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Part 23: On Fifty And above-Numbered Characteristics

The Fifty Rights which the Master of the Worshippers Ali Ibn Al-Hussein (MGB) Wrote to Some of His Companions

23-1 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Muhammad ibn Aba Abdullah Al-Kufy quoted on the authority of Ja'far ibn Muhammad ibn Malik Al-Fazari, on the authority of Khayran ibn Daher, on the authority of Ahmad ibn Ali ibn Suleiman al-Jabali, on the authority of his father, on the authority of Muhammad ibn Ali, on the authority of Muhammad ibn Fuzayl that Abi Hamzih al-Sumaly said that the following is the Treatise of Ali ibn al-Hussein (MGB) ¹ to some of his companions:

“Know that God the Honorable the Exalted has rights incumbent upon you and that these encompass you in every motion through which you move, every rest which you take, every way-station in which you reside, every limb which you employ, and every instrument which you use.

And the greatest of God's rights incumbent upon you is what He has made incumbent upon you for Himself from His rights: that which is the root of all rights. Then there are those that God the Honorable the Exalted has made incumbent upon you in yourself, from your head to your foot, according to the diversity of your organs. Then the Honorable the Exalted God has established for your tongue a right incumbent upon you, and for your hearing a right incumbent upon you, and for your sight a right incumbent upon you, and for your hands a right incumbent upon you, and for your legs a right incumbent upon you, and for your stomach a right incumbent upon you, and for your private parts a right incumbent upon you. These are the seven organs through which deeds take place.

Then the Honorable the Exalted has established for your deeds rights incumbent upon you. Then He established for your ritual prayer a right incumbent upon you, and for your fasting a right incumbent upon you, and for your charity a right incumbent upon you, and for your offering a right

فصعد على نخل وصعدت خلفه. فلما رأيته قد صعدت رمى بإزاره، فإذا ليس له شيء مما يكون للرجال. فجئته فأخبرت رسول الله صلى الله عليه وآله. فقال: الحمد لله الذي صرف عنا السوء أهل البيت؟ فقالوا: اللهم نعم

.فقال: اللهم اشهد

أبواب الخمسين وما فوقه

الحقوق الخمسون التي كتب بها علي بن الحسين إلى بعض أصحابه

حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثنا جعفر بن 1-23 محمد بن مالك الفزاري قال: حدثنا خيران بن داهر قال: حدثني أحمد بن علي بن سليمان الجبلي عن أبيه، عن محمد بن علي، عن محمد بن فضيل، عن أبي حمزة الثمالي قال: هذه رسالة علي بن الحسين عليهما السلام إلى بعض أصحابه اعلم أن لله عز وجل عليك حقوقا محيطة بك في كل حركة تحركتها أو سكنته سكنتها، أو حال حلتها، أو منزلة نزلتها، أو جراحة قلبتها، أو آلة تصرفت فيها، فأكبر حقوق الله تبارك وتعالى عليك ما أوجب عليك لنفسه من حقه الذي هو أصل الحقوق، ثم ما أوجب الله عز وجل عليك لنفسك من قرنك إلى قدمك على اختلاف جوارحك، فجعل عز وجل للسانك عليك حقا، ولسمعك عليك حقا، ولبصرك عليك حقا، وليدك عليك حقا، ولرجلك عليك حقا، ولبطنك عليك حقا، ولفرجك عليك حقا فهذه الجوارح السبع التي بها تكون الأفعال، ثم جعل عز وجل لأفعالك عليك حقوقا فجعل لصلاتك عليك حقا، ولصومك عليك حقا، ولصدقك عليك حقا، ولهديك عليك حقا، ولأفعالك عليك حقوقا. ثم يخرج

incumbent upon you, and for your deeds a right incumbent upon you. Then the rights extend out from you to others who have rights incumbent upon you.

And the most incumbent of them incumbent upon you are the rights toward your leaders, then the rights toward your subjects – those whom you teach and those whom you own. And then the rights toward your relations of kin. And from these rights other rights branch out.

The rights of your leaders are threefold: The one most incumbent upon you is the right of him who trains you through authority, then the right of him who trains you through knowledge – as the uneducated is subject to the learned.

And then there is the right of those who are your subjects through property, such as wives and those owned by the right hand². And the rights of your relations of kin hold according to the degree of closeness of the relationship. Then the most incumbent one upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest, and then the next nearest, and the most worthy, and then the next most worthy.

Then there is the right of your master who favors you³, then the right of the slave, the servant whose favors reach you⁴, then the right of him who treats you kindly, then the right of your caller to prayer, then the right of your prayer leader, then the right of your sitting companion, then the right of your neighbor, then the right of your companion, then the right of your partner, then the right of your property, then the right of the debtor who must pay you back, then the right of the one who has given you a loan who demands his debt to be paid back, then the right of your associate, then the right of your adversary who has a claim against you, then the right of your adversary against whom you have a claim, then the right of him who seeks your advice, then the right of him whose advice you seek, then the right of him who seeks your counsel, then the right of him whose counsel you seek, then the right of him who is older than you are, then the right of him who is younger than you are, then the right of him who begs from you, then the right of him from whom you beg, then the right of him who wrongs you either verbally or physically, then the right of him who does something to make you happy either verbally or physically whether intentionally or unintentionally, then the right of the people of your creed, then the right of those under the protection of Islam, then the rights which are incumbent upon you according to the vicissitudes of life and the availability of means. Therefore blessed be⁵ the one whom God helps fulfill the rights that He has made incumbent upon him and whom He grants success therein and guides him.

الحقوق منك إلى غيرك من ذوي الحقوق الواجبة عليك فأوجبها عليك حقوق أئمتك، ثم حقوق رعيتك، ثم حقوق رحمتك.

فهذه حقوق تتشعب منها حقوق، فحقوق أئمتك ثلاثة أوجبها عليك حق سائسك بالسلطان، ثم حق سائسك بالعلم، ثم حق سائسك بالملك، وكل سائس إمام.

وحقوق رعيتك ثلاثة أوجبها عليك حق رعيتك بالسلطان، ثم حق رعيتك بالعلم فإن الجاهل رعية العالم، ثم حق رعيتك بالملك من الأزواج وما ملكت الأيمان، وحقوق رعيتك كثيرة متصلة بقدر اتصال الرحم في القرابة.

وأوجبها عليك حق امك، ثم حق أبيك، ثم حق ولدك ثم حق أخيك، ثم الأقرب فالأقرب والاولى فالاولى، ثم حق مولاك المنعم عليك ثم حق مولاك الجارية نعمته عليك، ثم حق ذوي المعروف لديك، ثم حق مؤذنتك لصلاتك، ثم حق إمامك في صلاتك، ثم حق جليستك، ثم حق جاريتك، ثم حق صاحبك، ثم حق شريكك، ثم حق مالك، ثم حق غريمك الذي تطالبه، ثم حق غريمك الذي يطالبك، ثم حق خليفك، ثم حق خصمك المدعي عليك، ثم حق خصمك الذي تدعي عليه، ثم حق مستشيرك، ثم حق المشير عليك، ثم حق مستنصحك، ثم حق الناصح لك، ثم حق من هو أكبر منك، ثم حق من هو أصغر منك، ثم حق سائلك، ثم حق من سألته، ثم حق من جرى لك على يديه مساءة بقول أو فعل عن تعمد منه أو غير تعمد، ثم حق أهل ملتك عليك، ثم حق أهل ذمتك، ثم الحقوق الجارية بقدر علل الاحوال وتصرف الاسباب. فطوبى لمن أعانته الله على قضاء ما أوجب عليه من حقوقه ووفقه لذلك وسدده.

Then the greatest right of God incumbent upon you is that you worship Him without associating anything

with Him. When you do that with sincerity, He has made it binding upon Himself to give you sufficiency in the affairs of this world and the next.

And the right of yourself incumbent upon you is that you employ it in obeying the Honorable the Exalted God. And the right of the tongue is that you consider it too noble for obscenity, accustom it to good, do not use it except in situations of needs and benefits, use it to be kind to the people and talk to them nicely. And the right of hearing is to keep it pure by not listening to gossip and not listening to what is not allowed to be heard. And the right of your sight is that you lower it before everything which is unlawful to you and that you abandon using it except in situations in which you can take heed.

And the right of your hand is that you do not stretch it towards that which is unlawful to you. And the right of your legs is that you do not walk with them toward that which is unlawful to you. Then use them to stop on the way and look out so that they do not slip and you fall into the Fire. And the right of your stomach is that you do not make it into a container for that which is unlawful, and that you do not overeat. And the right of your private parts is that you should protect them from adultery and guard them from being looked upon.

Then the right of your ritual prayer is that you should know that it is an arrival at the threshold of the Honorable the Exalted God and that through it you are standing before the Honorable the Exalted God. And when you realize that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased. And you will magnify Him who is before you with stillness and humbleness, and accept Him wholeheartedly, and consider His bounds and His rights. And the right of pilgrimage⁶ is that you should know that it is an arrival at the threshold of your Lord and a flight to Him from your sins; and through it your repentance is accepted and you perform an obligation made incumbent upon you by God.

And the right of fasting is that You should know it is a veil, which God has set up over your tongue, your hearing and your sight, your private parts and your stomach, to protect you from the Fire⁷. Should you break your fast you have pierced the veil which God has placed upon you. And the right of charity is that you should know that it is a storing away with your Lord the Honorable the Exalted, and a deposit for which you will have no need for witnesses. Then once you know this, you will be more confident of

فأما حق الله الاكبر عليك فأن تعبد به شيئاً، فإذا فعلت بالاخلاص جعل لك على نفسه أن يكفيك أمر الدنيا والآخرة.

وحق نفسك عليك أن تستعملها بطاعة الله عز وجل.

وحق اللسان إكرامه عن الخنى، وتعويده الخير، وترك الفضول التي لا فائدة لها، والبر بالناس وحسن القول فيهم.

وَحَقُّ السَّمْعِ تَنْزِيهِهِ عَنِ سَمَاعِ الْغَيْبَةِ، وَسَمَاعِ مَا لَا يَحِلُّ سَمَاعَهُ.

وَحَقُّ الْبَصَرِ أَنْ تَغْضَاهُ عَمَّا لَا يَحِلُّ لَكَ وَتَعْتَبِرَ بِالنَّظَرِ بِهِ.

وَحَقُّ يَدِكَ أَنْ لَا تَبْسُطَهَا إِلَى مَا لَا يَحِلُّ لَكَ، وَحَقُّ رِجْلِكَ أَنْ لَا تَمْشِيَ بِهِمَا إِلَى مَا لَا يَحِلُّ لَكَ، فَبِهِمَا تَقِفُ عَلَى الصِّرَاطِ فَانْظُرْ أَنْ لَا تَزِلَّ بِكَ فَتَرُدَّ فِي النَّارِ.

وَحَقُّ بَطْنِكَ أَنْ تَجْعَلَهُ وَعَاءً لِلْحَرَامِ، وَلَا تَزِيدَ عَلَى الشَّعْبِ.

وَحَقُّ فَرْجِكَ أَنْ تَحْصِنَهُ عَنِ الزَّنا، وَتَحْفَظَهُ مِنْ أَنْ يَنْظُرَ إِلَيْهِ.

وَحَقُّ الصَّلَاةِ أَنْ تَعْلَمَ أَنَّهَا وَفَادَةٌ إِلَى اللَّهِ عَزَّ وَجَلَّ وَأَنْتَ فِيهَا قَائِمًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا عَلِمْتَ ذَلِكَ قَمْتَ مَقَامَ الْعَبْدِ الذَّلِيلِ الْحَقِيرِ الرَّاغِبِ الرَّاهِبِ الرَّاجِي الْخَائِفِ الْمُسْتَكَينِ الْمُتَضَرِّعِ الْمَعْظَمِ لِمَنْ كَانَ بَيْنَ يَدَيْهِ بِالسَّكُونِ وَالْوَقَارِ، وَتَقَبَّلَ عَلَيْهَا بِقَلْبِكَ، وَتَقِيمَهَا بِحُدُودِهَا وَحَقُوقِهَا.

وَحَقُّ الْحَجِّ أَنْ تَعْلَمَ أَنَّهُ وَفَادَةٌ إِلَى رَبِّكَ وَفِرَارٌ إِلَيْهِ مِنْ ذُنُوبِكَ، وَبِهِ قَبُولُ تَوْبَتِكَ وَقَضَاءُ الْفَرَضِ الَّذِي أَوْجَبَهُ اللَّهُ عَلَيْكَ، وَحَقُّ الصَّوْمِ أَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللَّهُ عَلَى لِسَانِكَ وَسَمْعِكَ وَبَصَرِكَ وَبَطْنِكَ وَفَرْجِكَ لِيَسْتَرْكَ بِهِ مِنَ النَّارِ، فَإِنْ تَرَكْتَ الصَّوْمَ خَرَقْتَ سِتْرَ اللَّهِ عَلَيْكَ.

وَحَقُّ الصَّدَقَةِ أَنْ تَعْلَمَ أَنَّهَا ذَخْرٌ عِنْدَ رَبِّكَ عَزَّ وَجَلَّ، وَوَدِيعَتُكَ الَّتِي لَا تَحْتَاجُ إِلَى الْأَشْهَادِ عَلَيْهَا فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ بِمَا تَسْتَوْدَعُهُ سِرًّا أَوْثَقَ مِنْكَ بِمَا تَسْتَوْدَعُهُ

it, if you donate it in secret than if you donate it in public.⁸ You should know that your charity would fend off calamities and ailments from you in this world, and fend off the Fire from you in the Hereafter. And the right of the offering⁹ is that through it¹⁰ you purify your will toward God the Honorable the Exalted. You should not make the offering for the eyes of His creatures. If this is so, you will neither expose yourself to God's Mercy, nor benefit from the saving of your spirit on the Day on which you shall meet Him.

Then the right of the possessor of authority is that you should know that God has established you as a trial for him. God is testing him through the authority the Honorable the Exalted God has given him over you. And you should not quarrel with him while he has complete dominance over you, for thereby you

cause your own destruction and his, too. Should you do so, you will deserve to be considered to be his assistant acting against yourself and as his partner in what he does to you.

And the right of the one who trains you through knowledge is glorifying him; respecting his meetings; listening well to him; being responsive to him;¹¹ not raising your voice over his voice; not answering anyone who asks him before he answers; not talking while you are in his meeting; not gossiping about anyone in his presence; defending him if someone gossips about him near you; covering up his faults and publicize his outstanding traits; not associating with his enemies; and not being an enemy of his friends. Should you do so, God's angels would witness on your behalf that you went to him and acquired his knowledge, and God would exalt his name amongst the people.

And the right of him who trains you through property is that you should be subordinate to him and not disobey him – unless obeying him would displease God – for there can be no obedience to a creature when there is disobedience to God.”

Then the right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent upon you to act with justice toward them and to be like a compassionate father towards them. You should forgive them because of their ignorance, not hurry to punish them, and thank God for the power over them which He has given to you.

And the right of your subjects through knowledge is that you should know that the Honorable the Exalted God established you over them through what He has granted you of knowledge, and what He has granted authority over His Treasures of Wisdom. If you do well in teaching the people, not treating

علانية، وتعلم أنها تدفع البلايا والاسقام عنك في الدنيا، وتدفع عنك النار في الآخرة

وحق الهدى أن تريد به وجه الله عز وجل، ولا تريد به خلقه، ولا تريد به إلا التعرض لرحمة الله ونجاة روحك يوم تلقاه.

وحق السلطان أن تعلم أنك جعلت له فتنة وأنه مبتلى فيك بما جعله الله عز وجل له عليك من السلطان، وأن عليك أن لا تتعرض لسخطه فتلقى بيدك إلى الهلكة، وتكوين شريكا له فيما يأتي إليك من سوء.

وحق سائسك بالعلم التعظيم له والتوقير لمجلسه، وحسن الاستماع إليه والاقبال عليه، وأن لا ترفع عليك صوتك وأن لا تجيب أحدا يسأله عن شيء حتى يكون هو الذي يجيب، ولا تحدث في مجلسه أحدا ولا تغتاب عنده أحدا، وأن تدفع عنه إذا ذكر عندك بسوء وأن تستر عيوبه وتظهر مناقبه، ولا تجالس له عدوا ولا تعادي له ولها، فإذا فعلت ذلك شهد لك ملائكة الله بأنك قصدته وتعلمت علمه لله جل اسمه لا للناس.

وأما حق سائسك بالملك فأن تطيعه ولا تعصيه إلا فيما يسخط الله عز وجل، فإنه لا طاعة لمخلوق في معصية الخالق.

وأما حق رعيتك بالسلطان فأن تعلم أنهم صاروا رعيتك لضعفهم وقوتك، فيجب أن تعدل فيهم وتكون لهم كالوالد الرحيم، وتغفر لهم جهلهم، ولا تعاجلهم بالعقوبة، وتشكر الله عز وجل على ما آتاك من القوة عليهم

وأما حق رعيتك بالعلم فأن تعلم أن الله عز وجل إنما جعلك قيما لهم فيما آتاك من العلم وفتح لك من خزائنه فإن أحسنت في تعليم الناس ولم تخرق بهم ولم تضجر

them roughly or annoying them, then God will increase His bounty toward you. However, if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be God's right to deprive you of the knowledge and its splendor, and make you belittled in the people's eyes.

And the right of your subject through matrimonial contract¹² is that you should know that the Honorable the Exalted God has made her a repose, and a companion for you. Then you should know that this is God's blessing for you. Then you should honor her and treat her gently. Yet your right over her is more incumbent. You must treat her with compassion, since she is your prisoner whom you feed and clothe. If she is ignorant, you should pardon her.

And the right of your subject through being your slave is that you should know that he is a creature of your Lord and is made of the same flesh and blood.¹³ And you only own him, but you are very inferior to God and you have not created him.¹⁴ And you have not created any of his organs, nor do you provide his daily sustenance; rather it is the Honorable the Exalted God who gives you sufficiency for that. Then He subjugated him to you, entrusted him to you, and provisionally consigned him to you. So protect him there¹⁵, and treat him well just as well as God has treated you. And if you dislike him, you ought to let him go and replace him, but do not torment God's creature. And there is no power but in God.

Then the right of your mother is that you should know that she carried you where no one carries anyone, and she fed you with the fruit of her heart that which no one feeds anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade, if she was deprived of sleeping as long as you were resting. She protected you from the heat and the cold of this world. Then you should thank her for all that. You will not be able to show her gratitude unless through God's help and His granting you success.

And the right of your father is that you should know that he is your root. And without him, you would not be. Whenever you see anything in yourself which pleases you, you should know that your father is the

root of its blessing upon you. So praise God and thank Him in recognition of that. And there is no power but in God.

And the right of your child is that you should know that he is from you and he will be ascribed to you in this world due to both his good deeds and his

عليهم زادك الله من فضله، وإن أنت منعت الناس علمك أو خرقت بهم عند طلبهم العلم منك كان حقا على الله عز وجل أن يسلبك العلم وبهائه ويسقط من القلوب محلك.

وأما حق الزوجة فأن تعلم أن الله عز وجل جعلها لك سكنا وانسا، فتعلم أن ذلك نعمة من الله عليك، فتكرمها وترفق بها، وإن كان حقك عليها أوجب فإن لها عليك أن ترحمها لأنها أسيرك وتطعمها وتكسوها فإذا جهلت عفوت عنها.

وأما حق مملوكك فأن تعلم أنه خلق ربك وابن أبيك وامك ولحمك ودمك لم تملكه لأنك صنعته دون الله ولا خلقت شيئا من جوارحه ولا أخرجت له رزقا، ولكن الله عز وجل كافاك ذلك، ثم سخره لك وائتمنك عليه واستودعك إياه ليحفظ لك ما تأتيه من خير إليه فأحسن إليه كما أحسن الله إليك وإن كرهته استبدلت به، ولم تعذب خلق الله عز وجل، ولا قوة إلا بالله.

وحق امك أن تعلم أنها حملتك حيث لا يحتمل أحد أحدا، وأعطتك من ثمرة قلبها ما لا يعطي أحد أحدا، ووقتتك بجميع جوارحها، ولم تبال أن تجوع وتطعمك، وتعطش وتسقيك، وتعري وتكسوك، وتضحى وتظلك، وتهجر النوم لاجلك، ووقتتك الحر والبرد لتكون لها فانك لا تطيق شكرها إلا بعون الله تعالى وتوفيقه.

وأما حق أبيك فأن تعلم أنه أصلك، وأنه لولاه لم تكن، فمهما رأيت في نفسك مما يعجبك فاعلم أن أباك أصل النعمة عليك فيه، فاحمد الله واشكره على قدر ذلك، ولا قوة إلا بالله.

وأما حق ولدك فأن تعلم أنه منك ومضاف إليك في عاجل الدنيا بخيره وشره

evil deeds. And you are responsible for what has been entrusted to you in teaching him good conduct, and guiding him toward his Lord – the Honorable the Exalted – and helping him to obey Him. Then regarding his affairs, act like one who knows that he would be rewarded for treating him with kindness and punished for maltreating him.

And the right of your brother is that you should know that he is your hand, your support, and your power. Take him not as a weapon with which to disobey God, nor as a means with which to oppress God's

creatures. And do not neglect to help him against his enemy, and give him good counsel. If he obeys God, it is fine. Else God should be more preferable and more honorable to you than he is. And there is no power but in God.

Then the right of your master who has favored you¹⁶ is that you should know that he has spent his property for you and has brought you out of the abasement of slavery and its desolation, and has brought you into the honor of freedom and its sociability. And he has freed you from the captivity of his own possession, has released the bonds of his slavery from you, has given you ownership of yourself, and has given you the freedom to worship your Lord. Then you should know that he is the closest creature to you in your life and after your death. It is incumbent upon you to assist him and he is more meritorious than yourself to receive your assistance and support regarding what he needs. And there is no power but in God.

And the right of the slave whom you have favored¹⁷ is that you should know that the Honorable the Exalted God has made your freeing him a means of access to Him and a veil against the Fire. Your immediate reward is to inherit from him – if he doesn't have any relatives – as a compensation for the property you have spent for him, and your ultimate reward is the Garden.

And the right of him who treats you kindly is that you should thank him and acknowledge his kindness; spread the good word around about him; and sincerely pray for him between you and the Honorable the Exalted God the Praised One. Then if you do that, you have thanked him both in private and in public. Then if you are able to practically recompense him, do recompense him.¹⁸

And the right of your caller to prayer is that you should know that he is reminding you of your Lord – the Honorable the Exalted – calling you to your good fortune, and helping you to accomplish what God has made obligatory upon you. So thank him for that just as you thank one who does good to you.

وأنت مسؤول عما وليته من حسن الادب والدلالة على ربه عز وجل، والمعونة له طاعته، فاعمل في أمره عمل من يعلم أنه مثاب على الاحسان إليه، معاقب على الاساءة إليه.

وأما حق أخيك فأن تعلم أنه يدك وعزك وقوتك، فلا تتخذ سلاحاً على معصية الله، ولا عدة للظلم لخلق الله، ولا تدع نصرته على عدوه والنصيحة له، فإن أطاع الله وإلا فليكن الله أكرم عليك منه، ولا قوة إلا بالله.

وأما حق مولك المنعم عليك فأن تعلم أنه أتفق فيك ماله وأخرجك من ذل الرق ووحشته إلى عز الحرية وانسها فأطلقك من أسر الملكة وفك عنك قيد العبودية وأخرجك من السجن، وملكت نفسك، وفرغك لعبادة ربك وتعلم أنه أولى الخلق بك في حياتك وموتك وأن نصرته عليك واجبة بنفسك وما احتاج إليه منك، ولا قوة إلا بالله.

وأما حق مولاك الذي أنعمت عليه، فأَنْ تعلم أن الله عزو جل جعل عتقك له وسيلة إليه، وحجاباً لك من النار، وأن ثوابك في العاجل ميراثه إذا لم يكن له رحم مكافأة بما أنفقت من مالك وفي الآجل الجنة.

وأما حق ذي المعروف عليك فأَنْ تشكره وتذكر معروفه وتكسبه المقالة الحسنة وتخلص له الدعاء فيما بينك وبين الله عز وجل، فإذا فعلت ذلك كنت قد شكرته سرا وعلانية، ثم إن قدرت على مكافأته يوماً كافيته.

وأما حق المؤذن أن تعلم أنه مذكر لك ربك عز وجل، وداع لك إلى حظك، وعونك على قضاء فرض الله عليك، فاشكره على ذلك شكرك للمحسن إليك.

And the right of your leader in your ritual prayer is that you should know that he has taken on the role of a mediator between you and the Honorable the Exalted God; he speaks for you, but you do not speak for him; he supplicates for you, but you do not supplicate for him. And he has spared you the anxiety of standing before the Honorable the Exalted God. Should he perform the prayer imperfectly, he is held responsible for that. However, should he perform it perfectly, you are considered to be his partner. There is no superiority in this for him over you, or for his prayer over yours. Therefore, thank him for this.

And the right of your sitting companion is that you should treat him gently, warmly welcome him, be fair while talking with him, and not leave him without his permission. If he is the first one to come and sit with you, he can leave you when he wishes to. You should forget his mistakes and remember his good qualities, and you should tell nothing about him but good.

And the right of your neighbor is that you should be a guardian for him when he is absent, and you should honor him when he is present, and you should assist him when he is oppressed. You should not seek out any of his faults. However, if you should discover any of his faults unintentionally, you should keep them as a secret. If you know that he would accept your advice, you should advise him in private. Do not forsake him at times of hardship, pardon his deviation, overlook his mistakes, forgive him his sins, and associate with him in an honorable manner. There is no power but in God.

And the right of the companion is that you should act as his companion with nobility and fairness and honor him as he honors you. Be like mercy upon him, and not as a chastisement. And there is no power but in God.

And the right of the partner is that you should take care of his affairs in his absence. And you should treat him equally when he is present. And you should not make any decisions on your own without considering his opinion. And you should not act according to your own opinion before discussing it with him. You should safeguard his property, and not cheat him in this regard, whether there is honor or disdain in it. Indeed it has been transmitted to us: “The Blessed the Sublime God’s hand is with partners as long as they do not cheat.” And there is no power but in God.

And the right of your property is that you should not attain it except by legitimate means and you should only spend it for legitimate causes. You should not spend it improperly. You should not prefer to use it for one who doesn't show gratitude, instead of using it for yourself. Use it in ways which are considered to be obedience to your Lord. Do not be miserly with it or else you will suffer from grief and sorrow with their consequences. There is no power but in God.

وأما حق إمامك في صلاتك فأن تعلم أنه قد تقلد السفارة فيما بينك وبين ربك عز وجل، وتكلم عنك ولم تتكلم عنه، ودعا لك ولم تدع له، وكفاك هول المقام بين يدي الله عز وجل، فان كان به نقص كان به دونك، وإن كان تاما كنت شريكه، ولم يكن له عليك فضل فوقى نفسك بنفسه وصلاتك بصلاته، فتشكر له على قدر ذلك.

وأما حق جلسك فأن تلين له جانبك وتنصفه في مجازاة اللفظ ولا تقوم من مجلسك إلا بأذنه، ومن يجلس إليك يجوز له القيام عنك بغير إذنك وتنسي زلاته وتحفظ خيراته، ولا تسمعه إلا خيرا.

وأما حق جارك فحفظه غائبا، وإكرامه شاهدا ونصرتة إذا كان مظلوما، ولا تتبع له عورة، فان علمت عليه سوء سترته عليه، وإن علمت أنه يقبل نصيحتك نصحتك فيما بينك وبينه، ولا تسلمه عند شديدة، وتقليل عثرته، وتغفر ذنبه، وتعاشره معاشرة كريمة، ولا قوة إلا بالله.

وأما حق صاحب فأن تصحبه بالفضل والانصاف، وتكرمه كما يكرمك، وكن عليه رحمة، ولا تكن عليه عذابا، ولا قوة إلا بالله.

وأما حق الشريك فان غاب كفيته وإن حضر رعيته، ولا تحكم دون حكمه، ولا تعمل رأيك دون مناظرتة، وتحفظ عليه ماله، ولا تخونه فيما عز أو هان من أمره فإن يد الله تبارك وتعالى على الشريكين ما لم يتخاونا ولا قوة إلا بالله.

وأما حق مالك فأن لا تأخذه إلا من حله، ولا تنفقه إلا في وجهه، ولا تؤثر على نفسك من لا يحمذك، فاعمل فيه بطاعة ربك، ولا تبخل به وتبوء بالحسرة والندامة مع التبعة، ولا قوة إلا بالله.

And the right of him to whom you owe a debt is that, if you have the means, you pay him back. And if you are in straitened circumstances, you satisfy him with good words and send him away with gentleness.

And the right of the associate is that you should not fool him, trick him or deceive him. You should fear the Blessed the Sublime God regarding his affairs.

And the right of the adversary who has a claim against you is that if his claim against you is true you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness. You do not displease your Lord in his affair. And there is no power but in God.

And the right of the adversary against whom you have a claim is that if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny him his right. If your claim is false, you fear the Honorable the Exalted God, repent to Him, and abandon your claim.

And the right of him who seeks your advice is that you should exert all efforts to advise him if you can provide him with good advice. However, if you do not have any good advice for him, you should refer him to someone else whom you know and trust his advice yourself.

And the right of him whose advice you seek is that you should not accuse him when he gives you advice that doesn't confirm your own opinion. And if it¹⁹ was appropriate for you, you should thank the Honorable the Exalted God for it.

And the right of him who seeks your counsel is that you should give him your counsel. You should choose having mercy and kindness as your course of action.

And the right of your counselor is that you should be whole-heartedly attentive to him, and listen to him. If what he presents to you is right, you should praise the Honorable the Exalted God for it. However, if what he presents to you doesn't agree with you, you should be kind to him and make no accusations against him. And you should know that if he is wrong, you should not hold him responsible in this regard. However, if he deserves to be accused, you should not trust him under any circumstances. And there is no power but in God.

And the right of him who is older than you are is that you should respect him because of his age, and honor his submission to God²⁰ if he is one of the noble ones in Islam. You should recognize his seniority and stop confronting

وأما حق غريمك الذي يطالبك فإن كنت موسرا أعطيته، وإن كنت معسرا أرضيته بحسن القول ورددته عن نفسك ردا لطيفا وحق الخليط أن لا تغره، ولا تغشه، ولا تخدعه، وتتقى الله تبارك وتعالى في أمره.

وحق الخصم المدعي عليك فإن كان ما يدعي عليك حقا كنت شاهده على نفسك ولم تظلمه، وأوفيته حقه، وإن كان ما يدعي باطلا رفقت به، ولم تأت في أمره غير الرفق، ولم تسخط ربك في أمره، ولا قوة إلا بالله.

وحق خصمك الذي تدعي عليه إن كنت محقا في دعوتك أجملت مقاولته، ولم تجحد حقه، وإن كنت مبطلا في دعوتك اتقيت الله عز وجل وتبت إليه، وتركت الدعوى.

وَحَقُّ الْمُسْتَشِيرِ إِنْ عَلِمْتَ أَنْ لَهُ رَأْيًا أَشْرَتْ عَلَيْهِ، وَإِنْ لَمْ تَعْلَمْ أُرْشَدْتَهُ إِلَى مَنْ يَعْلَمُ، وَحَقُّ الْمَشِيرِ عَلَيْكَ أَنْ لَا تَتَّهَمَهُ
فِي مَا لَا يُوَافِقُكَ مِنْ رَأْيِهِ، فَإِنْ وَافَقَكَ حَمَدَتِ اللَّهُ عَزَّ وَجَلَّ

وَحَقُّ الْمُسْتَنْصَحِ أَنْ تُوْدِيَ إِلَيْهِ النَّصِيحَةُ وَلَيْكِنْ مَذْهَبُكَ الرَّحْمَةُ لَهُ وَالرَّفْقُ بِهِ

وَحَقُّ النَّاصِحِ أَنْ تُلِينَ لَهُ جَنَاحَكَ وَتَصْغَى إِلَيْهِ بِسَمْعِكَ، فَإِنْ أَتَى الصَّوَابَ حَمَدْتَ اللَّهَ عَزَّ وَجَلَّ وَإِنْ لَمْ يُوَافِقْ
رَحْمَتَهُ، وَلَمْ تَتَّهَمْهُ وَعَلِمْتَ أَنَّهُ أَخْطَأَ، وَلَمْ تَتَّخِذْهُ بِذَلِكَ إِلَّا أَنْ يَكُونَ مُسْتَحِقًّا لِلتَّهْمَةِ فَلَا تَعْبَأْ بِشَيْءٍ مِنْ أَمْرِهِ عَلَى
حَالٍ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ

وَحَقُّ الْكَبِيرِ تَوْقِيرُهُ لِسَنِّهِ، وَإِجْلَالُهُ لِتَقْدَمِهِ فِي الْإِسْلَامِ قَبْلَكَ وَتَرْكُ مُقَابَلَتِهِ عِنْدَ

him in disputes and should not surpass him or walk ahead of him. And you should not treat him foolishly. If he should treat you foolishly, you should put up with him and honor him to respect his being an older Muslim.

And the right of him who is younger than you are is to be friendly with him, train and educate him, pardon him, cover up his faults, and be patient with him and help him.

And the right of him who begs from you is that you give to him in the measure of his need.

And the right of him from whom you beg is that you should accept from him whatever he grants you with gratitude and acknowledge his nobility. And you should accept his excuse if he withholds and think well of him.

And the right of him by which the Sublime God makes you happy is that you first praise the Honorable the Exalted God, then thank that person.

And the right of him who wrongs you is that you pardon him. However, if you know that your pardon will harm him, you should defend yourself. The Blessed the Sublime God says, *"But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame."*²¹

And the right of the people of your creed is that you should whole-heartedly provide safety for them; gently show them mercy; treat their wrongdoers with patience; treat them with friendliness; seek their welfare; and thank those of them who do good to you and to themselves. And keep harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youth in the place of your brothers, their old women in the place of your mother, and their young ones in the place of your children.

And the right of those under the protection of Islam is that you should accept from them what the Honorable the Exalted God has accepted from them, do not oppress them and fulfill what God has established for them under His Protection and Covenant.

Fifty Characteristics of True Believers

23-2 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris said that Muhammad ibn Yahya ibn Imran al-Ash'ari quoted Al-Hassan ibn Ali, on the authority of Abi Suleiman al-Halvani or someone who quoted him – that Aba Abdullah²² (MGB) said, “A believer’s characteristics include strength of religiousness; limited gentleness; certitude

الخصام، ولا تسبقه إلى طريق ولا تتقدمه، ولا تستجهله، وإن جهل عليك احتملته وأكرمته لحق الاسلام وحرمته

.وحق الصغير رحمته في تعليمه والعفو عنه والستر عليه والرفق به والمعونة له

.وحق السائل إعطاؤه على قدر حاجته

.وحق المسؤول إن أعطى فاقبل منه بالشكر والمعرفة بفضلته، وإن منع فاقبل عذره

.وحق من سرك الله تعالى ذكره أن تحمد الله عز وجل أولاً، ثم تشكره

.وحق من أساءك أن تعفو عنه، وإن علمت أن العفو عنه يضر انتصرت

"قال الله تبارك وتعالى: "وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

وحق أهل ملتك اضممار السلامة والرحمة لهم، والرفق بمسيئتهم، وتألفهم واستصلاحهم، وشكر محسنهم وكف الاذى عنهم وتحب لهم ما تحب لنفسك وتكره لهم ما تكره لنفسك، وأن تكون شيوخهم بمنزلة أبيك، وشبانهم بمنزلة إخوتك، وعجائزهم بمنزلة امك، والصغار بمنزلة أولادك

.وحق الذمة أن تقبل منهم ما قبل الله عز وجل، ولا تظلمهم ما وفوا الله عز وجل بعهده

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعاً قالوا: حدثنا محمد بن 2-23 أحمد بن يحيى بن عمران الأشعري، عن الحسن بن علي، عن أبي سليمان الحلواني أو عن رجل عنه، عن أبي عبد الله، عليه السلام قال: صفة المؤمن قوة في دين، وحزم في لين، وإيمان في يقين، وحرص في فقه

in belief; eagerness in understanding the religion; liveliness in guidance; constant in kindness; being shut-eyed at lustfulness; knowledgeableness accompanied with patience; gentleness in gratitude; proper generosity; frugality at times of being wealthy; patience at times of poverty; forgiveness at times of being in power; obedience to his leader; eagerness to piety; wanting to attend holy war; praying even though he is busy; patience at times of difficulty; strength at times of calamities; patience with disagreeable things; thankfulness when receiving blessings; not backbiting; not being haughty; not oppressive; patience when oppressed; not cutting off ties of kinship; not lazy; not bad-tempered; not hard-hearted; his eyes are not after lust; doesn't overeat; will not be overcome by lust; doesn't get jealous of the people; is neither too stingy, nor a spendthrift – rather he is frugal; assists the oppressed; has mercy with the indigent; exerts himself for the sake of others, while others are in comfort due to him; is not attached to this world; doesn't complain to the people about the hardships of this world; others are after their own business, but he doesn't get too involved with his business; doesn't get weary of being patient; doesn't get feeble in his opinion; would never spoil his religion; would guide whoever consults with him; would assist whoever assists him; abstains from what is vain, insulting and out of ignorance. These are a believer's characteristics."

The Reward of Whoever Goes On Hajj Pilgrimage Fifty Times

23-3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ali ibn Sayf, on the authority of Abdul Moe'min, on the authority of Harun ibn Kharijah, that he had heard Aba Abdullah as-Sadiq (MGB) say, "God will build a city in Paradise for whoever goes on the *Hajj* pilgrimage fifty times. In that city there will be one-hundred thousand palaces, and there will be one of the houri-eyed women of Paradise²³ and one-thousand women in each palace. He will be one of Muhammad's (MGB) friends in Paradise."

¹. Imam As-Sajjad (MGB)

². slaves

³. by freeing you from slavery

⁴. by the fact that you free him

⁵. See footnote to 2-1

⁶. This right has not been mentioned in the version transmitted in the book Tuhuf al-Uqoul

⁷. of Hell

⁸. In the other version it is followed by: "You should know that it repels calamities and illnesses in this world and it will repel

the Fire from you in the Hereafter.

[9.](#) The animal sacrificed during the holy pilgrimage

[10.](#) In the other version it continues: "You desire God and you do not desire His creation; through it you desire only the exposure of your soul to God's mercy and the deliverance of your spirit on the day you encounter Him."

[11.](#) In the other version it is followed by: "You should not raise your voice toward him. You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, God's angels will give witness for you that you went straight to him and learned his knowledge for God's sake, not for the sake of the people."

[12.](#) your wife

[13.](#) as you are

[14.](#) God created him

[15.](#) in your shelter

[16.](#) by freeing you from slavery

[17.](#) by freeing him

[18.](#) Otherwise, you should be determined to do so later.

[19.](#) his advice.

[20.](#) Islam

[21.](#) The Holy Quran: Shura 42:41

[22.](#) Imam as-Sadiq (MGB)

[23.](#) Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.

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