

# **'Respite is a Warning Before Punishment'**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ الْجَمِيعِينَ

## ‘Respite is a Warning Before Punishment’

### Summary:

These days we are devastated by the situation all over the world. The poor and vulnerable have nowhere to go, unable to take a sigh of relief against the powerful and unjust authorities; they face persecution, threat to property, honour and their lives day in and day out. The news media is also biased and owned by corrupt and influential conglomerates. When the most vulnerable are targeted, killed or kidnapped and this is brought to public attention, no one comes forward for help. Even the emergency services come under attack when the most daring and resilient come forward to help the injured. The international community is either mute or their support barely mounts to mere sympathy. We wonder for how long the world misery is going to continue for and when it is going to end? No one knows but when we look at human history, our time is not very different than that of some of the previous nations, e.g., time of Pharaohs, who continuously killed, enslaved believers in Egypt for approximately 2500 years.<sup>12</sup> After a long wait, God destroyed them, e.g., ***And the Good Word of your Lord was fulfilled in the Children of Israel because they bore up (sufferings) patiently; and We utterly Destroyed what Pharaoh and his people had wrought and what they built [Quran - 7:137].***

The Traditions of God are based upon the Love and Kindness, as God neither withholds from the unjust people nor Punishes them but gives them a Respite so they may repent and correct their affairs. In the Book, God Says:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دَابَّةٍ لَكِنَّ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْذِنُونَ ۗ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ {16:61}

***And if Allah were to Seize people due to their injustices, He would not Leave upon it from a single creature, but He Respites them to a Specified term. So, when their term comes, they will neither be delaying it nor will they be preceding it [16:61]***

The respite is for all, the believers as well as for the non-believers, but once it’s over, the Retribution is severe for those who did not repent and asked for forgiveness and its intensity is based on the levels of crimes. A hadith below, quite comprehensively explains the

<sup>1</sup> [https://en.wikipedia.org/wiki/List\\_of\\_pharaohs](https://en.wikipedia.org/wiki/List_of_pharaohs)

<sup>2</sup> وَقَالَ رَجُلٌ مُّؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

(Allah<sup>-azwj</sup> Says in the Quran) ***And a believing man of Pharaoh’s people who concealed his faith said: Will you slay a man because he says: My Lord is Allah [40:28].***

importance of observing patience during the time of respite and that respite is from the most severe punishments.

كش، رجال الكشي خَلَفُ بُنِ حَمَّارٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنِّي تَرَكْتُ ابْنَ قِيَامَا مِنْ أَعْدَى خَلْقِ اللَّهِ لَكَ قَالَ ذَلِكَ شَرٌّ لَهُ قُلْتُ مَا أَعْجَبَ مَا أَسْمَعُ مِنْكَ جُعِلَتْ فِدَاكَ

Khalaf Bin Hamar, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Ibn Al Hassan who said,

'I said to Abu Al-Hassan Al-Reza<sup>-asws</sup> (8<sup>th</sup> successor of the Prophet) 'I left Ibn Qayama as one of the most inimical of the creatures of Allah<sup>-azwj</sup> to you<sup>-asws</sup>'. He (Al-Reza<sup>-asws</sup>) said: 'That is evil for him?' I said, 'How strange what I hear from you<sup>-asws</sup> (without any defence strategy) may I be sacrificed for you<sup>-asws</sup>?'

قَالَ أَعْجَبُ مِنْ ذَلِكَ إِبْلِيسُ كَانَ فِي جِوَارِ اللَّهِ عَزَّ وَجَلَّ فِي الْقُرْبِ مِنْهُ فَأَمَرَهُ فَأَبَى وَ تَعَزَّزَ وَ كَانَ مِنَ الْكَافِرِينَ فَأَمَلَى اللَّهُ لَهُ وَ اللَّهُ مَا عَدَّبَ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِمْلَاءِ وَ اللَّهُ يَا حُسَيْنُ مَا عَدَّبَهُمُ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِمْلَاءِ.

He<sup>-asws</sup> said: 'Stranger than that is Iblees<sup>-la</sup> (*Satan*) He<sup>-la</sup> was in the vicinity of Allah<sup>-azwj</sup> Might and Majestic, in the nearness from Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Commanded him<sup>-la</sup>, but he<sup>-la</sup> refused and was arrogant, and he<sup>-la</sup> was from the *Kafirs*, and Allah<sup>-azwj</sup> Respited for him<sup>-la</sup>. By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Punish with something severer than the respite. By Allah<sup>-azwj</sup>, O Husayn! Allah<sup>-azwj</sup> does not Punish them with anything severer than the respite'.<sup>3</sup>

## The Warnings and the Respite:

Allah<sup>-azwj</sup> Sent Down Prophets<sup>-as</sup> to promise the happiness of the eternal life in the Paradise for the submitters and warned against punishment in the Fire for the mischief makers and evil doers.

In the Holy Quran we find: ***The Prophets (were sent) as bearers of glad tidings and as warner(s) [2:213] and Allah<sup>-azwj</sup> Says in And We did not Send a warner to a town but its affluent ones (who preferred world) said, 'We are disbelievers in what you are Sent with' [34:34]***

At another place, Allah<sup>-azwj</sup> Says:

***And similar to that, We did not Send any warner into a town before you, except its affluent ones said, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:23]; Those who are committing Kufr are turning away from what they are being warned of [46:3].***

Once people were given the Glad Tiding of the rewards and bounties of the Paradise as well as the warnings against the evil deeds, Allah<sup>-azwj</sup> Leaves them on their own for a duration that is pre-specified time as per His<sup>-azwj</sup> Will.

<sup>3</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلِنَا مِنْ قَبْلِكَ فَأَمَلَيْتُمْ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ {32}

(Surah) Al Ra'ad: **And Rasools from before you were mocked at, but I Respited those who committed Kufr, then I Seized them. So how then was the end-result? [13:32]**

وَكَايِنٍ مِنْ قَرْيَةٍ أَمَلَيْتُمْ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتَهَا وَإِلَى الْمَصِيرِ {22:48}

**And how many a town I Respited while it was unjust, then I Seized it, and to Me is the destination [22:48]**

And in the Holy Quran, Allah<sup>-azwj</sup> Reveals that once the end of time comes for a living being, then there is no further respite:

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {63:11}

(Surah) Al Munafiqeen: **And never Respites a soul when its term comes, and Allah is Aware of what you are doing [63:11]**

In the explanation of the above holy verse, 5<sup>th</sup> successor of the Prophet<sup>-asws</sup> says:

أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر عن يحيى الحلبي، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر عليه السلام في قول الله: ولن يؤخر الله نفسا إذا جاء أجلها قال: إن عند الله كتابا موقوفة يقدم منها ما يشاء ويؤخر فإذا كان ليلة القدر أنزل فيها كل شيء يكون إلى مثلها فذلك قوله: " ولن يؤخر الله نفسا إذا جاء أجلها " إذا أنزله وكتبه كتاب السماوات وهو الذي لا يؤخره.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup>: **And Allah never Respites a soul when its term comes [63:11]**. He<sup>-asws</sup> said: 'There is a Book of Suspended (matters) in the Presence of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Brings forward from it whatever He<sup>-azwj</sup> Desires and Delays. So, whenever it would be the Night of Pre-determination, it is Revealed everything which would be happening up to its like (next year), and these are His<sup>-azwj</sup> Words: **And Allah never Respites a soul when its term comes [63:11]**. When it is Revealed and Written in the Book of the skies, it is which cannot be delayed''<sup>4</sup>

### Repentance and Forgiveness:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {182} وَأَمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ {183}

(Surah) Al A'raf: **And those who belied Our Signs, We Let them be gradually enticed (themselves) from where they are not knowing [7:182] And I Respite them. Surely, My Plan is Robust [7:183]**

<sup>4</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 4 H 2

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الله ابن جندب، عن سفيان بن السمط، قال: قال أبو عبد الله (عليه السلام): «إن الله إذا أراد بعبد خيرا فأذن ذنبا أتبعه بنقمة و يذكره الاستغفار، و إذا أراد بعبد شرا فأذن ذنبا أتبعه بنعمة لينسيه الاستغفار و يتمادى بها، و هو قوله عز و جل: وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بالنعمة عند المعاصي».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Abdullah Ibn Jundab, from Sufyan Bin Al Samt who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Surely, Allah<sup>azwj</sup>, when He<sup>azwj</sup> Intends good for a servant who commits a sin, Follows him up with vengeance and Makes him remember the repentance. And when He<sup>azwj</sup> Intend Wrath for a servant who commits a (grave) sin, follows him up with Bounties and Lets him forget the repentance, and (as a result he) keeps on doing it (the sins). And these are the Words of the Mighty and Majestic: ***And those who belied Our Signs, We Let them be gradually enticed (themselves) from where they are not knowing [7:182] – during the disobedience***’.<sup>5</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن سليمان المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «كم من مغرور بما قد أنعم الله عليه، و كم من مستدرج بستر الله عليه، و كم من مفتون بثناء الناس عليه».

And from him, from Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Al Manqary, from Hafs Bin Giyas,

‘From Abu Abdullah<sup>asws</sup> having said: ‘How many are the ones who pride with what Allah<sup>azwj</sup> has Favoured upon him, and how many are the ones who are gradually enticed (themselves) due to Allah<sup>azwj</sup> Veiling upon him, and how many are the one who are tempted by the people praising upon him’’.<sup>6</sup>

## Introduction:

Previous nations were punished for disobeying the Warner(s) of their time when they insisted on their disbeliefs and persisted on the unholy rituals of their forefathers, e.g., Allah<sup>azwj</sup> sent torment, after Giving them some respite.

وَ اللَّهُ مَا عَذَّبَ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِمْلَاءِ وَ اللَّهُ يَا حُسَيْنُ مَا عَذَّبَهُمُ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِمْلَاءِ.

(8<sup>th</sup> Imam<sup>asws</sup> says): By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> does not Punish with something severer than the respite. By Allah<sup>azwj</sup>, O Husayn! Allah<sup>azwj</sup> does not Punish them with anything severer than the respite’’.<sup>7</sup>

Therefore, we are living in the time of ‘respite’, those who side with the tyrants and work for evil governments and remain indifferent after observing the injustices and adopt the norms instigated by the Satan<sup>-la</sup>, may not be able to join the awaited campaign of the 12<sup>th</sup> Imam<sup>-ajfj</sup>,

<sup>5</sup> الكافي 2: 1 / 327

<sup>6</sup> الكافي 2: 4 / 45

<sup>7</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

as Allah<sup>-azwj</sup> does not Accept the remorse and beseeching from those who deliberately procrastinate submission until the ‘hour of retribution comes’, e.g.,

Also, in a Hadith, we learn;

– وَ قَالَ ع كُلُّ مُعَاجِلٍ يَسْأَلُ الْإِنْتَظَارَ وَ كُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالسُّؤْيِفِ.

And he<sup>-asws</sup> said: ‘Every one (the death) is hastened with, (so he) asks for the respite, and (when for) every one (whose death is) delayed (from), (finds) excuses with the procrastination (hence keeps on doing the acts of disobedience)’.<sup>8</sup>

### Those who procrastinate during the Respite:

كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ مُحَمَّدِ بْنِ هَاشِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا يَمُنُّ بِمُوسَى صَلَّى اللَّهُ عَلَيْهِ قَالُوا لَوْ أَتَيْنَا عَسْكَرَ فِرْعَوْنَ وَ كُنَّا فِيهِ وَ نَلْنَا مِنْ دُنْيَاهُ فَإِذَا كَانَ الَّذِي نَرْجُوهُ مِنْ ظُهُورِ مُوسَى صِرْنَا إِلَيْهِ فَفَعَلُوا

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Nazr, from Muhammad Bin Hashim, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A group of people from the ones who had believed with Musa<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>, said, ‘If we could go to the army of Pharaoh<sup>-la</sup> and be with it, we would attain from his<sup>-la</sup> world. When it will be that which is hoped for from appearance of Musa<sup>-as</sup>, we will go to him<sup>-as</sup>’. So, they did.

فَلَمَّا تَوَجَّهَ مُوسَى وَ مَنْ مَعَهُ هَارِبِينَ رَكِبُوا دَوَابَّهُمْ وَ أَسْرَعُوا فِي السَّيْرِ لِيُؤَافُوا مُوسَى وَ مَنْ مَعَهُ فَيَكُونُوا مَعَهُمْ فَبَعَثَ اللَّهُ مَلَائِكَةً فَصَرَبَتْ وَجُوهُ دَوَابِّهِمْ فَرَدَّتْهُمْ إِلَى عَسْكَرِ فِرْعَوْنَ فَكَانُوا فِيهِمْ مَعَ فِرْعَوْنَ.

When Musa<sup>-as</sup> and the ones with him<sup>-as</sup> headed fleeing, they rode their animals and quickened in the travelling in order to meet with Musa<sup>-as</sup> and the ones with him<sup>-as</sup> to be with them. Allah<sup>-azwj</sup> Send Angels who struck the faces of their animals and returned them to the army of Pharaoh<sup>-la</sup>. So, they became among the ones who drowned with Pharaoh<sup>-la</sup>.<sup>9</sup>

### Respite from the Trials:

(Allah<sup>-azwj</sup> Says, in a lengthy Hadith):

يَا مُوسَى أَبْنَاءَ الدُّنْيَا وَ أَهْلِهَا فِتْنٌ بَعْضُهُمْ لِبَعْضٍ فُكْلٌ مُزَيَّنٌ لَهُ مَا هُوَ فِيهِ وَ الْمُؤْمِنُ مَنْ زُتِنَتْ لَهُ الْآخِرَةُ فَهُوَ يَنْظُرُ إِلَيْهَا مَا يَفْتُرُ قَدْ حَالَتْ شَهْوَتُهَا بَيْنَهُ وَ بَيْنَ لَذَّةِ الْعَيْشِ فَأَدْلَجْتُهُ بِالْأَسْحَارِ كَفَعَلَ الرَّكَّابِ السَّائِقِ إِلَى غَايَتِهِ يَطَّلُ كَبِيْبًا وَ يُمَسِّي حَرِيْبًا فَطُوبَى لَهُ لَوْ قَدْ كُشِفَ الْغِطَاءُ مَا ذَا يُعَايِنُ مِنَ السُّرُورِ

O Musa<sup>-as</sup>! The sons of the world and its people are a trial - some of them for (some of) the others. So, each one of them (who work for the world) decorates what is regarding him, whereas the Believer is the one for whom the Hereafter is decorated. So he looks at it unabated, and its pleasures become a barrier for him in between him and the pleasures of

<sup>8</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 4 d

<sup>9</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 42

life. So, he idealises by the dawn like the act of the passenger driven by it to its destination, remaining bleak and sad in the evening.

Therefore, the good news would be for him, and when the curtain is Lifted, what he will see would delight his eyes.<sup>10</sup> (An extract)

قال عليه السلام: كم من مستدرج بالاحسان إليه، ومغرور بالستر عليه، ومفتون بحسن القول فيه، وما ابتلى الله سبحانه أحدا بمثل الاملاء.

Nahj (Al-Balagh) –

'He<sup>-asws</sup> said: 'How many people have been gradually enticed (themselves) by the Favours upon him, and deceived by the veiling upon him, and the tempted by the good words regarding him, and Allah<sup>-azwj</sup> the Glorious has not Tried anyone with the likes of the respite".<sup>11</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا أُعْطِيَ عَبْدٌ مِنَ الدُّنْيَا إِلَّا اغْتَبَارًا وَ مَا زُوِيَ عَنْهُ إِلَّا الْخَيْبَارًا .

From him, from one of his companions, raising it, said,

'Abu Abdullah<sup>-asws</sup> said: 'Whatever Given to a servant from the world is only as a lesson, and whatever is Delayed from him is only as a Trial'.<sup>12</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا أَفَلَتَ الْمُؤْمِنُ مِنْ وَاجِدَةٍ مِنْ ثَلَاثٍ وَ لَوْهَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ إِمَّا بَعْضُ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ أَوْ جَارٌ يُؤْذِيهِ أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا عَلَى فُلٍّ لَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ شَيْطَانًا يُؤْذِيهِ وَ يَجْعَلُ اللَّهُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَسْتَوْحِشُ مَعَهُ إِلَى أَحَدٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Ibn Muskan, from;

Abu Abdullah<sup>-asws</sup> has said: 'No *Momin* (believer) would escape from one of the three, and perhaps all three would be gathered upon him – either the hatred of the one who happens to be with him in the house, closing the door upon him, bothering him; or a neighbour who would trouble him; or the one in his way to his needs, would distress him.

And if a *Momin* were to be at the top of a mountain, Allah<sup>-azwj</sup> will Let a Satan<sup>-la</sup> reach him who (Satan<sup>-la</sup>) would harm him, and Allah<sup>-azwj</sup> would Make his *Emān* to be a comfort for him, he would not yearn for anyone with it'.<sup>13</sup>

<sup>10</sup> Al-Kafi, Vol. 8, H. 14456

<sup>11</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 17

<sup>12</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 107 H 6

<sup>13</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 105 H 3



عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ إِسْمَاعِيلِ بْنِ سَهْلٍ وَ إِسْمَاعِيلِ بْنِ عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا كَانَ مِنْ وُلْدِ آدَمَ مُؤْمِنٌ إِلَّا فَقِيرًا وَ لَا كَافِرٌ إِلَّا غَنِيًّا حَتَّى جَاءَ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَام ) فَقَالَ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا فَصَبِّرْ اللَّهُ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً وَ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً .

A number of our companions, from Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Ismail Bin Sahl and Ismail Bin Abbad, altogether raising it to,

Abu Abdullah<sup>-asws</sup> having said: 'There was never a *Momin* from the sons of Adam<sup>-as</sup> except as poor, nor a disbeliever except as rich until Prophet Ibrahim<sup>-as</sup> came, so he<sup>-as</sup> said [60:5] **Our Lord! Do not make us a trial for those who disbelieve.** Thus, Allah<sup>-azwj</sup> Transferred wealth and needs to be in these ones, and wealth and needs to be in those ones'.<sup>14</sup>

### Respite for a Momin:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا أُجِّلَ مِنْ غُدْوَةٍ إِلَى اللَّيْلِ فَإِنْ اسْتَعْفَرَ اللَّهَ لَمْ يُكْتَبْ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Zurara who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The servant, when he sins, is given respite from the morning till the night. So if he seeks Forgiveness of Allah<sup>-azwj</sup>, it would not be Written against him'.<sup>15</sup>

In another Hadith,

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ عَمِلَ سَيِّئَةً أُجِّلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَإِنْ قَالَ اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ثَلَاثَ مَرَّاتٍ لَمْ تُكْتَبْ عَلَيْهِ .

From him, from his father, from Ibn Abu Umeyr, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who does an evil deed would be respited regarding it for seven hours from the day. So, if he were to say,

‘اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ’

'I seek Forgiveness of Allah<sup>-azwj</sup>, Who, there is no god except for Him<sup>-azwj</sup>, the Living, the Eternal', three times, it would not be Written against him'.<sup>16</sup>

<sup>14</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 107 H 10

<sup>15</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 192 H 1

<sup>16</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 192 H 2

محمد بن يحيى، عن ابن عيسى، عن علي بن الحكم، عن فضيل بن عثمان المرادي قال: سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: أربع من كن فيه لم يهلك على الله بعدهن إلا هالك: يهمل العبد الحسنة فيعملها فإن هو لم يعملها كتب الله له حسنة بحسن نيته، وإن هو عملها كتب الله له عشرة ;

Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Fazeyl Bin Usman Al Murady who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> said: 'Four (things) on who has these in him would not lose to Allah<sup>-azwj</sup> after these except he would stray – The servant things of the good deed to do it, so if he does not do it, Allah<sup>-azwj</sup> would Write a good deed to be for him due to his good intention, and if he does do it, Allah<sup>-azwj</sup> would Write ten for him.

ويهم بالسيئة أن يعملها فإن لم يعملها لم يكتب عليه شيء وإن هو عملها أجل سبع ساعات، وقال صاحب الحسنات لصاحب السيئات وهو صاحب الشمال: لا تعجل عسى أن يتبعها بحسنة تمحوها، فإن الله يقول: " إن الحسنات يذهبن السيئات " أو الاستغفار، فإن هو قال: " أستغفر الله الذي لا إله إلا هو، عالم الغيب والشهادة، العزيز الحكيم، الغفور الرحيم ذو الجلال والاکرام وأتوب إليه " لم يكتب عليه شيء، وإن مضت سبع ساعات ولم يتبعها بحسنة ولا استغفار قال صاحب الحسنات لصاحب السيئات: اكتب على الشقي المحروم.

And he thinks of the evil deed that he would be doing it, so if he does not do it, nothing is written against him, and if he does do it, he is respited for seven hours, and the companion of the good deeds says to the companion of the evil deeds, and he is the companion of the left, 'Do not be hasty, perhaps he would follow it up with a good deed to delete it, for Allah<sup>-azwj</sup> is Saying: **Surely the good deeds erase the evil deeds [11:114]**, or the seeking of Forgiveness, for if he says, 'I seek Refuge with Allah<sup>-azwj</sup> Who, there is no god except Him<sup>-azwj</sup>, Knower of the unseen and the seen, the Mighty the Wise, the Forgiving, the Merciful, One with the Majesty and the Benevolence, and I repent to Him<sup>-azwj</sup>', nothing is written against him; and if seven hours pass by and he has not followed it with a good deed nor sought Forgiveness, the companion of the good deeds says to the companion of the evil deeds: 'Write upon the wretched, the deprived one!'<sup>17</sup>.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْعَبْدُ الْمُؤْمِنُ إِذَا أَدْنَبَ ذَنْباً أَجَلَهُ اللَّهُ سَبْعَ سَاعَاتٍ فَإِنْ اسْتَعْفَرَ اللَّهَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَإِنْ مَضَتِ السَّاعَاتُ وَ لَمْ يَسْتَغْفِرْ كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَإِنَّ الْمُؤْمِنَ لَيَذْكَرُ ذَنْبَهُ بَعْدَ عِشْرِينَ سَنَةً حَتَّى يَسْتَغْفِرَ رَبَّهُ فَيَعْفَرَ لَهُ وَ إِنَّ الْكَافِرَ لَيُنْسَاهُ مِنْ سَاعَتِهِ .

Ali Bin Ibrahim, from his father and Abu Ali Al Ashary and Muhammad Bin Yahya, altogether from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazal Bin Ayoub, from Abdul Samad Bin Bashir,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'A *Momin* servant, when he commits a sin, Allah<sup>-azwj</sup> would Respite him for seven hours. So if he were to seek Forgiveness of Allah<sup>-azwj</sup>, nothing would be Written against him; and if the seven hours pass by and he does not seek Forgiveness, one evil deed would be Written against him; and if the *Momin*

<sup>17</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 17 H 17

remembers his sin after twenty year and he seeks Forgiveness of his Lord<sup>-azwj</sup>, so He<sup>-azwj</sup> would Forgive him; but the *Kafir* (unbeliever) would forget it from its time'.<sup>18</sup>

وَقَالَ عِ إِنَّ الدُّنْيَا قَدْ أَذْبَرَتْ وَ آذَنْتْ بِوَدَاعٍ وَ إِنَّ الأَخِرَةَ قَدْ أَقْبَلَتْ وَ آذَنْتْ بِاطِّلَاعِ أَلَا وَ إِنَّ المِصْمَارَ اليَوْمَ وَ السِّبْيَاقَ عَدَاً

And he<sup>-asws</sup> said: 'The world is turning around and has proclaimed with the farewell, and the Hereafter is coming over and it has proclaimed with the emergence. Indeed, the race track is today and the racing is (for) tomorrow.

أَلَا وَ إِنَّ السُّبْقَةَ الجَنَّةَ وَ العَايَةَ النَّارِ أَلَا وَ إِنَّكُمْ فِي أَيَّامِ مَهَلٍ مِنْ وَرَائِهِ أَجَلٌ يُحْتَمُّ عَجَلٌ فَمَنْ عَمِلَ فِي أَيَّامِ مَهَلِهِ قَبْلَ حُلُولِ أَجَلِهِ نَفَعَهُ عَمَلُهُ وَ لَمْ يَضُرَّهُ أَمَلُهُ وَ مَنْ لَمْ يَعْمَلْ أَيَّامَ مَهَلِهِ قَبْلَ حُضُورِ أَجَلِهِ ضَرَّهُ أَمَلُهُ وَ لَمْ يَنْفَعَهُ عَمَلُهُ

Indeed, and the race is (to) the Paradise, and the peak (of failure) is the Fire! Indeed, and you are in the days of respite (opportunity), from behind it is term being ushered hastily. The one who works during days of his opportunity before permeation of his death, his work will benefit him and his hopes will not harm him, while the one who does not work in the days of his opportunity before his death presents, his hopes will harm him and his work will not benefit him.

وَ لَوْ عَاشَ أَحَدُكُمْ أَلْفَ عَامٍ كَانَ المَوْتُ بِأَلْفِهِ وَ نَحْبُهُ لَاحِقَهُ فَلَا تَعْرَنُكُمْ الأَمَانِي وَ لَا يَعْزَنْكُمْ بِاللهِ العُرُورُ وَ قَدْ كَانَ قَبْلَكُمْ هَذِهِ الدُّنْيَا سَكَّانًا شَيَّدُوا فِيهَا البُنْيَانَ وَ وَطَّنُوا الأَوْطَانَ

And even if one of you were to live for a thousand years, the death will reach him and catch up with him. So do not let your wishes deceive you nor let the arch-deceive you of Allah<sup>-azwj</sup>; and there have been dwellers for this world before you. They had built buildings in it, and they made homelands.

أَصْحَتْ أَبْدَانُهُمْ فِي قُبُورِهِمْ هَامِدَةً وَ أَنْفُسُهُمْ حَامِدَةً فَتَلَهَّفَ المُمْرِطُ مِنْهُمْ عَلَى مَا فَرَطَ يَقُولُ يَا لَيْتَنِي نَظَرْتُ لِنَفْسِي يَا لَيْتَنِي كُنْتُ أَطَعْتُ رَبِّي.

Their bodies have come to be lifeless in their graves, and their souls are dormant. The loser from them sighs upon what he has lost, saying, 'O alas, if only I had looked out for myself! O alas, if only I had obeyed my Lord<sup>-azwj</sup>!'<sup>19</sup>

- وَ قَالَ عِ أَنْتُمْ فِي مَهَلٍ مِنْ وَرَائِهِ أَجَلٌ وَ مَعَكُمْ أَمَلٌ يَعْزِرُ دُونَ العَمَلِ فَاعْتَبِنُوا المَهَلَ وَ بَادِرُوا الأَجَلَ وَ كَذِبُوا الأَمَلَ وَ تَزَوَّدُوا مِنَ العَمَلِ هَلْ مِنْ خَلَاصٍ أَوْ مَنَاصٍ أَوْ فِرَارٍ أَوْ حِجَازٍ أَوْ مَعَادٍ أَوْ مَلَاذٍ أَوْ لَا- فَأَيُّ تَوْفِكُونَ.

And he<sup>-asws</sup> said: 'You are in a respite (opportunity), from behind it is death, and with you are hopes as obstacles in the way of actions, therefore take advantage of the opportunity, and rush to the death, and belie the hopes, and provide from the deed, is it from salvation, or escape, or fleeing, or Reward, or excuse, or shelter, or not? Why are you being deluded?'<sup>20</sup>

<sup>18</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 3

<sup>19</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 75

<sup>20</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 15

**Momin is given the shortest Respite:**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الْعَبْدَ مِنْ عِبِيدِي الْمُؤْمِنِينَ لَيُذْنِبُ الذَّنْبَ الْعَظِيمَ مِمَّا يَسْتَوْجِبُ بِهِ عُقُوبَتِي فِي الدُّنْيَا وَالْآخِرَةِ فَأَنْظِرُ لَهُ فِيمَا فِيهِ صَلَاحُهُ فِي آخِرَتِهِ فَأَعْجَلُ لَهُ الْعُقُوبَةَ عَلَيْهِ فِي الدُّنْيَا لِأَجَازَتِهِ بِذَلِكَ الذَّنْبِ وَأُقَدِّرُ عُقُوبَةَ ذَلِكَ الذَّنْبِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdul Aziz Al Abady, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Allah<sup>azwj</sup> Mighty and Majestic is Saying: “The servant from My<sup>azwj</sup> Momin servants commits the grievous sin from what Obligates My<sup>azwj</sup> Punishment by it in the world and in the Hereafter. Therefore, I<sup>azwj</sup> Respite for him regarding what is correct for him in his Hereafter. Hence, I<sup>azwj</sup> Hasten the Punishment upon him in the world in order to suffice the sin with that, although I<sup>azwj</sup> am Able upon that Punishment.

وَأَقْضِيهِ وَآتَيْتُهُ عَلَيْهِ مَوْفُوعاً غَيْرَ مُضَى وَ لِي فِي إِمْضَائِهِ الْمَشِيئَةُ وَ مَا يَعْلَمُ عَبْدِي بِهِ فَأَتَرَدُّ فِي ذَلِكَ مِرَاراً عَلَى إِمْضَائِهِ ثُمَّ أَمْسِكُ عَنْهُ فَلَا أَمْضِيهِ كَرَاهَةً لِمَسَاءَتِهِ وَ حَيْدًا عَنْ إِدْخَالِ الْمَكْرُوهِ عَلَيْهِ فَأَنْطَوِلُ عَلَيْهِ بِالْعَمْرِ عَنْهُ وَ الصَّفْحَ حَبَّةً لِمُكَافَاتِهِ لِكَثِيرِ نَوَافِلِهِ الَّتِي يَتَقَرَّبُ بِهَا إِلَيَّ فِي لَيْلِهِ وَ نَهَارِهِ

And I<sup>azwj</sup> Ordain it and Leave it pending upon him without it coming to pass, and for Me<sup>azwj</sup> in its pending, is the Desire; and My<sup>azwj</sup> servant does not know of it. So I<sup>azwj</sup> Hesitate during that time and again upon its coming to pass. Then I<sup>azwj</sup> Withhold it from him and I<sup>azwj</sup> do not Make it come to pass, Disliking for it being for his lone evil deed (and) from causing the abhorrence to enter upon him. So I<sup>azwj</sup> Prolong upon him with the Pardoning from him and the Forgiveness of Loving to Off-set it due to the abundance of his optional (*Salāt*) by which he comes closer to Me<sup>azwj</sup> with during his night and his day.

فَأَصْرِفُ ذَلِكَ الْبَلَاءَ عَنْهُ وَ قَدْ قَدَّرْتُهُ وَ قَضَيْتُهُ وَ تَرَكْتُهُ مَوْفُوعاً وَ لِي فِي إِمْضَائِهِ الْمَشِيئَةُ ثُمَّ أَكْتُبُ لَهُ عَظِيمَ أَجْرِ نُزُولِ ذَلِكَ الْبَلَاءِ وَ أَدَّخِرُهُ وَ أَوْفِّرُ لَهُ أَجْرَهُ وَ لَمْ يَشْعُرْ بِهِ وَ لَمْ يَصِلْ إِلَيْهِ أَذَاهُ وَ أَنَا اللَّهُ الْكَرِيمُ الرَّؤُوفُ الرَّحِيمُ .

So I<sup>azwj</sup> Exchange that affliction from him, although I<sup>azwj</sup> had Ordained it, and Decided it, and left it pending, and for Me<sup>azwj</sup> in its pending is the Desire. Then I<sup>azwj</sup> Write the great recompense for him for the descent of that affliction, and I<sup>azwj</sup> Hoard it to be Given to him as his Recompense and he is not aware of it, and it (affliction) does not arrive to him to harm him, and I<sup>azwj</sup> am Allah<sup>azwj</sup>, the Benevolent, the Kind, the Merciful’.<sup>21</sup>

عَدَّةً مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْإِسْتِدْرَاجِ فَقَالَ هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ فَيَمْلَى لَهُ وَ يُجَدِّدُ لَهُ عِنْدَهَا الرَّعْمَ فَيُتْلَاهِيهِ عَنِ الْإِسْتِعْقَارِ مِنَ الذُّنُوبِ فَهُوَ مُسْتَدْرَجٌ مِنْ حَيْثُ لَا يَعْلَمُ .

A number of our companions, from Sahl Bin Ziya and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Ra’ib, from one of his companions who said,

<sup>21</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 197 H 1

'Abu Abdullah<sup>-asws</sup> was asked about the gradual allurements, so he<sup>-asws</sup> said: 'He is the servant who commits the sin, so he is Respited for it and the Bounty is renewed for him during it, and it distracts him from the seeking of Forgiveness from the sins. So this is the gradual allurements from where he does not know'.<sup>22</sup>

### Respite for the Evil Ruler:

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ أَبِي رَوْحٍ فَرَجِ بْنِ قُرَّةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) بِالْمَدِينَةِ فَحَمِدَ اللَّهَ وَآتَى عَلَيْهِ وَسَلَّمَ عَلَى النَّبِيِّ وَآلِهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يُفْصِمِ جَبَّارِي دَهْرٍ إِلَّا مِنْ بَعْدِ تَمْهِيلٍ وَرَحَاءٍ وَ لَمْ يَجْبُرْ كَسْرَ عَظْمٍ مِنَ الْأُمَّمِ إِلَّا بَعْدَ أَرْزِلٍ وَ بَلَاءٍ

Ahmad Bin Muhammad Al-Kufy, from Ja'far Bin Abdullah Al-Muhammady, from Abu Rawh Faraj Bin Qurrat, from Ja'far Bin Abdullah, from Mas'adat Bin Sadaqa who has narrated:

Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> successor of Prophet) has narrated that 'Amir-ul-Momineen<sup>-asws</sup> (1<sup>st</sup> successor of Prophet) gave a sermon at Al-Medina. So he<sup>-asws</sup> Praised Allah<sup>-azwj</sup> and Extolled Him<sup>-azwj</sup> and sent greetings of peace (Salam) upon the Prophet<sup>-saww</sup>. Then he<sup>-asws</sup> said: 'Having said that, Allah<sup>-azwj</sup> Blessed and High does not Break the backs of the tyrants except after giving them respite and (Giving them) Ease, and does not mend the broken bones of the nations except after Removing the affliction from them (an extract).<sup>23</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ دَكَّرْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) الْبَيْتَ فَقَالَ لَوْ عَطَّلُوهُ سَنَةً وَاحِدَةً لَمْ يُنَاطَرُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from his father who said,

'I mentioned the House (Kabah) to Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> successor of Prophet), so he<sup>-asws</sup> said: 'If they (ruling authorities) were to suspend (*Tawaf*) it for one year, they would not be (given the) Respite (from the Punishment)'.<sup>24</sup>

### Respite for the Evil doers:

لِي، الْأَمَالِي لِلصَّدُوقِ عَنْ مَا جِيلَوْنِي عَنْ عَمِّهِ عَنْ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَهْبَطَ مَلَكًا إِلَى الْأَرْضِ فَلَبِثَ فِيهَا دَهْرًا طَوِيلًا ثُمَّ عَرَجَ إِلَى السَّمَاءِ فَقِيلَ لَهُ مَا رَأَيْتَ

(The book) 'Al Amaali' of Al Sadouq – from Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ibrahim Bin Ziyad,

<sup>22</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 201 H 2

<sup>23</sup> Al-Kafi, Vol. 8, H. 14470

<sup>24</sup> Al Kafi – V 4 – The Book of Hajj Ch 34 H 2

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Sent down an Angel to the earth. He stayed in it for a long time, then ascended to the sky. He<sup>-azwj</sup> Said to him: "What did you see?"

قَالَ رَأَيْتُ عَجَائِبَ كَثِيرَةً وَ أَعْجَبُ مَا رَأَيْتُ أَبِي رَأَيْتُ عَبْدًا مُتَقَلِّبًا فِي نِعْمَتِكَ بِأَكْلِ رِزْقِكَ وَ يَدْعِي الرُّبُوبِيَّةَ فَعَجِبْتُ مِنْ جُرْأَتِهِ عَلَيْكَ وَ مِنْ جِلْمِكَ عَنْهُ

He said, 'I saw many strange things, and the strangest of what I saw is that I saw a servant turning in Your<sup>-azwj</sup> bounties, eating Your<sup>-azwj</sup> sustenance and claiming Lordship (for himself), so I was surprised from his audacity upon You<sup>-azwj</sup> and from Your<sup>-azwj</sup> Leniency towards him!'

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ فَمِنْ جِلْمِي عَجِبْتَ

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Said: "You are surprised from My<sup>-azwj</sup> Leniency?"

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ قَدْ أَمَهَلْتُهُ أَرْبَعِمِائَةَ سَنَةٍ لَا يَضْرِبُ عَلَيْهِ عِزْقٌ وَ لَا يُرِيدُ مِنَ الدُّنْيَا شَيْئًا إِلَّا نَالَهُ وَ لَا يَتَغَيَّرُ عَلَيْهِ فِيهَا مَطْعَمٌ وَ لَا مَشْرَبٌ.

He<sup>-azwj</sup> Said: 'I<sup>-azwj</sup> hereby Respite him for four hundred years. Neither any sweat will be struck upon him, nor will he want anything from the world except he would attain it, nor will there change upon him in it, neither food nor drink!'"<sup>25</sup>

### Respite during the last time:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) عَنْ مَسْأَلَةِ فَأَبِي وَ أَمْسَكَ ثُمَّ قَالَ لَوْ أَعْطَيْنَاكُمْ كُلَّمَا تُرِيدُونَ كَانَ شَرًّا لَكُمْ وَ أَخَذَ بِرِقَابَةِ صَاحِبِ هَذَا الْأَمْرِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al-Hassan Al-Reza<sup>-asws</sup> a question, but he<sup>-asws</sup> refused (to answer) and withheld, then said: 'If I<sup>-asws</sup> were to give you everything what you want, it would (bring about) evil to you and the one (found to be) with this matter would be seized by the neck.

قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ لَا يَأْتِي اللَّهُ أَسْرَهَا إِلَى جَبْرِئِيلَ (عليه السلام) وَ أَسْرَهَا جَبْرِئِيلُ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ أَسْرَهَا مُحَمَّدٌ إِلَى عَلِيٍّ (عليه السلام) وَ أَسْرَهَا عَلِيٌّ إِلَى مَنْ شَاءَ اللَّهُ ثُمَّ أَنْتُمْ تُذْبَعُونَ ذَلِكَ مِنَ الدِّي أَمْسَكَ خَرَفًا سَمِعَهُ

Abu Ja'far<sup>-asws</sup> said: 'The Wilayah of Allah<sup>-azwj</sup> was secretly conveyed to Jibraeel<sup>-as</sup>, and Jibraeel<sup>-as</sup> secretly conveyed it to Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> secretly conveyed it to Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> secretly conveyed it to whoever Allah<sup>-azwj</sup> so Desired it (to be conveyed to). Then, you all are broadcasting that. Who is the one who has withheld (even) a single word which he heard?'

<sup>25</sup> Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 1

قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا لِنَفْسِهِ مُقْبِلًا عَلَى شَأْنِهِ عَارِفًا بِأَهْلِ زَمَانِهِ فَاتَّقُوا اللَّهَ وَلَا تُدْعِعُوا حَدِيثَنَا فَلَوْ لَا أَنَّ اللَّهَ يُدْفِعُ عَنْ أَوْلِيَائِهِ وَ يَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ

Abu Ja'far<sup>-asws</sup> said: 'In the wisdom of the progeny of Dawood<sup>-as</sup> (it is), 'it is befitting for the Muslim that he happens to be in control of himself, determined upon his affairs, recognising the people of his time period. Therefore fear Allah<sup>-azwj</sup> and do not be broadcasting our<sup>-asws</sup> Ahadeeth, if not, Allah<sup>-azwj</sup> would Defend His<sup>-azwj</sup> friends and exact Retribution from His<sup>-azwj</sup> enemies.

أ مَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِآلِ بَرْمَكٍ وَ مَا انْتَقَمَ اللَّهُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى حَظَرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بِوَلَايَتِهِمْ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفَرَاعَةِ وَ مَا أَمْهَلَ اللَّهُ هُمْ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَ لَا تَعْتَرُوا بِمَنْ قَدْ أَمْهَلَ لَهُ فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ .

Have you not seen what Allah<sup>-azwj</sup> Did with the progeny of Barmak and what Retribution Allah<sup>-azwj</sup> Exacted for Abu Al-Hassan<sup>-asws</sup>? And it was so that the Clan of Al-Ash'as was upon a great danger, so Allah<sup>-azwj</sup> Defended them due to their Wilayah for Abu Al-Hassan<sup>-asws</sup>. And you all are in Al-Iraq. You are seeing the deeds of these Pharaohs (tyrants), and what Respite Allah<sup>-azwj</sup> has for them. Therefore, it is upon you with the fearing of Allah<sup>-azwj</sup>, and neither be deceived by the life of the world nor deceived by the one who has Respite for him, for it is as if the matter (Rising of Al-Qaim<sup>-asws</sup>) have (almost) arrived to you'.<sup>26</sup>

بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّحِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ مَا مَعْنَى السَّلَامِ عَلَى رَسُولِ اللَّهِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ نَبِيَّهُ وَ وَصِيَّهُ وَ ابْنَتَهُ وَ ابْنَتَهُ وَ جَمِيعَ الْأَيْمَةِ وَ خَلَقَ شِبَعَتَهُمْ أَحَدًا عَلَيْهِمُ الْمِيثَاقَ وَ أَنْ يَصْبِرُوا وَ يُصَابِرُوا وَ يُرَابِطُوا وَ أَنْ يَتَّقُوا اللَّهَ

Some of our companions, raising it, from Muhammad Bin Sinan, from DAwood Bin Kaseer Al Raqqy who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'What is the Meaning of the greetings upon Rasool-Allah<sup>-saww</sup>?' So he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and High, when He<sup>-azwj</sup> Created His<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> successor<sup>-asws</sup> and his<sup>-saww</sup> daughter, and his<sup>-saww</sup> two (grand) sons<sup>-asws</sup>, and the entirety of the Imams<sup>-asws</sup>, and Created their<sup>-asws</sup> Shias, Took the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allah<sup>-azwj</sup>.

وَ وَعَدَهُمْ أَنْ يُسَلِّمَ لَهُمُ الْأَرْضَ الْمُبَارَكَةَ وَ الْحَرَمَ الْأَمِينَ وَ أَنْ يُنَزِّلَ لَهُمُ الْبَيْتَ الْمُعَمَّورَ وَ يُظْهِرَ لَهُمُ السَّقْفَ الْمَرْفُوعَ وَ يُرِيحَهُمْ مِنْ عَدُوِّهِمْ وَ الْأَرْضِ الَّتِي يُبَدِّلُهَا اللَّهُ مِنَ السَّلَامِ وَ يُسَلِّمُ مَا فِيهَا لَهُمْ لَا شَيْءَ فِيهَا

And He<sup>-azwj</sup> Promised them that He<sup>-azwj</sup> would Submit the Blessed earth to them, and the 'الْحَرَمَ' Just Al-Harrum, and that He<sup>-azwj</sup> would Bring down the Oft-Frequented House (Bayt Al-Mamour) to them, and He<sup>-azwj</sup> would Manifest the Raised Ceiling to them, and Given them respite from their enemies, and the earth Which Allah<sup>-azwj</sup> would Change for them from the peace and safety for whatever it therein for them there being no blemish in it'.

<sup>26</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 98 H 10

قَالَ لَا خُصُومَةَ فِيهَا لِعَدُوِّهِمْ وَ أَنْ يَكُونَ لَهُمْ فِيهَا مَا يُحِبُّونَ وَ أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى جَمِيعِ الْأَئِمَّةِ وَ شِيَعَتِهِمُ الْمِيثَاقَ بِذَلِكَ وَ إِتْمَا السَّلَامَ عَلَيْهِ تَذَكُّرَةً نَفْسِ الْمِيثَاقِ وَ تَجْدِيدًا لَهُ عَلَى اللَّهِ لَعَلَّهُ أَنْ يُعَجِّلَهُ جَلًّا وَ عَزًّا وَ يُعَجِّلَ السَّلَامَ لَكُمْ بِجَمِيعِ مَا فِيهِ .

He<sup>-asws</sup> said: 'There will be no disputes therein of their enemies, and there would happen to be for them in it what they would be loving. And Rasool-Allah<sup>-sawww</sup> took the Covenant upon the entirety of the Imams<sup>-asws</sup> and their<sup>-asws</sup> Shias with that. And rather, the greetings upon him<sup>-sawww</sup> is a reminder to the self of the Covenant and the renewal of it upon Allah<sup>-azwj</sup>, perhaps He<sup>-azwj</sup> the Majestic and Mighty might Hasten the peace for you all with the entirety of whatever is in it'.<sup>27</sup>

### Respite in the Supplications:

اللَّهُمَّ إِنِّي عَبْدُكَ وَ أَعْبُدُكَ وَ أَقْدِسُكَ وَ أُصَلِّي لَكَ وَ أَسْجُدُ لَكَ وَ أَمْرُغُ صَفْحَتِي فِي التُّرَابِ تَذَلُّلاً لَكَ كَمَا تَرَحَّمْتَ خَلْقِي مِنْكَ وَ تَغْفِرُ السَّالِفَ مِنْ ذُنُوبِي وَ عِصْيَانِي لَكَ رَبِّ وَ أَسْتَعِينُكَ بِرَبِّكَ إِنِّي كُنْتُ لِلنَّارِ حَاقِلَتِي رَبِّ وَ ذُلِّي إِنِّي كُنْتُ لِلْإِنْتِقَامِ أَمَهْلَتِي

(In a supplication, Rasool Allah<sup>-sawww</sup> says): O Allah<sup>-azwj</sup>! I am Your<sup>-azwj</sup> servant and I worship You<sup>-azwj</sup>, and extol Your<sup>-azwj</sup> Holiness, and I pray Salat to You<sup>-azwj</sup>, and I prostrate to You<sup>-azwj</sup>, and I roll my cheeks in the soil humbling to You<sup>-azwj</sup> so You<sup>-azwj</sup> will Mercy my fear from You<sup>-azwj</sup> and Forgive my past sins, and my acts of disobedience to You<sup>-azwj</sup>! Lord<sup>-azwj</sup>, O my misery if You<sup>-azwj</sup> had Created me for the Hellfire! Lord<sup>-azwj</sup>, O my disgrace if You<sup>-azwj</sup> have Respited me for the Revenge!<sup>28</sup>

In another supplication from 7<sup>th</sup> successor of the Prophet in the Qunut of Salat, it is:

فَقُدْرَتُكَ يَا سَيِّدِي فَوْقَ كُلِّ قُدْرَةٍ وَ سُلْطَانُكَ غَالِبٌ كُلِّ سُلْطَانٍ وَ مَعَادُ كُلِّ أَمَدٍ إِلَيْكَ وَ إِنِّي أَمَهْلَتُهُ وَ رُجُوعُ كُلِّ ظَالِمٍ إِلَيْكَ وَ إِنِّي أَنْظَرْتُهُ

O my<sup>-asws</sup> Chief (Allah<sup>-azwj</sup>)! Your<sup>-azwj</sup> Power is above all powers, and Your<sup>-azwj</sup> Authority prevails all authorities, and return of every term is to You<sup>-azwj</sup>, and even if You<sup>-azwj</sup> were to Respite him, and the return of every unjust one is to You<sup>-azwj</sup>, and if You<sup>-azwj</sup> Respite him.<sup>29</sup>

In a supplication of first successor of the Prophet<sup>-asws</sup>:

وَ سُبْحَانَ اللَّهِ الَّذِي لَا يُرَدُّ مَا قَضَى وَ لَا يُصْرَفُ مَا أَمْسَى وَ لَا يَمْنَعُ مَا أَعْطَى وَ لَا يَهْفُو وَ لَا يَنْسَى وَ لَا يُعْجَلُ بِلِئَامٍ يَهْوَى وَ يَغْفُو وَ يَغْفِرُ وَ يَرْحَمُ وَ يَصْبِرُ وَ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ

And Glory be to Allah<sup>-azwj</sup> Who cannot be returned in what He<sup>-azwj</sup> Decrees, nor does He<sup>-azwj</sup> Return from what He<sup>-azwj</sup> Implements, nor can He<sup>-azwj</sup> be prevented of what He<sup>-azwj</sup> Gives, nor does He<sup>-azwj</sup> Lapse, nor Forgets, nor is Hasty, but He<sup>-azwj</sup> Respites, and Pardons, and Forgive, and Mercies, and is Patient, and He<sup>-azwj</sup> cannot be questioned of what He<sup>-azwj</sup> Does while they (people) will be Questioned!<sup>30</sup>

<sup>27</sup> Al Kafi V 1 – The Book of Divine Authority CH 111 H 39

<sup>28</sup> بحار الأنوار (ط - بيروت)، ج 87، ص: 282

<sup>29</sup> Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1

<sup>30</sup> Bihar Al-Anwaar V 87 – The Book Salat – Ch 102 H 7