

Saving Lives: Blood Transfusion and Transplant



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Saving Lives: Blood Transfusion and Transplant

Summary:

A man asked the 6th Imam^{-asws} whether a man who has lost a tooth can find a tooth from a dead person and have it fixed in place of his lost tooth. Yes, Imam said.

The issues of saving lives through advanced medical procedures, i.e., blood transfusion and organ donation/transplant, have been discussed at length during the last thirty years, initially meeting with some scepticism, but gradually finding their acceptability into our society, particularly when the advances in the medical techniques demonstrated how precious lives could be saved by providing several examples from around the globe. However, their permissibility based on ethical and/or religious grounds has not only been controversial among Muslims but also found similar resistance in some of the other religions, e.g., Christianity, Judaism, and Hinduism. From Muslim's point of view, most of the Sunnis/Shias, who follow unorthodox/rational school of thought (aqal, ijma, qiyas, ijtihad etc.), relied on the fatwa of their Muftis and Maraja. Whereas little evidence from the Quran and traditions was sought, besides quoting a few Quranic verses in its support or rejection.

In this article, an attempt has been made to review the Quranic Verses in the light of Masomeen-asws's traditions, which are usually quoted on this topic alongside the traditions of the Infallibles^{-asws}. It is worth mentioning that this is a preliminary attempt on this subject, and further work is needed to include other references from the Ahadith of Ahlul Bait-asws, which we were unable to incorporate due to our lack of knowledge and understanding at the time of writing this document. It is worth mentioning that the content of the article is specific for the followers of the twelve Imami Shia school of thought (orthodox, traditionalists, the adherents of Masomeen^{-asws})¹.

Background:

It is important to first understand why we get ill. From where does the illness come, and who is the healer? Once infected, how to bear discomfort and how to look after those who are suffering from an illness? And how and for what time period may one attend to a patient? Prior to discussing the main issue, it would be useful to first review traditions of Masomeen^{-asws} about the factors leading to serious illness, and hence are the precursors to those conditions under which one requires consideration of blood transfusion/organ transplantation:

¹ Also referred to in the literature as 'Akhbaris'

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله البرقي بإسناده يرفعه إلى أبي عبد الله ع قال كان يسمى الطبيب المعالج فقال موسى بن عمران يا رب ممن الداء قال مني قال ممن الدواء قال مني قال فما يصنع الناس بالمعالج قال يطيب بذلك أنفسهم فسمي الطبيب لذلك

My father told me that he heard it from Saad bin Abdullah, who from Ahmed bin Abi Abdullah Barqi, who from a number of narrators referred to Imam Jafar-e-Sadiq^{asws}:

During the time of earlier generations, a 'Tabeeb' (doctor) would be called 'Muallag' (reliever). Hazrat Musa bin Imran^{as} prayed to Allah^{azwj}: 'O My Lord! Please enlighten me from where does the disease originate? Allah^{azwj} replied: 'It comes from Me'. Hazrat Musa^{as} then asked: 'From where comes its treatment?' Allah^{azwj} replied: 'From Me^{azwj}'. Hazrat Musa^{as} asked: 'Then why do people go to a 'Muallag' (doctor)? Allah^{azwj} replied: 'To get comfort and peace of mind'. That is why a doctor is called 'Muallag' the reliever of anxiety and provider of comfort to the sufferer.²

Hazrat Amir-ul-Momineen^{asws} once said: 'Before troubles attack you, you should deflect their onslaught, as they strike people in the form of waves (one after another) through the recitation of prayers. And said, towards a Momin (true follower), difficulties come with even more strength and in their most severe forms, similar to the water which falls from a mountain's top. At that instance, nothing but prayers can shield him, so regularly make supplications so that you are protected from troubles.³

وَ قَالَ ع سُوسُوا إِيمَانَكُمْ بِالصَّدَقَةِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ وَ اذْفَعُوا أَمْوَاجَ الْبَلَاءِ بِالذُّعَاءِ

Amir-ul-Momineen^{asws} said: Defend your faith in Allah^{azwj} with the help of charity. Protect your wealth with the aid of Zakat. Let the supplications guard you from calamities and disasters.⁴

وَ قَالَ ع اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ

Amir-ul-Momineen^{asws}: If you want to pray to Allah^{azwj} for better means of subsistence, then first give something in charity.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَمَّنْ حَدَّثَهُ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطًا فَلَمَّا كَانَ زَمَانُ إِبْرَاهِيمَ ع قَالَ يَا رَبِّ اجْعَلْ لِلْمُوتِ عِلَّةً يُوجِرُ بِهَا الْمَيِّتُ وَ يُسَلِّي بِهَا عَنِ الْمَصَابِ قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْمُؤَمَّ وَ هُوَ الْبِرْسَامُ ثُمَّ أَنْزَلَ بَعْدَهُ الدَّاءَ

Imam Mohammed Baqir^{asws} said, during the life of Hazrat Ibrahim^{as} sudden death would fall on people, without any prior signs of a disease. Hazrat Ibrahim^{as} prayed to Allah^{azwj}: 'Please bring upon people disease before they die so that one would take the reward of observing patience before dying while others benefit from counselling him to observe patience and provide

² Ilul Sharaia, Chapter 304, Tradition 1, باب العلة التي من أجلها سمي الطبيب طبيا -304

³ Rub-ul-Hiat, pg. 480.

⁴ Nahjul Balagha, saying no. 146 (Urdu), no. 145 (English): <http://www.nahjulbalagha.org/sayings.php>

⁵ Nahjul Balagha, saying no. 137 (Urdu), no. 136 (English): <http://www.nahjulbalagha.org/sayings.php>

means to relieve them of their pain. Thus Allah^{-azwj} first sent down the fever followed by the other diseases.⁶

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْحُمَى رَائِدُ الْمَوْتِ وَهُوَ سِجْنُ اللَّهِ فِي الْأَرْضِ وَهُوَ حَظُّ الْمُؤْمِنِ مِنَ النَّارِ

Imam Abu Abdullah^{-asws} said: Fever is the precursor to death, which is Allah^{-azwj}'s prison on earth and is the protector of a 'Momin'⁷ from the fire of the Hell (as his sins would be erased through sufferings).⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مَوْتَ الْفَجَاءَةِ تَخْفِيفٌ عَنِ الْمُؤْمِنِ وَ أَخْذَةٌ أَسْفٍ عَنِ الْكَافِرِ

Rasool Allah^{-saww} said: An accidental death would reduce the sins of a 'Momin' but is a severe punishment for a Kafir (non-believer).⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنِ الرَّضَا ع قَالَ أَكْثَرُ مَنْ يَمُوتُ مِنْ مَوَالِينَا بِالْبَطْنِ الدَّرِيعِ

Imam Ali Raza^{-azwj} said: Most of our friends (followers) quickly die from stomach-related diseases.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مَبِيَّةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ

Imam Mohammed Baqir^{-asws} said: A 'Momin' will suffer from all sorts of afflictions and die from all possible causes but will never commit suicide.¹¹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مَبِيَّةِ الْمُؤْمِنِ فَقَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَبِيَّةٍ يَمُوتُ عَرَقًا وَ يَمُوتُ بِالْهَدْمِ وَ يُبْتَلَى بِالسَّبْعِ وَ يَمُوتُ بِالصَّاعِقَةِ وَ لَا تُصِيبُ ذَاكَرَ اللَّهِ تَعَالَى

Imam Abu Abdullah^{-asws} said: A 'Momin' may die from all types of disasters, including drowning, getting buried under rubble (collapse buildings), being attacked by a beast, or being struck by lightning. However, he will not be affected by any of these disasters while engaged in the remembrance of Allah^{-azwj}.¹²

⁶ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 1 (Urdu, vol.1. Faro, pp. 270)

كِتَابُ الْجَنَائِزِ، بَابُ عِلَلِ الْمَوْتِ وَ أَنَّ الْمُؤْمِنَ يَمُوتُ بِكُلِّ مَبِيَّةٍ

⁷ True believer, the follow of Imam Ali asws and 12 Imams (i.e., traditionalist, orthodox, Akhbari)

⁸ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 3 (Urdu, vol.1. Faro, pp. 270)

⁹ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 5 (Urdu, vol.1. Faro, pp. 270)

¹⁰ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 6 (Urdu, vol.1. Faro, pp. 270)

¹¹ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 8 (Urdu, vol.1. Faro, pp. 270)

¹² Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 9 (Urdu, vol.1. Faro, pp. 270)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُثْمَانَ النَّوَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمِثُّهُ بِكُلِّ مِيتَةٍ وَ لَا يُبْتَلِيهِ بِذَهَابِ عَقْلِهِ أَمَا تَرَى أَيُّوبَ ع كَيْفَ سَلَّطَ إِبْلِيسَ عَلَى مَالِهِ وَ وُلْدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْهُ عَلَى عَقْلِهِ تَرَكَ لَهُ مَا يُوحِدُ اللَّهُ عَزَّ وَجَلَّ بِهِ

It is narrated from Imam AbuAbullah^{asws} that Allah^{azwj} may engulf a 'Momin' in all sorts of calamities and would make him die from all types of deaths but will never inflict him from the loss of 'Aql'¹³. Hazrat Ayub^{as}'s children, wealth and all dependents were targetted by Iblis^{la} but Prophet^{as}'s 'Aql' was protected from being overtaken by Iblis^{la}. This is due to the fact that Hazrat Ayub^{as} had firm belief in Allah^{azwj}, through the same 'Aql'¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ الْمُسْلِمَ إِذَا غَلَبَهُ ضَعْفُ الْكَبِيرِ أَمَرَ اللَّهُ عَزَّ وَجَلَّ الْمَلَكَ أَنْ يَكْتُبَ لَهُ فِي حَالِهِ تِلْكَ مِثْلَ مَا كَانَ يَعْمَلُ وَ هُوَ شَابٌ نَشِيطٌ صَحِيحٌ وَ مِثْلَ ذَلِكَ إِذَا مَرَضَ وَ كَلَّ اللَّهُ بِهِ مَلَكًا يَكْتُبُ لَهُ فِي سُفْمِهِ مَا كَانَ يَعْمَلُ مِنَ الْخَيْرِ فِي صِحَّتِهِ حَتَّى يَرْفَعَهُ اللَّهُ وَ يَقْبِضَهُ وَ كَذَلِكَ الْكَافِرُ إِذَا اشْتَغَلَ بِسُفْمٍ فِي جَسَدِهِ كَتَبَ اللَّهُ لَهُ مَا كَانَ يَعْمَلُ مِنَ الشَّرِّ فِي صِحَّتِهِ

Imam Mohammed Baqir^{asws} said: When a 'Momin' loses his strength due to an old age, Allah^{azwj} Commands one of His^{azwj} angels to write down those good deeds in his accounts, which he used to perform when he was young and healthy. And similarly when he becomes ill, Allah^{azwj} Asks an angel to write down in his favour, all that he used to do in the time of his good health, until the time his soul is extracted and similarly when a non-believer becomes ill, Allah^{azwj} writes for him the sins which he used to commit while being healthy.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَجَلَّ لِلْمَلَكِ الْمَوْكَلِ بِالْمُؤْمِنِ إِذَا مَرَضَ اكْتُبْ لَهُ مَا كُنْتَ تَكْتُبُ لَهُ فِي صِحَّتِهِ فَإِنِّي أَنَا الَّذِي صَيَّرْتُهُ فِي حَبَالِي

It is narrated from Imam Jafar-e-Sadiq^{asws} that Rasool Allah^{saww} said: 'Allah^{azwj} Instructs to one of His^{azwj} angels to write down in the accounts of that Momin who is suffering from a disease, which he used to perform prior to getting ill. As I^{azwj} have imprisoned him through letting a disease fall on him.¹⁶

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ أَبُو جَعْفَرٍ ع سَهْرٌ لَيْلَةٌ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةِ سَنَةٍ

¹³ An entity through which Allah azwj and His Divine Representatives asws are recognised.

¹⁴ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 10 (Urdu, vol.1. Faro, pp. 270)

¹⁵ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 2 (Urdu, vol.1. Faro, pp. 271)

¹⁶ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 3 (Urdu, vol.1. Faro, pp. 271)

Imam Mohammed Baqir^{asws} said: One would get the reward of one year's worship if that person had remained awake all night due to discomfort from a disease.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ
دُرُسْتٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ سَهْرٌ لَيْلَةٍ مِنْ مَرَضٍ أَوْ وَجَعٍ أَفْضَلُ وَأَعْظَمُ أَجْراً مِنْ
عِبَادَةِ سَنَةٍ

Imam^{asws} also said, remaining awake due to pain or sickness during a night is more rewarding than the worship of a whole year.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ
اللَّهِ ع قَالَ حُمَى لَيْلَةٍ كَفَّارَةٌ لِمَا قَبْلَهَا وَ لِمَا بَعْدَهَا

Imam Jafar-e-Sadiq^{asws} said: The fever of one night is compensation for the sins comitted before it and after it.¹⁹

Conduct of a Patient:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ
أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ مَرَضَ ثَلَاثًا فَلَمْ يَشْكُ إِلَى أَحَدٍ مِنْ
عُودِهِ أَبَدَلْتُهُ لَحْماً خَيْراً مِنْ لَحْمِهِ وَ دَمًا خَيْراً مِنْ دَمِهِ فَإِنْ عَافَيْتُهُ عَافَيْتُهُ وَ لَا دَنْبَ لَهُ وَ إِنْ
قَبَضْتُهُ قَبَضْتُهُ إِلَى رَحْمَتِي

Imam Mohammed Baqir^{asws} says that it is narrated from Rasool Allah^{saww} that Allah^{azwj} Says: (Hadith-e-Kudsi). If a Momin who remains ill for three days and does not complain about his sufferings to those who look after/visit him then I will replace his blood with the best of blood and flesh with the best of flesh. Thus, for him I have extended peace and My^{azwj} blessings and no signs of weaknes/illness are left on him. And when his soul is extracted, I^{azwj} will extend My special blessings to him.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْعَزْرَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ
اشْتَكَى لَيْلَةً فَقَبِلَهَا بِقَبُولِهَا وَ أَدَّى إِلَى اللَّهِ شُكْرَهَا كَانَتْ كَعِبَادَةِ سِتِّينَ سَنَةٍ قَالَ أَبِي فَقُلْتُ لَهُ مَا
قَبُولُهَا قَالَ يَصْبِرُ عَلَيْهَا وَ لَا يُخْبِرُ بِمَا كَانَ فِيهَا فَإِذَا أَصْبَحَ حَمِدَ اللَّهَ عَلَى مَا كَانَ

Imam AbuAbdullah^{asws} said: Whoever suffers from illness during a night and bears it with patience and thanks Allah^{azwj} in the morning, is rewarded 60 years' acts of worship. I asked what is the criterion of acceptance? Imam^{asws} replied: To remian patient during his sufferings at night and not to narrate to others what he experienced and thank Allah^{azwj} upon getting up in the morning.²¹

¹⁷ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 4 (Urdu, vol.1. Faro, pp. 271)

¹⁸ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 6 (Urdu, vol.1. Faro, pp. 272)

¹⁹ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 9 (Urdu, vol.1. Faro, pp. 271)

²⁰ Al-Kafi, Tatm Sawab-ul-Marz, h. 1 (Urdu, vol.1. Faro, pp. 272)

²¹ Al-Kafi, Tatm Sawab-ul-Marz, h. 5 (Urdu, vol.1. Faro, pp. 272)

What is the limit of complaints:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلَ عَنْ حَدِّ الشَّكَايَةِ لِلْمَرِيضِ فَقَالَ إِنَّ الرَّجُلَ يَقُولُ حُمِمْتُ الْيَوْمَ وَ سَهَرْتُ الْبَارِحَةَ وَ قَدْ صَدَقَ وَ لَيْسَ هَذَا شِكَايَةً وَ إِنَّمَا الشُّكْوَى أَنْ يَقُولَ قَدْ ابْتُلَيْتُ بِمَا لَمْ يَبْتَلْ بِهِ أَحَدٌ وَ يَقُولَ لَقَدْ أَصَابَنِي مَا لَمْ يُصِبْ أَحَدًا وَ لَيْسَ الشُّكْوَى أَنْ يَقُولَ سَهَرْتُ الْبَارِحَةَ وَ حُمِمْتُ الْيَوْمَ وَ نَحْوَ هَذَا

It was asked from Imam AbuAbullah^{asws} what is the limit when informing others of a patient's sufferings will be considered as compliant?

Imam^{asws} replied if he says: 'I was suffering from fever last night and could not sleep during the night then he is justified to describe his ordeal and this will not be considered as making a complaint. However, if he says, e.g., I am engulfed in such a trouble that no one would be (then it's a complaint)! But if he only says: 'I have been awake all night due to fever' this will not be termed as complaining.²²

To Inform others about One's Illness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادِ الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَنْبَغِي لِلْمَرِيضِ مِنْكُمْ أَنْ يُؤْذِنَ إِخْوَانَهُ بِمَرَضِهِ فَيَعُوذُونَهُ فَيُوجِرُ فِيهِمْ وَ يُوجِرُونَ فِيهِ قَالَ فَقِيلَ لَهُ نَعَمْ هُمْ يُوجِرُونَ بِمَمَشَاهُمْ إِلَيْهِ فَكَيْفَ يُوجِرُ هُوَ فِيهِمْ قَالَ فَقَالَ بِاِكْتِسَابِهِ لَهُمُ الْحَسَنَاتِ فَيُوجِرُ فِيهِمْ فَيَكْتَسِبُ لَهُ بِذَلِكَ عَشْرُ حَسَنَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ وَ يُمَحَى بِهَا عَنْهُ عَشْرُ سَيِّئَاتٍ

Imam AbuAbdullah^{asws} said: It would be better for a patient to inform others about his illness, so that they could visit him and get their reward of looking after him, as a patient will also be rewarded. Someone commented, it is obvious that the visitor will get the reward for their efforts and time but what is the reason for rewarding the patient? Imam^{asws} replied: 'Because he has given them an opportunity to visit him and be rewarded, so he will get 10 rewards and will be elevated 10 divine grades whereas his 10 sins will be erased'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ يُونُسَ قَالَ قَالَ أَبُو الْحَسَنِ ع إِذَا مَرَضَ أَحَدُكُمْ فَلْيَأْذِنْ لِلنَّاسِ يَدْخُلُونَ عَلَيْهِ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ

Imam^{asws} said: 'When someone visits a patient then he should request him to pray for him, as the praying of an ill person is always accepted (answered)'.²⁴

²² Al-Kafi, Tatm Sawab-ul-Marz, Chp. 3, h. 1 (Urdu, vol.1. Faro, pp. 273)

²³ Al-Kafi, Chp. 4, h. 1 (Urdu, vol.1. Faro, pp. 273)

²⁴ Al-Kafi, Chp. 4, h. 2 (Urdu, vol.1. Faro, pp. 273)

When and for long one should attend a patient:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ
الْعِيَادَةُ قَدْرَ فُوقِ نَاقَةٍ أَوْ حَلَبِ نَاقَةٍ

Imam Abu Abdullah^{-asws} said: One should visit a patient for as long as it takes to wake a camel up or to milk a she-camel, meaning for a short while.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ الْفَضْلِ بْنِ عَامِرٍ أَبِي الْعَبَّاسِ عَنْ مُوسَى بْنِ الْقَاسِمِ
قَالَ حَدَّثَنِي أَبُو زَيْدٍ قَالَ أَخْبَرَنِي مَوْلَى لَجَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ مَرَضَ بَعْضُ مَوَالِيهِ فَخَرَجْنَا إِلَيْهِ
نَعُودُهُ وَ نَحْنُ عِدَّةٌ مِنْ مَوَالِي جَعْفَرٍ فَاسْتَقْبَلْنَا جَعْفَرَ ع فِي بَعْضِ الطَّرِيقِ فَقَالَ لَنَا أَيْنَ تُرِيدُونَ
فَقُلْنَا نُرِيدُ فَلَانَا نَعُودُهُ فَقَالَ لَنَا فُوقُوا فُوقْنَا فَقَالَ مَعَ أَحَدِكُمْ تَفَاحَةٌ أَوْ سَفْرَجَلَةٌ أَوْ أُتْرُجَةٌ أَوْ لَعْفَةٌ مِنْ
طِيبٍ أَوْ قِطْعَةٌ مِنْ عُودِ بَحُورٍ فَقُلْنَا مَا مَعَنَا شَيْءٌ مِنْ هَذَا فَقَالَ أَمَا تَعْلَمُونَ أَنَّ الْمَرِيضَ يَسْتَرِيحُ
إِلَى كُلِّ مَا أُدْخِلَ بِهِ عَلَيْهِ

The narrators say, we met Imam Jafar-e-Sadiq^{-asws} on our way. Imam^{-asws} asked us where we intended to go, we replied to him that we had set-off to visit one of our ill friend. Imam^{-asws} asked us, have you taken with you some apples, 'Bahi, Tarang', some fragrance, or some 'Sayoud and Bakhur'? We replied: 'No, we did not bring with us any of these'. Imam^{-asws} replied, 'don't you know these things provide comfort to a patient'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُوسَى بْنِ قَادِمٍ عَنْ رَجُلٍ عَنْ أَبِي
عَبْدِ اللَّهِ ع قَالَ تَمَامُ الْعِيَادَةِ لِلْمَرِيضِ أَنْ تَضَعَ يَدَكَ عَلَى ذِرَاعِهِ وَ تَعْجَلَ الْقِيَامَ مِنْ عِنْدِهِ فَإِنَّ عِيَادَةَ
النَّوْكَى أَشَدُّ عَلَى الْمَرِيضِ مِنْ وَجَعِهِ

Imam Abu Abdullah^{-asws} said: A comprehensive visit to a patient would be to put your hand on his hand and stay there for a brief duration, as staying there for longer period is more painful for him than the pain of illness.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَمِيرَ
الْمُؤْمِنِينَ ص قَالَ إِنَّ مِنْ أَعْظَمِ الْعُودِ أَجْرًا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ لَمَنْ إِذَا عَادَ أَخَاهُ حَقَّفَ الْجُلُوسَ
إِلَّا أَنْ يَكُونَ الْمَرِيضُ يُجِبُّ ذَلِكَ وَ يُرِيدُهُ وَ يَسْأَلُهُ ذَلِكَ وَ قَالَ ع مِنْ تَمَامِ الْعِيَادَةِ أَنْ يَضَعَ الْعَادِدُ
إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى أَوْ عَلَى جَبْهَتِهِ

It is narrated from Imam Abu Abdullah^{-asws} that Amir-ul-Momineen^{-asws} said: There is a substantial reward for a visitor to attend a patient but for a short duration, unless the patient asks him to stay longer. Imam Jafar-e-Sadiq^{-asws} said: 'one should put his hand on patient's hand or forehead in order to complete the purpose of visiting him'.²⁸

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع
قَالَ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا حَاضٍ فِي الرَّحْمَةِ حَوْضًا فَإِذَا جَلَسَ عَمَرْتُهُ الرَّحْمَةُ فَإِذَا انْصَرَفَ وَكَلَّ

²⁵ Al-Kafi, Chp. 5, h. 2 (Urdu, vol.1. Faro, pp. 274)

²⁶ Al-Kafi, Chp. 5, h. 3 (Urdu, vol.1. Faro, pp. 274)

²⁷ Al-Kafi, Chp. 5, h. 4 (Urdu, vol.1. Faro, pp. 274)

²⁸ Al-Kafi, Chp. 5, h. 6 (Urdu, vol.1. Faro, pp. 274)

اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغُورُونَ لَهُ وَ يَسْتَرْحِمُونَ عَلَيْهِ وَ يَقُولُونَ طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ إِلَى تِلْكَ السَّاعَةِ مِنْ غَدٍ وَ كَانَ لَهُ يَا أَبَا حَمْرَةَ خَرِيفٌ فِي الْجَنَّةِ قُلْتُ وَ مَا الْخَرِيفُ جُعِلْتُ فِدَاكَ قَالَ رَاوِيَةٌ فِي الْجَنَّةِ يَسِيرُ الرَّاَكِبُ فِيهَا أَرْبَعِينَ عَامًا

Imam Mohammed Baqir^{asws} said: When someone visits his 'Momin' brethren who is not well, then blessings of Allah^{azwj} encircle him, and keep around him for a long as he stays with the patient. And 70,000 angels pray for his forgiveness and ask bounties for him and say: 'Aren't you lucky, Paradise is for you from now until another day'. And Abu Hamza, he is given 'Khareef' in Paradise. The narrator asked, may I be your ransom, what is 'Khareef'? Imam^{asws} replied: It's a huge area in Paradise in which a horse-rider can travel upto 40 years.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا فِي اللَّهِ عَزَّ وَ جَلَّ فِي مَرَضِهِ وَكَلَّ اللَّهُ بِهِ مَلَكًا مِنَ الْعُودِ يَعُودُهُ فِي قَبْرِهِ وَ يَسْتَغْفِرُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ

Imam Abu Abdullah^{asws} said: Who would visit a patient with the intention of 'Qurbatin illillah' (for gaining nearness to Allah^{azwj}), then Allah^{azwj} will create an angel who would pray for his forgiveness until his death, will accompany him in his grave and keep on praying for him until the Day of Judgement.³⁰

Misinterpreted verses of Quran against transplant:

وَلَا ضَلَّانَهُمْ وَلَا مَنِيَّةَهُمْ وَلَا مَرْتَنَهُمْ فَلْيَبْتِكُنْ أَدَانَ الْأَنْعَامِ وَلَا مَرْتَنَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا (4:119)

And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss (4:119).

In Tafseer Safi (pg. 121), in reference to Tafseer Majjama tul Bian, it is narrated from Imam Jafar-e-Sadiq^{asws} that in this verse the words **فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ** are referred to the religion of Allah^{azwj} meaning the Commands of Allah^{azwj} and that what is forbidden. And this further supported by the Words of Allah^{asws}:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ
وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (30:30)

²⁹ Al-Kafi, Chp. 6, h. 3 (Urdu, vol.1. Faro, pp. 274)

³⁰ Al-Kafi, Chp. 6, h. 4 (Urdu, vol.1. Faro, pp. 274)

Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know.³¹

Quranic Verses in Its favour:

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (5:32)

For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land (5:32).

In Al-Kafi it is narrated from Imam Mohammed Baqir^{asws} that the words 'فَكَأَنَّمَا' means to save someone from being killed by drowning or engulfed into fire or to save someone from being destroyed from Kufr.³² The same explanation is given by Imam Jafar-e-Sadiq^{asws} in Al-Kafi and Tafseer-e-Aaishi, Imam^{asws} also says: 'if someone guides a soul to the 'Just Path', it is as if he had saved his life but if someone misleads a person from the 'Righteous Path' to the unjust way, it is like killing him'. In Manla Yahzar-ul-Faqi, it referred to Imam Jafar-e-Sadiq^{asws} that if one gives water to someone where water is available then he would be rewarded as he has liberated one slave but if one gives water to someone where water is unavailable then it is similar to saving a soul and Allah^{azwj} says he who saves one soul it is like saving the entire humanity.³³

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (2:173)

He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

It is narrated from Imam Jafar-e-Sadiq^{asws} that غَيْرَ بَاغٍ وَلَا عَادٍ refers to that person who rises against the Divine Imam^{asws} of his time and also applies to a hunter as well as to the oppressor. The word عَاد also applies to the thieves. So these people are neither allowed to eat dead meat under compulsion nor to

³¹ Quan translation by Imdad Hussain, page 125

³² بَابُ فِي إِخْيَاءِ الْمُؤْمِنِ
1- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا

³³ Maqbool Ahmed, page 134 (Zimeemah, 781).

offer 'Kasr' prayers during travel. These exemptions do not apply to the above group, which are specifically valid under extraordinary conditions, but will apply to other than them, who if subjected to these condition and take what is forbidden then they will not be guilty of committing sins (if committed under compulsion).

The example of later is given in Tafseer-e-Burhan: During the time of 2nd Muslim Caliph³⁴, a lady was brought to him accused of adultery, she pleaded for justice but Ummer^{la} did not listen to her pleas and gave her death punishment by stoning. Amir-ul-Momineen Ali bin Abi Talib^{asws} intervened and asked her to tell her ordeal which compelled her and explain the reasons behind her indulgence into unhonourable acts. She said: I was looking after sheep in the desert and ran out of water. I saw a tent, I went there and asked for some water. A peasant came out and upon being asked for a glass of water, he made an indecent proposal. I instantly refused it and moved away from him. But then without water I started to lose my vision and my tongue completely dried out and before I was about to faint, I went back to him for help. He gave me some water and quenched his evil desires. Amir-ul-Momineen^{asws} said this poor soul's act comes under the context of this verse: *فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ*, she has not committed any sins so she should be released. Ummer^{la} released her and said 'lo la Ali Halaka Ummer' (Ummer^{la} would have been killed if Ali^{asws} were not present).³⁵

**مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ (16:106)**

He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement (16:106).

In Tafseer-e-Safi³⁶, it is reported that this verse was revealed when Ammar Yaser along with his parents was asked to revert back to kufr (idol worshiping). Initially, all of them declined to bow down to kufr but after being subjected to severe punishment, Ammar Yaser^{ra} gave up his resistance and saved his life by repeating what he was asked to say by his captors. His parents refused to testify the 'Kalimat of Kufr' (statement of disbelief) and were tortured to death. Someone told Rasool Allah^{saww} that Ammar has deserted Islam, Rasool Allah^{saww} replied: 'Ammar Yasir is filled with Eman from his head to toes and his flesh and bones are immersed in Eman.' Ammar yasir^{ra} after being released by the non-believers, came straight to Rasool Allah^{saww} and started crying out of grief and shame. Rasool Allah^{saww} consoled him and wiped out his tears and told him that he had not committed any sins and said: 'You have not lost faith as a result of repeating the words of Kufr after

³⁴ Ummer^{la}

³⁵ Maqbool Ahmed, pp. 30.

³⁶ Tafseer-e-Safi, pp. 281.

being forced by the nonbelievers. If they force you again, you should save your life by repeating after them as you have done before'.³⁷

In the explanation of another verse (16:99), it is narrated from Imam Jafar-e-Sadiq^{-asws}³⁸: That Iblis^{-la} (Satin) may take possession of a momin's body but is never allowed to corrupt his Eman (faith). Therefore, Iblis^{-la}, upon given an opportunity, did badly damage the body of Hazrat Ayub^{-as} but was barred from taking control of his^{-as} religion/Eman.³⁹

It is narrated from Imam Ali Raza^{-asws}: Once, Allah^{-azwj} sent down a 'Wahi'⁴⁰ to one of His Prophets^{-as} with the following instructions: When you leave your house tomorrow, (1) eat the first thing which comes to your sight; (2) hide what you come across; (3) accept the request of the that who approaches you; (4) do not turn him away whoever comes to you next; and (5) move away from what you encounter at the fifth place.

When the Prophet^{-as} came out of his house he saw a huge mountain in front of him. The Prophet^{-as} started to loose hope of fulfilling Allah^{-azwj}'s Instructions after considering the size of the mountain. But soon his^{-as} faith helped him by making him realised that his Lord^{-azwj} will not ask him something beyond his abilities so he should move ahead and try to eat it as much as possible. Upon moving forward, the Prophet^{-as} saw the size of the mountain started to reduce with his each stride. The mountain continued to shrink in its size until becoming a handful upon coming closer to it. The Prophet^{-azwj} grabbed it and ate it immediately. It proved to be very delicious, something so tasty which he^{-as} had never eaten before in his life.

Upon moving forward, the Prophet^{-as} saw a golden ornament in front of him. Prophet^{-as} recalled that he was meant to hide it. So, the Prophet^{-as} covered it up by the leafs and earth lying around it. After walking further, the Prophet^{-as} realised that the golden ornament has resurfaced and is lying where he had seen it before. The Prophet^{-as}, first tempted to hide it again but then decided to leave it, and said to himself: 'I had done which I was supposed to do and I should leave the rest to Allah^{-azwj} – the Almighty. So, he^{-as} went along and after some time, the Prophet^{-as} saw a little bird approaching him while being chased by a large bird of prey. The little bird asked for protection, in accordance with the third Command to accept the request; the Prophet^{-as} hid it under his sleeves. As a result, the little bird took refuge from the bird of prey. In the meantime, the bird of prey also came near the Prophet and said: 'I have been trying to get this little bird and have been chasing it for a very long time, why have you deprived me of my dinner by safeguarding it'? As per the Divine instructions, the Prophet^{-as} could neither hand him over the little bird nor turn the bird of prey away without fulfilling his request. In order to satisfy both conditions, the Prophet^{-as} took out his knife and cut a piece of flesh from his leg and gave it to the bird of prey.

³⁷ Imdad Hussain, pp. 361.

³⁸ Al-Kafi and Tafseer Ayashi

³⁹ Maqbool Ahmed, pp. 333.

⁴⁰ An Inspiration

The Prophet^{as} continued his journey, as per wish of his Lord^{azwj} and saw a dead animal which was half eaten up and swamped by the insects, giving off very bad odour. The Prophet^{as} remembered being asked to immediately turn away from it. So he^{as} moved away from the dead animal and started to walk home slowly with the thoughts that he^{as} had fully complied with the Commands of his Lord^{azwj}.

The Prophet^{as} was inspired in his dream at night, his Lord^{azwj} asked him: You have fulfilled My Commands quite appreciably but did you understand what were I wanted you to learn through carrying out those acts? The Prophet^{as} replied: 'No My Lord^{azwj}, I did not know', please enlighten me.

The Lord^{azwj} replied: O My Prophet^{as}! The mountain you saw represented the anger of a person. When a person becomes angry, he goes out of his limits and bounds and raises himself above his status. But upon harnessing his anger, he benefits from an admirable outcome, which has long lasting benefits.

The example of the golden vessel was a reflection of a person's good deeds, a person regardless of how much he would try to hide his good conduct and deeds, are revealed by his Lord^{azwj} so that to give him respect in this world and uncountable bounties in the Hereafter.

The little bird was metaphor for a good piece of advice, which, if given, one should accept. The bird of prey represents a cry for help, which one should never ignore. And finally, the bad odour coming from the dead animal is like the backbiting and ill talking about others, from which one should always be prepared to run away.⁴¹

In the above narration, a Prophet had given his flesh to save the life of a starving bird.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (2:207)

And among men is he who sells his Nafs 'himself' to seek the pleasure of Allah; and Allah is Affectionate to the servants.

A larger number of narrators, including Yaqoob Kulani^{ra}, report through a chain of narrators that Rasool Allah^{saww} said: Allah^{azwj} sent inspiration to Gabriel^{as} and Michael^{as} that I^{azwj} have created, among two of you, 'brotherhood' and have increased the life of one in comparison to the other. Thus, who among you would like to offer part of their life to their brother? Both of them, for the sake of the other, could not find the courage to donate part of their lives. Upon their reluctance, Allah^{azwj} told them: 'Why don't you exemplify my Wali 'Ali bin Abi Talib^{asws}', who is the brother of My Prophet Mohammed^{saww}. Ali Murtaza^{asws} has endangered his life in order to save the life of his brother, Mohammed^{saww}, by lying down on his bed and going to sleep when Mohammed^{saww}'s enemies had surrounded his house. Both of

⁴¹ Ruhul Hiatt, pp. 616 (Urdu)

you should go down, immediately, and guard Ali^{-asws} against the harm of My^{azwj} enemies. Thus, Gabriel^{-as} and Michael^{-as} came down, and Gabriel^{-as} took position near the bed's head, and Michael^{-as} stood on the opposite side. Gabriel^{-as} started reciting: Congratulations! Congratulations! Ya Ali bin Abi Talib^{-asws}! Who else could be as praiseworthy as you^{-asws} are, my Mola^{-asws}, Allah^{-azwj} is proudly describing your virtues to His angels.⁴²

Four Types of Treatment:

مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي سَلَمَةَ عَنْ مُعْتَبِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ
الدَّوَاءُ أَرْبَعَةٌ السَّعْوَطُ وَالْحِجَامَةُ وَالنُّورَةُ وَالْحُقْنَةُ

Mohammed ibn Yahiya, from Ahmed ibn Mohammed ibn Isa, who from Al-Hassan ibn Ali who from his father Salama who from Motab has narrated the following from Abu Abd Allah^{-asws} :

'There are four types of medicine/treatment. These are cupping, inhaling snuff, inserting a suppository, and making an injection'.⁴³

The Use of A Diseased' s Tooth:

وَعَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلَهُ أَبِي وَ أَنَا حَاضِرٌ عَنِ الرَّجُلِ يَسْتَفُطُ سِنُّهُ فَأَخَذَ فَيَأْخُذُ
سِنَّ إِنْسَانٍ مَيِّتٍ فَيَجْعَلُهُ مَكَانَهُ قَالَ لَا بَأْسَ

Zrara narrates from Imam Abu Abdullah^{-asws} that once my father asked from Imam^{-asws}: 'Is it in order? If a man who has lost his tooth, has managed to find a tooth of a dead person and then got it fixed at the place of his lost tooth. Imam^{-asws} replied: There is no problem with it.⁴⁴

⁴² Tafseer Maqbool Ahmed, pp. 741

⁴³ Al-Kafi, vol. 8, H. 226 الكافي 8 192 حديث قوم صالح ع ص : 185

⁴⁴ بحار الأنوار 80 232 باب 4- ما تجوز الصلاة فيه من الأوب