

**THE TREATISE ON RIGHTS**

**OF IMAM**

**ALI IBN AL-HUSSEIN (A.S.)**

رسالة الحقوق للإمام علي بن الحسين (ع) باللغة الانكليزية

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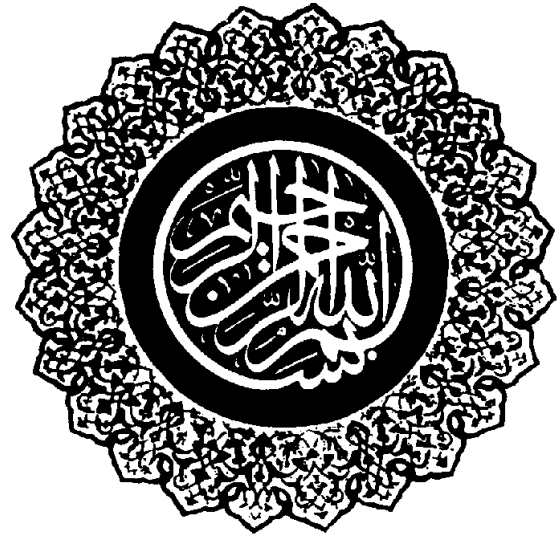
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## **INTRODUCTION**

### **THE TREATISE ON RIGHTS OF IMAM ALI IBN AL-HUSSEIN (A.S)**

#### **In the Name of Allah the Beneficent the Merciful**

Know - may Allah have mercy upon you - certainly there are encompassing rights for Allah upon you in every movement you move, every rest through which you rest, every station in which you reside, every limb which you employ and every implement which you put to work. Some of these rights are greater than the other.

The greatest of Allah's rights upon you is the right which He made incumbent upon you for Himself and it is the root of all roots, and through which the others branch out. Then those which He made incumbent upon you in your self from your crown to your foot in keeping with the difference of your organs. He made a right for your sight upon you, for your hearing, your tongue, your hand, your leg, your abdomen, and your

private parts. These are the seven organs through which acts take place.

Then He (Glorified and Exalted be He) made some rights for your acts upon you; so He made a right for your prayers upon you, for your fasting, your charity, your sacrifice (offering) and your acts.

Then – these rights keep on extending out from you to others who have rights upon you. The most incumbent of them upon you are the rights toward your Imams (leaders). Then the rights toward your subjects, then rights toward your relatives. From these rights, others branch out. The rights of your leaders are three:- the most incumbent upon you is the right of him who trains you through authority, then who trains you through knowledge and through property. And every trainer is a leader. The rights of your subjects are three;- the most incumbent upon you is the right of your subjects through authority. Then the right of your subjects through knowledge, since the ignorant are the scholar's subjects. Then the right of your subjects through property such as wives and those owned by the right hand. And the rights of your relatives are many; they are connected to you due to the connection of the womb relationship.

The most incumbent upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest and then the next nearest, (the most worthy, then the next most worthy).

Then there is the right of your master who bestows upon you, then the right of the slave whom your favours extend to him, then the right of him who acts graces upon you, then the right of one who calls you to the ritual prayer mu'adhin, then the right of the Imam who leads you in the prayer, then the right of your sitting companion, then the right of your neighbour, then the right of your companion, then the right of your partner, then the right of your property, then the right of your debtor whom you demand, then the right of your creditor who claims to be paid.

Then comes the right of your associate, then the right of your adversary who is a claimant against you, then the right of your adversary whom you are claimant against him, then the right of him who asks you for advice, then the right of whom you ask for advice, then the right of him who asks your counsel, then the right of him who counsels you, then the right of him who is older than you, then the right of him who is younger than you, then the right of him who

asks from you, then the right of him from whom you ask, then the right of him who says or does something evil to you, or him who makes you happy intentionally or unintentionally, then the right of the people of your creed in general, then the right of the tributaries, then all the rights in the measure of the causes of the states and the occurrence of events.

So, prosperous and happy is he whom Allah helps in the rights which He has made incumbent upon him and whom He gives prosperity therein and points in the straight direction.

## **RIGHTS OF ALLAH AGAINST ONESELF**

### **1. The greatest right of Allah**

The greatest right of Allah upon you is that you worship him without associating anything with him. When you do so, with sincerity, He makes it obligatory on Himself to give you enough in the affair in this world and the hereafter and observes what you desire from them – Dunia and Akhirah.

### **2. The right of your soul**

The right of your soul against you is that you employ it in obeying Allah then you deliver its right to your tongue, to your hearing, to your sight, to your



hand, to your legs, to your abdomen and your private parts and you seek the help of Allah in all that.

### **3. The right of the tongue**

The right of the tongue is that you consider it too noble from obscenity, accustom it to good, incite it on good manners, abstain it from talking except where necessary and for the benefit of religion and the world, refrain it from surplus and excess repulsive with negligible avail which its harm cannot be escaped from, despite the fact that the outcome was scanty. Therefore, it (tongue) is deemed the evidence and proof of the intellect. And the adornment of a rational man with his mind is his conduct at his tongue. There is no strength save in Allah the most High the Great.

### **4. The right of hearing**

The right of hearing is to keep it from making it a way to your heart apart from a respectable word which will cause benefit in your heart or make you polite.

Verily, hearing is the door of speech to the heart which leads various meanings to it consisting of good or evil.

There is no strength save in Allah.

### **5. The right of your sight**

The right of your sight is that you lower it before everything which is unlawful to you and not to wear it out except in position of lesson necessary for vision or position of knowledge benefit. Certainly the sight is a door of lesson and heed.<sup>(1)</sup>

### **6. The right of your two legs**

The right of your two legs is that you walk not with them towards that which is unlawful to you, do not make them a riding animal which will lead you to a way whose followers are belittled in it because it (riding animal-legs) is supposed to lead and make you pursue the religious path and proceed. There is no strength save in Allah.

### **7. The right of your hand**

The right of your hand is that you stretch it not towards that which is unlawful to you; otherwise, you will get the shameful punishment of Allah the day of ressurection and you will receive the peoples' censure

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(1) "Therefore take heed, you who have eyes." 52:2.

in this world. Do not control your hand in only what you are supposed to do but also in what is lawful, and you should venerate it. When it is revered and honoured in dunia, it will be recompensed in Akhirah.

#### **8. The right of your abdomen**

The right of your abdomen is that you make it not a container for that which is unlawful to you (whatever amount it might be), economize for it in what is lawful, do not bring it from the level of strength to that of underestimation, do not vanish your personality, hold it when it is afflicted with hunger and thirst because satisfaction which ends its owner to an indigestion level, causes laziness, discouragement and will make him away from every charity and gracious act. And certainly, the view which leads its owner to intoxication is under estimated, causes ignorance and eradicates magnanimity.

#### **9. The right of your private parts**

The right of your private part is that you protect it from that which is unlawful to you by lowering the eyes, because it is the best contributory – by remembering death frequently, by threatening and making oneself fear from Allah. With Allah are

protection and support. There is neither power nor strength save in Him.

## **10. The rights of acts**

### **The right of ritual prayers**

The right of your ritual prayers is that it is an arrival before Allah and that through it, you are standing before Him. When you know that, then you will stand worthy in the station of him who is lowly, vile, beseeching, trembling, fearful, hopeful, needy, abased and magnifying Him whom you are standing before by being calm, keeping silence with submitted limbs, soft wing, whispering to Him in his heart, asking Him to free and untie your neck which is surrounded by your faults and sins. There is no strength save in Allah!

## **11. The right of fasting**

The right of fasting is that you know it is a veil which Allah has set up over your tongue, your hearing, your sight, your private part, your abdomen to protect you with it from the Hell. And it was narrated in the hadith “The fasting is an armor from Hell”. When your limbs cool down in it, you will hope to be

protected. But when you leave them, they will be confused in their shield which will make them penetrate the sides of the armor that will lead you to a wrong way by practicing a sight which causes you to crave and go out of Allah's limits which you then will not be secured to penetrate the block and go out of it. There is no strength save in Allah!

## **12. The right of charity**

The right of charity is that you know that it is a storing way with your Lord and your deposit for which you will have no need of any witness; if you know that, you will be more confident in what you have deposited in secret, than that which you have deposited in public and you will be trustworthy because you have made a public issue secret to Him. Therefore, the matter between you and Him will be secret in all situation, nevertheless, you did not present the deposit to Him with the witness of the hearing nor seeing as they are more reliable in your self, not because you do not trust in Him to turn back your deposit to you. Then you may not bestow it upon to anyone since it is for yourself; and if you do so you may not secure to be humiliating your state to him whom you did a favour, because this is a proof that

you did not intend yourself through it, since if you liked that you had not bestowed it upon to anyone. There is no strength save in Allah.

### **13. The right of sacrifice**

The right of the sacrifice is that through it you desire Allah, you desire the exposure of your soul to Allah's mercy and His acceptance but not of His creation; when you become like that, it means that you did not simulate and dissemble but you verily have pursued the right path to Allah.

And you should know that Allah is loved through ease but not difficulty. He desired ease for His creatures and did not desire for them difficulty and thus, your being humble is better than being arrogant simply because expense and provisions are found in overbearing people yet there is no expense and provisions in humbleness and pauperism as they are the characters found in the nature. There is no strength save in Allah!

## **THE RIGHT OF THE LEADERS**

### **14 – The right of your proressor in authority**

The right of the Sultan (your proressor in authority) is that you know that Allah has made you a trial for him, and Allah is testing him through the authority He has given him over you, you should be pure when you are advising without quarrelling with him. For thereby, you cast yourself by your own hands into destruction and become his partner in his sin when he brings evil down upon you. You should be humble and tender in abiding by in what you are prohibited because that does not harm your religion. However, it needs you to seek the help of Allah in such a matter, do not conflict and oppose with him in his honour because when you do so, you will disobey him and harm yourself and it will mean that you have demonstrated your soul to something unpleasant and made him perish you. Thus you were supposed to help him and associate with him in any matter if he consults you. There is no strength save in Allah!

### **15. The right of your trainer through knowledge**

The right of the one who trains you through knowledge is: magnifying him, respecting his

sessions, listening well to him and attending to him with devotion, you should be interested in all what you know is vital to you by opening your minds for him, preparing your comprehension for him, chastening your heart for him, making your eyes clear for him by abandoning pleasure, decreasing desires; and you should know that what he delivers to you is a messenger to the ignorant and unknowledgeable man, thus, you should be trustful in your narration, so, never betray him when narrating his message and when performing it from him if you assume. There is neither power nor strength save in Allah!

#### **16. The right of the one who trains you in property**

The right of him who trains you through property is almost the same as that one in Sultan except that this one possesses what the other one does not. You should obey him in all situations – minor matters and major ones – apart from that one which repels you from Allah's limits and hinders between you and His rights and the rights of the creatures. When you finalise Allah's rights, you are free to tackle your possessor's rights and carry them out. There is no strength save in Allah!



## **THE RIGHT OF SUBJECTS**

### **17. The rights of your subjects through authority**

The right of your subjects through authority is that you should know that they have been made subject through your strength upon them.

Certainly, it was their weakness and lowness which made them your subjects. Hence, how good is someone to become your subject because of his weakness and lowness and be under your influence! He does not abstain you, neither due to high standing nor power. He does not seek aid from you in what he finds above your capacity but from Allah through mercy, protection and tolerance. And what is better for you than thanking Allah after perceiving what He granted to you through honour and power which qualified you to be their master! Whoever thanks Allah, is blessed in what Allah gave him. There is no strength save in Allah.

### **18. The right of your subjects through knowledge**

The right of your subject through knowledge is that you should know that Allah made you a caretaker over them only through the knowledge and wisdom He has given you. Therefore, if you perceive and do

well, with that knowledge and wisdom which Allah donated to you and you act like a pitiful, ware houseman, a subject advisor among his subjects, patient and believes in the day of Judgement, who helps the needy with his wealth, you will be right guided and through that, you will be hopeful and believer. But if not, you will be a traitorous, oppressive against Allah's creatures and opposing Allah's glory.

### **19. The right of your wife**

The right of your wife is that you know that Allah has made her a repose, comfort, sociability and protector for you. Thus, each of you should praise Allah upon the other and know that both of you are boons to each other from Allah. Consequently, it is necessary to associate with that grace of Allah, respect her, and show lenience toward her although your rights upon her are heavier, your obedience toward her is more necessary in what you like or dislike as long as it is not a sin. She also has the right of kindness and companionship upon you and her position of comfort to you is to accomplish desire which is also inevitable. And of course, it is vital! There is no strength save in Allah.

## **20. The right of your slave**

The right of your slave is that you should know that he is a creature of your Lord, he is your flesh, - his flesh is like that of yours, he is your blood – his blood is the same as yours, you own him but you did not make him, you did not create his hearing nor his seeing, nor provide him with his sustenance. Yet Allah gives you sufficiency for all of that. Then He has made him subservient to you, entrusted you to him, and deposited you with him so that you guard him, do not differentiate between him and you – feed him with the same type of food you eat and so, the same clothes. Do not ask him to do something above his capacity. If you get tired of him resort to Allah and replace him and do not torment a creature of Allah. There is no strength save in Allah.

## **THE RIGHT OF WOMB RELATIVES**

### **21. The right of your mother**

The right of your mother is that you know that she carried you where no one carries any body, she gave you from the fruit of her heart which no one gives anybody, she protected you with her hearing, her sight, hand, leg, hair, complexion and all of her

organs happily and persistently, she tolerated while experiencing a great pain, heaviness and grief, until through Allah's aid, she delivered you and brought you to this world. She felt quite satisfied of you to eat, wear, drink, be in shade, make you sleep even if she was hungry, naked, thirsty, in sunshine, staying up at night respectively – she did all that for your sake. Her abdomen was your container, her legs and hands comprised you, her breasts were your milk (skin), herself was your protector. She experienced hotness and coldness for your sake, so you should thank her for all that. And you will not be able to show her gratitude unless through Allah's help and prosperity.

## **22. The right of your father**

The right of your father is that you know that he is your root and you are just his branch. Without him, you would not be. Whenever you see anything in yourself which pleases you, know that your father is the root of blessing upon you. So, praise Allah (s.w) and thank Him in that measure. And there is no strength save in Allah.

### **23. The right of your child**

The right of your child is that you should know that he is from you and will be related to you through both his good and evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct, pointing him to the direction of his Lord and helping him to obey his Lord. There will be a reward as well as a punishment. So, act toward him just like the one who gets pleased with his good deeds in this world, and like the one who has an excuse to the Lord that you performed well toward your child's behaviour. And there is no strength save in Allah.

### **24. The right of your brother**

The right of your brother is that you know that he is your hand, which you stretch out, your rear part to which you resort, your honour on which you depend, and your strength by which you attack. Then do not take him as a weapon with which to disobey Allah nor an equipment with which to wrong Allah's right; do not neglect to help him against his enemy; you should separate between him and his devils and give him good counsel and approach him for the sake of Allah.

If he obeys Allah, the better, if not, you should honour Allah better than him.

### **RIGHTS OF OTHERS**

25- The right of your master who has favoured you (freeing you from slavery) is that you know that he has spent his wealth upon you and brought you out of the abasement and fright of bondage to the exaltation and comfort of freedom. He has freed you from the captivity of possession and loosened the bond of slavery from you, he has given you glory of yourself, he has brought you out of prison, he pushed difficulty away from you, he spread for you the tongue of justice, he legalized all the world for you, he has given you the ownership of yourself, he has unfastened your captivity, he has given you leisure to worship your Lord. All those considered flunk in his wealth. Therefore, you should know that he is the closest among Allah's creatures to you after your relatives, in your life and death, and he is the truest creature to support, help, and sustain for the sake of Allah. Then do not prefer yourself the moment he is in need of you.

## **26. The right of your slave whom you have freed**

The right of the slave whom you have favoured (by freeing him) is that you know that Allah has made you supporter of him, protector, helper, and strong holder. Allah has made him a cause for you to escape from Allah's punishments which will be considered your recompense from him the day of judgement and also you will have the right of inheriting from him in this world as an offset of what you spent on his sake – of course if he does not leave maternal relatives – and fulfilling the rights upon him. But if you do not perform his rights, his inheritance might not be agreeable to you. There is no strength save in Allah.

## **27. The right of him who does a kindly act toward you**

The right of him who does a kindly act toward you is that you should thank him, mention his favours and services, spread good information about him and supplicate for him sincerely in that which is between you and Allah (s.w). If you do that, you would have thanked him secretly and openly. Then if you are able to repay him through an action, do so, if not, intend it until you will get a strategic period for it.

## **28. The right of the one who calls for prayers**

The right of the one who calls for prayers is that you know that he is reminding you of your Lord, calling you to your fortune and helping you to accomplish what Allah made obligatory upon you. So, thank him for that just as you thank one who does good to you. Although you were in your house, as long as you are interested in prayers, you are not accused. And after knowing that it is a blessing from Allah upon you, which conceals no doubt, you should value the grace of Allah by praising and thanking Him for it in any case. There is no strength save in Allah.

## **29. The right of your Imam in your ritual prayers**

The right of your Imam in your ritual prayers is that you know that he has taken on the role of a mediator between you and your Lord, he speaks for you but you do not speak for him, he supplicates for you but you do not supplicate for him, he guards against you but you do not guard against him, and he suffices you from his standing before Allah and his question but you did not suffice him in that for you. If he performs the prayer negligently, it belongs to him even if he sins. You are not his partner and he has no



excellence over you. So, he protected yourself by himself, protected your prayer by his prayer. Therefore, thank him in that measure. There is no strength save in Allah.

### **30. The right of your sitting companion**

The right of your sitting companion is that you treat him mildly, show fairness toward him, talk fairly with him, do not exaggerate in your looking at him, let your conversation with him be straight and clear, do not stand up while sitting with him without his permission. But it is permissible for him who sits with you to leave without asking your permission. There is no strength save in Allah.

### **31. The right of your neighbour**

The right of your neighbour is that you guard him when he is absent, you respect him when he is present, you aid him, you assist him during his absence and presence. Do not take time to find his faults and evils with the intention of knowing them, but when you see them unintentionally and sincerely, you should conceal and hide what you have seen concerning him which cannot be discovered however

much they are searched for. Do not listen to him when he does not know.

Do not handle him over a difficult situation without helping him, do not be jealous of him, forgive him for his stumble and slip, you should show discernment toward him, stay peacefully with him, you should repel the tongue of abuse and deception from him, you should associate with him in a respectable life. There is no strength save in Allah!

### **32. The right of a companion**

The right of a companion is that you act as a companion with bounty and in fairness or at least equity, you should honour him as he honours you, you should guard him as he guards you, do not allow him to be the first to act a noble quality toward you instead of you to preceed. If he does it before you, reward him, you should respect him as far as cordiality is concerned. You should counsel him frequently, sorround him and support him to submition to Allah and you should protect him from disobedience. When you do all that you will be a sympathy to him instead of being a torment against him. There is no strength save in Allah.

### **33. The right of the partner**

The right of the partner is that if he is absent, you suffice him in his affairs and if he is present, you show equity with him, you make no decision without his decision, you do nothing on the basis of your own opinion without exchanging views with him, you guard his property for him and you do not betray him in that of his affair – let it be minor or major. Because, verily, it reached us “The Allah’s hand is above the hands of two partners as long as they do not betray each other’. And there is no strength save in Allah.

### **34. The right of your property**

The right of your property is that you take it from what is lawful and spend it only in what is permitted, do not slant it from its positions, do not spend it except in their necessary places, do not spend it – as it was from Allah – but turn it back to Him or else, on His sake, do not prefer anybody before your self who perhaps will not thank you or will not be fit for being a successor in your inheritance or will not abide by Allah’s regulations through it, which will mean that you were the one who aided him on his rebellion and disobedience or due to what he created in your

property by spending it in positions which make him benefit while leaving you with a guilt, sorrow and regret and other results. There is no strength save in Allah.

### **35. The right of your creditor**

The right of your creditor is that, if you have the ability, you pay him back without postponing and you enrich him and do not repel him simply because the prophet of Allah (s.a.w.w) narrated (The procrastinating of a richman is injustice). But if you are in straitened circumstances, satisfy him with good words and send him away with gentleness instead of embezzling his wealth and mistreating him; verily, that is meanness. There is no strength save in Allah.

### **36. The right of the associate**

The right of the associate is that you neither mislead him nor act dishonestly toward him, nor deceive him nor neglect him, nor delude him, do not dishonour him as an enemy does; if your associate has confidence in you, you should also do the same to him and be more closed to him knowing that cheating the uninhibited is usury. There is no strength save in Allah.

**37. The right of the adversary who has a claim against you**

The right of the adversary who has a claim against you is that, if what he claims against you is true, do not revoke his proof and nullify his suit, you should settle an account with yourself, judge yourself, witness to your self instead of others to witness to you because it is Allah's right against you. But if what he claims against you is false, act kindly toward him, terrify him, entreat him by his religion which will break his sharpness away from you by making him remember Allah (s.w) and you should drop away excessive and falsified speech that does not drive away your enemy's anger; yet you turn back with his fault and he sharpens his hostility against you since bad expressions bring about evilness. There is no strength save in Allah.

**38. The right of the adversary whom you have a claim on**

The right of the adversary whom you have a claim on is that if your claim against him is true, you maintain polite moderation in speaking to him because a case causes antipathy in the ears of the adversary whom you have a claim against. Be

constant on your proof and firm it up with kindness, allow him a period of time, explain clearly showing leniency toward him, do not be in dispute with him in order not to destroy your proof which may cause you to fail. There is no strength save in Allah.

### **39. The right of him who asks you for advice**

The right of him who asks you for advice is that you attempt to advise him with the advice you know and expect to be the best and put yourself in his position which will make you advise him with mercy and tenderness. Certainly, your softness will make him accept your opinion apart from your being coarse. But if you find that you do not have any view about his issue, and you know someone in whom you have confidence, you should direct him to that person. By doing that, you will be considered his advisor and good wishing. There is no strength save in Allah.

### **40. The right of your advisor**

The right of your advisor is that you do not make accusations against him after the failure of his opinion which does not conform to your own opinion. Simply because it is among the opinions which some people accept and others refuse. Actually, your accusation

against him is not necessary since you did not have any advisor more capable than him. And if he advises you, you should thank him for having selected his advice and for its being attractive. If his advice conforms you, praise Allah and accept it from your brother with by thanking him and doing the same to him if he seeks any view from you. There is no strength save in Allah.

#### **41. The right of him who asks your counsel**

The right of him who asks your counsel is that you give him your counsel which you see is better for him and will be accepted, you speak with him words which are not above his minds because every brain has a different category of words it accepts and repels. However, your manner and conduct should be mercy. There is no strength save in Allah.

#### **42. The right of your counsellor**

The right of your counsellor is that you act gently toward him, make your heart open to allow his counsel enter, give ear to him to understand his counsel, then meditate in it. If he presents you with the right course, praise Allah for it and accept it and take his counsel important. But if he does not present

you with the right course, show compassion toward him and you should not accuse him. Yet you are to know that he did not spare any advice to you but he failed. And if he deserves being accused, do not pay much attention to him in any case. There is no strength save in Allah.

#### **43. The right of him who is older than you**

The right of him who is older than you is that you show reverence toward him because of his age and religion – Islam. If he has any merit in Islam due to his front in it, you leave off confronting him in a dispute, you do not precede him in a path, you do not go in front of him in the path.

You do not ignore him. If he acts foolishly toward you, you put up with him and honour him due to the right of his religion and age because both of them – religion and age – are in the same measure. There is no strength save in Allah.

#### **44. The right of him who is younger than you**

The right of him who is younger than you is that you show compassion toward him, you educate him, you teach him, you pardon him, you hide his fault, you show kindness to him, you aid him, you conceal



his new guilt because it is a cause of his repentance and his favouring, you do not take him to litigation, and, that is the nearest way of instructing him.

#### **45. The right of a beggar**

The right of a beggar is that you give him after conforming his words and after seeing that you have the capability of solving his problem; you should supplicate for him and aid him at his request. But if you doubt the truth of his words after having heard of any accusation against him and you did not resolve to aid him, do not consider his words to be false because it might be the devil which turned you away from your fate by hindering between you and the approach to your Lord. Hence, you leave him with his fault hidden and send him back with a soft and tender voice.

However, when you dominate your soul in his issue and give him what he proposed from you, certainly, those are actions due to courage.

#### **46. The right of an asked man**

The right of an asked man is that you accept from him with gratitude and cognition of his bounty if he gives and you accept his excuse if he withholds and

you should excel in supposition about him. And you should know that if he withholds, he has no blame in his wealth because it is his. And if he was unjust, verily, man is very unjust, ungreatful.

**47. The right of him by whom Allah makes you happy**

The right of him by whom Allah makes you happy is that – if he intended it – you should praise Allah first of all and then thank him for that due to his measure of requital, you reward him since he was the one who hurried to you and appropriated a premium for him. But if he did not intend it you should praise Allah and thank Him knowing that it was from Him. Through that, you will be united to him and passionately attached to each other because of his being among Allah's motives which caused his blessings upon you, and after that, you wish him welfare. Certainly, motives of graces are blessings whenever they are although they are not intended. There is no strength save in Allah.

**48. The right of him who does evil to you**

The right of him who does evil to you intentionally through word or action is that you pardon him in

order to check himself and become disciplined – since there are many who are like him.

Allah (s.w) says “And whoever defends himself after his being oppressed, this is against whom there is no way (to blame). The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment and whoever is patient and forgiving, that most surely are actions due to courage.”<sup>(1)</sup> And He says “And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will be certainly the best for those who are patient.”<sup>(2)</sup>

But when he does evil to you unintentionally, do not recompense him as if he did it intentionally, but, instead, show compassion toward him and send him with geniality. There is no strength save in Allah.

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(1) 42: 41 – 43.

(2) 16: 126.

#### **49. The right of the people with you in the same creed**

The right of the people with you in the same creed is harbouring safely for them, sympathising with them, acting kindness toward their evil doers, treating them with friendliness, seeking their well-being and thanking their good doer to himself or to you because when he does well to himself, it is as if he has done well to you – when he refrains from doing anything bad to you and imprisons himself from harming. So, be general to all of them by supplicating for them, aiding all of them with your support and give all of them their rights; put the old among them in the position of your parent, the young among them in the position of your son; and the middle in the position of a brother. If anybody consults you, you should show tenderness and compassion toward them. Join your brother with what a brother is supposed to attach to his fellow brother.

#### **50. The right of the people under the protection of Islam**

The right of the people under the protection of Islam is that you accept from them what Allah accepted, you should fulfill what Allah provided them

with, like protection, and pledge, you should entrust them to Allah in what they wished for themselves and coerced into it, you should treat them with what Allah treats them.

There should be a hindrance between you and their injustice by taking care of Allah's security, and the fulfilment of His and the Prophet's pledges. It was narrated to us from the Prophet that he said: "Anyone who oppresses a treaty maker, I will become his opponent". Consequently, you should fear Allah. There is no strength save in Allah.

These fifty rights surround you in all ways, it is incumbent upon you to abide by them and fulfill them with seeking aid and help from Allah (s.w). There is no power nor strength save in Allah. Praise be to Allah the Lord of the worlds.

مناجات المتوسلين للإمام زين العابدين عليه السلام

MUNAAJAATUL MUTAWASSILIIN LIL-  
IMAAM ZAINIL ABDIIN (A.S)

The whispered prayer of those asking for madiation

الهي ليس لي وسيلة إليك الا عواطف رأفتك ولا لي ذريعة إليك الا عوارف  
رحمتك وشفاعة نبيك نبي الرحمة ومنقذ الامة من العُمة

Ilaahee laisa lee wasiilatun ilaika illa awaatwifu rafatika wala lee dharii-atun ilaika illa awaarifu rahmatika walaa shafa-atu nabiyyika nabiyyi rahmati wamunqidhil ummat minal-gummah.

My God! I have no mediation to you but the tender acts of the clemency nor any way to come to thee but the gentle favours of thy mercy and the intercession of your prophet, the prophet of mercy and the rescuer of the community from grief.

فاجعلهما لي سببا الى نيل غفرانك وصيرهما لي وصلة الى الفوز برضوانك.

Faj-alhuma lee sababan ilaa nail gufraanika waswayyirhuma lee wuswilatan ilal-fauzi birdhiwaanika.

Make these two my tie to attaining thy forgiveness  
and let them take me a triumph towards thy good  
pleasure!

وقد حل رجائي بحرم كرمك و حطّ طَمَعِي بفناء جودك.

Wa qad halla rija-ee biharami karamika wahattwa  
twama-ee bifina-e juudika.

My hope has dismounted in the sacred precinct of  
thy generosity, my craving has alighted in the realm  
of thy munificence.

فحقق فيك أُملي واختم بالخير عملي واجعلني من صفوتك الذين احللتهم  
بُجُوحَةً جنتك وبؤأتهم دار كرامتك وأقررت أعينهم بالنظر إليك يوم لقائك  
وأورثتهم منازل الصدق في جوارك.

Fahaqqiq fiika amalee wakhtum bilkhair amalee  
waj-alnee min swafwatika alladhiina ahlalitahum  
buhbuuhata jannatika wabawwaatahum daar karaama-  
tika waaqrarta u-uyuunahum binnadhar ilaika youma  
liqaa-ika wa-aw-rathitahum manaazila sswidiq fii  
jiwaarka.

So, fulfill my expectation from Thee, end my  
works with good, and place me among thy selected  
friends those who thou hast set down in the midst of  
thy paradise, and settled in the abode of thy honour,

whose eyes thou gladdened by observing Thee on the day of meeting Thee and whom Thou hast made heirs to the truthful stations in thy neighbourhood.

يا من لا يفد الوافدون على أكرم منه ولا يجد القاصدون أرحم منه يا خير من خلا به وحيداً ويا أعطف من أوى إليه طريقاً الى سعة عفوك مددت يدي وبذيل كرمك أعلقت كفي فلا تولى الحرمان ولا تبلي بالخيبة والخسران يا سميع الدعاء يا أرحم الراحمين.

Yaa man la yafid alwaafiduun ala akrama minhu wala yajdu alqaaswiduun arhama minhu yaakhaira man awaa ilaih twariid ila sa-ati afwika madadtu yadee wabidhail karamika a-alaqtu kaffee, fala tuulinee alhirman, wala tublinee bilkhaiba walkhusraan, yaa samii-a ddu-a, yaa arham rrahmiin.

O Thou whom comers do not enter more generous than Him and proposers do not find more merciful than Him. O the best of those with whom the lonely are alone. O The tenderest of those with whom outcasts seek His mercy. Toward the expanse of thy pardon have I extended my hand and upon the end of thy generosity have I fastened my grasp. Show me no deprivation and afflict me not with disappointment and loss. O Hearer of supplications! O Most Merciful of the merciful!



## DU'A OF IMAM ZAMAAN (A.S)

اللَّهُمَّ كُنْ لَوْلِيكَ<sup>(1)</sup> الْحُجَّةَ<sup>(2)</sup> بْنَ الْحَسَنِ صَلَواتِكَ عَلَيْهِ وَعَلَى آبائِهِ<sup>(3)</sup> فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَدَلِيلًا وَعَيْنًا حَتَّى تَسْكُنَهُ أَرْضُكَ طَوْعًا وَتَمَتَّعَهُ فِيهَا طَوِيلًا.

Allahumma kun liwaliyyika alHujjat bn-l Hassan swalawaatuka alaihi waala a'baa-ihii fii hadhihi ssa-at wa fii kulli sa-atn waliyyan wahaafidhan waqaa-edan wanaaswiran wadaliilan wa-ainan hatta tuskinahu ardhuka twau-an watumatti-uhu fiiha twawiila.

O Lord, be for your beloved friend the absolute proof, son of al-Hassan, “may Your blessings be showered on him and his forefathers” at this moment and at all moments, a Guardian, Protector, Leader,

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(1) The Term “Waliyyu” appeared in the Holy Qur'an in different chapters with various meanings. E.g it means “Guardian” as in 6: 51, 2: 282, 3: 122 etc. Also it means “Helper” as in 17: 111 and in 41: 34, it means “warm friend”.

(2) “ALHUJJAT” it also has different meanings as it was mentioned in the Holy Qur'an. In 42: 15, it means “accusation”, in 6: 83 and 45: 25, it means “Argument” and in 42: 16 it means “plea”.

(3) “BIN ALHASSAN” He is the last of the Imams of Ahlul-Bait (a.s) He was selected as an Imam for Muslims by Allah (s.w) and he is alive, provided with the means of subsistence till now waiting for Allah (s.w) willing to appear and fill the world with justice and fairness after it has been filled with the wrong and tyranny.

Helper, Guide and Watchful till such time when you will establish his rule over your earth (over the people) willingly and provide him on the earth (with necessary provisions) for a long time.

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