

Consoling and Condolences

Summary:

The consoling (for the unwell) is up to three days, and there is no consoling upon the women. And from him^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from the consoler eating with the sick, for Allah^{-azwj} will Nullify the Recompense of his consoling’.¹ Also, Prophet^{-saww} said: ‘One who consoles a sick will not cease to wade in the Mercy until he sits. When he sits (in the presence of the sick), he is immersed in it.’² Imam^{-asws} said: ‘It is sufficient for offering condolences that the grieved sees you.’³

المَكَارِمُ، عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَتَلِّئْ - أُعِيدُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ مِنْ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ.

(The book) ‘Al Makarim’ – from Zurara,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘When you enter to see a sick, then say, ‘I seek Refuge with Allah^{-azwj} the Magnificent, Lord^{-azwj} of the Mighty Throne, from every vein bursting, and from evil of heat of the Fire’ – seven times’.⁴

دَعَائِمُ الْإِسْلَامِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْعِيَادَةُ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ لَيْسَ عَلَى النَّسَاءِ عِيَادَةٌ.

(The book) ‘Da’aim Al Islam’ –

‘From Amir Al-Momineen^{-asws} having said: ‘The consoling (for the unwell) is up to three days, and there isn’t consoling upon the women’.⁵

وَعَنْهُ ع أَنَّهُ قَالَ: نَحَى رَسُولُ اللَّهِ ص أَنْ يَأْكُلَ الْعَائِدُ عِنْدَ الْعَلِيلِ فَيُحِطُ اللَّهُ أَجْرَ عِيَادَتِهِ.

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from the consoler eating with the sick, for Allah^{-azwj} will Nullify the Recompense of his consoling’.⁶

الْمَجَازَاتُ النَّبَوِيَّةُ، عَنِ النَّبِيِّ ص مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ يَحُوضُ الرَّحْمَةَ حَتَّى يَجْلِسَ فَإِذَا جَلَسَ اغْتَمَسَ فِيهَا.

(The book) ‘Al Majazaat Al Nabawiyya’ –

‘From the Prophet^{-saww}: ‘One who consoles a sick will not cease to wade in the Mercy until he sits. When he sits (in the presence of the sick), he is immersed in it.’⁷

¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 b (Chapters on Funerals)

² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 e (Chapters on Funerals)

³ 174 1 من لا يحضره الفقيه، H. 505

⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 40 (Chapters on Funerals)

⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 a (Chapters on Funerals)

⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 b (Chapters on Funerals)

⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 e (Chapters on Funerals)

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن جعفر، قال: سمعت أبا الحسن (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه وآله) تيمما وعديا و بني أمية يركبون منبره أفضعه، فأنزل الله تبارك و تعالى قرآنا يتأسى به: وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى. ثم أوحى إليه: يا محمد، إني أمرت فلم أطمع، فلا تجزع أنت [إذا] أمرت فلم تطع في وصيك».

Muhammad bin Yaqoub from Al Husayn bin Muhammad from Ma'aly Bin Muhammad from Ali Bin Ja'far,

(It has been narrated) that he heard Abu Al-Hassan^{-asws} say: 'When Rasool-Allah^{-saww} saw (in a dream) the enemies and the Clan of Umayya on the Pulpit (in a dream), Allah^{-azwj} Sent down an example (to Console His Prophet^{-saww}) in the Quran to follow **[2:34] And when We said to the Angels: Prostrate to Adam! So they (all) Prostrated except for Iblees** then Revealed unto him^{-saww}: 'O Muhammad^{-saww}! I^{-azwj} Ordered and he^{-la} did not obey. Do not worry when you^{-saww} order and they (people) do not obey about your^{-saww} Successor^{-asws}'.⁸

وَ قَالَ ع كَفَاكَ مِنَ التَّعْزِيَةِ بِأَنْ يَرَكَ صَاحِبُ الْمُصِيبَةِ

Imam^{-asws} said: 'It is sufficient for offering condolences that the grieved sees you.'⁹

NB: For further explanation, some Ahadith from Bihar Al-Anwaar V 78 are cited below:

Rewards of Consoling the sick, its etiquette, and merits

قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع قَالَ: إِنَّ أَعْظَمَ الْعَوَادِ أَجْرًا عِنْدَ اللَّهِ لَمَنْ إِذَا عَادَ أَحَاهُ الْمُؤْمِنَ خَفَّفَ الْجُلُوسَ إِلَّا أَنْ يَكُونَ الْمَرِيضُ يُحِبُّ ذَلِكَ وَ يُرِيدُهُ وَ يَسْأَلُهُ ذَلِكَ

(The book) 'Qurb Al Isnad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} said: 'The consoling (deserving) the mightiest Recompense in the Presence of Allah^{-azwj} is for the one, when he consoles his Momin brother, lightens (shortens) the sitting, except if the sick one happens to like that and wants it'.

وَ قَالَ إِنَّ مِنْ تَمَامِ الْعِيَادَةِ أَنْ يَضَعَ الْعَائِدُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى أَوْ عَلَى جَبْهَتِهِ:

And he^{-asws} said: 'From the complete consolation is that the consoler places on of his hand upon the other or upon his forehead'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ ص: مَنْ عَادَ مَرِيضًا نَادَى مُنَادٍ مِنَ السَّمَاءِ بِاسْمِهِ يَا فُلَانُ طِبْتَ وَ طَابَ مَمَشَاكَ تَبَوَّأَتْ مِنَ الْجَنَّةِ مَنْزِلًا.

And he^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who consoles a sick, a caller calls out from the sky with his name, 'O so and so! You have done good, and your walking is good. You have secured a house from the Paradise''.¹⁰

⁸ الكافي 1: 353 / 73

⁹ 174 1 من لا يحضره الفقيه H. 505

بيان: يحتمل أن يكون وضع اليد على اليد و على الجبهة لإظهار الحزن و التأسف على مرضه كما هو الشائع.

Explanation – It is possible that placing of the hand upon the hand and upon the forehead is to manifest the grief and the sorriiness upon his illness as is common.

قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: أَمَرَ رَسُولُ اللَّهِ ص بِسَبْعِ أَمْرُهُمْ بِعِيَادَةِ الْمَرْضَى وَ اتِّبَاعِ الْجَنَائِزِ وَ إِتْرَارِ الْقَسَمِ وَ تَسْمِيَةِ الْعَاطِسِ وَ نَصْرِ الْمَظْلُومِ وَ إِفْشَاءِ السَّلَامِ وَ إِجَابَةِ الدَّاعِي.

(The book) 'Qurb Al Isnad' – by the previous chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} instructed with seven. He^{-saww} instructed them with consoling the sick, and following (escorting) the funeral, and fulfilling the vows, and naming (Allah^{-azwj}) at the sneeze, and helping the oppressed, and initiating the greetings, and answering the invitation (to a meal)'.¹¹

الْحِصَالُ، بِإِسْنَادِهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ص بِاتِّبَاعِ الْجَنَائِزِ وَ عِيَادَةِ الْمَرِيضِ الْحَبْرِ.

(The book) 'Al Khisaal' – by his chain from Al Bara'a Bin Aazib who said,

'Rasool-Allah^{-saww} instructed us with following (escorting) the funeral, and consoling the sick' – the Hadith".¹²

وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَنَسِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع يَا عَلِيُّ لَيْسَ عَلَيَّ النَّسَاءُ وَ الْجُمُعَةُ وَ لَا جَمَاعَةٌ وَ لَا أَذَانٌ وَ لَا إِقَامَةٌ وَ لَا عِيَادَةُ مَرِيضٍ وَ لَا اتِّبَاعُ جَنَازَةٍ وَ لَا تُقِيمُ عِنْدَ قَبْرِ الْحَبْرِ.

And from him, by his chain, from Anas Bin Muhammad,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said in his^{-saww} bequest to Ali^{-asws}: 'O Ali^{-asws}! Upon the women is neither the Friday (Salat), nor congregation (Salat), nor Azaan, nor Iqamah, nor consoling a sick, nor following (escorting) a funeral, nor standing by a grave' – the Hadith".¹³

وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيِّ السُّكَّرِيِّ عَنِ مُحَمَّدِ بْنِ زَكَرِيَّا الْبَصْرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنِ جَابِرِ الْجُعْفِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ عَلَيَّ النَّسَاءُ أَذَانٌ وَ لَا إِقَامَةٌ وَ لَا جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا عِيَادَةُ الْمَرِيضِ وَ لَا اتِّبَاعُ الْجَنَائِزِ.

And from him, from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Al Al Sukary, from Muhammad Bin Zakariya Al Basry, from Ja'far Bin Muhammad Bin Umarah, from his father, from Jabir Al Jufy,

¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 1 (Chapters on Funerals)

¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 2 (Chapters on Funerals)

¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 3 (Chapters on Funerals)

¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 4 (Chapters on Funerals)

‘It isn’t upon the women, neither Azaan, nor Iqaamah, nor Friday (Salat), nor congregation (Salat), nor consoling the sick, nor following (escorting) the funeral’.¹⁴

بِحَالِسِ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحَلَّالِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْأَنْصَارِيِّ عَنْ زُفَرِ بْنِ سُلَيْمَانَ عَنْ أَشْرَسِ الْخُرَّاسِيِّ عَنْ أَيُّوبَ السَّجِسْتَانِيِّ عَنْ أَبِي قِلَابَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَادَ مَرِيضًا فَإِنَّهُ يُحُوضُ فِي الرَّحْمَةِ وَ أَوْمَأَ رَسُولُ اللَّهِ ص إِلَى حَقْوَيْهِ فَإِذَا جَلَسَ عِنْدَ الْمَرِيضِ عَمَّرَتْهُ الرَّحْمَةُ.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from his father, from Al Mufeed, from Muhammad Bin Al-Husayn Al Hallal, from Al-Hassan Bin Al-Husayn Al Ansari, from Zufer Bin Suleyman, from Ashraf Al Khurasani, from Ayoub Al Sijistani, from Abu Qilabah who said,

‘Rasool-Allah^{-saww} said: ‘One who consoles a sick, he is wading in the Mercy (of Allah-azwj)’ – and Rasool-Allah^{-saww} gestured to his^{-saww} waist – ‘When he sits by the sick, the Mercy immerses him’.¹⁵

وَ مِنْهُ، عَنْ أَبِيهِ عَنْ حَمَّوَيْهِ بْنِ عَلِيٍّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرٍ عَنِ الْفَضْلِ بْنِ حُبَابٍ عَنِ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ شُعْبَةَ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ نَافِعٍ أَنَّ أَبَا مُوسَى عَادَ الْحَسَنَ بْنَ عَلِيٍّ ع فَقَالَ الْحَسَنُ ع أَعَائِدًا جِئْتَ أَوْ زَائِرًا

And from him, from his father, from Hamawiya Bin Ali Al Basry, from Muhammad Bin Bakr, from Al Fazl Bin Hubab, from Muhammad Bin Kaseer, from Shu’ba, from Al Hakam Bin Abdullah Bin Nafie,

‘Abu Musa consoled Al-Hassan^{-asws} Bin Ali^{-asws}. Al-Hassan^{-asws} said: ‘Have you come as a consoler or as a visitor?’

فَقَالَ عَائِدًا

He said, ‘As a consoler’.

فَقَالَ مَا مِنْ رَجُلٍ يَعُودُ مَرِيضًا مُسِيئًا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ وَ كَانَ لَهُ حَرِيفٌ فِي الْجَنَّةِ.

He^{-asws} said: ‘There is no man consoling a sick in the evening except seventy thousand Angels go out with him seeking Forgiveness for him until morning, and for him would be ‘Khareyf’ (area) in the Paradise’.¹⁶

بِإِذَا رَوَى الْحُسَيْنُ بْنُ مَسْعُودٍ الْفَرَّاءِ فِي شَرْحِ السُّنَّةِ بِإِسْنَادِهِ عَنْ ثَوْبَةَ عَنْ أَبِيهِ قَالَ: أَحَدَ عَلِيٍّ ع يَدِي فَقَالَ انْطَلِقْ إِلَى الْحَسَنِ بْنِ عَلِيٍّ نَعُودُهُ

Explanation – *It is reported by Al-Husayn Bin Masoud Al Farra in ‘Sharh Al Sunnah’, by his chain from Sowbah, from his father who said, ‘Ali^{-asws} held my hand. He^{-asws} said: ‘Let us go to Al-Hassan Bin Ali^{-asws} to console him^{-asws}’.*

فَوَجَدْنَا عِنْدَهُ أَبَا مُوسَى الْأَشْعَرِيَّ قَالَ يَعْني عَلِيًّا لِأبي مُوسَى عَائِدًا جِئْتَ أَمْ زَائِرًا فَقَالَ عَائِدًا

¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 5 (Chapters on Funerals)

¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 6 (Chapters on Funerals)

¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 7 (Chapters on Funerals)

We found Abu Musa Al-Ashari in his^{asws} presence. He^{asws}, meaning Ali^{asws}, said to Abu Musa: 'Have you come as a consoler or as a visitor?' He said, 'As a consoler'.

فَقَالَ عَلِيُّ ع فَإِنِّي سَمِعْتُ النَّبِيَّ ص يَقُولُ مَا مِنْ مُسْلِمٍ يَغُودُ مُسْلِمًا غُدُوًّا إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَ لَا يَغُودُهُ مَسَاءً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَ كَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ

Ali^{asws} said: 'I heard the Prophet^{sawww} saying: 'There is no Muslim consoling a Muslim in the morning except seventy thousand Angels send Salawaat upon him until evening, nor consoling him in the morning except seventy thousand Angels console him until morning, and there would be 'Khareyf' (area) for him in the Paradise'.

ثُمَّ قَالَ هَذَا حَدِيثٌ حَسَنٌ.

Then he (the narrator) said, 'This Hadith (is classified as) good'.

رَوَاهُ الْكَلْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَمَّا مُؤْمِنٌ عَادَ مُؤْمِنًا خَاضَ الرَّحْمَةَ حَوْضًا فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ فَإِذَا انْصَرَفَ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَ يَبْرَحُونَ عَلَيْهِ وَ يَقُولُونَ طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ إِلَى تِلْكَ السَّاعَةِ مِنْ عَدِي وَ كَانَ لَهُ يَا أَبَا حَمَزَةَ خَرِيفٌ فِي الْجَنَّةِ

It is reported by Al-Kulayni – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, 'From Abu Ja'far^{asws} having said: 'Whichever Momin consoles a Momin wades in the Mercy (of Allah^{azwj}) a wading. When he sits, the Mercy immerses him. When he leaves, Allah^{azwj} Allocates seventy thousand Angels to seek Forgiveness for him and invoking Mercy upon him and say, 'You have done good, the Paradise is good for you' – up to that time from the next morning, and O Abu Hamza, for him would be a 'Khareyf' in the Paradise'.

قُلْتُ مَا الْخَرِيفُ جُعِلْتُ فِدَاكَ

I said, 'What is a 'Khareyf'? May I be sacrificed for you^{asws}!'

قَالَ زَاوِيَةٌ فِي الْجَنَّةِ يَسِيرُ الرَّكَّابُ فِيهَا أَرْبَعِينَ عَامًا.

He^{asws} said: 'An area in the Paradise. The rider can travel in it for forty years'.

بِحَالِ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ بُلُولٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي شَيْبَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ الْهُمْدَانِيِّ عَنْ عَلِيٍّ ع قَالَ: إِنَّ لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْمَعْرُوفِ سِتًّا يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَ يَغُودُهُ إِذَا مَرِضَ وَ يَشْهَدُهُ إِذَا مَاتَ الْخَبْرَ.

(The book) 'Majaalis' of Ibn Sheykh – from his father, from a group, from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Is'haq Bin Bahloul, from his father, from his grandfather, from Abu Sheyba, from Abu Is'haq, from Al Haris Al Hamdani,

‘From Ali^{asws} having said: ‘For the Muslim upon his Muslim brother there are six acts of kindness – he should greet unto him when meeting him, and console him when he is sick, and attend him (funeral) when he dies’ – the Hadith’’.¹⁷

تَجَالِسِ الصَّدُوقِ، عَنْ حَمَزَةَ الْعَلَوِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ الْأَمْهَرِيِّ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا الْجَوْهَرِيِّ عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَعَى لِمَرِيضٍ فِي حَاجَةٍ فَضَاهَا أَوْ لَمْ يَفْضَاهَا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

(The book) ‘Majaalis’ of Al Sadouq – from Hamza Al Alawy, from Abdul Aziz Bin Muhammad Al Ab’hary, from Muhammad Bin Zakariya Al Jowhary, from Shueyb Bin Waqid, from Al-Husayn Bin Zayd,

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who strives for a sick regarding a need, whether he fulfils it or does not fulfil it, will come out our from his sins (to be) like the day his mother had given him birth’.

فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ إِنِّي يَا رَسُولَ اللَّهِ فَإِنْ كَانَ الْمَرِيضُ مِنْ أَهْلِ بَيْتِي أَوْ لَيْسَ ذَلِكَ أَغْطَمَ أَجْرًا إِذَا سَعَى فِي حَاجَةِ أَهْلِ بَيْتِي

A man from the Helpers said, ‘May my father and my mother be (sacrificed for) you^{saww}, O Rasool-Allah^{saww}! Supposing the sick were to be from his family members, and wouldn’t that be of mightier Recompense when he were to strive regarding the needs of his family members?’

قَالَ نَعَمْ.

He^{saww} said: ‘Yes’’.¹⁸

ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَنْصُورٍ عَنْ فَضَيْلِ أَبِي مُحَمَّدٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَادَ مَرِيضًا فِي اللَّهِ لَمْ يَسْأَلِ الْمَرِيضُ لِعَائِدٍ شَيْئًا إِلَّا اسْتَجَابَ اللَّهُ لَهُ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Mansour, from Fuzeyl Abu Muhammad, from Abu Ubeyda Al Haza’a,

‘From Abu Abdullah^{asws} having said: ‘One who consoles a sick for the Sake of Allah^{azwj}, the sick will not ask anything for the consoler except Allah^{azwj} would Answer for him’’.¹⁹

وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِيمَا نَاجَى بِهِ مُوسَى ع رَبَّهُ أَنْ قَالَ يَا رَبِّ أَعْلِمْنِي مَا بَلَغَ مِنْ عِيَادَةِ الْمَرِيضِ مِنَ الْأَجْرِ

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 8 (Chapters on Funerals)

¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 9 (Chapters on Funerals)

¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 10 (Chapters on Funerals)

'From Abu Ja'far^{-asws} having said: 'Among what Musa^{-as} whispered to his^{-as} Lord^{-azwj}, he^{-as} said: 'O Lord^{-azwj}! Teach me^{-as}! What is the extent of the Recompense of consoling the sick?'

قَالَ عَزَّ وَجَلَّ أَوْكُلُ بِهِ مَلَكًا يَعُوذُهُ فِي قَبْرِهِ إِلَى مَحْشَرِهِ الْحَدِيثِ.

The Mighty and Majesty Said: 'I^{-azwj} shall Allocate an Angel with him, consoling him in his grave up to his Resurrection!' – the Hadith".²⁰

السَّرَائِرُ، مِنْ كِتَابِ الْمَشِيخَةِ لِلْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي وَوَلَادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَتَّبِعِي لِلْمَرِيضِ مِنْكُمْ أَنْ يُؤَدِّنَ لِإِخْوَانِهِ بِمَرَضِهِ فَيَعُوذُهُ فَيُؤَجِّرُ فِيهِمْ وَ يُؤَجِّرُونَ فِيهِ

(The book) 'Al Saraair', from the book of the elders of Al-Hassan Bin Mahboub, from Abu Wallad, from Abdullah Bin Sinan who said,

'We heard Abu Abdullah^{-asws} saying: 'It is befitting for the sick from you that he proclaims to his brothers regarding his sickness so they can console him, so he would be Recompense regarding them, and they would be Recompense regarding him'.

قَالَ فَقِيلَ لَهُ نَعَمْ هُمْ يُؤَجِّرُونَ لِمَشِيخِهِمْ إِلَيْهِ فَهَوَ كَيْفَ يُؤَجِّرُ فِيهِمْ

He (the narrator) said, 'It was said to him^{-asws}, 'Yes, they would be Recompense due to their having walked to him, but how come he would be Recompensed regarding them?'

قَالَ فَقَالَ بِاِحْتِسَابِهِ هُمْ الْحَسَنَاتِ فَيُؤَجِّرُ فِيهِمْ فَيَكْتَسِبُ لَهُ بِذَلِكَ حَسَنَةً وَ تُرْفَعُ لَهُ بِذَلِكَ عَشْرُ دَرَجَاتٍ وَ تُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ

He (the narrator) said: 'He^{-asws} said: 'Due to his (facilitating) earning of the good deeds for them, so he would be Recompensed regarding them. A good deed would be written for him due to that, and ten ranks would be raised for him due to that, and ten evil deeds would be deleted from him'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ يَتَّبِعِي لِأَوْلِيَاءِ الْمَيِّتِ مِنْكُمْ أَنْ يُؤَدِّنُوا إِخْوَانَ الْمَيِّتِ بِمَوْتِهِ فَيَشْهَدُوا جَنَائِزَهُ وَ يُصَلُّوا عَلَيْهِ وَ يَسْتَغْفِرُوا لَهُ وَ يَكْتَسِبُ هُمْ الْأَجْرَ وَ يَكْتَسِبُ لِمَيِّتِهِ الْإِسْتِغْفَارَ وَ يَكْتَسِبُ هُوَ الْأَجْرَ فِيهِمْ وَ فِيمَا أَكْتَسَبَ لِمَيِّتِهِ مِنَ الْإِسْتِغْفَارِ.

He (the narrator) said, 'Then Abu Abdullah^{-asws} said: 'And it is befitting for the guardians of the deceased that they proclaim to the brothers of the deceased of his death, so they can attend his funeral, and pray Salat upon him, and seek Forgiveness for him, and earn the Recompense for them, and the seeking of the Forgiveness would be earned for his deceased, and he would be earning the Recompense regarding them, and regarding what he had earned for his deceased of seeking the Forgiveness".²¹

²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 11 (Chapters on Funerals)

²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 12 (Chapters on Funerals)

طُبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنِ الْوَشَاءِ عَنِ الرِّضَا ع قَالَ: إِذَا مَرَضَ أَحَدُكُمْ فَلْيَأْذَنْ لِلنَّاسِ يَدْخُلُونَ عَلَيْهِ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ

(The book) 'Tibb Al Aymma^{-asws}' – from Muhammad Bin Khalaf, from Al Washa,

'From Al-Reza^{-asws} having said: 'Whenever one of you falls sick, then him proclaim to the people to be entering to see him. There isn't anyone except and for him is an Answered supplication'.

ثُمَّ قَالَ ع أَ تَدْرِي مِنَ النَّاسِ

Then he^{-asws} said: 'Do you know who are the 'people'?'

قُلْتُ أُمَّةٌ مُحَمَّدٍ ص

I said, 'Community of Muhammad^{-sawww}!'

قَالَ النَّاسُ هُمْ شِيعَتُنَا.

He^{-asws} said: '(Meaning of) 'the people', they are our^{-asws} Shias".²²

ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ عِمْرَانَ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ قَالَا قَالَ رَسُولُ اللَّهِ ص وَ مَنْ عَادَ مَرِيضًا فَلَهُ بِكُلِّ خُطْوَةٍ خَطَاَهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ سَبْعُونَ أَلْفَ حَسَنَةٍ وَ يُمْحَى عَنْهُ سَبْعُونَ أَلْفَ سَيِّئَةٍ وَ يُرْفَعُ لَهُ سَبْعُونَ أَلْفَ دَرَجَةٍ وَ يُكَلِّ بِه سَبْعُونَ أَلْفَ مَلَكٍ يَعُودُونَ فِي قَبْرِهِ وَ يَسْتَغْفِرُونَ لَهُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far, from Musa Bin Imran, by his chain from Abu Hureyra (a well know fabricator) and Ibn Abbas, both said,

'Rasool-Allah^{-sawww} said: 'One who consoles a sick, for him would be with each step he takes until he returns to his house, seventy million good deeds, and seventy million evils deeds would be deleted from him, and seventy million ranks would be raised for him, and seventy million Angels would be allocated with him, consoling him in his grave and seeking Forgiveness for him up to the Day of Qiyamah".²³

مُنْتَهَى الْمَطْلَبِ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عُوذُوا مَرْضَاكُمْ وَ سَلُّوهُمْ الدُّعَاءَ فَإِنَّهُ يَعْدِلُ دُعَاءَ الْمَلَائِكَةِ.

(The book) 'Muntaha Al Matlab' – from Yaqoub Bin Yazeed, by his chain,

'From Abu Abdullah^{-asws} having said: 'Console your sick ones and ask them for the supplication, for it equates to supplications of the Angels".²⁴

²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 13 (Chapters on Funerals)

²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 14 (Chapters on Funerals)

²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 15 (Chapters on Funerals)

أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ لِحَيْثِمَةَ أُبْلِغْ مَوَالِينَا السَّلَامَ وَ أَوْصِيهِمْ بِتَقْوَى اللَّهِ وَ الْعَمَلِ الصَّالِحِ وَ أَنْ يَعُودَ صَحِيحُهُمْ مَرِيضُهُمْ وَ لِيُعَدَّ عَنْهُمْ عَلَى فُقِيرِهِمْ وَ لِيَحْضُرَ حَيْثُ حِينَ جَنَازَةِ مَيِّتِهِمْ

(The book) 'A'lam Al Deen' of Al Daylami,

'From Al-Sadiq^{-asws} having said to Khaysama: 'Deliver the greetings to our^{-asws} friends and advise them with fearing Allah^{-azwj}, and the righteous deeds, and that their healthy ones should console their sick ones, and let their rich ones assist upon their poor ones, and let their living ones attend the funerals of their dead ones.

وَ أَنْ يَتَأَلَّفُوا فِي الْبُيُوتِ وَ يَتَذَكَّرُوا عِلْمَ الدِّينِ فَفِي ذَلِكَ حَيَاةٌ أَمْرًا رَحِمَ اللَّهُ مَنْ أَحْيَا أَمْرَنَا وَ أَعْلَمَهُمْ

And they should get together in the houses and discuss the knowledge of religion, for in that is revival of our^{-asws} matter. May Allah^{-azwj} have Mercy on the one who revives our^{-asws} matter and teaches them!

يَا حَيْثِمَةَ أَنَا لَا نُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئاً إِلَّا بِالْعَمَلِ الصَّالِحِ وَ أَنْ وَلَا يَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ الْإِجْتِهَادِ وَ أَنَّ أَشَدَّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

O Khaysama! We^{-asws} will not avail them of anything from Allah^{-azwj} except with the righteous deeds, and our^{-asws} Wilayah cannot be achieved except with the devoutness and the struggle, and the severest of the people in Punishment on the Day of Qiyamah will be the one who described justice, then opposes it to something else".²⁵

نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ زَارَ أَخاً فِي اللَّهِ أَوْ عَادَ مَرِيضاً نَادَى مُنَادٍ مِنَ السَّمَاءِ طِبْتُ وَ طَابَ مَشَاكُ تَبَوَّأَتْ مِنَ الْجَنَّةِ مَنْزِلَكَ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who visits a brother for the Sake of Allah^{-azwj}, or consoles a sick, a caller calls out from the sky: 'You have done good, and your walking is good. You have taken your residence from the Paradise!"²⁶

مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ أَبِيهِ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: يُعَيِّرُ اللَّهُ عَزَّ وَ جَلَّ عَبْدًا مِنْ عِبَادِهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ عَبْدِي مَا مَنَعَكَ إِذَا مَرَضْتُ أَنْ تُعُودَنِي

(The book) 'Majaalis' of the sheykh – from a group, from Abu Al Mufazzal, from Ahmad Bin Muhammad, from Muhammad Bin Al-Husayn Al Alawy, from his father Al-Husayn Bin Is'haq,

²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 16 (Chapters on Funerals)

²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 17 (Chapters on Funerals)

‘From his father Is’haq son of Ja’far-asws, from his brother-asws Musa-asws, from his-asws forefathers-asws, from the Prophet-saww having said: ‘Allah-azwj Mighty and Majestic will Fault a servant from His-azwj servants on the Day of Qiyamah. He-azwj will Say: “What prevented you to console Me-azwj, when I-azwj was sick?”

فَيَقُولُ سُبْحَانَكَ سُبْحَانَكَ أَنْتَ رَبُّ الْعِبَادِ لَا تَأْلَمُ وَلَا تَمْرَضُ

He will say, ‘Glory be to You-azwj! Glory be to You-azwj! You-azwj are Lord-azwj of the servant, neither suffering pain nor getting sick!’

فَيَقُولُ مَرَضَ أَحْوَكِ الْمُؤْمِنِ فَلَمْ تَعُدَّهُ وَ عَزَّيْ وَ جَلَالِي لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ ثُمَّ لَتَكْفَلْتُ بِحَوَائِجِكَ فَفَضَيْتُهَا لَكَ وَ ذَلِكَ مِنْ كِرَامَةِ عَبْدِي الْمُؤْمِنِ وَ أَنَا الرَّحْمَنُ الرَّحِيمُ.

He-azwj will Say: “Your Momin fell sick, but you did not console him. By My-azwj Might and Majesty! Had you console him, you would have found Me-azwj in his presence, then I-azwj would have Encumbered with your needs and would have Fulfilled these for you, and that is from the honour of My-azwj Momin servants, and I-azwj am the Beneficent, the Merciful!”²⁷

وَ مِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ خَلْفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ حُبَابٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ تَعَالَى يَقُولُ ابْنِ آدَمَ مَرَضْتُ فَلَمْ تُعِدْنِي

And from him, from a group, from Abu Al Mufazzal, from Al-Husayn Bin Musa Bin Khalaf, from Abdul Rahman Bin Khalid, from Zayd Bin Hubab, from Hammad Bin Salama, from Sabit, from Abu Rafie, from Abu Hureyra (well-known fabricator),

‘From the Prophet-saww having said: ‘Allah-azwj the Exalted will Say: “Son of Adam-as! I-azwj was sick but you did not console Me-azwj!”

قَالَ يَا رَبِّ كَيْفَ أَعُوذُكَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He will say: ‘O Lord-azwj! How could I have consoled You-azwj and You-azwj are Lord-azwj of the worlds?’

قَالَ مَرَضَ فُلَانٌ عَبْدِي فَلَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ وَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِي

He-azwj will Say: “So and so My-azwj fell sick. Have you consoled him, you would have found Me-azwj in his presence; and I-azwj sought to be quenched you but you did not quench Me-azwj!”

قَالَ كَيْفَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He will say, ‘How, and You-azwj are Lord-azwj of the worlds?’

²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 18 (Chapters on Funerals)

قَالَ اسْتَسْقَاكَ عَبْدِي فَلَانٌ وَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي وَ اسْتَطَعْتُمْكَ فَلَمْ تُطْعِمْنِي

He^{-azwj} will Say: “My^{-azwj} so and so servant sought to be quenched, and had you quenched him you would have found that in My^{-azwj} Presence; and I^{-azwj} sought to be fed, but you did not feed Me^{-azwj}!”

قَالَ كَيْفَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He will say, ‘How, and You^{-azwj} are Lord^{-azwj} of the worlds?’

قَالَ اسْتَطَعَمَكَ عَبْدِي وَ لَمْ تُطْعِمَهُ وَ لَوْ أَطَعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي.

He^{-azwj} will Say: “My^{-azwj} servant sought to be fed and you did not feed him, and had you fed him, you would have found that in My^{-azwj} Presence!”²⁸

وَ مِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شاذَانَ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلِ بْنِ صَبِيحٍ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي هَاشِمٍ الرُّمَائِيِّ عَنْ زَادَانَ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ص يَعُودُنِي وَ أَنَا مَرِيضٌ فَقَالَ كَشَفَ اللَّهُ ضَرْكَ وَ عَظَّمَ أَجْرَكَ وَ عَافَاكَ فِي دِينِكَ وَ جَسَدِكَ إِلَى مُدَّةِ أَجْلِكَ.

And from him, from a group, from Abu Al Mufazzal, from Muhammad Bin Ali Bin Shazan, from Al-Hassan Bin Ahmad Bin Abdullah, from Ismail Bin Sabeeh, from Amro Bin Khalid, from Abu Hashim Al Rumany, from Zazan,

‘From Salman^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, said: ‘Rasool-Allah^{-saww} entered to see me to console me, and I was sick. He^{-saww} said: ‘May Allah^{-azwj} Remove your harm and Enlarge your Recompense, and Grant you well-being in your religion, and your body up to the period of your life-span’.²⁹

بِحَالِ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ قَالَ: دَخَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَلَى رَجُلٍ مِنْ أَهْلِنَا وَ كَانَ مَرِيضاً فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ أَنَسَاكَ اللَّهُ الْعَافِيَةَ وَ لَا أَنَسَاكَ الشُّكْرَ عَلَيْهَا

(The book) ‘Majaalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Ja’far Bin Muhammad,

‘From Husayn Bin Zayd son of Ali^{-asws}, said, ‘I, along with Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} entered to see a man from our family, and he was sick. Abu Abdullah^{-asws} said to him: ‘May Allah^{-azwj} Make you forget the well-being and not Make you forget the thanking upon it!’

فَلَمَّا خَرَجْنَا مِنْ عِنْدِ الرَّجُلِ قُلْتُ لَهُ يَا سَيِّدِي مَا هَذَا الدُّعَاءُ الَّذِي دَعَوْتَ بِهِ لِلرَّجُلِ

When we went out from the presence of the man, I said to him^{-asws}, ‘O my Master^{-asws}! What is this supplication which you^{-asws} supplicated with for the man?’

²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 19 (Chapters on Funerals)

²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 20 (Chapters on Funerals)

فَقَالَ يَا حُسَيْنُ الْعَافِيَةُ مُلْكٌ خَفِيٌّ يَا حُسَيْنُ إِنَّ الْعَافِيَةَ نِعْمَةٌ إِذَا فُقِدَتْ ذُكِرَتْ وَ إِذَا وُجِدَتْ نُسِيَتْ

He^{-asws} said: ‘O Husayn! The well-being is a hidden king. O Husayn! The well-being is a bounty. When it is lost, it is remembered, and when it is found, it is forgotten’.

فَقُلْتُ لَهُ أَنْسَاكَ اللَّهُ الْعَافِيَةَ بِحُضُورِهَا وَ لَا أَنْسَاكَ الشُّكْرَ عَلَيْهَا لِتَنْدَمَ لَهُ

I^{-asws} said to him: ‘May Allah^{-azwj} Make you forget the well-being of its achievement, and not Make you forget the thanking upon it, for you will regret for it’.

يَا حُسَيْنُ إِنَّ أَبِي خَرَّبَنِي عَنْ آبَائِهِ عَ عَنِ النَّبِيِّ صَ أَنَّهُ قَالَ يَا صَاحِبَ الْعَافِيَةِ إِلَيْكَ أَنْتَهَتْ الْأَمَانِيُّ.

O Husayn! My^{-asws} father^{-asws} informed me^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-sawww} having said: ‘O owner of the well-being! The wishes end to you!’³⁰

بيان: أي يتمنى الناس حالك أو حصل لك أمانيك أو نهايتها و الأول أظهر .

Explanation – I.e. The people wish for having your state, or your wishes have been achieved for you, or it’s end, and the first is clearer.

مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُسَدِّدِ بْنِ أَبِي يُوسُفَ عَنْ إِسْحَاقَ بْنِ سَيَّارٍ عَنِ الْفَضْلِ بْنِ دُكَيْنٍ عَنْ إِسْرَائِيلَ بْنِ يُونُسَ عَنْ يَزِيدَ بْنِ خَيْثَمٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غَدَوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَ إِذَا غَادَهُ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَ كَانَ لَهُ خِرَافٌ فِي الْجَنَّةِ.

(The book) ‘Majaalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Musaddid Bin Abu Yusuf, from Is’haq Bin Sayyar, from Al Fazl Bin Dukeyn, from Israeil Bin Yunus, from Yazeed Bin Khaysam, from his father,

‘From Ali^{-asws} having said: ‘I^{-asws} heard Rasool-Allah^{-sawww} saying: ‘There is none from a Muslim consoling a Muslim in the morning, except seventy thousand Angels send Salawaat upon him until evening, and when he consoles him in the evening, seventy thousand Angels send Salawaat upon him until morning, and for him would be ‘Khiraf’ (area) in the Paradise’’.³¹

مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ شُرَيْحِ بْنِ يُونُسَ عَنْ هُشَيْمِ بْنِ بَشِيرٍ عَنْ يَعْلَى بْنِ عَطَا عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ أَنَّ أَبَا مُوسَى عَادَ الْحَسَنَ بْنَ عَلِيٍّ فَقَالَ عَلِيٌّ عَ أَمَا إِنَّهُ لَا يَمْتَنِعُنَا مَا فِي أَنْفُسِنَا عَلَيْكَ أَنْ نُحَدِّثَكَ بِمَا سَمِعْنَا أَنَّهُ مِنْ عَادَ مَرِيضاً سَمِعَهُ سَبْعُونَ أَلْفَ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُ لَهُ إِنْ كَانَ مُصْبِحاً حَتَّى يُمْسِيَ وَ إِنْ كَانَ مَسَاءً حَتَّى يُصْبِحَ وَ كَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ.

(The book) ‘Majalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad, Bin Abdul Aziz, from Shureyh Bin Yunus, from Husheym Bin Bashir, from Ya’la Bin Ata’a, from Abdullah Bin Nafie,

‘Abu Musa console Al-Hassan Bin Ali^{-asws}. Ali^{-asws} said: ‘But, what is within us^{-asws} against you does not prevent us^{-asws} from narrating to you with what we heard (from

³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 21 (Chapters on Funerals)

³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 22 (Chapters on Funerals)

Rasool-Allah^{-sawww}), the one who consoles a sick, seventy thousand Angels escort him, all of them seeking Forgiveness for him – if it was morning, until evening, and if it was evening, until morning, and there would be a ‘Khareyf’ (area) for him in the Paradise”.³²

وَمِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ أَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ عَنْ أَبِي الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ عَلَى مَرِيضٍ قَالَ أَذْهَبِ الْبَأْسَ رَبِّ النَّاسِ وَ اشْفِ أَنْتَ الشَّيْءَ وَ لَا شَيْءَ إِلَّا أَنْتَ.

And from him, from a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz Abu Bakr Bin Abu Shayba, from Abu Al Ahwas, from Abu Is’haq, from Al Haris,

‘From Ali^{-asws} having said: ‘When Rasool-Allah^{-sawww} entered to see a sick, said: ‘May Lord^{-azwj} of the people remove the problem and Heal! You^{-azwj} are the Healer and there is no healer except You^{-azwj!}’³³

مَجَالِسِ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَلِيٍّ بْنِ إِسْمَاعِيلَ عَنْ عَلِيٍّ بْنِ الْحَسَنِ الْعَبْدِيِّ عَنِ الْحَسَنِ بْنِ بِشْرِ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنِ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَجِيبُوا الدَّاعِيَ وَ عُوذُوا الْمَرِيضَ وَ اقْبَلُوا الْهَدِيَّةَ وَ لَا تَطْلُمُوا الْمُسْلِمِينَ.

(The book) ‘Majalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Ali Bin Ismail, from Ali Bin Al-Hassan Al Abdy, from Al-Hassan Bin Bishr, from Qays Bin Al Rabie, from Al Amsh, from Shaqeeq,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘Answer the inviter (to a meal), and console the sick, and accept the gift, and do not oppress the Muslims”.³⁴

وَمِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ يَحْيَى بْنِ مُحَمَّدِ بْنِ مُصَاعِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْأَشْجَعِ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَغْبُوا فِي الْعِيَادَةِ وَ أَرْبَعُوا إِلَّا أَنْ يَكُونَ مَغْلُوبًا.

And from him, from a group, from Abu Al Mufazzal, from Yahya Bin Muhammad Bin Musa’ad, from Abdullah Bin Saeed Al Ashajja, from Uqba Bin Khalid, from Musa Bin Muhammad, from his father,

‘From Jabir Bin Abdullah who said, ‘Rasool-Allah^{-sawww} said: ‘Alternate in the consoling (alternate days), and every four days, except he happens to be overwhelmed (in illness)”.³⁵

مَجَالِسِ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْبَعَوِيِّ عَنْ دَاوُدَ بْنِ عَمْرٍو الضَّيِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ زَجْرِ عَنْ عَلِيٍّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ بْنِ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ص أَنَّ مِنْ تَمَامِ عِيَادَةِ الْمَرِيضِ أَنْ يَدَعَ أَحَدَكُمْ يَدَهُ عَلَى جَبْهَتِهِ أَوْ يَدِهِ فَيَسْأَلَهُ كَيْفَ هُوَ وَ تَحِيَّاتِكُمْ بَيْنَكُمْ بِالْمُصَافِحَةِ.

(The book) ‘Majaalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Al Bagawy, from Dawood Bin Amro Al Zaby, from Abdullah Bin Mubarak, from Yahya Bin Ayoub, from Abdullah Bin Zajar, from Ali Bin Yazeed, from Al Qasim Bin Abu Umama,

³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 23 (Chapters on Funerals)

³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 24 (Chapters on Funerals)

³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 25 (Chapters on Funerals)

³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 26 (Chapters on Funerals)

‘From the Prophet^{-saww}: ‘From the complete consolation of the sick is that one of your hands should be placed upon his forehead, or his hand. He should ask him how he is, and there should be salutations between you with shaking of the hands’’.³⁶

وَمِنْهُ، بِحَدِّثِ الْإِسْنَادِ عَنِ الْبُعَوِيِّ عَنْ صَبِيحِ بْنِ دِينَارٍ عَنْ عَفِيفِ بْنِ سَالِمٍ عَنْ أُيُوبَ بْنِ عُثْبَةَ عَنِ الْقَاسِمِ عَنِ أَبِي أَمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ تَمَامِ عِبَادَةِ الْمَرِيضِ إِذَا دَخَلْتَ عَلَيْهِ أَنْ تَضَعَ يَدَكَ عَلَى رَأْسِهِ وَ تَقُولَ كَيْفَ أَصْبَحْتَ أَوْ كَيْفَ أَمْسَيْتَ فَإِذَا جَلَسْتَ عِنْدَهُ عَمَّرَتْكَ الرَّحْمَةُ وَ إِذَا خَرَجْتَ مِنْ عِنْدِهِ حُضِّنَتْهَا مُغْبِلاً وَ مُدْبِراً وَ أَوْمَأَ بِيَدِهِ إِلَى حَقْوَيْهِ.

And from him, by this chain, from Al Bagawy, from Sabeeh Bin Dinar, from Afeef Bin Salim, from Ayoub Bin Utbah, from Al Qasim, from Abu Umama who said,

‘Rasool-Allah^{-saww} said: ‘From complete consolation of the sick when you enter to see him is that you place your hand upon his head, and you should say, ‘How is your morning? Or ‘How is your evening?’ When you sit in his presence, the Mercy (of Allah^{-azwj}) immerses you, and when you go out from his presence, going through it front and back’ – and gestured by his^{-saww} hand to his^{-saww} waist’’.³⁷

مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ أَبَانَ عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَطَاءِ بْنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ ص كَيْفَ أَصْبَحْتَ قَالَ بِخَيْرٍ مِنْ قَوْمٍ لَمْ يَشْهَدُوا جَنَازَةً وَ لَمْ يَعُودُوا مَرِيضاً.

(The book) ‘Majaalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Ismail Bin Musa, from Abdullah Bin Umar Bin Aban, from Muawiya Bin Hisham, from Sufyan Al Sowry, from Habeeb Bin Abu Sabit, from Ata’a, from Ibn Abbas who said,

‘It was said to the Prophet^{-saww}, ‘How have you^{-saww} become?’ He^{-saww} said: ‘With good from a people who are not attending a funeral and are not consoling sick’’.³⁸

الْجَوَاهِرُ لِلْكَرَاجِكِيِّ، عَنِ النَّبِيِّ ص قَالَ: ثَلَاثَةٌ لَا يُعَادُونَ صَاحِبَ الدَّمَلِ وَ الضَّرْسِ وَ الرَّمَدِ.

(The book) ‘Al Jawahir’ of Al Karajaky –

‘From the Prophet^{-saww} having said: ‘Three are not consoled – sufferer of the abscess, and the toothache, and the eye pain’’.³⁹

دَعَاوَاتُ الرَّوَانْدِيِّ، قَالَ النَّبِيُّ ص مَنْ عَادَ مَرِيضاً لَمْ يَزَلْ فِي حُرْفَةِ الْجَنَّةِ.

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet^{-saww} said: ‘One who consoles a sick does not cease in a harvest of Paradise’’.⁴⁰

بيان رواه في شرح السنة عن ثوبان و زاد في آخره قالوا يا رسول الله ص و ما خرفة الجنة قال جناها.

³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 27 (Chapters on Funerals)

³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 28 (Chapters on Funerals)

³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 29 (Chapters on Funerals)

³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 30 (Chapters on Funerals)

⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 31 (Chapters on Funerals)

Explanation – In (the book) ‘Sharh Al Sunnah’ – from Sowban, ‘And there is an increase in it’s end – ‘They said, ‘O Rasool-Allah^{-sawww}! And what is ‘Kharfa?’ He^{-sawww} said: ‘It’s harvest’.

دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ أَبُو عَبْدِ اللَّهِ ع أَنَّمَا مُؤْمِنٌ عَادَ أَحَاهُ الْمُؤْمِنَ فِي مَرَضِهِ حِينَ يُصْبِحُ شَبَعُهُ سَبْعُونَ أَلْفَ مَلَكٍ فَإِذَا قَعَدَ عِنْدَهُ عَمَرَتْهُ الرَّحْمَةُ وَ اسْتَعْفَرُوا لَهُ فَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Abu Abdullah^{-asws} said: ‘Whichever Momin consoles his Momin brother during his sickness, when it is morning seventy million Angels escort him. When he sits in his presence, the Mercy immerses him, and they seek Forgiveness for him. If he consoles him in the evening there would be for him similar to that until morning’.⁴¹

وَ قَالَ النَّبِيُّ ص مَنْ دَخَلَ عَلَى مَرِيضٍ فَقَالَ- أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ سَبْعَ مَرَّاتٍ شَفِي مَا لَمْ يَحْضُرْ أَجَلُهُ.

And the Prophet^{-sawww} said: ‘One who enters to see a sick one, so he says, ‘I ask Allah^{-azwj} Magnificence, Lord^{-azwj} of the Mighty Throne to Heal you’ – seven times, he will be healed for as long as his death has not presented’.⁴²

وَ قَالَ ص يَا عَلِيُّ لَيْسَ عَلَى الْبَسَاءِ جُمُعَةٌ وَ لَا عِيَادَةٌ مَرِيضٍ وَ لَا اتِّبَاعُ جَنَازَةٍ.

And he^{-sawww} said: ‘O Ali^{-asws}! It isn’t upon the women, neither Friday (Salat), nor consoling a sick, nor following (escorting) a funeral’.⁴³

وَ قَالَ: سِرٌّ مِيلاً عُدَّ مَرِيضاً سِرٌّ مِيلَيْنِ شَبَعِ جَنَازَةٍ.

And he^{-asws} said: ‘Walk a mile to console a sick; walk two miles to escort a funeral’.⁴⁴

وَ قَالَ فِي أَهْلِ الدِّمَةِ لَا تُسَاوُوهُمْ فِي الْمَجَالِسِ وَ لَا تَعُودُوا مَرِيضَهُمْ وَ لَا تُشَبِّعُوا جَنَازَتَهُمْ.

And he^{-asws} said regarding the Zimmy people, ‘Neither equalise them in the gatherings, nor console their sick, nor escort their funerals’.

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَأَى الْمَرِيضَ قَدْ بَرَأَ قَالَ يَهْنِئُكَ الطُّهُرُ مِنَ الذُّنُوبِ.

And Amir Al-Momineen^{-asws}, when he saw the sick to have been cured. He^{-asws} said: ‘Congratulations of having been purified from the sins’.⁴⁵

وَ قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص عُدُّوا الْمَرَضَى وَ اتَّبِعُوا الْجَنَائِزَ يُدَكِّرُكُمْ الْآخِرَةَ وَ تَدْعُو لِلْمَرِيضِ فَتَقُولُ اللَّهُمَّ اشْفِهِ بِشِفَائِكَ وَ دَاوِهِ بِدَوَائِكَ وَ عَافِهِ مِنْ بَلَائِكَ.

⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 a (Chapters on Funerals)

⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 b (Chapters on Funerals)

⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 c (Chapters on Funerals)

⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 d (Chapters on Funerals)

⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 e (Chapters on Funerals)

Al-Sadiq^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Consoling the sick, and escorting the funerals will remind you of the Hereafter, and supplicate for the sick saying, ‘O Allah^{-azwj}! Heal him with Your^{-azwj} Healing, and Medicate him with Your^{-azwj} medication, and Cure him from Your^{-azwj} Affliction’’.⁴⁶

وَقَالَ: مَنْ أَطْعَمَ مَرِيضًا شَهْوَتَهُ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ.

And he^{-asws} said: ‘One who feeds a sick to his desires, Allah^{-azwj} will Feed him from the fruits of Paradise’’.⁴⁷

كَتَبَ الْكَرَاجُكِيُّ، عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ص قَالَ: عَائِدُ الْمَرِيضِ يَخُوضُ فِي الْبَرَكَاتِ فَإِذَا جَلَسَ انْعَمَسَ فِيهَا.

(The book) ‘Al Karajaky’ – from Jabir Al Ansari –

‘Rasool-Allah^{-saww} said: ‘A consoler of the sick wades in the Blessings. When he sits, he is immersed in it’’.⁴⁸

وَقَالَ ع إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَتَوَسَّلُوا لَهُ فِي الْأَجْلِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَهُوَ يُطَيَّبُ النَّفْسَ

And he^{-asws} said: ‘When you enter to see the sick, so you relieve for him regarding the death, for that does not reject anything, and it makes his-self feel good’.

وَأَنْشَدَ لِبَعْضِهِمْ-

حَتَّى الْعِبَادَةِ يَوْمٌ بَيْنَ يَوْمَيْنِ - وَ جَلْسَةٌ لَكَ مِثْلُ الطَّرْفِ بِالْعَيْنِ
- لَا تُبْرَمَنَّ مَرِيضًا فِي مُسَاءِلَةٍ - يَكْفِيكَ مِنْ ذَلِكَ تَسْأَلُ بِحَرْفَيْنِ.

And he^{-asws} prosed for one of them: ‘The right of consoling is a day between two days, and sitting for you is like the blink of an eye. Do not bore the sick in the questioning. It suffices you from that to ask two words’’.⁴⁹

عَدَّةُ الدَّاعِي، عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَةٌ دَعْوُهُمْ مُسْتَجَابَةٌ الْحَاجُّ وَالْمُعْتَمِرُ فَاَنْظُرُوا كَيْفَ تَخْلُقُونَهُمْ وَالْعَازِي فِي سَبِيلِ اللَّهِ فَاَنْظُرُوا كَيْفَ تَخْلُقُونَهُ وَالْمَرِيضُ فَلَا تَغِيظُوهُ وَلَا تُضْجِرُوهُ.

(The book) ‘Uddat Al-Dai’e’ – from Isa Bin Abdullah Al Qummi who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Three, their supplications are Answered – the pilgrim of Hajj, and the pilgrim of the Umrah, therefore look how you deal with them, and the fighter in the Way of Allah^{-azwj}, therefore look how you are deal with him, and the sick, so neither anger him nor rebuke him’’.⁵⁰

⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 f (Chapters on Funerals)

⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 g (Chapters on Funerals)

⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 33 a (Chapters on Funerals)

⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 33 b (Chapters on Funerals)

⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 34 a (Chapters on Funerals)

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا مَرِضَ أَحَدٌ فَخَاصَ فِي الرَّحْمَةِ إِذَا قَعَدَ عِنْدَهُ اسْتَنْفَعَ فِيهَا إِذَا عَادَهُ عُذُوهُ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ إِلَى أَنْ يَمُوتَ وَإِنْ عَادَهُ عَشِيَّةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ.

And Rasool-Allah^{-saww} said: ‘Whichever Momin consoles a sick one, wades in the Mercy. When he sits in his presence, he is immersed in it. When he consoles him in the morning, seventy thousand Angels send Salawaat upon him up to evening, and if he consoles him in the evening, seventy thousand Angels send Salawaat upon him until morning’.⁵¹

أَعْلَامُ الدِّينِ، يُسْتَحَبُّ الدُّعَاءُ لِلْمَرِيضِ يُقُولُ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اشْفِهِ بِشِفَائِكَ وَ دَاوِهِ بِدَوَائِكَ وَ عَافِهِ مِنْ بَلَائِكَ وَ اجْعَلْ شِكَايَتَهُ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ وَ مَا بَقِيَ.

(The book) ‘A’lam Al Deen’ –

‘It is recommended to supplicate for the sick saying, ‘O Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths and whatever is in these, and whatever is between these, and whatever is beneath these, and Lord^{-azwj} of the Mighty Throne! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Heal him with Your^{-azwj} Healing, and Medicate him with Your^{-azwj} medication, and Cure him from Your^{-azwj} Affliction, and Make his complaint to be an atonement for what has passed from his sins and what remain’.⁵²

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَامَ عَلَى مَرِيضٍ يَوْمًا وَ لَيْلَةً بَعَثَهُ اللَّهُ مَعَ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ فَجَارَ عَلَى الصِّرَاطِ كَأَنَّ بَيْنَهُ وَاللَّامِعَ.

And from the Prophet^{-saww} having said: ‘One who stands by a sick a day and a night, Allah^{-azwj} will Resurrect him with Ibrahim^{-as} the friend of the Beneficent, he will cross upon the Bridge like the bolt of lightning’.⁵³

تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ لَا عَلَى الْأَعْرَجِ حَرْجٌ وَ لَا عَلَى الْمَرِيضِ حَرْجٌ وَ ذَلِكَ أَنَّ أَهْلَ الْمَدِينَةِ قَبْلَ أَنْ يُسَلِّمُوا كَانُوا يَعْتَرِلُونَ الْأَعْمَى وَ الْأَعْرَجَ وَ الْمَرِيضَ كَانُوا لَا يَأْكُلُونَ مَعَهُمْ

Tafseer Ali Bin Ibrahim – In a report by Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **There isn’t a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick, [24:61]** – ‘And that is because the people of Al Medina, before they became Muslims, were isolating the blind, and the lame, and the sick. They were saying, ‘Do not eat with them’.

وَ كَانَتِ الْأَنْصَارُ فِيهِمْ تِيَةً وَ تَكَرَّمَتْ فَقَالُوا إِنَّ الْأَعْمَى لَا يُبْصِرُ الطَّعَامَ وَ الْأَعْرَجُ لَا يَسْتَطِيعُ الرِّخَامَ عَلَى الطَّعَامِ وَ الْمَرِيضُ لَا يَأْكُلُ كَمَا يَأْكُلُ الصَّحِيحُ فَعَزَلُوا هُمْ طَعَامَهُمْ عَلَى نَاحِيَةٍ وَ كَانُوا يَرَوْنَ أَنَّ عَلَيْهِمْ فِي مَوَاطِنِهِمْ جُنَاحًا

⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 34 b (Chapters on Funerals)

⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 35 a (Chapters on Funerals)

⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 35 b (Chapters on Funerals)

And the Helpers among them were arrogant and benevolent. They said, ‘The blind cannot see the food, and the lame is not capable of (reaching) the food in the crowd, and the sick cannot eat like what the healthy one does’. So, they were isolating their meal for them in an area, and they were viewing that there is blame upon them in their eating.

فَلَمَّا قَدِمَ النَّبِيُّ ص سَأَلُوهُ عَنِ ذَلِكَ فَأَنْزَلَ اللَّهُ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً.

When the Prophet^{-saww} arrived, they asked him^{-saww} about that. So Allah^{-azwj} Revealed: ***There isn't a blame upon you if you were to eat together or separately [24:61]***.⁵⁴

مَكَارِمُ الْأَخْلَاقِ، قَالَ النَّبِيُّ ص تَمَامُ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَيْهِ وَ يَسْأَلُهُ كَيْفَ هُوَ كَيْفَ أَصْبَحْتَ وَ كَيْفَ أَمْسَيْتَ وَ تَمَامُ تَحِيَّاتِكُمُ الْمَصَافِحَةَ.

(The book) ‘Makarim Al Akhlaq’ –

‘The Prophet^{-saww} said: ‘The complete consolation of the sick is that one of you should place his hand upon him and ask him how he is, and how is his morning, and how is his evening, and complete your salutations with the handshakes’.⁵⁵

وَ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: عَادَ أَمِيرُ الْمُؤْمِنِينَ ع صَعَصَعَةَ بِنِ صُوحَانَ فَقَالَ يَا صَعَصَعَةَ لَا تَفْخَرْ عَلَى إِخْوَانِكَ بِعِيَادَتِي إِيَّاكَ وَ انظُرْ لِنَفْسِكَ فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكَ وَ لَا يُلْهِئُكَ الْأَمَلُ.

And from Abu Al-Hassan^{-asws} having said: ‘Amir Al-Momineen^{-asws} consoled Sa’sa Bin Sowhan. He^{-asws} said: ‘O Sa’sa! Do no pride upon your brothers by my^{-asws} having consoled you, and look out of yourself, for it is as if the matter (death) has arrived to you, and don’t engage in the long hopes’.⁵⁶

وَ مِنْ كِتَابِ زُهْدِ أَمِيرِ الْمُؤْمِنِينَ ع وَ مِنْ كِتَابِ الْجَنَائِزِ عَنِ الصَّادِقِ ع قَالَ: لَا عِيَادَةَ فِي وَجَعِ الْعَيْنِ وَ لَا تُكُونُ عِيَادَةُ أَقَلِّ مِنْ ثَلَاثَةِ أَيَّامٍ فَإِذَا وَجِبَتْ فَيَوْمٌ وَ يَوْمٌ لَا أَوْ يَوْمٌ وَ يَوْمين [يَوْمَانِ] لَا وَ إِذَا طَالَتِ الْعِلَّةُ تُرِكَ الْمَرِيضُ وَ عِيَالُهُ.

And from the book ‘Zohad Amir Al-Momineen^{-asws}’, and from ‘Kitab Al-Janaiz’ – from Al-Sadiq^{-asws} having said: ‘There is no consoling regarding the eye pain, nor can consolation be in less than three days. When it is obligated, so a day, and a day no, or a day from two days no, and when the illness is prolonged, leave the sick and his dependants’.⁵⁷

الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: تَمَامُ الْعِيَادَةِ لِلْمَرِيضِ أَنْ تَضَعَ يَدَكَ عَلَى ذِرَاعِهِ وَ تُعَجِّلَ الْفَيَّامَ مِنْ عِنْدِهِ فَإِنَّ عِيَادَةَ النَّوْكَى أَشَدُّ عَلَى الْمَرِيضِ مِنْ وَجَعِهِ.

(The book) ‘Al Makarim’ –

⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 36 (Chapters on Funerals)

⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 37 a (Chapters on Funerals)

⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 37 b (Chapters on Funerals)

⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 37 c (Chapters on Funerals)

‘From Al-Sadiq^{asws} having said: ‘The complete consoling of the sick is that you should place your hand upon his forearm, and hasten the standing from his presence, for consoling the sore throat (his more talking to the visitors) is severer upon the sick than his pain’.⁵⁸

الْمَكَارِمُ، رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ تُؤَدَّى الْعَبْدُ إِلَى اللَّهِ جَلَّ وَ عَزَّ فَيُحَاسِبُهُ حِسَاباً يَسِيراً وَ يَقُولُ يَا مُؤْمِنُ مَا مَنَعَكَ أَنْ تَعُودِي حِينَ مَرَضْتُ

(The book) ‘Al Makarim’ –

‘It is reported from Al-Sadiq^{asws} having said: ‘When it will be the Day of Qiyamah, the servant will be led to Allah^{azwj}, Majestic and Mighty, so he will be Reckoned with an easy Reckoning, and He^{azwj} will Say: ‘O Momin! What prevented you from consoling Me^{azwj} when I^{azwj} was sick?’

فَيَقُولُ الْمُؤْمِنُ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ أَنْتَ الْحَيُّ الْقَيُّومُ الَّذِي لَا يُصِيبُكَ أَلَمٌ وَ لَا نَصَبٌ

The Momin will say, ‘You^{azwj} are my Lord^{azwj}, and I am Your^{azwj} servant! You^{azwj} are the Living, the Eternal Who is neither afflicted by pain, nor toil’.

فَيَقُولُ عَزَّ وَ جَلَّ مَنْ عَادَ مُؤْمِناً فِيَّ فَقَدْ عَادَنِي

He^{azwj}, Mighty and Majestic will Say: “One who consoles a Momin for My^{azwj} Sake, so he has consoled Me^{azwj}!”

ثُمَّ يَقُولُ لَهُ أ تَعْرِفُ فُلَانٌ بِنَ فُلَانٍ

Then He^{azwj} will Say to him: “Do you know so and so, son of so and so?”

فَيَقُولُ نَعَمْ يَا رَبِّ

He will say, ‘Yes, O Lord^{azwj}!’

فَيَقُولُ لَهُ مَا مَنَعَكَ أَنْ تَعُودَهُ حِينَ مَرَضَ أَمَا إِنَّكَ لَوْ عُدْتَهُ لَعُدْتَنِي ثُمَّ لَوْحَدْتَنِي بِهِ وَ عِنْدَهُ ثُمَّ لَوْ سَأَلْتَنِي حَاجَةً لَقَضَيْتُهَا لَكَ وَ لَمْ أَرُدَّكَ عَنْهَا.

He^{azwj} will Say to him: ‘What prevented you from consoling him when he fell sick? But you, had you consoled him, you would have consoled Me^{azwj}, then you would have found Me^{azwj} with him and in his presence! Then, had you asked Me^{azwj} of a need, I^{azwj} would have Fulfilled it for you, and I^{azwj} would not have Rejected you about it!’⁵⁹

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: وَ قَدْ عَادَ سَلْمَانَ رِضْوَانُ اللَّهِ عَلَيْهِ لَمَّا أَرَادَ أَنْ يَقُومَ يَا سَلْمَانُ كَشَفَ اللَّهُ صُرْكَ وَ عَفَرَ ذَنْبَكَ وَ حَفِظَكَ فِي دِينِكَ وَ بَدَنِكَ إِلَى مُنْتَهَى أَجَلِكَ.

⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 38 (Chapters on Funerals)

⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 a (Chapters on Funerals)

And it is reported from the Prophet^{-saww} having said: ‘And I^{-saww} had consoled Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Satisfied with him. When I^{-saww} intended to stand, (I^{-saww} said): ‘O Salman^{-ra}! May Allah^{-azwj} Uncover your^{-ra} harm, and Forgive your^{-ra} sin, and Protect you in your^{-ra} religion and your body up to the end of your^{-ra} lifespan’.⁶⁰

وَعَنْهُ ص أَنَّهُ قَالَ: الْعِيَادَةُ ثَلَاثَةٌ وَ النَّعْرِيَةُ مَرَّةٌ.

And from him^{-saww} having said: ‘The consoling is three and the condolence is once’.⁶¹

وَعَنْ مَوْلَى لُجَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَرَضَ بَعْضُ مَوَالِيهِ فَخَرَجْنَا نَعُوذُهُ وَ نَحْنُ عِدَّةٌ مِنْ مَوَالِيهِ فَاسْتَقْبَلْنَا ع فِي بَعْضِ الطَّرِيقِ فَقَالَ أَيُّنَ تُرِيدُونَ

And from a friend of Ja’far^{-asws} Bin Muhammad^{-asws}, said, ‘One of his^{-asws} friends fell sick, so we went out to console him, and we were a number of his^{-asws} friends. He^{-asws} met us in one of the streets. He^{-asws} said: ‘Where are you intending (to go to)?’

فَقُلْنَا نُرِيدُ فَلَانَا نَعُوذُهُ

We said, ‘We intend so and so to console him’.

قَالَ قُمُوا فَوَقَفْنَا

He^{-asws} said: ‘Pause!’ We paused.

قَالَ مَعَ أَحَدِكُمْ تُفَاحَةٌ أَوْ سَفْرَجَلَةٌ أَوْ أُتْرُجَةٌ أَوْ لَعْمَةٌ مِنْ طَيْبٍ أَوْ قِطْعَةٌ مِنْ عُودٍ بَخُورٍ

He^{-asws} said: ‘Is there an apple with one of you, or a quince, or a citron, or a lick of perfume, or a piece of frankincense?’

فَقُلْنَا مَا مَعَنَا مِنْ هَذَا شَيْءٍ

We said, ‘There is nothing from this with us!’

قَالَ أَمَا عَلِمْتُمْ أَنَّ الْمَرِيضَ يَسْتَرِيحُ إِلَى كُلِّ مَا أُدْخِلَ بِهِ عَلَيْهِ.

He^{-asws} said: ‘Don’t you know that the sick is comforted to all what someone enters with to him?’⁶²

الْمَكَارِمُ، عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَقُلْ- أَعْبِدُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ مِنْ كُلِّ عَرْقٍ نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ.

(The book) ‘Al Makarim’ – from Zurara,

⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 b (Chapters on Funerals)

⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 c (Chapters on Funerals)

⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 d (Chapters on Funerals)

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘When you enter to see a sick, then say, ‘I seek Refuge with Allah^{-azwj} the Magnificent, Lord^{-azwj} of the Mighty Throne, from every vein bursting, and from evil of heat of the Fire’ – seven times’^{.63}

دَعَائِمُ الْإِسْلَامِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْعِيَادَةُ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ لَيْسَ عَلَى التَّسَاءِ عِيَادَةٌ.

(The book) ‘Da’aim Al Islam’ –

‘From Amir Al-Momineen^{-asws} having said: ‘The consoling after three days, and there isn’t consoling upon the women’^{.64}

وَ عَنْهُ ع أَنَّهُ قَالَ: حَسَى رَسُولُ اللَّهِ ص أَنَّ يَأْكُلُ الْعَائِدُ عِنْدَ الْعَلِيلِ فَيُحِطُّ اللَّهُ أَجْرَ عِيَادَتِهِ.

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from the consoler eating with the sick, for Allah^{-azwj} will Nullify the Recompense of his consoling’^{.65}

وَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ اعْتَلَّ فَعَادَهُ عَمْرُو بْنُ حُرَيْثٍ فَدَخَلَ عَلَيْهِ عَلِيٌّ ع فَقَالَ يَا عَمْرُو تَعُودُ الْحُسَيْنَ وَ فِي النَّفْسِ مَا فِيهَا وَ إِنَّ ذَلِكَ لَيْسَ بِمَانِعِي مِنْ أَنْ أُؤَدِّيَ إِلَيْكَ نَصِيحَةً سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضاً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ سَاعَتِهِ الَّتِي يَعُودُهُ فِيهَا إِنْ كَانَتْ نَهَاراً حَتَّى تَغْرُبَ الشَّمْسُ أَوْ لَيْلاً حَتَّى يَطْلُعَ الْفَجْرُ.

And from Al-Hassan Bin Ali^{-asws} was Ill, so Amro Bin Hureys consoled him. Ali^{-asws} entered to see him. He^{-asws} said: ‘O Amro! You are consoling Al-Hassan^{-asws} and in the soul is what is in it (hatred) and that isn’t preventing me^{-asws} from giving the good advice to you. I^{-asws} heard Rasool-Allah^{-saww} saying: ‘There is none from a Muslim servant consoling a sick, except seventy thousand Angels send Salawaat upon him from its time which he consoles him in, if it was daytime until the sun sets, or night until the dawn emerges’^{.66}

وَ عَنْ عَلِيٍّ ع أَنَّهُ عَادَ زَيْدَ بْنَ أَرْقَمٍ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ زَيْدٌ مَرْحَباً بِأَمِيرِ الْمُؤْمِنِينَ عَائِداً وَ هُوَ عَلَيْنَا عَاتِبٌ

And from Ali^{-asws}, he^{-asws} consoled Zayd Bin Arqam. When he^{-asws} entered to see him, Zayd said, ‘Welcome to Amir Al-Momineen^{-asws} consoling, and he^{-asws} is admonishing us’.

قَالَ عَلِيٌّ ع إِنَّ ذَلِكَ لَمْ يَكُنْ يَمْتَعِنِي عَنْ عِيَادَتِكَ إِنَّهُ مَنْ عَادَ مَرِيضاً أَلْتَمَسَ رَحْمَةَ اللَّهِ وَ تَنَجَّرَ مَوْعُودِهِ كَانَ فِي حَرِيفِ الْجَنَّةِ مَا كَانَ جَالِساً عِنْدَ الْمَرِيضِ حَتَّى إِذَا خَرَجَ مِنْ عِنْدِهِ

Ali^{-asws} said: ‘That is not going to prevent me^{-asws} from consoling you. The one who consoles a sick seeking Mercy of Allah^{-azwj}, and fulfils his promises would be in an area of the Paradise for as long as he sits in the presence of the sick until when he goes out from his presence.

⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 40 (Chapters on Funerals)

⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 a (Chapters on Funerals)

⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 b (Chapters on Funerals)

⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 c (Chapters on Funerals)

بَعَثَ اللَّهُ ذَلِكَ الْيَوْمَ سَبْعِينَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَيْهِ حَتَّى اللَّيْلِ وَ إِنْ عَادَ مُمَسِّياً كَانَ فِي خَرِيفِ الْجَنَّةِ مَا كَانَ جَالِساً عِنْدَ الْمَرِيضِ فَإِذَا خَرَجَ مِنْ عِنْدِهِ بَعَثَ اللَّهُ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى الصَّبَاحِ فَأُخْبِتُ أَنْ أَتَعَجَّلَ ذَلِكَ.

On that day Allah^{-azwj} Dispatches seventy thousand Angels from the Angels sending Salawaat upon him until night, and if he consoles in the evening he would be in an area of Paradise for as long as he is seated in the presence of the sick. When he exits from his presence Allah^{-azwj} Dispatches seventy thousand Angels sending Salawaat upon him until morning. So I^{-asws} loved to hasten that”.⁶⁷

الْمَجَازَاتُ النَّبَوِيَّةُ، عَنِ النَّبِيِّ ص مَنْ عَادَ مَرِيضاً لَمْ يَزَلْ يَخُوضُ الرَّحْمَةَ حَتَّى يَجْلِسَ فَإِذَا جَلَسَ اغْتَمَسَ فِيهَا.

(The book) ‘Al Majazaat Al Nabawiyya’ –

‘From the Prophet^{-saww}: ‘One who consoles a sick will not cease to wade in the Mercy until he sits. When he sits (in the presence of the sick), he is immersed in it’”.⁶⁸

⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 d (Chapters on Funerals)

⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 e (Chapters on Funerals)