

٤٢. وَقَالَ (عَلَيْهِ السَّلَامُ) لِبَعْضِ أَصْحَابِهِ فِي عِلَّةِ اعْتِدَائِهَا: جَعَلَ اللَّهُ مَا كَانَ مِنْ شَكْوَاكَ حَطًّا لِسَيِّئَاتِكَ. فَإِنَّ الْمَرَضَ لِأَجْرٍ فِيهِ، وَلَكِنَّهُ يَحِطُّ السَّيِّئَاتِ، وَيَحْتَمِلُ حَتَّ الْأُورَاقِ، وَإِذَا مَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ، وَالْعَمَلِ بِالْأَيْدِي وَالْأَقْدَامِ، وَإِنَّ اللَّهَ سَبْحَانَهُ يَدْخُلُ بِصِدْقِ النِّيَّةِ وَالسَّرِيرَةِ الصَّالِحَةِ مِنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ.

42. Amīr al-mu'minīn, peace be upon him, said to one of his companions during his sickness: May Allāh make your illness a means for writing off your sins, because there is no reward for sickness but that it erases sins and makes them fall like (dried) leaves. Reward lies in saying by the tongue and doing something with the hands and feet. Certainly, Allāh, the Glorified, admits into Paradise by virtue of truthfulness of intention and chastity of heart to whomsoever He wishes from among His creatures.

قال السيد الرضي: وأقول: صدق (عليه السلام)، «إنَّ المرض لا أجر فيه»، لأنه ليس من قبيل ما يستحقَّ عليه العوض، لأنَّ العوض يستحقُّ على ما كان في مقابلة فعل الله تعالى بالعبد، من الآلام والأمراض، وما يجري مجرى ذلك، والأجر والثواب يستحقان على ما كان في مقابلة فعل العبد، فيبينهما فرق قد بينه (عليه السلام)، كما يقتضيه علمه الثاقب ورأيه الصائب.

As-Sayyid ar-Raḍī says: Amīr al-mu'minīn is right in saying that there is no reward for sickness as such because compensation is admissible in respect of the acts of Allāh, the Sublime, towards his creatures such as grief, illness and the like, whereas reward and recompense becomes admissible against actions by the creature. This is the difference between the two and Amīr al-mu'minīn has clarified it through his lustrous knowledge and sound view.