ وَ لَمْ تَتَشَاغَلْ عَنْ حُجَّتِكَ بِمَنَازَعَتِهِ بِالْقَبِيلِ وَ الْقَالَ فَتَدَهَبَ عَنْكَ حُجَّتُكَ وَ لَا يَكُونُ لَكَ فِي ذَلِكَ دَرَكٌ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the contender, the one claimed upon, if what you are claiming were to be true, be nice in your word with bring out the claim, for the claim there is harshness in the ears of the one claimed upon, and be moderate in aiming your argument with the kindness, and respite with more time, and clarify the explanation, and with the kindest kindness, and do not pre-occupy your argument by contending with him with the hearsay words (It is said, and he said), for your argument will go away from you, and there will not happen to be any achievement for you in that, and there is no strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الْمُسْتَشِيرِ فَإِنْ خَضَرَكَ لَهُ وَجْهٌ رَأَى جَهْدَتَ لَهُ فِي النَّصِيحَةِ وَ أَشْرَتْ عَلَيْهِ بِمَا تَعَلَّمَ أَنَّكَ لَوْ كُنْتَ مَكَانَهُ عَمِلْتَ بِهِ وَ ذَلِكَ لِيَكُنْ مِنْكَ فِي رَحْمَةٍ وَ لِيَنْفِ إِذَا الْيَنْ يُونِسُ الْوَحْشَةَ وَ إِنَّ الْعِلْظَ يُوحِشُ مِنْ مَوْضِعِ الْأُنْسِ

And as for a right of the consultee, if there is present with you an aspect of an opinion for him, strive for him in the advice, and indicate to him with what you do know, had you been in his place you would have acted with it, and let that happen from you in mercy and gentleness, for the gentleness comforts loneliness, and harshness is loneliness from a place of comfort.

وَ إِنْ لَمْ يَخْضَرَكَ لَهُ رَأْيٌ وَ عَرَفْتَ لَهُ مَنْ يَتَّقَى بِرَأْيِهِ وَ تَرْضَى بِهِ لِنَفْسِكَ ذَلِكَ عَلَيْهِ وَ أَرشَدْتَهُ إِلَيْهِ فَكُنْتَ لَمْ تَأْتُهُ خَيْرًا وَ لَمْ تَدْخِرْهُ نُصْحًا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if an opinion for him is not present with you, and you know for him someone you trust his opinion and are satisfied with him for yourself, point him to him and guide him to him. So, you would not have done good to him and not have held back goodly advice, and there is neither any might nor strength except with Allah<sup>-azwj</sup>.

وَ أَمَّا حَقُّ الْمُسْتَشِيرِ عَلَيْكَ فَلَا تَتَّهَمُهُ فِيمَا يُؤَافِقُكَ عَلَيْهِ مِنْ رَأْيِهِ إِذَا أَشَارَ عَلَيْكَ فَإِنَّمَا هِيَ الْأَرَاءُ وَ تَصْرُفُ النَّاسِ فِيهَا وَ اخْتِلَافُهُمْ فَكُنْ عَلَيْهِ فِي رَأْيِهِ بِالْخِيَارِ إِذَا أَهَمَّتْ رَأْيَهُ فَأَمَّا حُمُومُهُ فَلَا تَجُوزُ لَكَ إِذَا كَانَ عِنْدَكَ مِمَّنْ يَسْتَحِقُّ الْمَشَاوَرَةَ

And as for a right of the one consulting to you, do not accuse him in what you agree upon of his view when he does consult to you, for rather these are the opinions, and the people are interchanging in these and their differences. So be with the choice to him regarding his

opinion when you accuse his view. As for accusing him, it is no allowed for you, if he were to be from the ones who deserving of the consultation.

وَلَا تَدْعُ شُكْرَهُ عَلَىٰ مَا بَدَأَ لَكَ مِنْ إِشْخَاصِ رَأْيِهِ وَحُسْنِ وَجْهِ مَشُورَتِهِ فَإِذَا وَافَقَكَ حَدِيثَ اللَّهِ وَ قَبِلْتَ ذَلِكَ مِنْ أَحْيِكَ بِالشُّكْرِ وَالْإِزْصَادِ بِالْمُكَافَاةِ فِي مِثْلِهَا إِنْ فَرَعَ إِلَيْكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And do not leave thanking him based upon whatever comes to you, from personalising his view and goodly aspect of his consultation. When it is compatible to you, praise Allah<sup>-azwj</sup> and accept that from your brother with the thanks and be in wait for reciprocating similar to it, if the opportunity presents to you, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ الْمُسْتَنْصِحِ فَإِنَّ حَقَّهُ أَنْ تُؤَدِّيَ إِلَيْهِ النَّصِيحَةَ عَلَى الْحَقِّ الَّذِي تَرَى لَهُ أَنْ يَحْمَلَ وَ يُخْرِجَ الْمَحْرَجَ الَّذِي يَلِينُ عَلَى مَسَامِعِهِ وَ تُكَلِّمَهُ مِنَ الْكَلَامِ بِمَا يُطِيبُهُ عَقْلُهُ فَإِنَّ لِكُلِّ عَقْلٍ طَبَقَةً [طَبَقَةً] مِنَ الْكَلَامِ يَعْرِفُهُ وَ يُجِيبُهُ وَ لِيَكُنْ مَذْهَبُكَ الرَّحْمَةَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the seeker of the advice, his right is that you give the good advice to him based upon the truth which you see for him that he will tolerate, and the way out can come out which is soft upon his ears, and you should talk to him from the speech with what his intellect can tolerate. For every intellect there is a layer of speech it recognises and responds to, and let your doctrine be the mercy, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ النَّاصِحِ فَإِنَّ ثَلَاثَ لِهَ جَنَاحَكَ ثُمَّ تَشْرُوبُ لَهُ قَلْبَكَ وَ تَفْتَحُ لَهُ سَمْعَكَ حَتَّى تَفْهَمَ عَنْهُ نَصِيحَتَهُ ثُمَّ تَنْظُرُ فِيهَا فَإِنْ كَانَ وَفَّقَ فِيهَا لِلصَّوَابِ حَمِدْتَ اللَّهَ عَلَى ذَلِكَ وَ قَبِلْتَ مِنْهُ وَ عَرَفْتَ لَهُ نَصِيحَتَهُ

And as for a right of the adviser, you should soften your wings to him, then stretch out your heart to him and open your ears for him until you understand his advice from him. Then you should look into it. If there is compatibility in it to the correctness, praise Allah<sup>-azwj</sup> upon that and accept from him and recognise his advice for him.

وَ إِنْ لَمْ يَكُنْ وَفَّقَ لَهَا فِيهَا رَحْمَتَهُ وَ لَمْ تَنْهَمْهُ وَ عَلِمْتَ أَنَّهُ لَمْ يَأْلِكَ نُصْحًا إِلَّا أَنَّهُ أخطأَ إِلَّا أَنْ يَكُونَ عِنْدَكَ مُسْتَحَقًّا لِلتَّهْمَةِ فَلَا تَعْنِي بِشَيْءٍ مِنْ أَمْرِهِ عَلَى كُلِّ حَالٍ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if it does not happen to be compatible to it, there is mercy in it, and do not accuse him, and know that he did not give you advice except he was mistaken, unless he happens to be deserving of the accusation in your view, therefore do not be fed up with anything from his matters upon every situation, and there is no strength except Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ الْكَبِيرِ فَإِنَّ حَقَّهُ تَوْفِيرُ سِنِّهِ وَ إِجْلَالُ إِسْلَامِهِ إِذَا كَانَ مِنْ أَهْلِ الْفَضْلِ فِي الْإِسْلَامِ بِتَقْدِيمِهِ فِيهِ وَ تَرْكُ مُقَابَلَتِهِ عِنْدَ الْحُضَامِ-

As for a right of the elder, his right is that you dignify his age, and revere his Islam when he were to be from the people of merit in Al Islam due to his precedence in it, and neglect facing him in the dispute.

لَا تَسْبِغُهُ إِلَى طَرِيقٍ وَ لَا تَوُفِّئُهُ فِي طَرِيقٍ وَ لَا تَسْتَجْهَلُهُ وَ إِنْ جَهِلَ عَلَيْكَ تَحَمَّلْتَ وَ أَكْرَمْتَهُ بِحَقِّ إِسْلَامِهِ مَعَ سِنِّهِ فَإِنَّمَا حَقُّ السِّنِّ بِقَدْرِ الْإِسْلَامِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Neither precede him to a road, nor lead him in a road, nor consider him ignorant and even if he is ignorant upon you. Tolerate and honour him due to a right of his Islam with his age, for it is a right of the age by worth of Al Islam, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ الصَّغِيرِ فَرِحْمَتُهُ وَتَقْبِيحُهُ وَتَعْلِيمُهُ وَالعَفْوُ عَنْهُ وَالسَّتْرُ عَلَيْهِ وَالرِّفْقُ بِهِ وَالمُعُونَةُ لَهُ وَالسَّتْرُ عَلَى جَزَائِرِ حَدَائِثِهِ فَإِنَّهُ سَبَبٌ لِلتَّوْبَةِ وَالمُدَارَاةُ لَهُ وَتَرْكُ مُمَاحَكَتِهِ فَإِنَّ ذَلِكَ أَدْنَى لِرُشْدِهِ

And as for a right of the young, be merciful to him, and educate him, and teach him, and pardon him, and cover upon him, and be kind with him, and give the assistance to him, and cover upon the audacity of his young age for it is a cause for the repentance, and politeness towards him, and leave from what is argumentative, for that is least for his guidance.

وَأَمَّا حَقُّ السَّائِلِ فَأَعْطَاؤُهُ إِذَا تَهَبَّتْ [هَيَّأَتْ] صَدَقَةً وَفَدَرَتْ عَلَى سَدِّ حَاجَتِهِ وَالدُّعَاءُ لَهُ فِيمَا نَزَلَ بِهِ وَالمُعَاوَنَةُ لَهُ عَلَى طَلِبَتِهِ وَ إِنْ شَكَكْتَ فِي صِدْقِهِ وَ سَبَقَتْ إِلَيْهِ التَّهْمَةُ لَهُ لَمْ تَعْرِمِ عَلَى ذَلِكَ وَ لَمْ تَأْمَنْ أَنْ يَكُونَ مِنْ كَيْدِ الشَّيْطَانِ أَرَادَ أَنْ يَصُدَّكَ عَنْ حَطِّكَ وَ يَجُولَ بَيْنَكَ وَ بَيْنَ التَّقَرُّبِ إِلَى رَبِّكَ وَ تَرَكَتَهُ بِسِتْرِهِ وَ رَدَدْتَهُ رَدًّا جَمِيلًا وَ إِنْ غَلَبَتْ نَفْسُكَ فِي أَمْرِهِ وَ أَعْطَيْتَهُ عَلَى مَا عَرَضَ فِي نَفْسِكَ مِنْهُ - فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

And as for a right of the beggar, give him when charity is prepared, and measure upon blocking his need, and the supplication to him regarding what has befallen with him, and the assisting to him upon seeking it, and if you were to doubt in his truthfulness, and the accusation has preceded to him, do not determine upon that, and do not feel safe that it might be from a plot of Satan<sup>-la</sup> intending to block you from his share and is a barrier between you and the drawing closer to your Lord<sup>-azwj</sup>, and leave him with his veil, and return him a beautiful returning and even if yourself overcomes you regarding his matter, and give him based upon what has presented withing yourself about him, for that is from the determined matters.

وَأَمَّا حَقُّ الْمَسْئُولِ إِنْ أَعْطَى فَاقْبَلْ مِنْهُ مَا أَعْطَى بِالشُّكْرِ لَهُ وَ المَعْرِفَةِ لِفَضْلِهِ وَ اطْلُبْ وَجْهَ العُدْرِ فِي مَنْعِهِ وَ أَحْسِنْ بِهِ الظَّنَّ وَ اعْلَمْ أَنَّهُ إِنْ مَنَعَ مَالَهُ مَنَعَ وَ أَنْ لَيْسَ التَّشْرِيبُ فِي مَالِهِ وَ إِنْ كَانَ ظَالِمًا فَ إِنْ الْإِنْسَانَ لَطَلُومًا كَمَا

And as for a right of the one begged if he were to give, accept from him whatever he gives with the thanking to him, and the recognition of his merit, and seek an aspect of excuse in his refusal, and have goodly thoughts with him, and know that if he has prevented his wealth he is (himself) prevented, and that the benevolence isn't in his wealth, and even if he were to be unjust. **Surely the human being is unjust, ungrateful [14:34].**

وَأَمَّا حَقُّ مَنْ سَرَكَ اللهُ بِهِ وَ عَلَى يَدَيْهِ فَإِنْ كَانَ تَعَمَّدَهَا لَكَ حَمِدَتِ اللهُ أَوْلًا ثُمَّ شَكَرْتَهُ عَلَى ذَلِكَ بِقَدْرِهِ فِي مَوْضِعِ الْجَزَاءِ وَ كَافَأْتَهُ عَلَى فَضْلِ الإِبْتِدَاءِ وَ أَرْضَدْتَ لَهُ المُكَافَاةَ

And as for a right of the one whom Allah<sup>-azwj</sup> cheers you through him, and upon his hand, if he were to be intentional to you, praise Allah<sup>-azwj</sup> first, then thank him upon that by a measurement of the reward and reciprocate him based upon the merit of having initiated and lie in wait for him for the reciprocation.

وَ إِنْ لَمْ يَكُنْ تَعَمَّدَهَا حَمِدَتِ اللهُ وَ شَكَرْتَهُ وَ عَلِمْتَ أَنَّهُ مِنْهُ تَوَحَّدَكَ بِهَا وَ أَحْبَبْتَ هَذَا إِذْ كَانَ سَبَبًا مِنْ أَسْبَابِ نِعَمِ اللهُ عَلَيْكَ وَ تَرْجُو لَهُ بَعْدَ ذَلِكَ خَيْرًا فَإِنَّ أَسْبَابَ النِّعَمِ بَرَكَتٌ حَيْثُ مَا كَانَتْ وَ إِنْ كَانَ لَمْ يَتَعَمَّدْ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And he had not been intentional, praise Allah<sup>-azwj</sup> and thank Him<sup>-azwj</sup> and know that it was from him particularising you with it, and this is beloved if it were to be a means from the means of bounties of Allah<sup>-azwj</sup> upon you, and hope good for him after that, for the means of bounties are a Blessing wherever they may happen, and even if they were not intentional, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ مَنْ سَاءَكَ الْقَضَاءُ عَلَى يَدَيْهِ يَقُولُ أَوْ فِعْلٍ فَإِنْ كَانَ تَعَمَّدَهَا كَانَ الْعَمُوَ أَوْلَىٰ بِكَ لِمَا فِيهِ لَهُ مِنَ الْقَمْعِ وَ حُسْنِ الْأَدَبِ مَعَ كَبِيرِ أُمَّتَالِهِ مِنَ الْخَلْقِ فَإِنَّ اللَّهَ يُهْوِلُ - وَ لَمَنْ انْتَصَرَ بَعْدَ ظَلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ إِلَىٰ قَوْلِهِ لَمَنْ عَزَمَ الْأُمُورَ

And as for a right of the one who offends you of the decision upon his hands, either by word or deed, if he were to be intentional, the pardon is foremost with you due to what is in it for him of the repression, and goodly etiquette along with the greatness of his example from the people, for Allah<sup>-azwj</sup> Says: **And the one who triumphs after having been oppressed, so those ones, they is no way (to blame) upon them [42:41]** – up to His<sup>-azwj</sup> Words: **from the matters requiring determination [42:43]**.

وَقَالَ عَزَّ وَ جَلَّ وَ إِنَّ عَاقِبَتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِن صَبَرْتُمْ هُوَ خَيْرٌ لِلصَّابِرِينَ هَذَا فِي الْعَمْدِ

And the Mighty and Majestic Said: **And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126]**. This is regarding the deliberation (intentional).

فَإِنْ لَمْ يَكُنْ عَمْدًا لَمْ تَظْلِمْهُ بِتَعَمُّدِ الْإِنْتِصَارِ مِنْهُ فَتَكُونُ فَدَّ كَافَأْتُهُ فِي تَعَمُّدِ عَلَىٰ خَطَايَا وَ رَفَقَتْ بِهِ وَ رَدَدَتْهُ بِالطَّفِ مَا تَقْدِرُ عَلَيْهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

If there does not happen to be intentional, you would not have been unjust to him by the deliberate triumphing from him, so you would have reciprocated him regarding the intention upon mistake and be kind with him and return him with the gentleness whatever you are able upon him, and there is no strength except with Allah<sup>-azwj</sup>.

وَأَمَّا حَقُّ أَهْلِ بَيْتِكَ عَائِمَةً فَإِضْمَارُ السَّلَامَةِ وَ نَشْرُ جَنَاحِ الرَّحْمَةِ وَ الرَّفْقُ بِمُسِيئِهِمْ وَ تَأَلُّفُهُمْ وَ اسْتِصْلَاحُهُمْ وَ شُكْرُ مُحْسِنِهِمْ إِلَىٰ نَفْسِهِ وَ إِلَيْكَ فَإِنَّ إِحْسَانَهُ إِلَىٰ نَفْسِهِ إِحْسَانُهُ إِلَيْكَ إِذَا كَفَّ عَنْكَ أَدَاهُ وَ كَفَاكَ مَقُونَتَهُ وَ حَبَسَ عَنْكَ نَفْسَهُ

And as for a right of your family members in general, embracing the safety and spreading the wings of mercy, and the kindness with their evil ones, and uniting them, and reconciling them, and thanking their good doers to himself and to you, for his doing good to himself is doing good to you when his harm is restrained from you, and has sufficed you of his assistance, and has withheld himself from you.

فَعَمَّهُمْ جَمِيعًا بِدَعْوَتِكَ وَ انصُرُهُمْ جَمِيعًا بِنَصْرَتِكَ وَ أَنْزِلُهُمْ جَمِيعًا مِنْكَ مَنَازِلَهُمْ كَبِيرُهُمْ بِمَنْزِلَةِ الْوَالِدِ وَ صَغِيرُهُمْ بِمَنْزِلَةِ الْوَالِدِ وَ أَوْسَطُهُمْ بِمَنْزِلَةِ الْأَخِ فَمَنْ أَتَاكَ تَعَاهَدْتَهُ بِالطَّفِ وَ رَحْمَةٍ وَ صِلَ أَخَاكَ بِمَا يَجِبُ لِلْأَخِ عَلَىٰ أُخِيهِ

Generalise them all with your supplication, and help them all with your help, and status them all from you at their status(es) – their elder at the status of the parent, and their young one at the status of the son, and their middle one at the status of the brother. The one who comes to you, deal with him with gentleness and mercy, and connect your brother with what is obligate for the brother to his brother.

وَأَمَّا حَقُّ أَهْلِ الدِّمَةِ فَاحْكُمْ فِيهِمْ أَنْ تَقْبَلَ مِنْهُمْ مَا قَبِلَ اللَّهُ وَ تَقِي بِمَا جَعَلَ اللَّهُ لَهُمْ مِنْ دِمَّتِهِ وَ عَهْدِهِ وَ تُكَلِّمَهُمْ إِلَيْهِ فِيمَا طَلَبُوا مِنْ أَنْفُسِهِمْ وَ أُجْرُوا عَلَيْهِ

And as for a right of the people under the responsibility, the decision regarding them is that you should accept from them what Allah<sup>-azwj</sup> has Accepted and be loyal with what Allah<sup>-azwj</sup> has Made for them of His<sup>-azwj</sup> Responsibility, and His<sup>-azwj</sup> Covenant, and and speak for them to Him<sup>-azwj</sup> regarding what they are seeking from themselves and have been coerced upon.

وَ تَحْكَمْ فِيهِمْ بِمَا حَكَمَ اللَّهُ بِهِ عَلَى نَفْسِكَ فِيمَا جَرَى بَيْنَكَ وَ بَيْنَهُمْ مِنْ مُعَامَلَةٍ وَ لَيْكُنْ بَيْنَكَ وَ بَيْنَ ظَلْمِهِمْ مِنْ رِغَابَةٍ ذِمَّةَ اللَّهِ وَ الْوَفَاءَ بِعَهْدِهِ وَ عَهْدِ رَسُولِهِ ص حَائِلٍ فَإِنَّهُ بَلَعْنَا أَنَّهُ قَالَ مَنْ ظَلَمَ مُعَاهِدًا كُنْتُ حَصَمَهُ فَأَتَقِيَ اللَّهَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And decision regarding them with what Allah<sup>-azwj</sup> has Judged with upon yourself, regarding what flows between you and them of the dealings, and let their injustices be between you and them from the Patronage of the Responsibility of Allah<sup>-azwj</sup>, and the loyalty with His<sup>-azwj</sup> Covenant, and pact of His<sup>-azwj</sup> Rasool<sup>-saww</sup> as a barrier, for it has reached us<sup>-asws</sup> that he<sup>-saww</sup> said: ‘One whoever wrongs a covenant, it would dispute him (on the Day of Qiyamah)’. Therefore fear Allah<sup>-azwj</sup>, and there is neither any might nor strength except with Allah<sup>-azwj</sup>.

فَهَذِهِ خُمُسُونَ حَقًّا مُحِيطَةً بِكَ- لَا تَخْرُجُ مِنْهَا فِي حَالٍ مِنَ الْأَحْوَالِ يَجِبُ عَلَيْكَ رِعَابُهَا وَ الْعَمَلُ فِي تَأْدِيبِهَا وَ الْإِسْتِعَانَةُ بِاللَّهِ حَلَّ تَنَاؤُهُ عَلَى ذَلِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

So these are fifty rights surrounding you. Do not exit from these in any situation from the situations. It is obligatory upon you to take care of these and working in fulfilling these, and the assistance is with Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, upon that, and there is neither any might nor strength except with Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds”<sup>3</sup>.

إنما أوردناه مكررا للاختلاف الكثير بينهما و قوة سند الأول و كثرة فوائد الثاني.

**Note –** (Majlisi says, ‘But rather we have referred it repeating due to the many differences between the two, and strength of the attribution of the first, and many benefits of the second’)

فقه الرضا عليه السلام رُوِيَ لَا تَقْطَعْ أَوْدَاءَ أَبِيكَ فَيُطْفِئَ نُورَكَ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup>. It is reported: ‘Do not cut of cordialities of your father for your Noor will be extinguished’.

وَ رُوِيَ أَنَّ الرَّحِمَ إِذَا بَعُدَتْ غُطِّتْ وَ إِذَا تَمَاسَّتْ عَطِبَتْ

And it is reported, ‘The kinship, when it is distant, it is happy, and when it touches, it is spoil’.

<sup>3</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 2

وَرُويَ سِرِّ سَنَّتَيْنِ بَرٍّ وَالِدَيْكَ سِرِّ سَنَةٍ صِلِ رَحْمَكَ سِرِّ مِيلاً عُدَّ مَرِيضاً سِرِّ مِيلَيْنِ شَيْعَ جَنَازَةٍ سِرِّ ثَلَاثَةَ أَمْيَالٍ أَجِبْ دَعْوَةَ سِرِّ أَرْبَعَةَ أَمْيَالٍ زُرْ أَخَاكَ فِي اللَّهِ سِرِّ خَمْسَةَ أَمْيَالٍ انصُرْ مَظْلُوماً وَ سِرِّ سِتَّةَ أَمْيَالٍ أَعِثْ مَلْهُوفاً سِرِّ عَشْرَةَ أَمْيَالٍ فِي فِضَاءِ حَاجَةِ الْمُؤْمِنِ وَ عَلَيْكَ بِالِاسْتِعْفَارِ

And it is reported, ‘Walk two years in righteousness of your parents; walk a year in helping your kindred; walk a mile to console a sick one; walk two miles to escort a funeral; walk three miles to answer an invitation; walk four miles to visit your brother regarding Allah<sup>-azwj</sup>; walk five miles to help an oppressed; and walk six miles to help a worried one; walk ten miles in fulfilling the need of a Momin, and upon you is with seeking the Forgiveness’.

وَ نَزَوِي بُرُوا أَبَاكُمْ يَبْرِكُمْ أَبْنَاؤُكُمْ كُفُّوا عَن نِّسَاءِ النَّاسِ يَعْفُ [تَعْفَ] نِسَاؤُكُمْ

And we are reporting: ‘Be rightful to your fathers, your sons will be righteous with you. Refrain from women of the people, your women will be chaste’.

وَ أَزَوِي الْأَخِ الْكَبِيرِ بِمَنْزِلَةِ الْأَبِ

And I am reporting: ‘The elder brother is at the status of the father’.

وَ أَزَوِي أَنَّ رَسُولَ اللَّهِ كَانَ يُعَسِّمُ لِحَظَاتِهِ بَيْنَ جُلَسَائِهِ وَ مَا سُئِلَ عَن شَيْءٍ قَطُّ فَقَالَ لَا بَأْبِي وَ أُمِّي وَ لَا عَائِبَ أَحَدًا عَلَيَّ ذَنْبٍ أَذْنَبَ

And I am reporting, ‘Rasool-Allah<sup>-saww</sup> used to apportion his<sup>-saww</sup> glances between his<sup>-saww</sup> gatherers, and he<sup>-saww</sup> was not asked about anything at all, so he<sup>-saww</sup> had said: ‘No, by my<sup>-saww</sup> father<sup>-as</sup> and my<sup>-saww</sup> mother<sup>-as</sup>!’, and he<sup>-saww</sup> did not fault anyone upon a sin he had sinned’.

وَ نَزَوِي مَنْ عَرَّضَ لِأَخِيهِ الْمُؤْمِنِ فِي حَدِيثِهِ فَكَأَنَّمَا حَدَشَ وَجْهَهُ

And we are reporting: ‘One who exposes his Momin brother regarding his narration, so it is as if he has scratched his face’.

وَ نَزَوِي أَنَّ رَسُولَ اللَّهِ ص لَعَنَ ثَلَاثَةَ أَكَلِ زَادِهِ وَحَدَهُ وَ رَاكِبِ الْفَلَاةِ وَحَدَهُ وَ النَّائِمِ فِي بَيْتٍ وَحَدَهُ

And we are reporting: ‘Rasool-Allah<sup>-saww</sup> had cursed three – eater of his provision alone, a rider in the wilderness alone, and the one sleeping along in a house’.

وَ أَزَوِي أَطْرِفُوا أَهَالِيكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنَ الْفَاكِهَةِ وَ اللَّحْمِ حَتَّى يَفْرَحُوا بِالْجُمُعَةِ.

And I am reporting: ‘Give to your families during every Friday with something from the fruits and the meat until they are joyful with the Friday’.<sup>4</sup>

الكَافِي عَن عَلِيِّ بْنِ إِبْرَاهِيمَ عَن مُحَمَّدِ بْنِ عَيْسَى عَن يُونُسَ عَن دُرُسْتِ عَن أَبِي الْحَسَنِ مُوسَى ع قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ص مَا حَقُّ الْوَالِدِ عَلَيَّ وَ لَدِيهِ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dorost,

<sup>4</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 3

‘From Abu Al-Hassan Musa<sup>-asws</sup> having said: ‘A man asked Rasool-Allah<sup>-saww</sup>, ‘What is a right of the father upon his son?’

قَالَ لَا يُسَمِّيهِ بِاسْمِهِ وَلَا يَمْشِي بَيْنَ يَدَيْهِ وَلَا يَجْلِسُ قَبْلَهُ وَلَا يَسْتَسِبُّ لَهُ.

He<sup>-asws</sup> said: ‘He should neither name him with his name, nor walk in front of him, nor sit before he does, nor let him be insulted’.<sup>5</sup>

الكافي عن العدة عن النبي عن علي بن الحكم عن معاوية بن وهب عن زكريا بن إبراهيم قال: كنت نصرانياً فأسلمت و حججت فدخلت على أبي عبد الله ع فقلت إني كنت على النصرانية و إني أسلمت

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Zakariya Bin Ibrahim who said,

‘I used to be a Christian. I became a Muslim and performed Hajj. I entered to see Abu Abdullah<sup>-asws</sup>. I said, ‘I used to be upon the Christianity, and I have become a Muslim’.

فَقَالَ وَ أَيِّ شَيْءٍ رَأَيْتَ فِي الْإِسْلَامِ

He<sup>-asws</sup> said: ‘And which have you seen in Al-Islam?’

قُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنِ جَعَلَنَاهُ نُوراً تُهْدِي بِهِ مَنْ نَشَاءُ

I said, ‘Words of Allah<sup>-azwj</sup> Mighty and Majestic: **You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from [42:52]**’.

فَقَالَ لَقَدْ هَدَاكَ اللَّهُ ثُمَّ قَالَ اللَّهُمَّ اهْدِهِ ثَلَاثًا سَلِّ عَمَّا شِئْتَ يَا بُنَيَّ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Guided you!’ Then he<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>, Guide him!’ – three times – ‘Ask about whatever comes to you, O my son!’

فَقُلْتُ إِنَّ أَبِي وَ أُمِّي عَلَى النَّصْرَانِيَّةِ وَ أَهْلَ بَيْتِي وَ أُمِّي مَكْفُوفَةُ الْبَصَرِ فَأَكُونُ مَعَهُمْ وَ أَكُلُ فِي آبَتِهِمْ

I said, ‘My father and my mother are upon the Christianity, and so are my family members, and my mother is blind of sight. I happen to be with them and eat in their utensils’.

فَقَالَ يَا كُلُونِ لَحْمَ الْخِنْزِيرِ

He<sup>-asws</sup> said: ‘Are they eating the flesh of swine?’

فَقُلْتُ لَا وَ لَا بَسُونَهُ

<sup>5</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 6

I said, 'No, nor are they touching it'.

فَقَالَ لَا بَأْسَ فَاَنْظُرْ أَمَكَ فَبَرَّهَا فَإِذَا مَاتَتْ فَلَا تَكَلِّهَا إِلَىٰ غَيْرِكَ كُنْ أَنْتَ الَّذِي تَقُومُ بِشَأْنِهَا وَلَا تُخْبِرَنَّ أَحَدًا أَنَّكَ أَتَيْتَنِي حَتَّىٰ تَأْتِيَنِي بِنِي إِنْ شَاءَ اللَّهُ

He<sup>-asws</sup> said: 'There is no problem. Look at your mother and be kind with her. When she dies, do not allocate her to someone else. You be the one who stands with her affairs (funeral etc.) and do not inform anyone you have come to me<sup>-asws</sup> until you come to me<sup>-asws</sup> at Mina if Allah<sup>-azwj</sup> so Desires'.

قَالَ فَأَتَيْتُهُ بِنِي وَ النَّاسُ حَوْلَهُ كَأَنَّهُ مُعَلِّمٌ صَبِيَّانِ هَذَا يَسْأَلُهُ وَ هَذَا يَسْأَلُهُ فَلَمَّا قَدِمْتُ الْكُوفَةَ أَلْطَفْتُ لِأُمِّي وَ كُنْتُ أُطْعِمُهَا وَ أَفْلِي نُوْحَهَا وَ رَأْسَهَا وَ أُخْدِمُهَا

He said, 'I came to him<sup>-asws</sup> at Mina and the people were around him<sup>-asws</sup>. It was as if he<sup>-asws</sup> was a teacher of the children. This one was asking him<sup>-asws</sup>, and this one was asking him<sup>-asws</sup>. When I arrived at Al-Kufa I was kind to my mother, and used to feed her, and wash her clothes and her head, and I served her.

فَقَالَتْ لِي يَا بُنَيَّ مَا كُنْتَ تَصْنَعُ بِي هَذَا وَ أَنْتَ عَلَيَّ دِينِي فَمَا الَّذِي أَرَىٰ مِنْكَ مُنْذُ هَاجَرْتَ فَدَخَلْتَ فِي الْحَنَافِيَّةِ

She said to me, 'O my son! You have not been doing this with me while you were upon my religion. So what is that which I see with you since you emigrated and entered into the uprightness?'

I said, 'A man from the sons<sup>-asws</sup> of our Prophet<sup>-saww</sup> had instructed me with this'.

فَقَالَتْ هَذَا الرَّجُلُ هُوَ نَبِيٌّ

She said, 'This man, is he a Prophet<sup>-as</sup>?'

فَقُلْتُ لَا وَ لَكِنَّهُ ابْنُ نَبِيٍّ

I said, 'No, but he<sup>-asws</sup> is a son<sup>-asws</sup> of a Prophet<sup>-saww</sup>'.

فَقَالَتْ يَا بُنَيَّ هَذَا نَبِيٌّ إِنْ هَدِيهِ وَصَايَا الْأَنْبِيَاءِ

She said, 'O my son! This one is a Prophet<sup>-saww</sup>! These are advices of the Prophets<sup>-as</sup>'.

فَقُلْتُ يَا أُمَّهُ إِنَّهُ لَيْسَ يَكُونُ بَعْدَ نَبِيِّنَا نَبِيٌّ وَ لَكِنَّهُ ابْنُهُ

I said, 'O mother! The isn't going to be any Prophet<sup>-as</sup> after our Prophet<sup>-saww</sup>, but he<sup>-asws</sup> is his<sup>-saww</sup> son<sup>-asws</sup>'.

فَقَالَتْ يَا بُنَيَّ دِينُكَ خَيْرٌ دِينٍ اِعْرَضْهُ عَلَيَّ

She said, 'O my son! Your religion is the best religion. Present it unto me!'

فَعَرَضْتُ عَلَيْهَا فَدَخَلَتْ فِي الْإِسْلَامِ وَ عَلَّمْتُهَا فَصَلَّتِ الطُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ ثُمَّ عَرَضَ لَهَا عَارِضٌ فِي اللَّيْلِ

I presented it to her. She entered into Al-Islam, and I taught her. She prayed Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last Salats. Then a presenter presented to her (in a dream) during the night.

فَقَالَتْ يَا بُنَيَّ أَعِدْ عَلَيَّ مَا عَلَّمْتَنِي

She said, 'O my son! Repeat unto me what you have taught me'.

فَأَعَدُّهُ عَلَيْهَا فَأَقْرَبَتْ بِهِ وَ مَاتَتْ فَلَمَّا أَصْبَحَتْ كَانَ الْمُسْلِمُونَ الَّذِينَ عَسَلُوهَا وَ كُنْتُ أَنَا الَّذِي صَلَّيْتُ عَلَيْهَا وَ نَزَلْتُ فِي قَبْرِهَا.

I repeated it to her. She acknowledged with it, and she died. When it was morning, the Muslims were the ones who washed her, and I was the one whom prayed Salat upon her and descended into her grave".<sup>6</sup>

الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ الشُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ السُّنَّةِ وَالرَّيِّ أَنْ يُكْتَبَ الرَّجُلُ بِاسْمِ أَبِيهِ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'From the Sunnah and the righteousness is that a man should tekonym his father (not call him by his name)".<sup>7</sup>

الكافي عَنِ الْمُحْسِنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعاً عَنِ الْوَشَاءِ عَنِ أَحْمَدَ بْنِ عَائِدٍ عَنِ أَبِي خَدِيجَةَ عَنِ مُعَلَّى بْنِ حُنَيْسٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ وَ سَأَلَ النَّبِيَّ ص عَنْ بَرِّ الْوَالِدَيْنِ فَقَالَ ابْرُرْ أُمَّكَ ابْرُرْ أُمَّكَ ابْرُرْ أَبَاكَ ابْرُرْ أَبَاكَ وَ بَدَأْ بِالْأُمِّ قَبْلَ الْأَبِ.

(The book) 'Al Kafi' – From Al Husayn Bin Muhammad, from Al Moalla and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether, from Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeja, from Moalla Bin Khuneys,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man came and asked the Prophet<sup>-saww</sup> about kindness with the parents. He<sup>-saww</sup> said: 'Be kind with your mother, be kind with your mother, be kind with your mother, be kind with your father, be kind with your father, be kind with your father, and begin with the mother before the father".<sup>8</sup>

الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بَرِيْعٍ عَنِ حَنَانِ بْنِ سَلْبِيْرٍ عَنِ أَبِيهِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع هَلْ يَجْزِي الْوَلَدُ وَالِدَهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Bazie, from Hanan Bin Sadeyr, from his father who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'Can the son reward (recompense) his father?'

<sup>6</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 11

<sup>7</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 16

<sup>8</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 17

فَقَالَ لَيْسَ لَهُ جَزَاءٌ إِلَّا فِي حَصْنَتَيْنِ يَكُونُ الْوَالِدُ مَمْلُوكًا فَيَشْتَرِيهِ ابْنُهُ فَيُعْتِقُهُ أَوْ يَكُونُ عَلَيْهِ دَيْنٌ فَيَقْضِيهِ عَنْهُ.

He<sup>-asws</sup> said: ‘There is no reward for him except in two characteristics. The father might happen to be a slave, so his son buys him and liberates him, or there might happen to be debts upon him, so he would pay it off on his behalf’.<sup>9</sup>

الأمالي للصدوق ماجيلويه عن مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ أَبِي أَنَانَ عَنِ ابْنِ أَوْرَمَةَ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ شَمْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ مُوسَى بْنُ عِمْرَانَ ع يَا رَبِّ أَوْصِنِي قَالَ أَوْصِيكَ بِي

(The book) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Amro Bin Usman, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far (as.) having said: ‘Musa<sup>-as</sup> Bin Imran<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>, Advise me<sup>-as!</sup>’ He<sup>-azwj</sup> Said: “I<sup>-azwj</sup> Advise you<sup>-as</sup> with Me<sup>-azwj!</sup>”

فَقَالَ يَا رَبِّ أَوْصِنِي قَالَ أَوْصِيكَ بِي ثَلَاثًا

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>, Advise me<sup>-as!</sup>’ He<sup>-azwj</sup> Said: “I<sup>-azwj</sup> Advise you<sup>-as</sup> with Me<sup>-azwj!</sup>” – three times.

فَقَالَ يَا رَبِّ أَوْصِنِي قَالَ أَوْصِيكَ بِأُمَّكَ

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>, Advise me<sup>-as!</sup>’ He<sup>-azwj</sup> Said: “I<sup>-azwj</sup> Advise you with your<sup>-as</sup> mother<sup>-as!</sup>”

قَالَ يَا رَبِّ أَوْصِنِي قَالَ أَوْصِيكَ بِأُمَّكَ

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>, Advise me<sup>-as!</sup>’ He<sup>-azwj</sup> Said: “I<sup>-azwj</sup> Advise you with your<sup>-as</sup> mother<sup>-as!</sup>”

قَالَ أَوْصِنِي قَالَ أَوْصِيكَ بِأَبِيكَ

He<sup>-as</sup> said: ‘Advise me<sup>-as!</sup>’ He<sup>-azwj</sup> Said: “I<sup>-azwj</sup> Advise you with your<sup>-as</sup> father<sup>-as!</sup>”

قَالَ فَكَانَ يُقَالُ لِأَجْلِ ذَلِكَ إِنَّ لِلْأُمِّ ثُلثًا [ثُلثِي] الْبِرِّ وَ لِلْأَبِ الثُّلُثَ.

He<sup>-asws</sup> said: ‘So it has been said due to that reason, for their mother there is two-thirds righteousness, and for the father there is a third’.<sup>10</sup>

الجالس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن معروف عن ابن مهزيار عن بكر بن صالح قال: كتبت صهراً لي إلى أبي جعفر الثاني ع أن أبي ناصب حبس الرأى وقد لقيت منه شدةً و جهداً فرأيتك جعلت فداك في الدعاء لي و ما ترى جعلت فداك أفترى أن أكاشفه أم أداريه

(The book) ‘Al Majaalis’ of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Bakr Bin Salih who said,

<sup>9</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 19

<sup>10</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 36

‘A brother-in-law of mine wrote to Abu Ja’far<sup>-asws</sup> the 2<sup>nd</sup>, ‘My father is a Nasibi (hostile one) of the wicked views, and I am facing hardship from him and struggle. So what is your<sup>-asws</sup> view, may I be sacrificed for you<sup>-asws</sup>, regarding the supplicating for me, and what do you<sup>-asws</sup> view, may I be sacrificed for you<sup>-asws</sup>, shall I expose him or manage him (my nasibi father)?’

فَكُنْتُ قَدْ فَهِمْتُ كِتَابَكَ وَ مَا دَكَّرْتُ مِنْ أَمْرِ أَبِيكَ وَ لَسْتُ أَدْعُ الدُّعَاءَ لَكَ إِنْ شَاءَ اللَّهُ وَ الْمَدَارَةُ خَيْرٌ لَكَ مِنَ الْمَكَاشِفَةِ وَ مَعَ الْعُسْرِ يُسْرٌ فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ثَبَّتَكَ اللَّهُ عَلَى وَلايَةِ مَنْ تَوَلَّيْتَ حُنًى وَ أَنْتُمْ فِي وَدِيعَةِ اللَّهِ الَّتِي لَا يَضِيعُ وَدَائِعُهُ

He<sup>-asws</sup> wrote: ‘I<sup>-asws</sup> have understood your letter and what you mentioned from the matter of your father, and I<sup>-asws</sup> wouldn’t leave supplicating for you, if Allah<sup>-azwj</sup> so Desires, and the managing is better for you than the exposing (your father), and with the difficulty there is ease. Be patient, for the end-result is for the pious. May Allah<sup>-azwj</sup> affirm you upon the friendship of the one you have befriended. We<sup>-asws</sup> and you are in a deposit of Allah<sup>-azwj</sup> Who does not Waste His<sup>-azwj</sup> deposits’.

قَالَ بَكَرٌ فَعَطَفَ اللَّهُ بِقَلْبِ أَبِيهِ حَتَّى صَارَ لَا يُجَالِفُهُ فِي شَيْءٍ.

Bakr (the narrator) said, ‘Allah<sup>-azwj</sup> Turned the heart of his father until he became not opposing him regarding anything’.<sup>11</sup>

وَ بَعْدَ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّمَا تُرْفَعُ فَوْقَ السَّحَابِ حَتَّى يَنْظُرَ اللَّهُ تَعَالَى إِلَيْهَا فَيَقُولَ اللَّهُ تَعَالَى ازْعُمُوهَا إِلَيَّ حَتَّى أَسْتَجِيبَ لَهُ فَإِذَا كُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّمَا أَحَدٌ مِنَ السَّيْفِ.

And by this chain,

‘He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Beware of the supplication of a father for it rises above the clouds until Allah<sup>-azwj</sup> the Exalted Looks at it, so Allah<sup>-azwj</sup> the Exalted Says: “Raise it to Me<sup>-azwj</sup> until I<sup>-azwj</sup> Answer it for him!” Therefore, beware of the supplication of a father, for it is sharper than the sword’.<sup>12</sup>

وَ بَعْدَ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ نِعْمَةِ اللَّهِ عَلَى الرَّجُلِ أَنْ يُشْبِهَ وَالِدَهُ.

And by this chain,

‘He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘From a bounty of Allah<sup>-azwj</sup> upon the man is that he resembles his father’.<sup>13</sup>

### Condemnation of those who swerve the relationships:

كَتَبُ الْكَرْجُكِيِّ، بِإِسْنَادٍ مَذْكُورٍ فِي الْمَنَاهِي عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونٌ مَلْعُونٌ مَنْ ضَرَبَ وَالِدَهُ أَوْ وَالِدَتَهُ مَلْعُونٌ مَلْعُونٌ مَنْ عَقَى وَالِدَيْهِ مَلْعُونٌ مَلْعُونٌ قَاطِعٌ رَجِيمٌ.

<sup>11</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 80

<sup>12</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 c

<sup>13</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 h

(The book) 'Kanz' of Al Karajaky – By a chain mentioned in (the book) 'Al Manahy' – from Yusuf Bin Yaqoub,

'From Abu Abdullah<sup>-asws</sup> having said: 'Accursed! Accursed is the one hitting his father or his mother. Accursed! Accursed is the one disowned by his parents. Accursed! Accursed is the one cutting off a kinship''.<sup>14</sup>

علل الشرائع أبي عن سعد بن ابن هاشم عن ابن المغيرة عن السكوني عن الصادق عن أبيه ع قال: لا تَقْطَعْ أَوْدَاءَ أَبِيكَ فَيُطْفَأَ نُورُكَ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Hashim, from Ibn Al Mugheira, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Do not cut off respecting your father for your Noor (radiance) will be extinguished''.<sup>15</sup>

- ضا، فقه الرضا عليه السلام روي لا تَقْطَعْ أَوْدَاءَ أَبِيكَ فَيُطْفَأَ نُورُكَ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, 'It is reported: 'Do not cut off respect of your father for your radiance will be extinguished''.<sup>16</sup>

<sup>14</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 99

<sup>15</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 10

<sup>16</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 23