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## 88. Security from a bad accounting

Since this *Dua* is a type of doing good to the kinsfolk of Muhammad (S) and Allah, the Mighty and the High has said:

"And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning." (Qur'an, Surah Raad 13:21)

Shaykh Kulaini has mentioned in *Usool Kafi* through authentic chain of narrators from Safwan Jammal that he said:

"There was an altercation between His Eminence, Abu Abdillah Sadiq (as) and Abdullah bin Hasan; and it developed into a serious row, such that people gathered to watch. Thus it continued in this manner till night fell and they all went back to their houses. Next morning on way to an errand I saw His Eminence, Abu Abdillah Sadiq (as) at the door of Abdullah saying: "O maid–servant, ask Abu Muhammad Abdullah bin Hasan to come out." The narrator says: So he came out asked: "O Abu Abdullah, what has brought you here early in the morning?" He replied: "Last night I recited a verse in the book of Allah, the Mighty and Sublime that had me worried." Abdullah asked: "Which verse?" He replied: Allah, the Mighty and Sublime has said:

"And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning."

Abdullah said: 'You are right, it is as if I have never seen this verse in the Book of Allah, the Mighty and Sublime.' After that they embraced each other and wept."1

In that same book through authentic chain of narrators it is narrated from Umar bin Yazid that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

"And those who join that which Allah has bidden to be joined."

He replied: "It is revealed about doing good to the kinsfolk of Aale Muhammad (S) and about your kinsfolk." After that His Eminence (aj) said: "One should not say about anything that: It is about only one topic."2

In *Tafseer Burhan* through his own chain of narrators it is narrated from Muhammad bin al–Fuzail that Abul Hasan Moosa bin Ja'far said:

"Indeed, the relationship to Aale Muhammad (S) says clinging to the *Arsh*: O Lord, join one who keeps me joined and cut off one who dissociates with me. And it is effective with every relationship and this verse is revealed about Aale Muhammad and all those who have made a pledge with them."3

Also quoting from Ayyashi it is narrated from Umar bin Maryam that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

"And those who join that which Allah has bidden to be joined."

He replied: "It is about all relationships and its ultimate interpretation is related to us."4

I say: From these traditional reports, it is clear that attachment to Imam (as) is a cause of security from a difficult accounting and thus two points remain to be discussed:

First: Explanation that attachment will be effected through *Dua*.

Second: The proof that the implication of attachment is absolute good and favor in any way it might be. Whether it be through the tongue or in any other way. And *Dua* is the best type of favor through the tongue and that which proves it, is a traditional report mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that Amirul Momineen (as) said:

"Join your relationships even if it be by a greeting."5

Also through authentic chain of narrators it is narrated from Ishaq bin Ammar that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "Indeed, *Sile Rahem* (doing good to the kinsfolk) and doing good makes the accounting easy and erases sins, so do good to your relatives and do good to your brothers, even it be through greeting or replying to greeting."6

As for the meaning of hardship in accounting: It means a complete and detailed accounting as mentioned in *Tafseer Burhan* through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said to a man:

"So-and-so, what did you do with your brother?" He replied: "May I be sacrificed on you, I had an

account with him, so I took my rights completely." Imam Abu Abdillah Sadiq (as) said: "Tell me about the statement of the Almighty Allah: 'And they fear an evil accounting', so you think that they fear that He will do injustice to them or oppress them? No, by Allah they are afraid of a complete and detailed accounting (*Istiqsa*)."7

In *Kafi* also it is narrated from another chain that:

"No, by Allah, they do not fear except a complete accounting, thus Allah, the Mighty and Sublime named it bad accounting and one who has taken a detailed account has done bad."8

A similar tradition is narrated from Ayyashi also.

The meaning of 'detailed accounting' (*Istiqsa*) in the interpretation of this verse is as follows: In *Burhan* it is narrated from Ayyashi from Hisham bin Salim that His Eminence, Abu Abdillah Sadiq (as) said regarding the statement of Allah, the Mighty and the High:

"...and fear the evil reckoning."

It is so because their sins would be taken into account while their good deeds would not be counted, and this is *Istiqsa*."9

Tabarsi has also narrated from Hisham bin Salim from His Eminence, Abu Abdillah (as) that he said:

"The evil accounting is that their sins will be taken into account and their good deeds will not be counted and this is *Istigsa*." 10

I say: This tradition and others like it prove that the effect of some sins is preventing good deeds from being accepted. Like traditions that have come on the punishment of omitting Prayer, not paying *Zakat* and disobeying parents etc. while these are by no means sins.

- 1. Kafi; Vol. 2, Pg. 155
- 2. Kafi; Vol. 2, Pg. 156
- 3. Tafseer Burhan; Vol. 2, Pg. 288
- 4. Tafseer Burhan; Vol. 2, Pg. 289
- 5. Kafi; Vol. 2, Pg. 155
- 6. Kafi; Vol. 2, Pg. 157
- 7. Tafseer Burhan; Vol. 2, Pg. 289
- 8. Kafi; Vol. 5, Pg. 100
- 9. Tafseer Burhan; Vol. 2, Pg. 289
- 10. Tafseer Burhan; Vol. 2, Pg. 290

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