

The image shows the front cover of a book. The central part is a solid red rectangle containing the title in white, serif, all-caps font. On either side of the red panel are vertical borders with a repeating geometric pattern in shades of blue, green, and gold. The background of the cover is a light cream or yellowish color.

THE
COMPLETE
EDITION
OF THE
TREATISE
ON RIGHTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE COMPLETE EDITION OF THE TREATISE ON RIGHTS

:Writer

Ansariyan

:Published in print

Ansariyan

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

۵	Contents
۸	THE COMPLETE EDITION OF THE TREATISE ON RIGHTS
۸	DEDICATION
۸	TRANSLATORS' FORWARD
۹	ABOUT THE AUTHOR
۱۰	the first part of Imam Ali ibn al-Hussein's treatise on rights
۱۲	RIGHTS OF GOD
۱۲	THE GREATEST RIGHT OF GOD -۱
۱۲	THE RIGHT OF YOURSELF -۲
۱۳	THE RIGHT OF YOUR TONGUE -۳
۱۳	THE RIGHT OF YOUR HEARING -۴
۱۳	THE RIGHT OF YOUR SIGHT -۵
۱۳	THE RIGHT OF YOUR LEGS -۶
۱۴	THE RIGHT OF YOUR HAND -۷
۱۴	THE RIGHT OF YOUR STOMACH -۸
۱۴	THE RIGHT OF YOUR PRIVATE PART -۹
۱۵	RIGHTS OF DEEDS
۱۵	THE RIGHT OF YOUR PRAYER -۱۰
۱۵	THE RIGHT OF FASTING -۱۱
۱۶	THE RIGHT OF PILGRIMAGE -۱۲
۱۶	THE RIGHT OF CHARITY -۱۳
۱۶	THE RIGHT OF THE OFFERING -۱۴
۱۷	RIGHTS OF LEADERS

۱۷	THE RIGHT OF THE POSSESSOR OF AUTHORITY	-۱۵
۱۷	THE RIGHT OF THE TRAINER THROUGH KNOWLEDGE	-۱۶
۱۸	THE RIGHT OF THE TRAINER THROUGH OWNERSHIP	-۱۷
۱۸	RIGHTS OF SUBJECTS	
۱۸	THE RIGHT OF SUBJECTS THROUGH AUTHORITY	-۱۸
۱۹	THE RIGHT OF SUBJECTS THROUGH KNOWLEDGE	-۱۹
۱۹	THE RIGHT OF THE WIFE	-۲۰
۲۰	THE RIGHT OF YOUR SLAVE	-۲۱
۲۰	RIGHTS OF RELATIONS OF KIN	
۲۰	THE RIGHT OF YOUR MOTHER	-۲۲
۲۱	THE RIGHT OF THE FATHER	-۲۳
۲۱	THE RIGHT OF THE CHILD	-۲۴
۲۱	THE RIGHT OF THE BROTHER	-۲۵
۲۲	RIGHTS OF OTHERS	
۲۲	THE RIGHT OF MASTER ON THE FREED SLAVE	-۲۶
۲۲	THE RIGHT OF THE FREED SLAVE ON HIS MASTER	-۲۷
۲۳	THE RIGHT OF HIM WHO TREATS YOU KINDLY	-۲۸
۲۳	THE RIGHT OF THE CALLER TO PRAYER	-۲۹
۲۴	THE RIGHT OF THE RITUAL PRAYER LEADER	-۳۰
۲۴	THE RIGHT OF YOUR SITTING COMPANION	-۳۱
۲۴	THE RIGHT OF THE NEIGHBOR	-۳۲
۲۵	THE RIGHT OF THE COMPANION	-۳۳
۲۵	THE RIGHT OF THE PARTNER	-۳۴
۲۶	THE RIGHT OF PROPERTY	-۳۵

۲۶	THE RIGHT OF THE CREDITOR	-۲۶
۲۷	THE RIGHT OF THE ASSOCIATE	-۲۷
۲۷	THE RIGHT OF THE ADVERSARY	-۲۸
۲۷	THE RIGHT OF THE CLAIMING ADVERSARY	
۲۷	THE RIGHT OF THE CLAIMED ADVERSARY	
۲۸	THE RIGHT OF HIM WHO SEEKS YOUR ADVICE	-۲۹
۲۸	THE RIGHT OF HIM WHOSE ADVICE YOU SEEK	-۴۰
۲۹	THE RIGHT OF HIM WHO SEEKS YOUR COUNSEL	-۴۱
۲۹	THE RIGHT OF THE COUNSELOR	-۴۲
۲۹	THE RIGHT OF THE OLDER ONE	-۴۳
۳۰	THE RIGHT OF THE YOUNGER ONE	-۴۴
۳۰	THE RIGHT OF HIM WHO BEGS FROM YOU	-۴۵
۳۰	THE RIGHT OF HIM FROM WHOM YOU BEG	-۴۶
۳۱	THE RIGHT OF HIM THROUGH WHOM GOD MAKES YOU HAPPY	-۴۷
۳۱	THE RIGHT OF HIM WHO WRONGS YOU	-۴۸
۳۲	THE RIGHT OF THE PEOPLE OF YOUR CREED	-۴۹
۳۲	THE RIGHT OF THOSE UNDER THE PROTECTION OF ISLAM	-۵۰
۳۳	ENDNOTES	
۳۳	A . ENGLISH	
۳۵	B . ARABIC	
۳۶	endnote	
۳۶	About Ghaemiyeh center of computerized researches	

THE COMPLETE EDITION OF THE TREATISE ON RIGHTS

DEDICATION

We dedicate this work to both of our parents to whom we are greatly indebted– our fathers : the Late Mr . Mohammad Mehdi Peiravi, and Mr . Charles Henry Morgan, and our mothers who are alive and whom we and our children love and are still under their spiritual protection and loving support : Mrs . Talat Shaykh Peiravi and Mrs . Betty June Morgan . Dr . Ali Peiravi Ms . Lisa Zaynab Morgan

TRANSLATORS' FORWARD

We thank God the Almighty for the opportunity granted to us to undertake the preparation of THE COMPLETE EDITION OF THE TREATISE ON RIGHTS by the fourth religious leader in the line of the Prophet of God, Ali ibn al-Hussein known as Imam Sajjad (a)[ؑ] for his extended prostrations to God . THE TREATISE ON RIGHTS has already been translated by William C . Chittick and published . Mr . Chittick has provided a good translation . However, he has not translated the complete version of the Treatise . As he has stated in his introduction, there exist two transmitted versions . One is in Al-Khisal and Al-Amali, both compiled by Shaykh As-Saduq, and the other one is in Tuhaf al-Uqoul compiled by Ibn Shu'ba . Both versions are provided in Bihar al-Anwar . Mr . Chittick has provided a translation of the earlier edition that is shorter . In this COMPLETE EDITION OF THE TREATISE ON RIGHTS, we have attempted to provide the translation of the second version . However, we have also included what is stated in the other version in appropriate places in the endnotes– mostly according to Mr . Chittick's translation with some minor corrections . Thereby we hope that the reader can get a good view of both editions . We have presented this book in a bilingual form with the English side by side with the Arabic . This we hope will enable those who are able to read the original Arabic text to compare the two . We did our best to try to understand the words of the Immaculate Imam (a), and translate them into English in a form we feel most closely represents the original meaning . We have vastly benefited from existing translations from Arabic into both Farsi and English . However, since there were many errors in the existing translations, we tried to do our best to reflect the results of a direct translation from Arabic into English . We kept in line with Mr . Chittick's translation as much as possible to maintain uniformity with previous works . We must also acknowledge that his

translation is the best existing translation of the first version as far as we know . So may God reward him for his sincere efforts and the many others who tried to translate this outstanding document on rights to enable all the people of the world to benefit from it . We also hope God to forgive our mistakes and shortcomings in such an important effort . We are partly indebted to our daughter Maryam Peiravi for her assistance in the translation from Arabic, and her sister Talat June Peiravi for her poetic contribution to this .book

ABOUT THE AUTHOR

This book is authored by the fourth Imam who is Ali ibn al-Hussein (a) . He is the son of Imam Hussein (a) and Shah Banu . According to some narrations, he was born on Sha'ban ۵, ۳۸ AH and became martyred on Muharram ۱۲, ۹۵ AH by Walid Ibn-e Abdol Malik . When he was born, his grandfather Imam Ali (a) was controlling the affairs . He experienced three years of Alavi caliphate and a short period of Imam Hasan's government, which lasted for only several months . He witnessed the saga of Karbala that took place in ۶۱ AH and survived the day of Ashura, which took place in ۶۱ AH . In accordance with the Divine decree, Imam Hussein (a) appointed him the people's next leader when Imam Hussein (a) was martyred at Karbala . Imam Sajjad (a) who was also present there was ill and unable to join the fight against the forces of Yazid . Thus he was not martyred . During his journey from Karbala, he delivered speeches in the towns of Kufa and Damascus, and he informed the people of his father's holy intentions . In this way he disgraced Yazid . Imam Sajjad (a) liked orphans, the poor, and the handicapped to come to his house and be his guests . He used to give food and clothing to many families who were poor and needy . Imam Sajjad (a) was so earnest in worshipping God that he was called "Zayn al-'Abidin", which means "the adornment of the worshippers", while his title "al-Sajjad" means "one who prostrates long and often" . He lived for fifty-seven years, and devoted most of his efforts to revive the spiritual aspects of the society . Hence, Imam Sajjad's life and statements were entirely devoted to asceticism and religious teachings . His religious teachings are in the form of invocations and supplications . Having witnessed the unpleasant social situation of that era during which religious values were deviated and changed, Imam Sajjad (a) attempted to establish a divine relationship between the people and God . Consequently, he was able to touch the hearts of the people and the people were deeply influenced by his words and his life style . His famous supplications

are well known as “Sahifeye Sajjadih .” About three decades of the Imam's life were devoted to the revival of spiritualism in the society . This book is one of his most outstanding teachings . It is a master document on Islamic human rights, which not only cover human rights, but they also include the rights of God, our parts, and our deeds . To any intelligent reader who ponders deeply about the contents of this valuable document on rights, it immediately becomes clear that Islam has already established the first document on rights nearly fourteen centuries ago . But unfortunately in our modern world there are those who claim to respect human rights but they do so only superficially .

RESPECT EVERYONE’S RIGHTS You should respect everyone’s right Be they old, young or full of might, Be they for you an adversary Or if they ever made you happy The biggest right is that of God’s You should obey him and no other gods Our body parts too have certain rights Such as not viewing forbidden sights Our relatives have many rights Be it our parents, brothers or our wives There are also rights for our deeds Be it charity, supplications or holy feeds All people have certain rights Be they our teachers, or citizens

nation-wide Ali and Talat June Peiravi

the first part of Imam Ali ibn al-Hussein's treatise on rights

In the Name of Allah, Most Beneficent, Most Merciful Know God have mercy upon you that God has rights incumbent upon you and that these encompass you in every motion through which you move, every rest which you take, every waystation in which you reside, every limb which you employ, and every instrument which you use . Some of these rights are greater than others . And the greatest of God's rights incumbent upon you is what He has made incumbent upon you for Himself the Blessed and the Exalted from His rights . That which is the root of all rights from which others branch out . Then those which He has made incumbent upon you in yourself, from your crown to your foot, according to the diversity of your organs . He established for your sight a right incumbent upon you, and your hearing a right incumbent upon you, and your tongue a right incumbent upon you, and your hand a right incumbent upon you, and your legs a right incumbent upon you, and your stomach a right incumbent upon you, and your private part a right incumbent upon you . These are the seven organs through which deeds take place . Then the Mighty and the High established for your deeds rights incumbent upon you . Then He established for your ritual prayer a right incumbent upon you, and your fasting a right incumbent upon you, and your charity a right incumbent upon you, and your offering a

right incumbent upon you, and your deeds a right incumbent upon you . Then the rights extend out from you to others who have rights incumbent upon you . And the most incumbent of them incumbent upon you are the rights toward your leaders, then the rights toward your subjects, and then the rights toward your relations of kin . And from these rights branch out other rights . The rights of your leaders are three-fold : The one most incumbent upon you is the right of him who trains you through authority, then the right of him who trains you through knowledge, then the right of him who trains you through property . And each trainer is a leader . And the rights of your subjects are three-fold : The one most incumbent upon you is the right of those who are your subjects through authority, then the right of those who are your subjects through knowledge, for the man of ignorance is the subject of the man of knowledge And then the right of those who are your subjects through property, such as wives and those owned by the right hand . And the rights of your relations of kin are multi-fold : they hold according to the degree of closeness of the relationship . Then the most incumbent one upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest, and then the next nearest, and the most worthy, and then the next most worthy . Then there is the right of your master who favors you , then the right of the slave the servant whose favors reach you , then the right of him who treats you kindly, then the right of your caller to prayer, then the right of your prayer leader, then the right of your sitting companion, then the right of your neighbor, then the right of your companion, then the right of your partner, then the right of your property, then the right of the debtor who must pay you back, then the right of your creditor who demands his debt to be paid back, then the right of your associate, then the right of your adversary who has a claim against you, then the right of your adversary against whom you have a claim, then the right of him who seeks your advice, then the right of him whose advice you seek, then the right of him who seeks your counsel, then the right of him whose counsel you seek, then the right of him who is older than you are, then the right of him who is younger than you are, then the right of him who begs from you, then the right of him from whom you beg, then the right of him who wrongs you either verbally or physically, then the right of him who does something to make you happy either verbally or physically whether intentionally or unintentionally, then the right of the people of your creed, then the right of those under the protection of Islam, then all rights hold which are incumbent upon you according to the vicissitudes of life and the availability

of means . Therefore blessed be the one whom God helps fulfill the rights which He has made incumbent upon him and whom He grants success therein and guides him
الرَّحْمَنِ الرَّحِيمِ اَعْلَمَ رَحِمَكَ اللهُ اَنْ لِّلّهِ عَلَيْكَ حُقُوقًا مُّحِيطَةٌ بِكَ فِي كُلِّ حَرَكَةٍ تَحْرُكْتَهَا، اَوْ سَيِّكَنِهٖ سَيِّكْتَهَا، اَوْ مَنَزَلَةٍ نَزَلْتَهَا، اَوْ جَارِحَةٍ قَلْبْتَهَا وَاَلْمِةِ تَصَيَّرْتَهَا بِهَا، بَعْضُهَا اَكْبَرُ مِنْ بَعْضٍ . وَاَكْبَرُ حُقُوقِ اللّهِ عَلَيْكَ مَا اَوْجَبَهُ لِنَفْسِهِ تَبَارَكَ وَتَعَالَى مِنْ حَقِّهٗ الَّذِي هُوَ اَصْلُ الْحُقُوقِ وَمِنْهُ تَفَرَّعَ . ثُمَّ اَوْجَبَهُ عَلَيْكَ لِنَفْسِكَ مِنْ قَوْنِكَ اِلَى قَدَمِكَ عَلَى اِخْتِلَافِ جَوَارِحِكَ . فَجَعَلَ لِبَصِيْرِكَ عَلَيْكَ حَقًّا وَّلِسْمِعِكَ عَلَيْكَ حَقًّا وَّلِلْسَانِكَ عَلَيْكَ حَقًّا وَّلِلرَّجْلِكَ عَلَيْكَ حَقًّا وَّلِبَطْنِكَ عَلَيْكَ حَقًّا وَّلِفَرْجِكَ عَلَيْكَ حَقًّا، فَهٰذِهِ الْجَوَارِحُ السَّنْعُ الَّتِي بِهَا تَكُوْنُ الْاَفْعَالُ . ثُمَّ جَعَلَ عَزَّ وَجَلَّ لِاَفْعَالِكَ عَلَيْكَ حُقُوقًا فَجَعَلَ لِصِيْلَاتِكَ عَلَيْكَ حَقًّا وَّلِصَوْمِكَ عَلَيْكَ حَقًّا وَّلِصِيْدِيْقِكَ عَلَيْكَ حَقًّا وَّلِلْهٰدِيْقِكَ عَلَيْكَ حَقًّا وَّلِاَفْعَالِكَ عَلَيْكَ حَقًّا . ثُمَّ تَخْرُجُ الْحُقُوقُ مِنْكَ اِلَى غَيْرِكَ مِنْ ذَوِي الْحُقُوقِ الْوٰاجِبَةِ عَلَيْكَ . وَاَوْجَبَهَا عَلَيْكَ حُقُوقٌ اَنْمَتِكَ ثُمَّ حُقُوقٌ رَعِيَّتِكَ ثُمَّ حُقُوقٌ رَحِمِكَ . فَهٰذِهِ حُقُوقٌ يَنْشَعَبُ مِنْهَا حُقُوقٌ : فَحُقُوقٌ اَنْمَتِكَ ثَلَاثَةٌ اَوْجَبَهَا عَلَيْكَ حَقٌّ سَائِسِيْكَ بِالسُّلْطٰنِ ثُمَّ سَائِسِيْكَ بِالْعِلْمِ، ثُمَّ حَقٌّ سَائِسِيْكَ بِالْمُلْكِ، وَكُلُّ سَائِسِ اِمَامٍ . وَحُقُوقٌ رَعِيَّتِكَ ثَلَاثَةٌ اَوْجَبَهَا عَلَيْكَ حَقٌّ رَعِيَّتِكَ بِالسُّلْطٰنِ، ثُمَّ حَقٌّ رَعِيَّتِكَ بِالْعِلْمِ، فِإِنَّ الْجٰهَلَ رَعِيَّةَ الْعَالِمِ، وَحَقٌّ رَعِيَّتِكَ بِالْمُلْكِ مِنَ الْاَزْوَاجِ وَمَا مَلَكَتْ مِنَ الْاِيْمَانِ . وَحُقُوقٌ رَحِمِكَ كَثِيْرَةٌ مُّتَّصِلَةٌ بِقَدْرِ اتِّصَالِ الرَّحْمِ فِي الْقَرَابَةِ فَاَوْجَبَهَا عَلَيْكَ حَقٌّ اُمَّكَ ثُمَّ حَقٌّ اَبِيْكَ ثُمَّ حَقٌّ وَّلَدِكَ ثُمَّ حَقٌّ اَخِيْكَ ثُمَّ الْاَقْرَبُ فَاَلْاَقْرَبُ وَالْاَوَّلُ فَاَلْاَوَّلُ . ثُمَّ حَقٌّ مَوْلَاكَ الْمُنْعَمِ عَلَيْكَ، ثُمَّ حَقٌّ مَوْلَاكَ الْجَارِيَةِ نِعْمَتِكَ عَلَيْهِ، ثُمَّ حَقٌّ ذِي الْمَعْرُوفِ لَدَيْكَ، ثُمَّ حَقٌّ مُّوَدُّنِكَ بِالصَّلَاةِ، ثُمَّ حَقٌّ اِمَامِكَ فِي صِيْلَاتِكَ، ثُمَّ حَقٌّ جَلِيْسِكَ، ثُمَّ حَقٌّ جَارِكَ، ثُمَّ حَقٌّ صٰاحِبِكَ، ثُمَّ حَقٌّ شَرِيْبِكَ، ثُمَّ حَقٌّ مٰلِكَكَ، ثُمَّ حَقٌّ غَرِيْمِكَ الَّذِي تُطَالِبُهُ، ثُمَّ حَقٌّ غَرِيْمِكَ الَّذِي يُطَالِبُكَ، ثُمَّ حَقٌّ خَلِيْطِكَ، ثُمَّ حَقٌّ خَصِيْمِكَ الْمُدْعَى عَلَيْكَ، ثُمَّ حَقٌّ خَصِيْمِكَ الَّذِي تَدْعَى عَلَيْهِ، ثُمَّ حَقٌّ مُّسْتَشِيْرِكَ، ثُمَّ حَقٌّ الْمُشِيْرِ عَلَيْكَ، ثُمَّ حَقٌّ مُّسْتَنْصِحِكَ، ثُمَّ حَقٌّ النَّاصِحِ لَكَ، ثُمَّ حَقٌّ مَنْ هُوَ اَكْبَرُ مِنْكَ، ثُمَّ حَقٌّ مَنْ هُوَ اَصْغَرُ مِنْكَ، ثُمَّ حَقٌّ سَائِلِكَ، ثُمَّ حَقٌّ مَنْ سَأَلْتَهُ، ثُمَّ حَقٌّ مَنْ جَرَى لَكَ عَلَى يَدَيْهِ مَسَاءَةٌ بِقَوْلٍ اَوْ فِعْلٍ اَوْ مَسْرَرَةٍ بِذَلِكَ بِقَوْلٍ اَوْ فِعْلٍ عَنْ تَعَمُّدٍ مِنْهُ اَوْ غَيْرِ تَعَمُّدٍ مِنْهُ، ثُمَّ حَقٌّ اَهْلِ مِلَّتِكَ عَامَّةً ثُمَّ حَقٌّ اَهْلِ الذِّمَّةِ، ثُمَّ الْحُقُوقُ الْجَارِيَةُ بِقَدْرِ عِلَلِ الْاَحْوَالِ وَتَصَرُّفِ الْاَسْبَابِ . فَطُوْبِيْ لِمَنْ اَعَانَهُ اللهُ عَلَى قَضَاءِ مَا اَوْجَبَ عَلَيْهِ مِنْ حُقُوقِهِ وَوَفَّقَهُ وَسَدَّدَهُ .

RIGHTS OF GOD

THE GREATEST RIGHT OF GOD—1

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 to keep for you whatever of them that you like
شَيْئًا، فَاِذَا فَعَلْتَ ذٰلِكَ بِاِخْلَاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ اَنْ يَكْفِيْكَ اَمْرَ الدُّنْيَا وَالْاٰخِرَةِ وَيَحْفَظَ لَكَ مَا تُحِبُّ مِنْهَا .

THE RIGHT OF YOURSELF —2

And the right of yourself incumbent upon you is that you employ it in obeying God; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right,

۲ . and you seek help from God in all that . and you seek help from God in all that .
إِلَى لِسَانِكَ حَقُّهُ وَإِلَى سَمْعِكَ حَقُّهُ وَإِلَى بَصِيرِكَ حَقُّهُ وَإِلَى يَدِكَ حَقُّهَا وَإِلَى رِجْلِكَ حَقُّهَا وَإِلَى بَطْنِكَ حَقُّهُ وَإِلَى فَرْجِكَ حَقُّهُ
وَتَسْتَعِينُ بِاللَّهِ عَلَى ذَلِكَ .

٣- THE RIGHT OF YOUR TONGUE

And the right of the tongue is that you consider it too noble for obscenity, accustom it to good, direct it to politeness, do not use it except in situations of needs and benefits of the religion and this world, and refrain from any meddling in which there is little to be gained, and there is no security from its harm that accompanies its small benefits . It is the witness to and the evidence of the existence of the intellect . The demonstration of an intelligent person's intellect is through his reputation of good speech . And there is no power but in God the High, the Great . ۳ .
power but in God the High, the Great . ۳ .
وَحَمَلُهُ عَلَى الْأَدَبِ وَإِجْمَامُهُ إِلَّا لِمَوْضِعِ الْحَاجَةِ وَالْمَنْفَعَةِ لِلدِّينِ وَالْدُنْيَا وَإِعْفَاؤُهُ عَنِ الْفُضُولِ الشَّنْعَةِ الْقَلِيلَةِ الْفَائِدَةِ الَّتِي لَا يُؤْمَنُ ضَرَرُهَا مَعَ قَلْبِهِ عَائِدَتِهَا . وَيُعَدُّ شَاهِدَ الْعَقْلِ وَالذَّلِيلَ عَلَيْهِ وَتَرْبِيُنُ الْعَاقِلِ بِعَقْلِهِ حُسْنُ سِيرَتِهِ فِي لِسَانِهِ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

٤- THE RIGHT OF YOUR HEARING

And the right of hearing is to keep it pure by not making it the direct pathway to your heart, except for noble words that establish some good in your heart or grant you a noble trait . Indeed hearing is the gateway through which various concepts reach the heart — whether good or evil . And there is no power but in God . ۴ .
whether good or evil . And there is no power but in God . ۴ .
تَجْعَلُهُ طَرِيقًا إِلَى قَلْبِكَ إِلَّا لِفُوهِيَةٍ كَرِيمَةٍ تُحَدِّثُ فِي قَلْبِكَ خَيْرًا أَوْ تَكْسِبُ خُلُقًا كَرِيمًا فَإِنَّهُ بَابُ الْكَلَامِ إِلَى الْقَلْبِ يُؤَدِّي إِلَيْهِ ضُرُوبُ الْمَعَانِي عَلَى مَا فِيهَا مِنْ خَيْرٍ أَوْ شَرٍّ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٥- THE RIGHT OF YOUR SIGHT

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 in such a way that you gain insight or acquire knowledge by it . Indeed sight is the gateway to learning . ۵ .
learning . ۵ .
حق البصر وأما حق بصيرتك فعضه عما لا يحل لك وتترك ابتداله إلا لموضع عبيره تسقبل بها بصيرا أو تستفيد بها علما، فإن البصر باب الاعتبار .

٦- THE RIGHT OF YOUR LEGS

And the right of your legs is that you walk not with them toward that which is unlawful to you . And you should not direct them in the way that will lead the person they carry to

being debased . Your legs will carry you in the direction of the religion and they will help you go ahead . And there is no power but in God . ٦
 لَا يَجِلُّ لَكَ وَلَا تَجْعَلُهُمَا مَطِيَّتَكَ فِي الطَّرِيقِ الْمُسْتَحْفَهِ بِأَهْلِهَا فِيهَا فَإِنَّهَا حَامِلَتُكَ وَسَالِكَةٌ بِكَ مَسِيلُكَ الدِّينِ وَالسَّبْقُ لَكَ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF YOUR HAND –٧

And the right of your hand is that you stretch it not toward that which is unlawful to you . Should you do so, you will be chastised by God in the future . And you are not secure from the blameful tongue of the people now, either . Do not prevent your hands from performing what God has made obligatory for them . You should honor your hands in such a way as to prevent them from engaging in many of the deeds that are not allowed for them . You should let them engage in many deeds that are not harmful for them . If they are now used by the intellect and with honor now, then they are bound to receive a good reward in the future . ٧
 حَقُّ الْيَدِ وَأَمَّا حَقُّ يَدِكَ فَإِنَّ لَا تَبْسُطَهَا إِلَى مَا لَا يَجِلُّ لَكَ فَتَنَالَ بِمَا تَبْسُطُهَا إِلَيْهِ مِنَ اللَّهِ الْعُقُوبَةَ فِي الْآجِلِ، وَمِنَ النَّاسِ بِلِسَانِ اللَّائِمَةِ فِي الْعَاجِلِ، وَلَا تَقْبِضْهَا مِمَّا افْتَرَضَ اللَّهُ عَلَيْهَا وَلَكِنْ تَوَقَّرْهَا بِقَبْضِهَا عَنْ كَثِيرٍ مِمَّا يَجِلُّ لَهَا وَبَسْطِهَا إِلَى كَثِيرٍ مِمَّا لَيْسَ عَلَيْهَا، فَإِذَا هِيَ قَدْ عَقَلَتْ وَشَرَّفَتْ فِي الْعَاجِلِ وَجَبَ لَهَا حُسْنُ الثَّوَابِ فِي الْآجِلِ .

THE RIGHT OF YOUR STOMACH –٨

And the right of your stomach is that you make it not into a container for a little of that which is unlawful to you or a lot of it . You should be determined to eat what is lawful and not exceed the bounds of strengthening to the extent of belittling your stomach to the point that you loose your manliness . And you should restrain it whenever you are extremely hungry or thirsty, since getting really full will cause indigestion, sluggishness, indolence, and it will hinder you from nobility and any good deeds . And drinking too much will make you feel drunk, light-headed, ignorant, and take away your manliness . ٨
 الْبَطْنُ وَأَمَّا حَقُّ بَطْنِكَ فَإِنَّ لَا تَجْعَلَهُ وَعِيَاءً لِقَلِيلٍ مِنَ الْحَرَامِ وَلَا لِكَثِيرٍ، وَأَنْ تَقْتَصِدَ لَهُ فِي الْحَلَالِ وَلَا تَخْرِجَهُ مِنْ حَيْدِ التَّقْوِيرَةِ إِلَى حَيْدِ التَّهْوِينِ (٢) وَذَهَابِ الْمُرُوءَةِ، وَضَبْطُهُ إِذَا هَمَّ بِالْجُوعِ وَالظَّمْأِ فَإِنَّ الشَّبْعَ الْمُتَنَهِيَ بِصَاحِبِهِ إِلَى التُّخْمِ مَكْسَلَةٌ وَمَتَبَطُّهُ وَمَقْطَعَةٌ عَنْ كُلِّ بَرٍّ وَكَرَمٍ . وَإِنَّ الرِّىَ الْمُتَنَهِيَ بِصَاحِبِهِ إِلَى الشُّكْرِ مَسْخَفَةٌ وَمَجْهَلَةٌ وَمَذْهَبَةٌ لِلْمُرُوءَةِ .

THE RIGHT OF YOUR PRIVATE PART –٩

And the right of your private part is that you should protect it from everything that is unlawful for you and help it by lowering your eyes- this is certainly the best way to help it . And you should also remember death often, And threaten yourself with God and try to

make yourself fear God . Maintaining one's decency and receiving help in so doing are possible by God's help . There is no strength or power but in Him . ٩
فَحِفْظُهُ مِمَّا لَا يَجِلُّ لَكَ وَالْإِسْتِعَانَةُ عَلَيْهِ بِغَضِّ الْبَصَرِ - فَإِنَّهُ مِنْ أَعْوَانِ الْأَعْوَانِ - وَكَثْرَةُ ذِكْرِ الْمَوْتِ وَالْتِهَادُ لِنَفْسِكَ بِاللَّهِ
وَالْتَخَوِيفُ لَهَا بِهِ، وَبِاللَّهِ الْعِصْمَةُ وَالْتَأْيِيدُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِهِ .

RIGHTS OF DEEDS

THE RIGHT OF YOUR PRAYER -1-

Then the right of your ritual prayer is that you should know that it is an arrival at the threshold of God and that through it you are standing before 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 through stillness, and bowing of the head , and humbleness of the limbs, and yielding of the wing , and by saying the best supplications to him by yourself and beseeching Him to save you from the responsibilities which rest on your shoulders-surrounded by your faults and exhausted by your sins . And there is no power but in God
الصَّلَاةُ فَإِنَّ تَعَلَّمَ أَنْتَهَا وَفَادَهُ إِلَى اللَّهِ وَأَنَّكَ قَائِمٌ بِهَا بَيْنَ يَدَيْ اللَّهِ، فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ خَلِيقًا أَنْ تَقُومَ فِيهَا مَقَامَ الدَّلِيلِ الرَّاجِبِ
الرَّاهِبِ الْخَائِفِ الرَّاجِي الْمُسْكِنِ الْمُتَضَرِّعِ الْمُعْظَمِ مَنْ قَامَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَالْإِطْرَاقِ وَخُشُوعِ الْأَطْرَافِ وَلِينِ الْجَنَاحِ وَحُسْنِ الْمُنَاجَاةِ
لَهُ فِي نَفْسِهِ وَالطَّلَبِ إِلَيْهِ فِي فَكَاكِ رَقَبَتِكَ الَّتِي أَحَاطَتْ بِهِ خَطِيئَتُكَ وَاسْتَهْلَكَتْهَا ذُنُوبُكَ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF FASTING -1-

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 Fire . This meaning is asserted in the tradition : "Fasting is an armor against the Fire ." Thus if your parts can calm down within the veil of fasting, you have hopes of being protected . But if you leave them agitated behind the veil and let them lift the sides of the veil, then they will look at things that are not lawful for them to look at -that incite lust and powers that are beyond the limits of being God-fearing . It is not safe for you to break through the veil and leave it . And there is no power but in God . ١١
تَعَلَّمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللَّهُ عَلَى لِسَانِكَ وَسَمْعِكَ وَبَصِيرِكَ وَفَرْجِكَ وَبَطْنِكَ لِيَسْتَرِكَ بِهِ مِنَ النَّارِ وَهَكَذَا جَاءَ فِي الْحَدِيثِ
«الصَّوْمُ جُنَّةٌ مِنَ النَّارِ» فَإِنْ سَكَتَتْ أَطْرَافُكَ فِي حِجَابِهَا (٣) رَجَوْتَ أَنْ تَكُونَ مَحْجُوبًا . وَإِنْ أَنْتَ تَرَكْتَهَا تَضْطَرِبُ
فِي حِجَابِهَا وَتَرْفَعُ جَنَابَاتِ الْحِجَابِ فَتُطَّلِعُ إِلَى مَا لَيْسَ لَهَا بِالنَّظَرِ الدَّاعِيَةَ لِلشَّهْوَةِ وَالْقُوَّةَ الْخَارِجَةَ عَنْ حَدِّ التَّقْيَةِ لِلَّهِ لَمْ تَأْمَنْ
أَنْ تَخْرُقَ الْحِجَابَ وَتَخْرُجَ مِنْهُ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF PILGRIMAGE –١٢

And the right of pilgrimage 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 . ١٢ . *تَعَلَّمَ أَنَّهُ وَفَادَةٌ إِلَى رَبِّكَ، وَفِرَازٌ إِلَيْهِ مِنْ ذُنُوبِكَ وَفِيهِ قَبُولُ تَوْبَتِكَ وَقَضَاءُ الْفَرَضِ الَّذِي أَوْجَبَهُ اللَّهُ عَلَيْكَ .* and you perform an obligation made incumbent upon you by God . ١٢ . *حق الحج وَأَمَّا حَقُّ الْحَجِّ أَنْ*

THE RIGHT OF CHARITY –١٣

And the right of charity is that you should know that it is a storing away with your Lord and a deposit for which you will have no need for witnesses . Then once you know this you will be more confident of it if you donate it in secret than if you donate it in public . It is more appropriate for you to do privately what you now do in public and keep the affairs between you and Him secret under all circumstances . And you should also not take your hearing and sight as witnesses for the donations that you make in charity as if you have the most trust yourself . It should not be as if you are not sure that your donations will be returned to you . Finally you should not remind others of your favors since you have done so for yourself . If you remind them of your favors, you will not be immune from being similarly reminded of others' favors to you . Moreover this will prove that your intentions were not pure . If you had pure intentions you would not remind anyone of it . And there is no power but in God . ١٣ . *حق الصدقة وَأَمَّا حَقُّ الصَّدَقَةِ فَإِنَّ تَعَلَّمَ أَنَّهَا ذُخْرُكَ عِنْدَ رَبِّكَ وَوَدِيعَتُكَ الَّتِي لَا تَحْتَاجُ إِلَى الْإِشْهَادِ، فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ بِمَا اسْتَوْدَعْتَهُ سِرًّا أَوْثَقَ بِمَا اسْتَوْدَعْتَهُ عَلَانِيَةً، وَكُنْتَ جَدِيرًا أَنْ تَكُونَ أَسِيرَرْتَ إِلَيْهِ أَمْرًا أَعْلَنَتْهُ، وَكَانَ الْأَمْرُ بَيْنَكَ وَبَيْنَهُ فِيهَا سِرًّا عَلَى كُلِّ حَالٍ وَلَمْ تَسْتَظْهِرْ عَلَيْهِ فِيهَا اسْتَوْدَعْتَهُ مِنْهَا بِإِشْهَادِ الْأَسْمَاعِ وَالْأَبْصَارِ عَلَيْهِ بِهَا كَأَنَّهَا أَوْثَقُ فِي نَفْسِكَ لَا - كَأَنَّكَ لَا - تَتَّقِي بِهِ فِي تَأْدِيَةِ وَدِيعَتِكَ إِلَيْكَ، ثُمَّ لَمْ تَمْتَنَّ بِهَا عَلَى أَحَدٍ لِأَنَّهَا لَكَ فَإِذَا امْتَنَّتَ بِهَا لَمْ تَأْمَنْ أَنْ تَكُونَ بِهَا مِثْلَ تَهَجِينِ (٤) حَالِكَ مِنْهَا إِلَى مَنْ مَنَّتَ بِهَا عَلَيْهِ لِأَنَّ فِي ذَلِكَ دَلِيلًا عَلَى أَنَّكَ لَمْ تُرِدْ نَفْسَكَ بِهَا، وَلَوْ أَرَدْتَ نَفْسَكَ بِهَا لَمْ تَمْتَنَّ بِهَا عَلَى أَحَدٍ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .*

THE RIGHT OF THE OFFERING –١٤

And the right of the offering is that through it you purify your will toward your Lord, and expose yourself to His Mercy, and His approval and not the eyes of the observers lower than Him . If this is so, you will neither be hypocritical nor extravagant . You will only intend the offering for God's sake, and know that God wishes your ease, and does not wish your hardship . He also wishes His creatures to take it easy, and does not wish them to suffer hardships . Likewise, modesty is better than arrogance, for there lies

extravagance and falsehood in the arrogant, while there are no formalities or falsehoods in the humble and the servile, since they are creatures and they exist in nature . There is no power but in God . ١٤ .

وَقَبُولِهِ وَلَا تُرِيدَ عُيُونَ النَّاطِرِينَ دُونَهُ، فَإِذَا كُنْتَ كَذَلِكَ لَمْ تَكُنْ مُتَكَلِّفًا وَلَا مُتَصَيِّنًا وَكُنْتَ إِنَّمَا تَقْصِدُ إِلَى اللَّهِ . وَاعْلَمْ أَنَّ اللَّهَ يُرَادُ بِالْيَسِيرِ وَلَا يُرَادُ بِالْعَسِيرِ كَمَا أَرَادَ بِخَلْقِهِ التَّيْسِيرَ وَلَسَمَ يُرَدُّ بِهِمُ التَّعْسِيرَ، وَكَذَلِكَ التَّدَلُّلُ أَوْلَى بِكَ مِنَ التَّدَهُّقِ (٥) لِأَنَّ الْكُلْفَةَ وَالْمَوْنَةَ فِي الْمَتَدَهِّقِينَ . فَأَمَّا التَّدَلُّلُ وَالتَّمَسُّكُ فَلَا كُلْفَةَ فِيهِمَا وَلَا مَوْنَةَ عَلَيْهِمَا لِأَنَّهُمَا الْخَلْقَةُ وَهُمَا مَوْجُودَانِ فِي الطَّبِيعَةِ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

RIGHTS OF LEADERS

١٥—THE RIGHT OF THE POSSESSOR OF AUTHORITY

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 God has given him over you . And you should sincerely provide him with your advice . And you should not quarrel with him while he has full dominance over you, for thereby you cause your own destruction and his, too . And you should be humble and courteous for his gifts to attain his satisfaction with you, so that he will not harm your religion . And you should seek God's help in this regard . Do not oppose his power and do not resist him . Should you do so, you would have disobeyed him and disobeyed yourself : thus exposing yourself to encounter his evil and expose him to destruction by you . Thus you will deserve to be considered to be as his assistant acting against yourself and as his partner in what he does to you . And there is no power but in God . ١٥ .

ثم حقوق الأئمة ١٥ . حق سائسك بالسلطان فأما حق سائسك بالسلطان فإن تعلم أنك جعلت له فتنه وأنه مبتلي فيك بما جعله الله له عليك من السلطان وأن تخلص له في النصيحة وأن لا تمأجكه (٦) وقد بسطت يده عليك فتكون سبب هلاك نفسك وهلاكه . وتدل وتلطف لإعطائه من الرضا ما يكفه عنك ولا يضرب بدنيك وتسهين عليه في ذلك بالله . ولا تعازة (٧) ولا تعازده فإنك إن فعلت ذلك عقتك (٨) وعقت نفسك فعرضتها لمكروهه وعرضته للهلكه فيك وكنت خليقا أن تكون معيئا له على نفسك وشريكا له فيما أتى إليك . ولا قوة إلا بالله .

١٦—THE RIGHT OF THE TRAINER THROUGH KNOWLEDGE

And the right of the one who trains you through knowledge is glorifying him, and respecting his meetings, and listening well to him, and being responsive to him , and helping him for yourself in the knowledge that you need by freeing your mind for him, and presenting your understanding to him, and purifying your heart for him, and fixing your eyes on him by means of abandoning leisures and diminishing lust . And you should know

that regarding what he teaches you, you are considered as his messenger to teach when you meet the ignorant ones . Therefore, it is binding upon you to render on his behalf properly, and not cheat in the fulfillment of his mission, and strive to deliver what you undertake . And there is no power but in God . ١٦

لَهُ وَالتَّوْفِيرُ لِمَجْلِسِهِ وَحُسْنُ الْإِسْتِمَاعِ إِلَيْهِ وَالْإِقْبَالَ عَلَيْهِ (٩) وَالْمَعُونَةُ لَهُ عَلَى نَفْسِكَ فِيمَا لَا غِنَى بِكَ عَنْهُ مِنَ الْعِلْمِ بِأَنْ تُفَرِّغَ لَهُ عَقْلَكَ وَتُحْضِرَهُ فَهَمَّكَ وَتُرَكِّيَ لَهُ قَلْبَكَ وَتُجَلِّيَ لَهُ بَصِيرَتَكَ بِتَرْكِ اللَّذَاتِ وَنَقْصِ الشَّهَوَاتِ، وَأَنْ تَغْلَمَ أَنَّكَ فِيمَا أَلْقَى إِلَيْكَ رَسُولُهُ إِلَى مَنْ لَقِيَكَ مِنْ أَهْلِ الْجَهْلِ فَلَزِمَكَ حُسْنُ التَّادِيَةِ عَنْهُ إِلَيْهِمْ، وَلَا تُخْنَهُ فِي تَادِيَةِ رَسِيٍّ أَلَيْتِهِ وَالْفِيَامِ بِهَا عَنْهُ إِذَا تَقَلَّدَتْهَا . وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF THE TRAINER THROUGH OWNERSHIP –١٧

And the right of him who trains you through ownership is similar to the right of the possessor of authority over you . Except this one has a right which that one does not : being that you are bound to obey him in every matter, whether small or big, except for what would lead you to abandon incumbent rights of God, or in what would intervene between you, his rights and the rights of the people . And once you fulfill them, you can commit yourself to his rights and engage in fulfilling them . And there is no power but in God . ١٧

حق السائس بالملك وأما حق سائسك بالملك (١٠) فنحو من سائسك بالسلطان إلا أن هذا يملك مالا يملكه ذاك، تلزمك طاعته فيما دق وجل منك إلا أن تخرجك من وجوب حق الله، ويحول بينك وبين حقه وحقوق الخلق، فإذا قضيت رجعت إلى حقه (١١) فتشأغلت به . ولا قوة إلا بالله .

RIGHTS OF SUBJECTS

THE RIGHT OF SUBJECTS THROUGH AUTHORITY –١٨

Then the right of your subjects through authority is that you should know that you have authority over them due to your power over them, and that they have been made your subjects through their weakness and humility . What do they deserve whose weakness and humility made them your subjects, and made your authority over them effective . They do not disobey you by their own might and power . They cannot find a supporter against your power except [by God], by His Mercy and Protection, and patience . How proper it is for you to recognize that God has granted you this increased might and power with which you have subdued others . You should be thankful to God . And God will increase His Graces to those who thank Him . And there is no power but in God

الرعية ١٨ . حق الرعية بالسلطان فأما حقوق رعيك بالسلطان فإن تعلم (١٢) أنك إنما استرعييتهم بفضل قوتك عليهم فإنه إنما

أَحَلَّهُمْ مَحَلَّ الرِّعِيَّةِ لَكَ ضِدَّ عُفْهِمْ وَذُلِّهِمْ، فَمَا أَوْلَى مَنْ كَفَاكَ ضِدَّ عُفْهِ وَذُلِّهِ حَتَّى صَيَّرَهُ لَكَ رِعِيَّةً وَصَيَّرَ حُكْمَكَ عَلَيْهِ نَافِذًا، لَا يَمْتَنِعُ مِنْكَ بَعْزُهُ وَلَا قُوَّةٌ وَلَا يَسْتَنْصِرُ فِيمَا تَعَاظَمَهُ مِنْكَ إِلَّا [بِاللَّهِ] بِالرَّحْمَةِ وَالْحَيَاةِ (١٣) وَالْأَنَاةِ (١٤)، وَمَا أَوْلَاكَ إِذَا عَرَفْتَ مَا أَعْطَاكَ اللَّهُ مِنْ فَضْلِ هَذِهِ الْعِزَّةِ وَالْقُوَّةِ الَّتِي فَهَرَّتْ بِهَا أَنْ تَكُونَ لِلَّهِ شَاكِرًا، وَمَنْ شَكَرَ اللَّهَ أَعْطَاهُ فِيمَا أَنْعَمَ عَلَيْهِ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF SUBJECTS THROUGH KNOWLEDGE –١٩

And the right of your subjects through knowledge is that you should know that 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 what God has given you authority over and treat them the same as the treatment of the treasurer, a sympathetic counselor who respects his master in the affairs of the slaves, the steadfast good-doer who, when he sees one who is needy, takes some of the property that he has control over to give away . Then you will be matured . And will be hopeful and faithful . Otherwise you will be regarded as betraying Him, and unjust to His creatures, and exposing yourself to God's seizing His Graces and Power from you . ١٩ رَعِيَّتِكَ بِالْعِلْمِ فَإِنَّ تَعَلَّمَ أَنَّ اللَّهَ قَدْ جَعَلَكَ لَهُمْ (١٥) فِيمَا آتَاكَ مِنَ الْعِلْمِ وَوَلَاكَ مِنْ خَزَائِنِ الْحِكْمَةِ، فَإِنْ أَحْسَنْتَ (١٦) فِيمَا وَلَاكَ اللَّهُ مِنْ ذَلِكَ وَقُمْتَ بِهِ لَهُمْ مَقَامَ الْخَازِنِ الشَّفِيقِ النَّاصِحِ لِمَوْلَاهُ فِي عَيْدِهِ، الصَّابِرِ الْمُحْتَسِبِ الَّذِي إِذَا رَأَى ذَا حَاجَةٍ أَخْرَجَ لَهُ مِنَ الْأَمْوَالِ الَّتِي فِي يَدَيْهِ كُنْتَ رَاشِدًا، وَكُنْتَ لِدَوْلِكَ آمِلًا (١٧) مُعْتَقِدًا وَإِلَّا كُنْتَ لَهُ حَائِنًا وَلِحَلْقِهِ ظَالِمًا وَلِسَلْبِهِ وَعِزِّهِ مُتَعَرِّضًا .

THE RIGHT OF THE WIFE –٢٠

And the right of your subject through matrimonial contract is that you should know that God has made her repose, a comfort and a companion, and a maintainer for you . It is incumbent upon each of you to thank God for the other and realize that the other one is God's blessing for you . It is obligatory to be a good companion for God's Blessing, and to honor her and treat her gently . Yet, your right over her is more incumbent and she must obey you in every matter that you like or detest- except in acts of disobedience to God . She should enjoy the rights of mercy and intimacy, as she is an object of tranquility . You should care for her through consummation of the lust that must be consummated . And ٢٠ that is surely great . And there is no power but in God . النِّكَاحُ فَإِنَّ تَعَلَّمَ أَنَّ اللَّهَ جَعَلَهَا سِدْكَنًا وَمُسْتَرَاحًا وَأُنْسِيًّا وَوَأَقِيَّةً، وَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمَا يَجِبُ أَنْ يَحْمِدَ اللَّهَ عَلَى صَاحِبِهِ، وَيَعْلَمَ أَنَّ ذَلِكَ نِعْمَةٌ مِنْهُ عَلَيْهِ . وَوَجِبَ أَنْ يُحْسِنَ صِيحْبَةَ نِعْمَةِ اللَّهِ وَيُكْرِمَهَا وَيَرْفُقَ بِهَا وَإِنْ كَانَ حَقُّكَ عَلَيْهَا أَغْلَظَ (١٨) وَطَاعَتِكَ بِهَا أَلْزَمَ فِيمَا أَحْبَبْتَ وَكَرِهْتَ مَا لَمْ تَكُنْ مَعْصِيَةً، فَإِنَّ لَهَا حَقَّ الرَّحْمَةِ وَالْمُؤَانَسَةِ، وَمَوْضِعَ السُّكُونِ إِلَيْهَا قَضَاءً

اللَّذَّةِ الَّتِي لَا بُدَّ مِنْ قَضَائِهَا وَذَلِكَ عَظِيمٌ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF YOUR SLAVE –٢١

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 . And you only own him, but you are much too inferior to God and you have not created him . And you have not created his hearing and sight, nor do you provide his daily sustenance; rather it is God who gives you sufficiency for that . Then He subjugated him to you, entrusted him to you, and provisionally consigned him with you . So protect him there , and treat him well just as well as he has treated you, and feed him with what you eat yourself, and clothe him with what you clothe yourself . And do not burden him with what he cannot withstand . 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 . ٢١

تَعْلَمَ أَنَّهُ خَلَقَ رَبِّكَ، وَلَحْمُكَ وَدَمُكَ وَأَنْتَ تَمْلِكُهُ لَا أَنْتَ صَنَعْتَهُ دُونَ اللَّهِ وَلَا خَلَقْتَ لَهُ سَمْعًا وَلَا بَصَرًا وَلَا أَجْرِيَتْ لَهُ رِزْقًا وَلَكِنَّ اللَّهَ كَفَاكَ ذَلِكَ، ثُمَّ سَخَّرَهُ لَكَ وَاتَّمَنَّاكَ عَلَيْهِ وَاسْتَوْدَعَكَ إِيَّاهُ لِتَحْفَظَهُ فِيهِ وَتَسِيرَ فِيهِ بِسَيْرَتِهِ فَتُطْعِمَهُ مِمَّا تَأْكُلُ وَتُلْبَسَهُ مِمَّا تَلْبَسُ وَلَا تُكَلِّفُهُ مَالًا لَا يُطِيقُ، فَإِنْ كَرِهْتَ [ه] خَرَجْتَ إِلَى اللَّهِ مِنْهُ وَاسْتَبَدَّلْتَ بِهِ وَلَمْ تُعَذِّبْ خَلْقَ اللَّهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

RIGHTS OF RELATIONS OF KIN

THE RIGHT OF YOUR MOTHER –٢٢

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 her hearing and sight, and her hands and legs, and her hair and skin and all her other organs . She was highly delighted to do so . She was happy and eager, enduring the harm and the pains, and the heaviness and the grief until the Mighty Hand expelled you out of her and delivered you out to the earth . She did not care if she went hungry as long as you ate, and if she was naked as long as you were clothed, and if she was thirsty as long as you drank, and if she was in the sun as long as you were in the shade, and if she was miserable as long as you were happy, and if she was deprived of sleeping as long as you were resting . And her abdomen was your abode, and her lap was your seat, and her breast was your supply of drink, and her soul was your fort . 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 . حقوق الرّحم ٢٢ . حق الأم فَحَقُّ أُمِّكَ، فَأَنْ تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لَا يَحْمِلُ أَحَدٌ أَحَدًا وَأَطَعَمَتْكَ مِنْ ثَمَرِهِ قَلْبَهَا مَا لَا يُطْعِمُ أَحَدٌ أَحَدًا، وَأَنَّهَا وَقَّتْكَ بِسَمْعِهَا وَبَصِيرِهَا وَيَدِهَا وَرِجْلِهَا وَشَعْرِهَا وَبَشَرِهَا وَجَمِيعِ جَوَارِحِهَا مُسْتَبَشِرَةً بِذَلِكَ، فَرَحُّهُ مُوَابِلَةٌ (١٩)، مُحْتَمِلَةٌ لِمَا فِيهِ مَكْرُوهُهَا وَالْمَهَا وَثِقْلُهَا وَعَمَّهَا حَتَّى دَفَعَتْهَا عَنْكَ يَدُ الْقُدْرَةِ وَأَخْرَجَتْكَ إِلَى الْأَرْضِ فَرَضِيَّتْ أَنْ تَشْبَعَ وَتَجْسُوعُ هِي، وَتَكْسُوكَ وَتَعْرَى، وَتُرْوِيكَ وَتَظْمَأُ، وَتُظْلِكُ وَتَضْحَى، وَتُعَمِّكَ بِبُؤْسِهَا، وَتَلَذُّكَ بِأَرْقِهَا، وَكَانَ بَطْنُهَا لَكَ وَعَاءٌ، وَحَجْرُهَا لَكَ حِوَاءٌ (٢٠)، وَثَدْيُهَا لَكَ سِقَاءٌ، وَنَفْسُهَا لَكَ وَقَاءٌ، تَبَاشِرُ حَرَّ الدُّنْيَا وَبُرْدَهَا لَكَ وَدُونِكَ، فَتَشْكُرُهَا عَلَى قَدْرِ ذَلِكَ وَلَا تَقْدِرُ عَلَيْهِ إِلَّا بِعَوْنِ اللَّهِ وَتَوْفِيقِهِ .

٢٣— THE RIGHT OF THE FATHER

And the right of your father is that you should know that he is your root and you are his branch . 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 . ٢٣ .
 حق الأب وَأَمَّا حَقُّ أَبِيكَ فَتَعْلَمَ أَنَّهُ أَصْلُكَ، وَأَنَّكَ فَرْعُهُ، وَأَنَّكَ لَوْلَاهُ لَمْ تَكُنْ . فَهَمَّامًا رَأَيْتَ فِي نَفْسِكَ مِمَّا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ النِّعْمَةِ عَلَيْكَ فِيهِ وَاحْتَمَلَهُ اللَّهُ وَأَشْكُرُهُ عَلَى قَدْرِ ذَلِكَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٢٤— THE RIGHT OF THE CHILD

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 through both his good deeds and his evil deeds . And you are responsible for what has been entrusted to you in teaching him good conduct, and guiding him toward his Lord and helping him to obey Him on your behalf and for himself . Then you will be rewarded for so doing, and you will be punished . Then regarding his affairs, act like one who will be proud of bringing him up in this world, and one who is excused by His Lord for what is between you and him for taking good care of him, and the good results you achieved . And there is no power but in God . ٢٤ .
 مِنْكَ وَمُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِحَيْرِهِ وَشَرِّهِ، وَأَنَّكَ مَسْئُولٌ عَمَّا وَلَيْتَهُ مِنْ حُسْنِ الْأَدَبِ وَالِدَّلَالَةِ عَلَى رَبِّهِ وَالْمَعُونَةِ لَهُ عَلَى طَاعَتِهِ فِيكَ وَفِي نَفْسِهِ، فَمُتَابٌ عَلَى ذَلِكَ وَمُعَاقِبٌ، فَاعْمَلْ فِي أَمْرِهِ عَمَلَ الْمُتَرَبِّينَ بِحُسْنِ أَثَرِهِ عَلَيْهِ فِي عَاجِلِ الدُّنْيَا، الْمُعْذِرِ إِلَى رَبِّهِ فِيمَا بَيْنَكَ وَبَيْنَهُ بِحُسْنِ الْقِيَامِ عَلَيْهِ وَالْأَخْذَ لَهُ مِنْهُ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٢٥— THE RIGHT OF THE BROTHER

And the right of your brother is that you should know that he is your hand that you extend, and your back to whom you seek refuge, and your power upon whom you rely, and your might with which you compete . Take him not as a weapon with which to disobey

God, nor as a means with which to violate God's rights . And do not neglect to help him against his own self and support him against his enemy, and intervene between him and his devils, and give him good counsel, and associate with him for God's sake . Then if he obeys his Lord and is responsible towards Him properly it is fine . Else God should be more preferable and more honorable to you than he is . ٢٥

تَبَسُّطُهَا، وَظَهْرُكَ الَّذِي تَلْتَجِيْ اِلَيْهِ، وَعِزُّكَ الَّذِي تَعْتَمِدُ عَلَيْهِ، وَقُوَّتُكَ الَّتِي تَصِيْرُ لَهَا، فَلَا تَتَّخِذْهُ سِـلَاحًا عَلَيَّ مَعْصِيَةُ اللّٰهِ وَلَا عُدَّةً لِلظُّلْمِ بِحَقِّ اللّٰهِ، وَلَا تَدْعُ نَصِيْرَتَهُ عَلَيَّ نَفْسِيْهِ وَمَعُوْنَتِهِ عَلَيَّ عَدُوِّهِ وَالْحَوْلَ بَيْنَهُ وَبَيْنَ شَيْطَانِيْهِ وَتَأْدِيَةَ النَّصِيْحَةِ اِلَيْهِ وَالْاِقْبَالَ عَلَيْهِ فِي اللّٰهِ فَاِنْ اِنْقَادَ لِرَبِّهِ وَاَحْسَنَ الْاِجَابَةَ لَهُ وَاِلَّا فَلْيَكُنِ اللّٰهُ اَثْرًا عِنْدَكَ وَاَكْرَمَ عَلَيْكَ مِنْهُ (٢١)

RIGHTS OF OTHERS

THE RIGHT OF MASTER ON THE FREED SLAVE —٢٦

Then the right of your master who has favored you 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 and has released the bonds of his slavery from you . And he has led you to smell the scent of honor, and has brought you out of the prison of subjugation, and has repelled hardship from you, and has extended to you the tongue of fairness, and has liberated you to freely move about in the whole world, and has given you ownership of yourself, and has freed you from captivity, and has given you the freedom to worship your Lord . And for this he has suffered a decrease in his fortune . Then you should know that he is the closest creature to you after your relations of kin, in your life and after your death, and that he is the most meritorious creature to receive your assistance and support, and your help for God's sake . Therefore do not prefer yourself to him regarding any of his needs

حَقُّ الْمُنْعَمِ عَلَيْكَ بِالْوَلَاءِ (٢٢) فَأَنْ تَعْلَمَ أَنَّهُ أَنْفَقَ فِيكَ مَالَهُ، وَأَخْرَجَكَ مِنْ ذُلِّ الرِّقِّ وَوَحْشِ تَبَسُّطِهِ إِلَى عِزِّ الْحُرِّيَّةِ وَأُنْسِهَا، وَأَطْلَقَكَ مِنْ أَسْرِ الْمَلَكَةِ، وَفَكَ عَنْكَ حَلْقَ الْعُبُودِيَّةِ (٢٣)، وَأَوْجَدَكَ رَائِحَةَ الْعِزِّ، وَأَخْرَجَكَ مِنْ سِجْنِ الْقَهْرِ، وَدَفَعَ عَنْكَ الْعُسْرَ، وَبَسَّطَ لَكَ لِسَانَ الْإِنصَافِ، وَأَبَاحَكَ الدُّنْيَا كُلَّهَا فَمَلَكَكَ نَفْسِيْكَ، وَحَلَّ أَسْرَكَ، وَفَرَّغَكَ لِعِبَادَةِ رَبِّكَ، وَاحْتَمَلَ بِذَلِكَ التَّفْصِيْرَ فِي مَالِهِ، فَتَعَلَّمَ أَنَّهُ أَوْلَى الْخَلْقِ بِكَ بَعْدَ أَوْلَى رَحِمَتِكَ فِي حَيَاتِكَ وَمَوْتِكَ، وَأَحَقُّ الْخَلْقِ بِنَصْرِكَ وَمَعُوْنَتِكَ وَمُكَانِفَتِكَ فِي ذَاتِ اللّٰهِ، فَلَا تُؤْثِرْ عَلَيْهِ نَفْسَكَ مَا اِحْتِاجَ اِلَيْكَ .

THE RIGHT OF THE FREED SLAVE ON HIS MASTER —٢٧

And the right of the slave whom you have favored is that you should know that God has

established you as his supporter, and shelter and assistant, and refuge, and He has established him for you as the means and as a mediator between you and Him . Then by freeing him, he will protect you from the Fire . And this is the reward you get from him in the future . And your immediate reward is to inherit from him if he does not have any relations of kin . There is a compensation for the property you have spent for him, and respecting his rights after you spent your property . Then if you do not respect his rights, there is the fear upon you that his inheritance would not be purified for you . And there is

٢٧ . no power but in God . حق المولى الجارية عليه نعمتك وأَمَّا حَقُّ مُؤَلَّاكَ (٢٤) الْجَارِيَةُ عَلَيْهِ نِعْمَتُكَ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ جَعَلَكَ حَامِيَهُ عَلَيْهِ، وَوَأَقِيصَهُ وَنَاصِرًا وَمَعْقِلًا وَجَعَلَهُ لِمَكَ وَسَبِيلَهُ وَسَبَبًا بَيْنَكَ وَبَيْنَهُ فَبِالْحَرِيِّ أَنْ يَحْبِبَكَ عَنْ النَّسَارِ فَيَكُونُ فِي ذَلِكَ ثَوَابٌ مِنْهُ فِي الْآجِلِ، وَيَحْكُمُ لَكَ بِمِيرَاثِهِ فِي الْعَاجِلِ إِذَا لَمْ يَكُنْ لَهُ رَحِمٌ، مُكَافَأَةً لِمَا أَنْفَقْتَهُ مِنْ مَالِكَ عَلَيْهِ وَقُمْتَ بِهِ مِنْ حَقِّهِ بَعْدَ انْفِاقِ مَالِكَ، فَإِنْ لَمْ تَقُمْ بِحَقِّهِ خِيفَ عَلَيْكَ أَنْ لَا يَطِيبَ لَكَ مِيرَاثُهُ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٢٨ – THE RIGHT OF HIM WHO TREATS YOU KINDLY

And the right of him who treats you kindly is that you should thank him and acknowledge his kindness; and spread the good word around about him, and sincerely pray for him between you and 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

٢٨ . him . Otherwise you should be determined to do so later . عَلَيْكَ فَإِنْ تَشْكُرُهُ وَتَذْكُرُ مَعْرُوفَهُ وَتَنْشُرَ لَهُ الْمَقَالَهَ الْحَسَنَةَ، وَتُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ سُبْحَانَهُ، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرًّا وَعَلَانِيَةً . ثُمَّ إِنْ أَمْكَنْ مُكَافَأَتَهُ بِالْفِعْلِ كَافَأْتَهُ وَإِلَّا كُنْتَ مُرْصِدًا لَهُ مُوْطِنًا نَفْسَكَ عَلَيْهَا .

٢٩ – THE RIGHT OF THE CALLER TO PRAYER

And the right of your caller to prayer is that you should know that he is the one reminding you of your Lord, and is calling you to your good fortune, and is your greatest helper in fulfilling an obligation that God has made incumbent upon you . Therefore thank him for that just as you thank one who does some good to you . And if you are upset with him at home due to this, you should not accuse him for this since his act is for God . And you should know that he is one of the Blessings of God to you . There is no doubt about it . Then you should kindly treat God's Blessing, by praising God for him under all

٢٩ . circumstances . And there is no power but in God . حق المؤذن وأَمَّا حَقُّ الْمُؤَذِّنِ فَأَنْ تَعْلَمَ أَنَّهُ مُبْدِكُكَ بِرَبِّكَ وَدَاعِيكَ إِلَى حَظِّكَ وَأَفْضَلُ أَعْوَانِكَ عَلَى قَضَاءِ الْفَرِيضَةِ الَّتِي افْتَرَضَهَا اللَّهُ عَلَيْكَ فَتَشْكُرُهُ عَلَى ذَلِكَ شُكْرَكَ لِلْمُحْسِنِ إِلَيْكَ . وَإِنْ كُنْتَ فِي بَيْتِكَ مُهْتَمًّا لِتَذَلُّكَ لَمْ تَكُنْ لِلَّهِ فِي أَمْرِهِ مُمْتَهَمًا وَعَلِمْتَ أَنَّهُ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكَ، لَا شَكَّ فِيهَا،

فَأَحْسِنْ صُحْبَةَ نِعْمَةِ اللَّهِ بِحَمْدِ اللَّهِ عَلَيْهَا عَلَى كُلِّ حَالٍ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٣٠- THE RIGHT OF THE RITUAL PRAYER LEADER

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 God and appeared in the presence of your Lord on your behalf . And he speaks for you, but you do not speak for him; and he supplicates for you, but you do not supplicate for him; and he has beseeched for you and you do not beseech for him . And he has spared you the anxiety of standing before God and the question of interrogation for your prayer, but you do not spare him that . Should he perform the prayer imperfectly, he is held responsible for that not you; and if he makes a mistake during the prayer, you will not be his partner in it, and there is no superiority in this for him over you . Then he protected you through himself, And he protected your prayer through his prayer . Therefore thank him for this . And there is no

power nor any strength but in God . ٣٠ .
 أَنَّهُ قَدْ تَقَلَّدَ السَّفَارَةَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ وَالْوَفَادَةَ إِلَى رَبِّكَ، وَتَكَلَّمَ عَنْكَ وَلَمْ تَتَكَلَّمْ عَنْهُ، وَدَعَا لَكَ وَلَمْ تَدْعُ لَهُ، وَطَلَبَ فِيكَ وَلَمْ تَطْلُبْ فِيهِ، وَكَفَمَاكَ هَمَّ الْمَقَامِ بَيْنَ يَدَيِ اللَّهِ وَالْمَسِيءِ لِمَا لَمْ يَكُنْ لَكَ فِيكَ وَلَمْ تَكْفِهِ ذَلِكَ، فَإِنْ كَانَ فِي شَيْءٍ مِنْ ذَلِكَ تَفْصِيحٌ كَانَ بِهِ دُونَكَ، وَإِنْ كَانَ آثِمًا لَمْ تَكُنْ شَرِيكُهُ فِيهِ وَلَمْ يَكُنْ لَهُ عَلَيْكَ فَضْلٌ، فَوَقَى نَفْسَكَ بِنَفْسِهِ، وَوَقَى صَلَاتَكَ بِصَلَاتِهِ، فَتَشْكُرْ لَهُ عَلَى ذَلِكَ . وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٣١- THE RIGHT OF YOUR SITTING COMPANION

And the right of your sitting companion is that you should treat him gently, and warmly welcome him, and be fair while talking with him, and do not take your eyes off of him when you are looking at him, and pronounce your words clearly to help him understand what you say . And if you are the first one to go and sit with him, you can leave him when you wish . However, if he is the first one to come and sit with you, he can leave you when he wishes to . And you should not leave him without his permission . And there is no power

but in God . ٣١ .
 حَقُّ الْجَلِيسِ وَأَمَّا حَقُّ الْجَلِيسِ فَأَنْ تُلِينَ لَهُ كَنَفَكَ (٢٥)، وَتُطِيبَ لَهُ جَانِبَكَ، وَتُنْصِتَ لَهُ فِي مُجَارَاةِ اللَّفْظِ (٢٦) وَلَا تُغْرِقَ (٢٧) فِي نَزْعِ اللَّحْظِ إِذَا لَحَظْتَ وَتَقْصِدْ فِي اللَّفْظِ إِلَى إِفْهَامِهِ إِذَا لَفَظْتَ . وَإِنْ كُنْتَ الْجَلِيسَ إِلَى كُنْتَ فِي الْقِيَامِ عَنْهُ بِالْخِيَارِ وَإِنْ كَانَ الْجَالِسَ إِلَيْكَ كَانَ بِالْخِيَارِ . وَلَا تَقُومُ إِلَّا بِإِذْنِهِ . (٢٨) وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٣٢- THE RIGHT OF THE NEIGHBOR

And the right of your neighbor is that you should be as a guardian for him when he is absent, and you should honor him when he is present, and you should assist and support

him in both situations . You should not pursue any of his imperfections, and you should not seek any of his faults . But if you should discover any of his faults unintentionally, you should take the role of –regarding what you know– a fortified stronghold and a veiling screen . You should guard them in such a way that none of his defects can be discovered even if they are thoroughly inspected through spears . And you should not eavesdrop on him, and you should not forsake him during times of hardship . And you should not envy him when he receives a blessing . Pardon his deviation and forgive his mistakes . And do not lose your temper when he behaves out of ignorance with you . And do not stop to be his supporter, and answer those who scold him . And divulge for him the deception of those who counsel him, and associate with him in an honorable manner . And there is no

٣٢ . power nor any strength but in God . حق الجار وأما حق الجار فحفظه غائباً وكرامته شاهداً ونصرتة ومعونته في الحالين جميعاً . (٢٩) لا تتبع له عوزة ولا تبحث له عن سوء [ه] لتعرفها، فإن عرفت بها منه عن غير إرادة منك ولا تكلف كنت لما علمت حصناً حصيناً وستراً ستيراً، لو بحثت الأسنه عنه ضميراً لم تتصل إليه لانطوائه عليه . لا تستمع عليه من حيث لا يعلم . لا تسلّمه عند شديده، ولا تحسده عند نعمه . ثقيل عثرته وتعفو زلتفه . ولا تدخر حلمك عنه إذا جهل عليك، ولا تخرج أن تكون سماً له . ترد عنه لسان الشتم، وتبطل فيه كيد حامل النصيحة، وتعاشره معاشره كريمه . ولا حول ولا قوة إلا بالله .

THE RIGHT OF THE COMPANION –٣٣

And the right of the companion is that you should act as his companion with nobility as much as you can . You should at least treat him with fairness and honor him as he honors you, and guard him as he guards you, and do not let him be the first one to deal with the other one with honor . And if he does so, you should do something for him in return . And you should not neglect the friendship that he deserves in the least bit . You should commit yourself to advise him, care for him, and help him perform the acts of obedience to his Lord, and help him restrain himself from any act of disobedience of his Lord that he might attempt . Then be like a mercy upon him, and not as a chastisement . And there is no

٣٣ . power but in God . حق الصاحب وأما حق الصاحب فإن تصحبه بالفضل ما وجدت إليه سيلاً وإلا فلا أقل من الإنصاف، وأن تكرمه كما يكرمك، وتحفظه كما يحفظك، ولا يسبقك فيما بينك وبينه إلى مكرمه، فإن سبقك كفاؤه . ولا تقصر به عما يشتهق من الموده . تلزم نفسك نصيحتة وحياطته ومعاذته على طاعته ربه ومعونته على نفسه فيما لا يهتّم به من معصية ربه، ثم تكون [عليه] رحمه ولا تكون عليه عذاباً . ولا قوة إلا بالله .

THE RIGHT OF THE PARTNER –٣٤

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 advise him against cheating whether there is honor or disdain in it, since it has been transmitted to us : “God’s hand is with partners as long as they do not cheat . ” And there is no power but in God . ٣٤ . حق الشريك وأما حق الشريك، فإن غاب كَفَيْتَهُ، وَإِنْ حَضَرَ سَيَاوَيْتَهُ، وَلَا تَغْرِمَ عَلَى حُكْمِكَ دُونَ حُكْمِهِ، وَلَا تَعْمَلْ بِرَأْيِكَ دُونَ مُنَاطَرَتِهِ، وَتَحْفَظْ عَلَيْهِ مَالَهُ وَتَنْفِي عَنْهُ حِيَابَهُ فِيمَا عَزَّ أَوْ هَانَ فَإِنَّهُ بَلَعْنَا أَنَّ «يَدَ اللَّهِ عَلَى الشَّرِيكِينَ مِمَّا لَمْ يَتَخَاوُنَا» . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF PROPERTY – ٣٥

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 use it wrongfully, and you should not use what is from God in ways other than in His way and make it as a means to approach God . And you should not prefer to use it for one who does not show gratitude instead of using it for yourself . It is better that you do not leave it for others as inheritance who might use it not to obey your Lord, and then your wealth may be considered to be as an assistance for them in so doing . Or you may bequeath your property to one who spends it in the way of obedience to God in ways better than you do . Then he will gain the benefits, and you will be left with the sins, and the regret, and blame yourself for the ill consequence . And there is no power but in God . ٣٥ . حق المال وأما حق المال، فَاَنْ لَا تَأْخُذَهُ إِلَّا مِنْ حِلِّهِ، وَلَا تُنْفِقَهُ إِلَّا فِي حِلِّهِ، وَلَا تُحَرِّفْهُ عَنْ مَوَاضِعِهِ، وَلَا تَضْرِفْهُ عَنْ حَقِّهِ، وَلَا تَجْعَلْهُ إِذَا كَانَ مِنَ اللَّهِ إِلَّا إِلَيْهِ وَسَيِّبًا إِلَى اللَّهِ . وَلَا تُؤْثِرْ بِهِ عَلَى نَفْسِكَ مَنْ لَعَلَّهُ لَا يَحْمَدُكَ، وَبِالْحَرِيِّ أَنْ لَا يُحْسِنَ خِلَافَتَهُ فِي تَرَكَّتِكَ (٣٠) وَلَا يَعْمَلُ فِيهِ بَطْأَعَهُ رَبُّكَ فَتَكُونَ مُعِينًا لَهُ عَلَى ذَلِكَ أَوْ بِمَا أَحَدَتْ فِي مَالِكَ أَحْسَنَ نَظْرًا لِنَفْسِهِ، فَيَعْمَلْ بَطَاعَهُ رَبَّهُ فَيَذْهَبَ بِالْغَنِيمَةِ وَتَبَوَّءَ بِالْإِثْمِ وَالْحَسْرَةِ وَالنَّدَامَةَ مَعَ التَّبَعِ . (٣١) وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF THE CREDITOR – ٣٦

And the right of him to whom you owe is that you should pay him back if you have the means to do so . You should meet his need, make him rich, and avoid putting him off and procrastinating . The Prophet, may God’s peace be upon him and his household, said : “Procrastination is oppression for the rich . ” But if you are in hardship you should satisfy him by using good words . You should gently ask him and send him away with gentleness . You should not take his property and mistreat him too . That will surely be mean . And there is no power but in God . ٣٦ . حق الغريم الطالب وأما حق الغريم الطالب لك، (٣٢) فَإِنْ كُنْتَ مُوسِرًا أَوْفَيْتَهُ وَكَفَيْتَهُ

وَأَغْنَيْتَهُ وَلَمْ تَزُدَّهُ وَتَمْطُلْهُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - قَالَ «- مَطْلُ الْغَنِيِّ ظُلْمٌ -». وَإِنْ كُنْتَ مُعْسِرًا
أَرْضَيْتَهُ بِحُسْنِ الْقَوْلِ وَطَلَبْتَ إِلَيْهِ طَلَبًا جَمِيلًا - وَرَدَدْتَهُ عَنْ نَفْسِكَ رَدًّا لَطِيفًا، وَلَمْ تَجْمَعْ عَلَيْهِ ذَهَابَ مَالِهِ وَسُوءَ مُعَامَلَتِهِ فَإِنَّ
ذَلِكَ لَوْمٌ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF THE ASSOCIATE – ٣٧

And the right of the associate is that you should not mislead, or cheat him, lie to him or fool him, and you should not trick him . And you should not treat him as an enemy does – who alienates all his friends . If he trusts you, you should be very careful of yourself for his sake, and realize that cheating the intimate ones is like usury . And there is no power but in God . ٣٧ .

حق الخليل وأما حق الخليل (٣٣) فأَنْ لا تُعْرَهُ ولا تُغْشَهُ ولا تُكْذِبُهُ ولا تُغْفَلُهُ ولا تَخْدَعُهُ ولا تَعْمَلُ فِي
اِتِّفَاقِهِ عَمَلَ الْعَدُوِّ الَّذِي لَا يُبْقَى عَلَى صَاحِبِهِ وَإِنْ اِطْمَأَنَّ إِلَيْكَ اسْتَفْصَيْتَ لَهُ عَلَى نَفْسِكَ (٣٤) وَعَلِمْتَ أَنَّ عَيْنَ الْمُسْتَرْسِلِ رَبًّا
. وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF THE ADVERSARY – ٣٨

THE RIGHT OF THE CLAIMING ADVERSARY

And the right of the adversary who has a claim against you is that if his claim against you is true , you should not nullify his proof and not abolish his claim . And you should dispute against yourself on his behalf and be a fair judge against yourself, and give witness to his right against you without the witnessing of any witnesses . This is the right of God that is made incumbent upon you . But if what he claims against you is false, treat him with patience and remind him to fear God, and implore him to his religion . And by reminding him of God you should help reduce his fury against you . Avoid using indecent words and yelling at him since this will not eliminate the animosity of your enemy but it will result in your suffering from the sin he commits against you . And it will also result in his sharpening of the sword of animosity towards you, since indecent words will cause evil

٣٨ . but good words will eradicate evil . And there is no power but in God .

المدعى عليك وأما حق الخصم المِذْعَى عَلَيْكَ، فَإِنْ كَانَ مَا يَدْعَى عَلَيْكَ حَقًّا لَمْ تَنْفَسِخْ فِي حُجَّتِهِ وَلَمْ تَعْمَلْ فِي
إِبْطَالِ دَعْوَتِهِ وَكُنْتَ خَصِمًا لَمْ تَنْفَسِخْ فِي حُجَّتِهِ وَلَمْ تَعْمَلْ فِي
عَلَيْكَ، وَإِنْ كَانَ مَا يَدْعَى بِهِ بَاطِلًا رَفَقْتَ بِهِ وَرَوَّعْتَهُ (٣٥) وَنَاشَدْتَهُ بِدِينِهِ (٣٦) وَكَسَرْتَ حِدَّتَهُ عَنْكَ بِذِكْرِ اللَّهِ وَالْقَيْتَ حَشْوَ
الْكَلَامِ وَلَعَطْتَهُ (٣٧) الَّذِي لَا يَزُودُ عَنْكَ عَادِيَةً عَدُوًّا بَلْ تَبَوُّءُ بِإِثْمِهِ وَبِهِ يَشْحَذُ سَيْفَ عَدَاوَتِهِ (٣٩) لِأَنَّ لَفْظَةَ السُّوءِ تَبَعَثُ
السَّرَّ . وَالْخَيْرُ مُقَمِّعَةٌ لِلشَّرِّ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF THE CLAIMED ADVERSARY

And the right of the adversary against whom you have a claim is that if your claim against him is true , you should use pleasant words while you are filing your claim, since hearing the claim is harsh for the defendant . And you should provide your evidence with lenience, and respite, and with the clearest statements, and with absolute gentleness . And you should not dispute with him over gossip lest your proofs will be voided and you will lose the opportunity to prove them . And there is no power but in God

حَقُّ الْخَصْمِ الْمُدَّعَى عَلَيْهِ فَإِنْ كَانَ مَا تَدَّعِيهِ حَقًّا أَجْمَلْتِ فِي مَقَاوِلَيْهِ (٤٠) بِمَخْرَجِ الدَّعْوَى، فَإِنْ لِلدَّعْوَى غِلْظَةً فِي سَمْعِ الْمُدَّعَى عَلَيْهِ . وَقَصْرٌ ———— سَدَّتْ قَصِيدَ حُجَّتِكَ بِالرَّفْقِ وَأَمْهَلِ الْمُهْلَةَ وَأَيِّنِ الْبَيَانَ وَالطَّفِيفِ اللَّطْفِ وَلَمْ تَتَشَاغَلْ عَنْ حُجَّتِكَ بِمُنَازَعَتِهِ بِالْقِيلِ وَالْقَالِ فَتَذْهَبَ عَنْكَ حُجَّتُكَ وَلَا يَكُونَ لَكَ فِي ذَلِكَ دَرْكٌ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF HIM WHO SEEKS YOUR ADVICE —٣٩

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 a good opinion, and suggest to him to choose what you would have chosen if you were in his shoes . You should do so with mercy and with lenience since lenience will eliminate fear while rudeness will eliminate friendliness . But 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 . You should spare no efforts to guide him towards the good and do your best to advise him . And there is no power but in God . ٣٩

وَأَمَّا حَقُّ الْمُسْتَشِيرِ، فَإِنْ حَضَرَكَ لَهُ وَجْهُ رَأَى جَهْدَتَ لَهُ فِي النَّصِيحَةِ يَحْسَبُهُ، وَأَشْرَفَتْ عَلَيْهِ بِمَا تَعْلَمُ أَنَّكَ لَوْ كُنْتَ مَكَانَهُ عَمِلْتَ بِهِ، وَذَلِكَ لِيُكُنْ مِنْكَ فِي رَحْمَةٍ وَلِينٍ، فَإِنَّ اللَّيْنَ يُؤْنِسُ الْوَحْشَةَ وَإِنَّ الْغِلْظَ يُوحِشُ مَوْضِعَ الْأَنْسِ . وَإِنْ لَمْ يَحْضَرْكَ لَهُ رَأْيٌ وَعَرَفْتَ لَهُ مَنْ تَثِقُ بِرَأْيِهِ وَتَرْضَى بِهِ لِنَفْسِكَ دَلَّلْتَهُ عَلَيْهِ وَأَرْشَدْتَهُ إِلَيْهِ، فَكُنْتَ لَمْ تَسْأَلْهُ خَيْرًا (٤١) وَلَمْ تَدْخِرْهُ نُصِيحًا . وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF HIM WHOSE ADVICE YOU SEEK —٤٠

And the right of him whose advice you seek is that you should not accuse him when he gives you advice which does not conform to your own opinion . It is quite natural that opinions are divergent and people have various views about their affairs in which they disagree . You are free not to accept his advice if you doubt it . However, you are not permitted to accuse him of providing you with ill advice as long as you consider him to be of those worthy of consultation . Do not stop thanking him for the thoughts and the good advice he has given you . And if it was appropriate for you, you should thank God for it, accept it from your religious brother with gratitude, and be ready to act similarly for him should one day he seek your advice . And there is no power but in God . ٤٠

حَقُّ الْمُسِيرِ عَلَيْكَ فَلَا تَتَّهَمُهُ فِيمَا لَا يُؤَافِقُكَ عَلَيْهِ مِنْ رَأْيِهِ إِذَا أَشَارَ عَلَيْكَ فَإِنَّمَا هِيَ الْآرَاءُ وَتَصَرَّفُ النَّاسُ فِيهَا وَاخْتِلَافُهُمْ . فَكُنْ عَلَيْهِ فِي رَأْيِهِ بِالْخِيَارِ إِذَا اتَّهَمْتَ رَأْيَهُ، فَأَمَّا تَتَّهَمُهُ فَلَا تَجُوزُ لَكَ إِذَا كَانَ عِنْدَكَ مِمَّنْ يَسْتَحِقُّ الْمَشَاوِرَةَ . وَلَا تَدْعُ شُكْرَهُ عَلَى مَا بَدَأَ لَكَ مِنْ إِشْرَاحِ رَأْيِهِ وَحُسْنِ وَجْهِ مَشُورَتِهِ، فَإِذَا وَافَقَكَ حَمَدَتِ اللَّهُ وَقَبَلَتْ ذَلِكَ مِنْ أَخِيكَ بِالشُّكْرِ وَالْإِرْصَادِ بِالْمُكَافَأَةِ فِي مِثْلِهَا إِنْ فَرَعَ إِلَيْكَ . (٤٢) وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٤١ – THE RIGHT OF HIM WHO SEEKS YOUR COUNSEL

And the right of him who seeks your counsel is that you should give him your counsel as much as you think he can bear . And you should talk with him with such gentle words that he listens to you and you should use such words that his intellect can understand . This is because for each person's intellect there is a certain way of talking, which he can comprehend and respond to . You should choose having mercy as your course of action .

٤١ . And there is no power but in God . حق المستنصح وأما حقُّ المُسْتِصْحِحِّ فَإِنَّ حَقَّهُ أَنْ تُؤَدِّيَ إِلَيْهِ النَّصِيحَةَ عَلَى الْحَقِّ الَّذِي تَرَى لَهُ أَنَّهُ يَحْتَمِلُ وَتَخْرِجَ الْمَخْرَجَ الَّذِي يَلِينُ عَلَى مَسَامِحَةٍ، وَتُكَلِّمَهُ مِنَ الْكَلَامِ بِمَا يُطِيقُهُ عَقْلُهُ، فَإِنَّ لِكُلِّ عَقْلٍ طَبَقَهُ مِنَ الْكَلَامِ يَعْرِفُهُ وَيَجْتَنِبُهُ، وَلِيَكُنْ مَذْهَبَكَ الرَّحْمَةَ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٤٢ – THE RIGHT OF THE COUNSELOR

And the right of your counselor is that you should treat him gently, then you should be whole-heartedly attentive to him, and open your ears for him so that you understand his counsel . And then study it deeply and if what he presents to you is right, you should praise God for it, and accept it from him and acknowledge his favor . But if what he presents to you does not agree with you, you should be kind to him and make no accusations against him; and you should know that he spared no efforts to provide you with the best advice, but he made a mistake . Unless he deserves to be accused in which case you should not trust him under any circumstances . And there is no power but in God

٤٢ . حق الناصح وأما حقُّ النَّاصِحِ فَأَنْ تُلِينَ لَهُ جَنَاحِيكَ ثُمَّ تَشْرَابَ لَهُ فَلْيَكْ (٤٣) وَتَفْتَحْ لَهُ سِيْمَاعِيكَ حَتَّى تَفْهَمَ عَنْهُ نَصِيحَتَهُ، ثُمَّ تَنْظُرَ فِيهَا، فَإِنْ كَانَ وَفَّقَ فِيهَا لِلصَّوَابِ حَمَدَتِ اللَّهُ عَلَى ذَلِكَ وَقَبَلَتْ مِنْهُ وَعَرَفَتْ لَهُ نَصِيحَتَهُ، وَإِنْ لَمْ يَكُنْ وَفَّقَ لَهَا فِيهَا رَحْمَتَهُ وَلَمْ تَتَّهَمْهُ وَعَلِمْتَ أَنَّهُ لَمْ يَأْلُكَ نُصِيحًا إِلَّا أَنَّهُ أَخْطَأَ إِلَّا أَنْ يَكُونَ عِنْدَكَ مُسْتَحِقًّا لِلتَّهْمَةِ فَلَا تَعْبَأْ (٤٤) بِشَيْءٍ مِنْ أَمْرِهِ عَلَى كُلِّ حَالٍ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

٤٣ – THE RIGHT OF THE OLDER ONE

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 God if he is one of the noble ones in Islam . You should recognize his seniority and stop confronting 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 . This is because the respect for one's age is according to how long he has been a Muslim . And there is no power but in God . ٤٣ .
 حَقُّ الْكَبِيرِ وَأَمَّا حَقُّ الْكَبِيرِ فَإِنَّ حَقَّهُ تَوْقِيرُ سِنِّهِ وَإِجْلَالُ إِسْلَامِهِ إِذَا كَانَ مِنْ أَهْلِ الْفَضْلِ فِي الْإِسْلَامِ بِتَقْدِيمِهِ فِيهِ وَتَرْكُ مُقَابَلَتِهِ عِنْدَ الْخِصْيَةِ سَامًا وَلَا تَسْبِقُهُ إِلَى طَرِيقٍ، وَلَا تُؤَمُّهُ فِي طَرِيقٍ (٤٥) وَلَا تَسْتَجْهَلُهُ . وَإِنْ جَهَلَ عَلَيْكَ تَحَمَّلْتَ وَأَكْرَمْتَهُ بِحَقِّ إِسْلَامِهِ مَعَ سِنِّهِ فَإِنَّمَا حَقُّ السِّنِّ بِقَدْرِ الْإِسْلَامِ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF THE YOUNGER ONE –٤٤

And the right of him who is younger than you are is to be friendly with him, train and educate him, pardon him, and cover up his faults, be patient with him and help him, cover up the guilts of his juvenility because this will make him repent; treat him with patience, and stop quarrelling with him . This will lead him to more sensible conduct . ٤٤ .
 وَأَمَّا حَقُّ الصَّغِيرِ فَرَحْمَتُهُ وَتَثْقِيفُهُ (٤٦) وَتَعْلِيمُهُ وَالْعَفْوُ عَنْهُ وَالسُّرُّ عَلَيْهِ وَالرَّفْقُ بِهِ وَالْمَعُونَةُ لِسُّوِّهِ وَالسُّرُّ عَلَى جَزَائِرِ حَدَائِثِهِ فَإِنَّهُ سَبَبٌ لِلتَّوْبَةِ وَالْمُدَارَاةَ لِسُّوِّهِ وَتَرْكُ مُمَاحَكَتِهِ، فَإِنَّ ذَلِكَ أَدْنَى لِرُشْدِهِ .

THE RIGHT OF HIM WHO BEGS FROM YOU –٤٥

And the right of him who begs from you is that you should give him charity if you are certain that he is honest and you are able to fulfill his need . You should also pray to God to relieve him from what has befallen upon him, and help fulfill his needs . But if you doubt his honesty and he has already been accused of (dishonesty), but you are not convinced about this, you will not be sure whether this is one of the plots of Satan who is trying to deprive you from your fortune and cause a blockage between you and your approach to your Lord . Then you should leave him and overlook and should turn him down gently . But if you can overcome yourself in this respect and grant him what he has asked for despite what is presented to you regarding him, then this is due to your resolution in the conduct of affairs . ٤٥ .
 حَقُّ السَّائِلِ وَأَمَّا حَقُّ السَّائِلِ فَأِعْطَاؤُهُ إِذَا تَيَقَّنْتَ صِدْقَهُ وَقَدَّرْتَ عَلَى سَدِّ حَاجَتِهِ، وَالِدُّعَاءُ لَهُ فِيمَا نَزَلَ بِهِ، وَالْمُعَاوَنَةُ لَهُ عَلَى طَلْبَتِهِ، وَإِنْ شَكَّكَتْ فِي صِدْقِهِ وَسَبَقَتْ إِلَيْهِ التُّهْمَةُ لَهُ وَلَمْ تَعْزِمِ عَلَى ذَلِكَ لَمْ تَأْمَنْ أَنْ يَكُونَ مِنْ كَيْدِ الشَّيْطَانِ أَرَادَ أَنْ يَصُدَّكَ عَنْ حِطِّكَ وَيَحُولَ بَيْنَكَ وَبَيْنَ التَّقَرُّبِ إِلَى رَبِّكَ فَتَرَكْتَهُ بِسُتْرِهِ وَرَدَدْتَهُ رَدًّا جَمِيلًا . وَإِنْ غَلَبَتْ نَفْسُكَ فِي أَمْرِهِ وَأَعْطَيْتَهُ عَلَى مَا عَرَضَ فِي نَفْسِكَ مِنْهُ، فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ .

THE RIGHT OF HIM FROM WHOM YOU BEG –٤٦

And the right of him from whom you beg is that you should accept from him whatever he grants you with gratitude and acknowledges his nobility . And you should accept his

excuse if he withholds and think well of him . And you should realize that if he withholds, he is withholding his own property, and that he could not be blamed for withholding his own property . If he is doing wrong, “then man is certainly wrong-doing and unbelieving .”

٤٦ . حق المسؤول وأما حق المسؤول فحقه إن أعطى قبل منه مـأ أعطى بالشكر له والمعرفة لفضله وطلب وجه العذر في منعه، وأحسن به الظن . وأعلم أنه إن منع [ف]أماله منع وأن ليس الشريب في مـأله، (٤٧) وإن كان ظالماً فإن الإنسان لظلوم كفاً

THE RIGHT OF HIM THROUGH WHOM GOD MAKES YOU HAPPY –٤٧

And the right of him through whom God makes you happy is that if he intentionally made you happy, you should first praise God and then you should thank him accordingly, and reward him for initiating a nobility and be determined to return his favor . But if he made you happy unintentionally, you should praise God, thank Him, and realize that He chose you exclusively for that, and you liked it . He has been one of the means of God’s Blessings descending upon you . You should only wish him well since the means of desension of Blessings are themselves Blessings wherever they be, even if

٤٧ . unintentionally . And there is no power but in God . الله به وعلى يديه، فإن كان تعمدها لك حمدت الله أولاً ثم شكرته على ذلك بقدره في موضح الجزاء وكافاته على فضـ الابداء وأرضه—دت له المكافاة، وإن لم يكن تعمدها حمدت الله وشكرته وعلمت أنه منه، توحدك بها وأحبت هذا إذ كان سبباً من أسباب نعم الله عليك وتزوجو له بعد ذلك خيراً، فإن أسباب النعم بركة حيث ما كانت وإن كان لم يتعمد . ولا قوة إلا بالله .

THE RIGHT OF HIM WHO WRONGS YOU –٤٨

And the right of him who wrongs you whether verbally or physically is that it is more appropriate for you to pardon him if it was done intentionally . This would eliminate bad feelings and is the polite way to treat most such people . Indeed God says : “But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no blame . The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds throughout the land, defying right and justice : for such there will be a Penalty grievous . But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs .” The Almighty the High also says : “And if ye do catch them out, catch them out no worse than they catch you out . But if ye show patience, that is indeed the best (course) for those who are patient .” This is so if it was intentional . But if he who wrongs you has done it

unintentionally, then you should not oppress him by intentionally insisting on retaliation, lest you would be punishing him intentionally for what he has done unintentionally . You should also be friendly with him and treat him as gently as you can . And there is no power but in God . ٤٨ . حق من ساءك القضاء على يديه بقول أو فعل وأما حق من ساءك القضاء على يديه بقول أو فعل فإن كان تعمدها كان العفو أولى بك لِمَا فِيهِ لَهُ مِنَ الْقَمْعِ وَحُسْنِ الْأَدَبِ مَعَ كَثِيرِ أَمْثَالِهِ مِنَ الْخَلْقِ، فَإِنَّ اللَّهَ يَقُولُ (وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ . إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ، أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ . وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ) وَقَالَ عَزَّ وَجَلَّ {وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ} هَذَا فِي الْعَمْدِ فَإِنْ لَمْ يَكُنْ عَمْدًا لَمْ تَظْلِمْهُ بَتَعْمُدِ الْإِنْتِصَارِ مِنْهُ فَتَكُونَ قَدْ كَافَأْتَهُ فِي تَعْمُدِ عَلَى خَطَايَا . وَرَفَقَتْ بِهِ وَرَدَدَتْهُ بِالطَّفِيفِ مَا تَقَدَّرُ عَلَيْهِ . وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

THE RIGHT OF THE PEOPLE OF YOUR CREED — ٤٩

And the right of the people of your creed is that you should whole-heartedly provide safety for them, and gently show them mercy, and treat their wrong-doers with patience, and treat them with friendliness, and seek their welfare, and thank those of them who do good to you and to themselves . Their doing good to themselves is considered to be the same as doing good to you . This is because (by so doing) they have not bothered you and have not put you to any trouble . Then you should pray for all of them, and back all of them up with your support . And you should respect each one of them as he deserves : their old men hold the position of your fathers, and their children hold the position of your children, and their youths hold the position of your brothers . You should gently and compassionately care for those of them who come to you . And you should treat your brethren as brothers deserve to be treated . ٤٩ . فإضـاً مَأْرُ السَّلَامِيَّةِ وَنَشْرِ جَنَاحِ الرَّحْمَةِ وَالرَّفْقِ بِمَسِيئَتِهِمْ وَتَأْلُفِهِمْ وَاسْتِصْلَاحِهِمْ وَشُكْرُ مُحْسِنِيهِمْ إِلَى نَفْسِهِ وَإِلَيْكَ، فَإِنَّ إِحْسَانَهُ إِلَى نَفْسِهِ إِحْسَانُهُ إِلَيْكَ إِذَا كَفَّ عَنْكَ أَذَاهُ وَكَفَاكَ مَثْوَتَهُ وَحَبَسَ عَنْكَ نَفْسَهُ فَعَمَّهُمْ جَمِيعًا بِدَعْوَتِكَ وَانصُرَهُمْ جَمِيعًا بِنُصْرَتِكَ وَأَنْزَلْتَهُمْ جَمِيعًا مِنْكَ مَنْزِلَهُمْ، كَبِيرَهُمْ بِمَنْزِلَةِ الْوَالِدِ وَصِغِيرَهُمْ بِمَنْزِلَةِ الْوَالِدِ وَأَوْسَطَهُمْ بِمَنْزِلَةِ الْأَخِ . فَمَنْ أَتَاكَ تَعَاهَدْتَهُ بِالطَّفِيفِ وَرَحِمْتَهُ . وَصِلْ أَخَاكَ بِمَا يَجِبُ لِلأَخِ عَلَى أَخِيهِ .

THE RIGHT OF THOSE UNDER THE PROTECTION OF ISLAM — ٥٠

And the right of those under the protection of Islam is that you should accept from them what God has accepted from them, and fulfill what God has established for them under His protection and covenant, and entrust them to Him in what they are required to carry out, and are obliged to do . And you should judge among them with the judgments of God that He commanded for you regarding the conditions of dealing with them, and do not

wrong them as long as they honor God's covenant and fulfill their pledge . And the pledge of the Prophet, may God's peace be upon him and his household, is a barrier since it is reported that he said : "I am the adversary of whoever oppresses one who has a treaty . " Therefore fear God . And there is no power but in God . These are the fifty rights that surround you and you cannot evade under any circumstances . It is incumbent upon you to honor them and exert all efforts to fulfill them . You should seek God the Majestic's help in this respect . And there is no power but in God . And all praise is due to God the Lord of

٥٠ . the Two Worlds . حَقُّ أَهْلِ الذِّمَّةِ وَأَمْرٌ حَقُّ أَهْلِ الذِّمَّةِ فَالْحُكْمُ فِيهِمْ أَنْ تَقْبَلَ مِنْهُمْ مَا قَبَلَ اللَّهُ، وَتَفِي بِمَا جَعَلَ اللَّهُ لَهُمْ مِنْ ذِمَّتِهِ وَعَهْدِهِ وَتَكُلُّهُمْ إِلَيْهِ فِيمَا طَلَبُوا مِنْ أَنْفُسِهِمْ وَأُجْبِرُوا عَلَيْهِ وَتَحْكُمَ فِيهِمْ بِمَا حَكَّمَ اللَّهُ بِهِ عَلَى نَفْسِكَ فِيمَا جَرَى بَيْنَكَ [وَبَيْنَهُمْ] مِنْ مُعَامَلَةٍ وَلَيْكُنْ بَيْنَكَ وَبَيْنَ ظَلْمِهِمْ مِنْ رِعَايَةٍ ذِمَّةِ اللَّهِ وَالْوَفَاءِ بَعْدَهُ وَعَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - حَائِلٌ فَإِنَّهُ بَلَّغْنَا أَنَّهُ قَالَ «مَنْ ظَلَمَ مَعِي هَذَا كُنْتُ نَحِيصَهُ» فَاتَّقِ اللَّهَ . وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ . فَهَذِهِ خَمْسُونَ حَقًّا مُحِيطًا بِكَ لَا تَخْرُجُ مِنْهَا فِي حَالٍ مِنَ الْأَحْـ____ وَالْ، يَجِبُ عَلَيْكَ رِعَايَتُهَا وَالْعَمَلُ فِي تَأْدِيبَتِهَا وَالِاسْتِعَانَةُ بِاللَّهِ جَلَّ ثَنَاؤُهُ عَلَى ذَلِكَ . وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

ENDNOTES

A . ENGLISH

١ . The pleasures . ٢ . by freeing you from slavery ٣ . by the fact that you free him ٤ . The pleasures . ٥ . of this world and the life to come ٥ . In the other version we read : "and refrain from any meddling in which there is nothing to be gained, express kindness to the people, and speak well concerning them . " And then the rest follows . ٦ . The tongue ٧ . His tongue and good speech are like an ornament for his intellect ٨ . In the other version it is followed by : "The right of your hearing is to keep it pure from listening to backbiting and listening to that to which it is unlawful to listen" ٩ . In the other version it is followed by : "You have no escape from standing upon the narrow bridge (al-sirat [over Hell]), so you should see to it that your legs do not slip and cause you to fall into the Fire . " ١٠ . The hands ١١ . If the hands are not opened to engage in what is forbidden . ١٢ . by over-eating and over-drinking ١٣ . In the other version it is followed by : "The right of your private part is that you protect it from fornication and guard it against being looked upon . " ١٤ . And fix your eyes looking down to the ground . In the other version it is followed by : "You will approach the prayer with humbleness, deep from your heart and you will perform it according to its bounds and its rights . " Then it continues . ١٥ . Being humble ١٦ . of Hell ١٧ . from the Fire of Hell ١٨ . If you abandon the fast, you will have torn God's protective covering away from

yourself . ۱۹ . This right has not been mentioned in the version transmitted in Tuhaf al-Uqoul ۲۰ . 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 . ۲۱ . That your donations in charity will be returned to you ۲۲ . The animal sacrificed during the holy pilgrimage ۲۳ . 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 .” ۲۴ . In the other version it is followed by : “Through it you desire only the exposure of your soul to the Exalted, and the High- God’s Mercy, and the deliverance of your spirit on the Day you encounter Him . ۲۵ . 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 .” ۲۶ . In the other version it is followed by : “property is that you should obey him and not disobey him, unless obeying him would displease God, for there can be no obedience to a creature when it is disobedience to God .” ۲۷ . you are his slave ۲۸ . In the other version it continues : “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 toward them . You should forgive them their ignorance and not hurry them to punishment and you should thank God for the power over them which He has given to you .” ۲۹ . that they do not have ۳۰ . In the other version it continues : “in teaching the people, not treating them roughly or annoying them, then God will increase His bounty toward you . But 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 to make you fall from your place in people’s heart .” ۳۱ . your wife ۳۲ . In the other version it is followed by : “you must treat her with compassion, since she is your prisoner whom you feed and clothe . If she is ignorant, you should pardon her .” ۳۳ . as you are ۳۴ . God created him ۳۵ . in your shelter ۳۶ . if you fail ۳۷ . in the other version it continues with : “And there is no power but in God .” ۳۸ . by freeing you from slavery ۳۹ . by freeing him ۴۰ . In the other version it is followed by

: “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 does not have any relatives–as a compensation for the property you have spent for him, and your ultimate reward is the Garden .” ۴۱ . of Hell ۴۲ . In the other version it continues : “reminding you of your Lord, 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 .” ۴۳ . In the other version it is followed by : “ You should forget his slips and remember his good qualities, and you should tell nothing about him but good .” ۴۴ . in guarding these secrets ۴۵ . In the other version it continues : “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 you send him away with gentleness .” ۴۶ . for more time ۴۷ . In the other version it continues : “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 strength save in God .” ۴۸ . In the other version it continues : “you maintain polite moderation in speaking to him and you do not deny him his right . If your claim is false, you fear God, repent to Him, and abandon your claim .” ۴۹ . his advice ۵۰ . Islam ۵۱ . In the other version it continues : “is that you give to him in the measure of his need .” ۵۲ . his dishonesty ۵۳ . In the other version it continues : “is that you accept from him with gratitude and recognition of his bounty if he gives, and you accept his excuse if he withholds .” ۵۴ . In the other version it continues : “you first praise God, then you thank that person .” ۵۵ . In the other version it continues : “is that you pardon him . But if you know that your pardon will harm him, you should defend yourself . God says : “Whosoever defends himself after he has been wronged– against them there is no way .” [The Holy Quran, Shura ۴۲ : ۴۱] ۵۶ . The Holy Quran, Shura ۴۲ : ۴۱–۴۳ A . Yusuf Ali’s translation ۵۷ . The Holy Quran, Nahl ۱۶ : ۱۲۶ A . Yusuf Ali’s translation ۵۸ . In the other version it continues : “And keeping 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 .” (۵۹ . protecting them ۶۰ . The Prophet Muhammad (may God bless him and his household

١ الخنى : الفحش فى الكلام ٢ التهوين : الاستخفاف . يقال : هَوَّنَ الشَّيْءَ : اسْتَخَفَّ بِهِ . ٣ الحجة : جمع حاجب ٤ لتقيح والتحقيير ٥ تدهقن أى صار دهقاناً وهو رئيس القرية وزعيم الفلاحين والمراد به ضد التمسكن والتذلل . ٦ لا تماحكه : لا تخاصمه ولا تنازعه . ٧ لا تعازه : لا تعارضه فى العزة ٨ عقفته : عصيته وأذيته . ٩ فى المكارم الأخلاق : و أن لا تَرْفَعْ صَوْتَكَ عَلَيْهِ و لا تُجِيبَ أَحَدًا يَسْأَلُهُ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذِي يُجِيبُ و لا تُحَدِّثْ فِي مَجْلِسِهِ (أحداً) و لا تُعْتَابَ عِنْدَهُ أَحَدًا و أن تَدْفَعْ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ و أن تَسْتُرَ عُيُوبَهُ و تُظَهِّرَ مَنَاقِبَهُ و لا تُجَالِسَ لَهُ عِيدًا و لا تُعَادَى لَهُ وَلِيًّا، فَإِذَا فَعَلْتَ ذَلِكَ شَهِدْتَ لَكَ مَلَائِكَةُ اللَّهِ بِأَنَّكَ قَصِيدَةٌ و تَعَلَّمْتَ عِلْمَهُ لِلَّهِ جَلَّ اسْمُهُ لا لِلنَّاسِ ١٠ فى المكارم الأخلاق : فأن تُطِيعَهُ و لا تُعْصِيَهُ إِلَّا فِيمَا يَسْخُطُ اللَّهُ عَزَّ وَجَلَّ فَإِنَّهُ لا طَاعَةَ لِمَخْلُوقٍ فى مَعْصِيَةِ الْخَالِقِ ١١ أى قضيت حق الله فارجع إلى أداء حق مالكك . ١٢ فى مكارم الأخلاق : أَنَّهُمْ صَارُوا رَعِيَّتَكَ لِضَمِيمِهِمْ و قُوَّتِكَ فَيَجِبُ أَنْ تَعْدِلَ فِيهِمْ و تَكُونَ لَهُمْ كَالْوَالِدِ الرَّحِيمِ، و تَغْفِرَ لَهُمْ جَهْلَهُمْ و لا تُعَاجِلَهُمْ بِالْعُقُوبَةِ، و تشكر الله عَزَّ وَجَلَّ على ما آتاك من القُوَّةِ عَلَيْهِمْ ١٣ الحيطة : الحفاضة والحماية والصيانة ١٤ الأناة : الوقار والحلم وأصله الانتظار . ١٥ هنا لعله قد سقطت كلمة "خازنا" من قلم السَّخَّاحِ ١٦ فى المكارم الأخلاق : فَإِنَّ أَحْسَنَ مَا تَعَلَّمَ النَّاسَ و لَمْ تَخْرِقْ بِهِمْ و لَمْ تَضْجُرْ عَلَيْهِمْ زَادَكَ اللَّهُ مِنْ فَضْلِهِ، و إن أنت مَنَعْتَ النَّاسَ عَمَلِيكَ أَوْ خَرَقْتَ بِهِمْ عِنْدَ طَلْبِهِمُ الْعِلْمَ مِنْكَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَسْبِلِيكَ الْعِلْمَ و بَهَاءَهُ و يَسْقُطَ مِنَ الْقُلُوبِ مَحَلُّكَ ١٧ الأمل : خادم الرجل وعونه الذى يأمله . ١٨ فى مكارم الأخلاق : فَإِنَّ لَهَا عَلَيْكَ أَنْ تَرْحَمَهَا لِأَنَّهَا أَسِيرُكَ و تُطْعِمُهَا و تَكْسُوها، فَإِذَا جَهَلْتَ عَفْوَتَ عَنْهَا ١٩ موابلة : مواظبة ٢٠ الحواء : ما يحتوى الشئ من حوى الشئ إذا أحاط به . ٢١ فى بعض النسخ "وَلَا قُوَّةَ إِلَّا بِاللَّهِ" . ٢٢ الولاء : النصرة والملك والمحبة والصدافة والقرابة ٢٣ الحلقى : جمع "حلقه" . "ويجمع أيضا على حلق - بفتححتين على غير قياس . ٢٤ فى مكارم الأخلاق : وَأَمَّا حَقُّ مَوْلَاكَ الَّذِي أَنْعَمْتَ عَلَيْهِ فأن تَعَلَّمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ عِتْقَكَ لَهُ وَسِيلَةً إِلَيْهِ و حِجَابًا لِمَكَ مِنَ النَّارِ، و أَنَّ ثَوَائِكَ فى الْعَاجِلِ مِيرَاثُهُ إِذَا لَمْ يَكُنْ لَهُ رَحِمٌ مُكَافَأَةٌ بِمَا أَنْفَقْتَ مِنْ مَالِكَ، و فى الْآجِلِ الْجَنَّةُ ٢٥ الكنف : الجانب والظل . ٢٦ يقال "تجاروا فى الحديث" أى جرى كل واحد مع صاحبه ومنه مجاراة من لا عقل له أى الخوض معه فى الكلام . ٢٧ لا تغرق : لا تبالغ فى أمره ٢٨ فى مكارم الأخلاق : و تَنْسَى زَلَّاتَهُ و تَحْفَظُ خَيْرَاتَهُ إِلَّا خَيْرًا ٢٩ المراد بالحالين : الشهود والغياب . ٣٠ أى ميراثك ، والتَّرِكَةُ : الشئ المتروك أى تركه الميِّت . ٣١ التبعة : ما يترتب على الفعل من الشر وقد يستعمل فى الخير . ٣٢ الغريم : الدائن ويطلق أيضا على المديون . ٣٣ الخليط : المخالط كالنديم والشريك والجليس ونحوها . ٣٤ استقصى فى المسألة : بلغ الغاية . ٣٥ روعته : أفرغته ٣٦ ناشدته بدينه : حلفته وطلبته به . ٣٧ اللغظ : كلام فيه جلبه واختلاط ولا يتبين . ٣٨ عاديه عدوك : حدته وغضبه ؛وعاديه السَّم : ضرره ٣٩ يشحذ عليك أى يغضب ، وأصله من شحذ السكين ونحوه : أحده . ٤٠ المقاوله : المجادله والمباحثه . ٤١ لم تأله : لم تقصره من ألا يألو . ٤٢ أى إذا استشار هو منك . ٤٣ اشْرَأَبْ : مدَّ عُنُقَهُ لِيَنْظُرَهُ . والمراد أن تسقى قلبك من نصحه . ٤٤ فلا تعباً : لا تثقل . ٤٥ أى لا تتقدمه . ٤٦ ثَقَّفَ الْوَلَدَ : هَدَّبَهُ وَعَلَّمَهُ . ٤٧ الشرب : التوبيخ والملامه .

endnote

[١] a) stands for alaihissalaam : Peace be upon him)

About Ghaemiyeh center of computerized researches

Crusade for God's way with your wealth & souls; it's better for you, if you know!" (Holy" Quran, Taubah chapter, verse ٤١). Imam Reza (Peaces upon him) said: "God bless whoever revives our matter! ... He studies our sciences and teaches them to people; so if people know the virtues of our speeches, they will follow us..." ("Oyoon-o-Akhbaar-er-

Reza", Shaikh Sadoogh, chapter ۲۸, ۱-۳۰۷; "banaader-ol-Behaar", the deceased Faiz-ol-Islam, P.۱۵۹). The establisher of "Ghaemiyeh center"- Isfahan- Iran: the late martyr "Ayatollah Shams-aabaadi" – God bless him – was one of the great clergies of this city, that was renowned for his infatuation with "The High Progeny of the Prophet" (Peaces upon them), particularly with His Majesty Imam Reza (P.) & His Majesty Imam Mahdi – the Lord of the time (God hasten his holy advent); and so, he established – with his view & insight – in the year ۱۳۴۰ A.H. (=۱۹۶۱) an establishment as a way which hasn't subsided never, but is going to be followed by others, forcefully & better every day. "Ghaemiyeh center of computerized researches" – Isfahan/Iran- has begun his activities from the year ۱۳۸۵ A.H. (=۲۰۰۶) under the care & favor of His Excellency "Ayatollah Sayyed Hassan Imami" – Be prolonged his honor – with cooperation of a group composed of graduates from seminary & a few students of college & university, daily & nightly, in different fields: religious, cultural & scientific... Purposes: defense from Shi'ah limits & extending the culture of "the Two Weights" (=Saqalain) (=The Holy Quran & the High-ranking Progeny of the Prophet – Peaces on them) & their theological sciences, fortifying youths motives for studying into religious subjects, replacing useful objects in stead of hollow senseless blue-tooth objects into cell-phones & computerized devices, establishing the vast & extensive cultural area based on Quran & the High Progeny (P.) knowledge – in order to publish sciences, servicing researchers & theological students, extending reading culture & enriching free-times of lovers of Islamic sciences soft-wares, presenting necessary sources to facilitate removing obscurities & dispelling doubts rumored in the society, etc... – Including Social Justice: that which may be extended progressively by the modern devices; in addition to being possible to accelerate presenting facilities – around the country – and publishing Islamic\Iranian culture – around the world – from different direction. – Some of the vast activities of the center: A) Print & publish tens of books, brochures, monthlies, with celebrating Reading Matches. B) Produce hundreds of research soft-wares, able to run in the computer & cell-phones. C) Produce Three-dimensional Exhibitions, Panorama, Animations &... Religious or touring Places, etc... D) Establish the web-site: www.Ghaemiyeh.com & other sites. E) Make product demos, lectures &... for exhibiting in satellite networks F) Launch & Support scientifically religious, moral, theological questions; Tel: ۰۰۹۸-۳۱۱-۲۳۵۰۵۲۴ G) Plan the automatic & handheld system of Blue-tooth, Web-Kiosk, & SMS H) Honorary Cooperation with tens centers natural & legal, such as: the houses of Authorities, seminaries, universities, religion places

as like "Jamkaraan" mosque. I) Celebrate conferences, and carry out Preschool plan, particular to children & adolescents participant in the meeting. J) Celebrate Common Educational Courses & Instructor Training Periods (in person & virtual) length of a year. Central Office: "Ghaemiyeh" building / "Masjed Sayyed" avenue / between "Panje Ramadan" street & "Vafa'ei" crossroads / Isfahan / Iran Establishment Date: ۱۳۸۵ A.H. (=۲۰۰۶) Registration No.: ۲۳۷۳ National ID: ۱۰۸۶۰۱۵۲۰۲۶ Web-Site: www.ghaemiyeh.com Email: Info@ghaemiyeh.com Internet Store: www.eslamshop.com Tel: ۰۰۹۸-۳۱۱-۲۳۵۷۰۲۳-۲۵ Fax: ۰۰۹۸-۳۱۱-۲۳۵۷۰۲۲ Tehran Office: ۰۰۹۸-۲۱-۸۸۳۱۸۷۲۲ Business & Sales: ۰۰۹۸-۹۱۳-۲۰۰۱۰۹ Users Affairs: ۰۰۹۸-۳۱۱-۲۳۳۳۰۴۵ Important Point: The current budget of this center, is from donations, popular, non-profitably, non-governmental, gathered by a group of benefactors, but it doesn't answer for the ever-increasing & large quantity of the current religious & scientific affairs and cultural development projects; so, this center trusts the main owner of this house (Ghaemiyeh) and additionally, it hopes The God's Reminder: Imam Mahdi "Ghaa'em" (May God hasten his glad advent) to make successful all – each .one his ability – in this great project; God-willing! & God is the owner of success

Center of Computer
Researches



Ghaemiyeh

Isfahan

WWW



For Getting Other Professional Libraries,
refer to the Center Address Please:

www.Ghaemiyeh.com

www.Ghaemiyeh.net

www.Ghaemiyeh.org

www.Ghaemiyeh.ir

For Order, Connect us:

0913 2000 109

