

'Music-Singing - to what extent forbidden in Islam'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

‘Music-Singing - to what extent forbidden in Islam’

Summary:

There is a general consensus among all Muslim sects that the ‘music and singing’ are forbidden in Islam, but to what extent? That remains unresolved for centuries - as most Muslims have taken a ‘soft’ approach towards ‘music and singing’, considering it lawful if played under certain limits and for specific purposes. Some Muslims say that Prophet Dawood^{as} (David) was given a beautiful voice and he used to seek forgiveness (for his^{as} nation) by reciting verses, some even allege him playing flute and/or singing while praying and preaching¹. However, most Muslims reject this stance and believe that singing and music are forbidden in Islam.

The recitation, without music, with a tune, poses another problem for some as when the Holy Quran, Praise of Allah^{-azwj} (*Hamd*) and His Prophet^{-saww} (*Naat*), and eulogies/latmiya are recited by a vocalist, some consider it to be also part of ‘الغناء’ (singing). An attempt is made in the article to clarify and better understand these issues, with the help of some Ahadith of Masomeen^{-asws}.

Addendum: For some additional points are included at the end of the article (i.e., the *Tatbir* (Qama)² on drum beats in Kabala during Ashura, *Nobat* in Imam Reza^{-asws}’s Holy Shrine and recitations of poetry in tunes similar to popular of songs.

Introduction:

The believers are supposed to be in the remembrance of Allah^{-azwj}, doing the zikr under all situations and never wasting time and energy on playful and/or lustful activities.

وعنه: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد بن محمد جميعا، عن الحسن بن علي الوشاء، عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): من أكثر ذكر الله عز وجل أحبه الله، و من ذكر الله كثيرا كتبت له براءتان: براءة من النار، و براءة من النفاق».

¹ The view that Dawood (peace be upon him) used to seek forgiveness by playing the flute is a view for which there is no basis, rather what is meant by the words of the Prophet (peace and blessings of Allah be upon him) to Abu Moosa al-Ash’ari, “You have been given a beautiful voice (mizmaar, lit. flute) like the beautiful voices of the family of Dawood” (narrated by al-Bukhaari (5048) and Muslim (793) is that he had a beautiful voice, and the beauty of his voice was likened to the sound of the flute.

² Hitting head with swords and knives during self-flagellation.

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad altogether, from Al-Hassan Bin Al-Al-Washa, from Dawood Bin Sarhaan,

Abu Abdullah^{-asws} says that Rasool Allah^{-saww} said: 'The one who frequents in *Zikr* of Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} Loves him. And the one who does *Zikr* of Allah^{-azwj} frequently, two freedoms would be Written for him – Freedom from the Fire, and the freedom from the hypocrisy'.³

مِنْ كِتَابِ الْمَحَاسِنِ عَنِ الْحَسَنِ الْبَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: أَلَا أُحَدِّثُكُمْ بِأَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ فَذَكَرَ لَهُ ثَلَاثَةٌ أَشْيَاءَ الثَّلَاثُ مِنْهَا ذِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ إِذَا هَجَمَ عَلَى طَاعَةٍ أَوْ مَعْصِيَةٍ.

In Al-Mahasin it is narrated that Hassan al-Baz'az narrated that

Imam Sadiq^{-asws} said: "Do you want me to inform you about the hardest duties Allah^{-azwj} has Made incumbent upon His^{-azwj} servants?" He^{-asws} then discussed three duties, the third of which was to always remember Allah^{-azwj}, whether we are rushing to obey Him^{-azwj}, or we are committing sins."⁴

عن ابن يعقوب قال: قال لي أبو عبد الله عليه السلام لا يُعْرَتُكَ النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ مِنْ دُونِهِمْ، وَلَا تَقْطَعْ نَهَارَكَ بِكَذَا وَكَذَا فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ، وَلَا تَسْتَقِلَّ قَلِيلَ الْخَيْرِ فَإِنَّكَ تَرَاهُ غَدًا بِحَيْثُ يَسْرُكَ، وَلَا تَسْتَقِلَّ قَلِيلَ الشَّرِّ فَإِنَّكَ تَرَاهُ غَدًا بِحَيْثُ يَسُوؤُكَ، وَأَحْسِنَ فَإِنَّ لَمْ أَرِ شَيْئًا أَشَدَّ طَلِبًا، وَلَا أَحْسَنَ دَرْكًا مِنْ حَسَنَةِ مُحَدَّثَةٍ لَدُنِّي قَدِيمٍ، إِنَّ اللَّهَ [يَقُولُ: إِنَّ الْحَسَنَاتِ يُذْهِبَنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ].

Ibn Ya'qub narrated that:

Imam Sadiq^{-asws} said: "Let not the people make you forget about yourself since you, not they, will get the results of your own deeds.

Do not let your time be wasted, since there is an angel with you who is watching over you. Do not underestimate your minor good deeds, since you will be pleased to see their results in the future. Do not underestimate your minor bad deeds either since you will be upset to see their results in the Hereafter. Perform good deeds since I^{-asws} have not seen anything more desirable than them and know of nothing that is better than good deeds to compensate for previous sins, as Allah^{-azwj} Said: 'For those things that are good remove those that are evil; be that the word of remembrance to those who remember (their Lord).' [The Holy Quran: Hud 11:114].⁵

³ الكافي 2: 3 / 362

⁴ H. 257, مشكاة الأنوار في غرر الأخبار، النص، ص: 53

⁵ MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 335

What are the time-wasting and playful activities? There are many, among those which are prevalent in our society and are the most overlooked are the music and singing. Some Ahadith are cited in order to have a better understanding of the severity of the consequences if one is ever to get engaged in these.

The first one who Embraced Music and Signing:

عَنْهُ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَمَّا مَاتَ آدَمُ (عَلَيْهِ السَّلَام) وَ شَجِيَتْ بِهِ إِبْلِيسُ وَ قَابِيلُ فَاجْتَمَعَا فِي الْأَرْضِ فَجَعَلَ إِبْلِيسُ وَ قَابِيلُ الْمَعَارِفَ وَ الْمَلَاهِيَّ سَمَاتَةً بِآدَمَ (عَلَيْهِ السَّلَام) فَكُلُّ مَا كَانَ فِي الْأَرْضِ مِنْ هَذَا الضَّرْبِ الَّذِي يَتَلَدَّدُ بِهِ النَّاسُ فَإِنَّمَا هُوَ مِنْ ذَلِكَ .

From him, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Sama'at who said,

'Abu Abdullah^{-asws} said: 'When Adam^{-as} passed away and Iblees^{-la} and Qabeel^{-la} both rejoiced over it, and they both^{-la} gathered in the earth. So Iblees^{-la} and Qabeel^{-la} made the amusements and the musical instruments as a gloating over Adam^{-as}. Thus, everything what was in the earth from this, the striking of which the people can get (false) pleasure with it, so rather it would be from that'.⁶

One should not sit with the one who is singing:

وسألته عن الرجل يتعمد الغناء يجلس إليه ؟ قال: لا.

And I asked him^{-asws} about the man who deliberates the singing, can one be seated to him?' He^{-asws} said: 'No'.⁷ (An extract from a long Hadith)

Allah^{-azwj} Says:

لَا يَسْمَعُونَ فِيهَا لَعْوًا وَلَا تَأْتِيَمًا {25} إِلَّا قِيْلًا سَلَامًا سَلَامًا {26}

[56:25] They shall not hear therein vain or sinful discourse [56:26] Except the word peace, peace

في تفسير علي بن ابراهيم وقوله: لا يسمعون فيها لغوا ولا تأثيما قال: الفحش والكذب والغنا،

In the commentary of Ali Bin Ibrahim –

And His^{-azwj} Statement **[56:25] They shall not hear therein vain or sinful discourse**, he^{-asws} said: 'The obscenities, and the lies, and the music.'⁸

⁶ Al Kafi – V 6 – The Book of Drinks Ch 34 H 3

⁷ Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1

The recitation of the Holy Quran as 'الغناء' is Disliked:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَقْرَأُوا الْقُرْآنَ بِاللَّحَانِ الْعَرَبِ وَأَصْوَاتِهَا وَإِيَّاكُمْ وَلُحُونَ أَهْلِ الْفِسْقِ وَأَهْلِ الْكِبَائِرِ فَإِنَّهُ سَيَجِيءُ مِنْ بَعْدِي أَقْوَامٌ يُرْجِعُونَ الْقُرْآنَ تَرْجِيعَ الْغِنَاءِ وَالنَّوْحِ وَالرَّهْبَانِيَّةِ لَا يَجُوزُ تَرَاقِيهِمْ قُلُوبُهُمْ مَقْلُوبَةٌ وَقُلُوبُ مَنْ يُعْجِبُهُ شَأْنُهُمْ .

Ali Bin Muhammad, from Ibrahim Al Ahmad, from Abdullah Bin Hammad, from Abdulla Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool Allah^{-saww} said: 'Recite the Quran with the tone of the Arabs and their voices; and beware of the immoral people and the people (committing) major sins, for there would be coming a group of people after me^{-saww}, they would be repeating (Verses) of the Quran like the repetition of the songs, and the lamentations, and the monks, not exceeding their throats. Their hearts would be inverted along with the hearts of the ones amazed by their affair'.⁹

Vanities Implies as fiction (stories):

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3}

And those who are turning away from the vanities [23:3]

قال: و قوله: الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ يعني عن الغناء و الملاهي.

(Ali Bin Ibrahim) said, 'And regarding His^{-azwj} Words: ***And those who are turning away from the vanities [23:3]***, he^{-asws} said: 'It Means, from the singing and the musical instruments'.¹⁰

وَمِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِعَبْرٍ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ {6}

And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن إسماعيل، عن ابن مسكان، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «الغناء مما وعد الله عز و جل عليه النار». و تلا هذه الآية: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِعَبْرٍ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ.

⁸ Tafseer Noor Al Saqalayn – CH 56 H 33

⁹ Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 3

¹⁰ 88 :2 (Extract) تفسير القمي

And from him, from Ali Bin Ibrahim, form his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskaan, from Muhammad Bin Muslim, who says:

'I heard Abu Ja'far^{-asws} saying: 'The singing is from what Allah^{-azwj} Mighty and Majestic has Prepared the Fire for'. And he^{-asws} recited this Verse: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]**'.¹¹

الرمخشري في (ربيع الأبرار): عن أبي أمامة، قال رسول الله (صلى الله عليه وآله): «لا يجلب تعليم المغنيات، ولا يبعهن، ولا شراؤهن، ولا التجارة فيهن، و ثمنهن حرام، و ما أنزلت علي هذه الآية إلا في مثل هذا الحديث: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لهُوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

Al-Zamakhshary, in Rabi'e Al-Abraar, from Abu Amamat who said,

'Rasool Allah^{-saww} said: 'It is not Permissible to teach the singing, nor buying them (singers), nor selling them, nor the business regarding them, and their dealing is Prohibited. And this verse was not Revealed unto me^{-saww} except for the like of this talk: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah [31:6]**'.

ثم قال: «و الذي بعثني بالحق، ما رفع رجل عقيرة صوته بالغناء إلا بعث الله تعالى عليه عند ذلك شيطانين: على هذا العائق واحد، و على هذا العائق واحد، يضربان بأرجلهما في صدره، حتى يكون هو الذي يسكت

Then he^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth, a man does not raise his voice with the singing except that Allah^{-azwj} the Exalted Sends two Satans during that – one upon this shoulder, and one upon that shoulder, both striking with their two feet upon his chest, until he becomes quiet'.¹²

'Vanities' also implies as wasteful activities (including music/singing):

فَدَرَهُمْ يَحْوِضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {42}

So leave them engaging in vanities and playing around until they meet their Day which they are Promised [70:42]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ عُبَيْسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اسْتِمَاعُ الْعِنَاءِ وَاللَّهُو يُنْبِثُ التَّفَاقُ فِي الْقَلْبِ كَمَا يُنْبِثُ الْمَاءُ الرِّزْقَ .

Ali Bin Ibrahim, from his father, form Ibn Mahboub, from Anbasa,

¹¹ الكافي 6: 431 / 4.

¹² ربيع الأبرار 2: 596

Abu Abdullah^{-asws} (6th Imam) has said: 'Listening to the singing (music) and the vanities grow the hypocrisy in the heart just as the water grows the plantation'.¹³

When a 'Momin' listens to the Music:

العياشي: عن الحسن بن محبوب، عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن رجلا من أصحابنا ورعا مسلما كثير الصلاة، قد ابتلي بحب اللهو، و هو يسمع الغناء؟

Al-Ayyashi, from Al Hassan Bin Mahboub, from Abu Walad who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! A man from our companions, a devout Muslim, frequent of the *Salat*, has been tempted with love of the desires, and he listens to the music (songs)?'

فقال: «أ يمنع ذلك من الصلاة لوقتها، أو من صوم، أو من عبادة مريض، أو حضور جنازة، أو زيارة أخ؟»

So, he^{-asws} said: 'Does that prevent him from the *Salat* at its time, or from Fasting, or from consoling a sick person, or attending a funeral, or visiting a brother (Momin)?'

قال: قلت: لا، ليس يمنع ذلك من شيء من الخير والبر. قال: فقال: «هذا من خطوات الشيطان، مغفور له ذلك إن شاء الله».

He (the narrator) said, 'I said, 'No, that doesn't prevent him from anything from the (acts of) goodness or righteousness'. He^{-asws} said: 'This is from the footsteps of the satan^{-la}. That would be Forgiven for him, if Allah^{-azwj} so Desires'.

ثم قال: «إن طائفة من الملائكة عابوا ولد آدم في اللذات والشهوات، أعني لكم الحلال ليس الحرام، - قال- فأنف الله للمؤمنين من ولد آدم من تعبير الملائكة لهم- قال- فألقى الله فيهم أولئك الملائكة اللذات والشهوات، كيلا يعيبوا المؤمنين-

Then he^{-asws} said: 'A group of Angels reproached the son of Adam^{-as} regarding the pleasures and the desires, meaning for you the Permissible, not the Prohibited ones'. So, Allah^{-azwj} Disdained for the Momineen from the children of Adam from the faulting of the Angels to them, and He^{-azwj} Cast in the minds of those Angels, the pleasures and the desires, lest they fault the Momineen.

قال- فلما جرى ذلك في همهم، عجزوا إلى الله من ذلك، فقالوا: ربنا عفوك عفوك، ردنا إلى ما خلقتنا له و اخترتنا عليه، فإننا نخاف أن نصير في أمر مريج- قال- فنزع الله ذلك من همهم-

He^{-asws} said: 'So when that flowed into their thoughts, they clamoured to Allah^{-azwj} from that and they said, 'Our Lord^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon! Return us to what You^{-azwj} had Created us and Keep us to be upon him for we fear being patient upon confusing matters'. He^{-asws} said: 'So Allah^{-azwj} Removed that from their thoughts'.

¹³ Al Kafi – V 6 – The Book of Drinks Ch 34 H 23

قال- فإذا كان يوم القيامة، و صار أهل الجنة في الجنة، استأذن أولئك الملائكة على أهل الجنة، فيؤذن لهم، فيدخلون عليهم فيسلمون عليهم، و يقولون لهم: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فِي الدُّنْيَا عَنِ اللَّذَاتِ وَالشَّهَوَاتِ الْحَلَائِلِ».

He^{-asws} said: ‘So when it would be the Day of Judgment, and the people of the Paradise come to be in the Paradise, those Angels would seek permission upon the inhabitants of the Paradise. So, they would permit for them and they would be entering to meet them and they would be greeting them and they would be saying to them: **Greetings be upon you due to your having been patient Greetings be upon you due to your having been patient [13:24]**, in the world, from the pleasures and the Permissible desires’.¹⁴

‘فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ’ (Music) in ‘الْعِنَاءُ’ :

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ قَالَ الْعِنَاءُ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama’at Bin Mihran, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Therefore avoid the uncleanness of the idols and avoid the false words [22:30]**’. He^{-asws} said: ‘The singing (music)’.¹⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعِنَاءُ عُنُقُ النِّفَاقِ .

From him, from Muhammad Bin Ali, from Abu Jameela, from Abu Asma,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The singing is a nest for the hypocrisy’.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْعِنَاءِ وَ قُلْتُ إِنَّهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَرَحِمَهُ فِي أَنْ يُقَالَ جِنَانَكُمْ جِنَانَكُمْ حَيُونًا حَيُونًا نُحْيِيكُمْ فَقَالَ كَذَبُوا إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ مَا خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا لِاعْبِيْنَ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ هُوًّا لَاتَّخِذْنَاهُ مِنْ لَدُنَّا إِنَّ كُنَّا فَاعِلِينَ . بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَ لَكُمْ الْوَيْلُ بِمَا تَصِفُونَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaqoub, from Abdul A’ala who said,

‘I asked Abu Abdullah^{-asws} about ‘الْعِنَاءُ’ the singing (music) and I said, ‘They (people) are claiming that Rasool Allah^{-saww} allowed the saying (singing) of, ‘We have come to you,

¹⁴ تفسير العياشي 2: 42 / 211 .

¹⁵ Al Kafi – V 6 – The Book of Drinks Ch 34 H 1

¹⁶ Al Kafi – V 6 – The Book of Drinks Ch 34 H 2

we have come to you! Greet us, greet us, we will greet you'. So, he^{-asws} said: 'They are lying! Allah^{-azwj} Mighty and Majestic is Saying [21:16] **And We did not Create the sky and the earth and what is between the two for sport [21:17] Had We Wanted to Take to a pass-time, We would have Taken it from before Ourselves had We wanted to Do (it) [21:18] But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing'**.

ثُمَّ قَالَ وَيْلٌ لِّفُلَانٍ مِّمَّا يَصِفُ رَجُلًا لَّمْ يَخْضُرِ الْمَجْلِسَ .

Then he^{-asws} said: 'Woe be unto so and so from what he described a man who was not present in the gathering'.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ لَا يَشْهَدُونَ الزُّورَ قَالَ هُوَ الْعِنَاءُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim, and Abu Al Sabbah Al Kinany, from:

Abu Abdullah^{-asws} (said) regarding the Words of Allah^{-azwj} Mighty and Majestic **And they who are not witnessing (attending) what is false [25:72]**. He^{-asws} said: 'It is 'الْعِنَاءُ' the singing (music)'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْعِنَاءُ مِمَّا وَعَدَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ النَّارَ وَ تَلَا هَذِهِ الْآيَةَ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّخِذَهَا هُزُوعًا أَوْلَيْكَ لَهُمْ عَذَابٌ مُهِينٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskan, from Muhammad Bin Muslim, the narrator says:

'I heard Abu Ja'far^{-asws} saying, 'الْعِنَاءُ' the singing (music) is from what Allah^{-azwj} Mighty and Majestic has Promised the Fire over it', and he^{-asws} recited this Verse **And from the people is one who buys amusing discourse to lead astray from Allah's Way without knowledge, and to take it for a mockery; these shall have an abasing Punishment' [31:6]**.¹⁹

ابْنُ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْعِنَاءُ مِمَّا قَالَ اللَّهُ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

Ibn Abu Umeyr, from Mihran Bin Muhammad,

¹⁷ Al Kafi – V 6 – The Book of Drinks Ch 34 H 12

¹⁸ Al Kafi – V 6 – The Book of Drinks Ch 34 H 13

¹⁹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 4

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'الْغِنَاءُ' the singing (music) is from what Allah^{-azwj} Said [31:6] **And from the people is one who buys amusing discourse to lead astray from Allah's Way**'.²⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ قَالَ الْغِنَاءُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim, from Abu Al Sabbah, from:

Abu Abdullah^{-asws} having said regarding the Words of the Mighty and Majestic [25:72] **And they who are not witnessing (attending) what is false**. He^{-asws} said: 'الْغِنَاءُ' the singing (music)'.²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) يَقُولُ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنِ الْغِنَاءِ فَقَالَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَمِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

A number of our companions, from Sahl Bin Ziyad, from Al Washa who said,

'I heard Abu Al-Hassan Al-Reza^{-asws} (8th Imam) saying: 'Abu Abdullah^{-asws} was asked about 'الْغِنَاءُ' the singing (music), so he^{-asws} said: 'These are the Words of Allah^{-azwj} Mighty and Majestic [31:6] **And from the people is one who buys amusing discourse to lead astray from Allah's Way**'.²²

A 'Momin' (believer) should Stay Away from those who sing/play music:

سَهْلُ بْنُ زِيَادٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ قَالَ نَزَلْنَا الْمَدِينَةَ فَأَتَيْنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَنَا أَيْنَ نَزَلْتُمْ فَقُلْنَا عَلَى فُلَانٍ صَاحِبِ الْقِيَانِ فَقَالَ كُونُوا كِرَاماً فَوَ اللَّهُ مَا عَلِمْنَا مَا أَرَادَ بِهِ وَظَنْنَا أَنَّهُ يَقُولُ تَفَضَّلُوا عَلَيْهِ فَعُدْنَا إِلَيْهِ فَقُلْنَا إِنَّا لَا نَدْرِي مَا أَرَدَتْ بِقَوْلِكَ كُونُوا كِرَاماً فَقَالَ أَمَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ وَإِذَا مَرُّوا بِاللَّعُوِّ مَرُّوا كِرَاماً .

Sahl Bin Ziyad, from Saeed Bin Janaah, from Hammad, from Abu Ayoub Al Khazzaz who said,

'We lodged at Al-Medina, so we went over to Abu Abdullah^{-asws}, so he^{-asws} said to us: 'Where are you lodged at?' So, we said, 'At so and so, the owner of the singing slave-girls'.

He^{-asws} said: 'Be honourable'. So, by Allah^{-azwj}, we did not know what he^{-asws} intended by it, and we thought that he^{-asws} was saying that we should be graceful to him. So, we

²⁰ Al Kafi – V 6 – The Book of Drinks Ch 34 H 5

²¹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 6

²² Al Kafi – V 6 – The Book of Drinks Ch 34 H 8

returned to him^{-asws}, so we said, 'We do not know what you^{-asws} intended by your^{-asws} words: 'Be honourable''. So, he^{-asws} said: 'Have you all not hear the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book, **and when they pass by what is vain, they pass by nobly**' [25:72].²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ رَجُلٌ يَا أَبَا أَنْتَ وَ أُمِّي إِنِّي أَذْخُلُ كَيْفَاءَ لِي وَ لِي جِيرَانٌ عِنْدَهُمْ جَوَارٍ يَتَغَنَّيْنَ وَ يَضْرِبْنَ بِالْعُودِ فَرَمَّمَا أَطَلْتُ الْجُلُوسَ اسْتِمَاعاً مِنِّي هَلُمَّ فَقَالَ لَا تَفْعَلْ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Ziyad who said,

'I was in the presence of Abu Abdullah^{-asws}, so a man said to him^{-asws}, 'May my father and my mother be sacrificed for you^{-asws}! I entered a toilet of mine and for me is a neighbour with whom are slave girls who are singing and striking with the sticks. So Sometimes I prolong my sitting in order to listen to them'. He^{-asws} said: 'Do not do it'.

فَقَالَ الرَّجُلُ وَ اللَّهُ مَا آتَيْتَنِي إِذَا هُوَ سَمَاعٌ أَسْمَعُهُ بِأُذُنِي فَقَالَ لِلَّهِ أَنْتَ أَمَا سَمِعْتَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّهُ أَوْلِيكَ كَانَ عَنْهُ مَسْئُلاً فَقَالَ بَلَى وَ اللَّهُ لَكَأَنِّي لَمْ أَسْمَعْ بِهَذِهِ الْآيَةِ مِنْ كِتَابِ اللَّهِ مِنْ أَعْجَمِيٍّ وَ لَا عَرَبِيٍّ لَا جَرَمَ أَنِّي لَا أَعُودُ إِذْ شَاءَ اللَّهُ وَ أَنِّي أَسْتَغْفِرُ اللَّهَ

The man said, 'By Allah^{-azwj}! I do not go to them, but rather it is a sound which I hear with my ears'. He^{-asws} said; 'For the Sake of Allah^{-azwj}! You, have you not heard Allah^{-azwj} Mighty and Majestic Saying [17:36] **surely the hearing and the sight and the heart, all of these, shall be questioned about?**' So, he said, 'Yes, by Allah^{-azwj}! But, it is as if I never heard this verse from the Book of Allah^{-azwj}, from neither non-Arabs, nor Arabs. I would not be repeating it, Allah^{-azwj} Willing and I seek Forgiveness of Allah^{-azwj}'.

فَقَالَ لَهُ فَمَ فَاغْتَسِلْ وَ سَلْ مَا بَدَا لَكَ فَإِنَّكَ كُنْتَ مُقِيمًا عَلَى أَمْرٍ عَظِيمٍ مَا كَانَ أَسْوَأَ حَالِكَ لَوْ مِتَّ عَلَى ذَلِكَ أَحْمَدُ اللَّهِ وَ سَأَلَهُ التَّوْبَةَ مِنْ كُلِّ مَا يَكْرَهُ فَإِنَّهُ لَا يَكْرَهُ إِلَّا كُلَّ قَبِيحٍ وَ الْقَبِيحِ دَعَا لِأَهْلِهِ فَإِنَّ لِكُلِّ أَهْلًا .

He^{-asws} said to him: 'Arise and wash, and ask whatever comes to you, for you are standing upon a great matter. How evil would your situation have been had you died upon that? Praise Allah^{-azwj} and ask Him^{-asws} for the repentance from everything which He^{-azwj} Dislikes, for He^{-azwj} does not Dislike except for every ugliness, and as for the ugliness, so leave it for its deserving ones, for everything there are deserving ones'.²⁴

Those who play 'clarinet', drums and dance:

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْحَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عِمْرَانَ الرَّعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَجَاءَ عِنْدَ تِلْكَ النِّعْمَةِ بِمِزْمَارٍ فَقَدْ كَفَرَهَا وَ مَنْ أُصِيبَ بِمُصِيبَةٍ فَجَاءَ عِنْدَ تِلْكَ الْمُصِيبَةِ بِنَائِحَةٍ فَقَدْ كَفَرَهَا .

Muhammad Bin Yahya, from Salma Bin Al Khataab, from Ibrahim Bin Muhammad, from Imran al Za'frany,

²³ Al Kafi – V 6 – The Book of Drinks Ch 34 H 9

²⁴ Al Kafi – V 6 – The Book of Drinks Ch 34 H 10

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one whom Allah^{-azwj} Favours with a Bounty, so he comes during that Bounty with a clarinet, so he has denied it; and the one who is hit by a difficulty, so he comes during to difficulty with a lamenter, so he has denied it'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَهْأَكُمُ عَنِ الرَّفْنِ وَالْمِزْمَارِ وَعَنِ الْكُوبَاتِ وَالْكَبْرَاتِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, from:

Abu Abdullah^{-asws} has narrated that Rasool Allah^{-saww} said: 'I^{-saww} hereby forbid you all from:

‘الرَّفْنِ وَالْمِزْمَارِ وَعَنِ الْكُوبَاتِ وَالْكَبْرَاتِ’

The dancing and use of flutes, as well as smaller and larger drums.²⁶

Condemnation of drumming:

عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْحَزَّازِ عَنْ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ عَنْ كَلْبِ بْنِ الصَّيْدَاوِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ضَرَبَ الْعِيدَانَ يُنْبِتُ التِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الْحُضْرَةَ .

From him, from Ali Bin Ma'bad, from Al Hassan Bin Ali Al Khazzaz, from Ali Bin Abdul Rahman, from Kuleyb Al Saydawi who said,

'I heard Abu Abdullah^{-asws} saying: 'Striking the two drumsticks grows the hypocrisy in the heart just as the water grows the vegetation'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَنَبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اسْتِمَاعُ الْغِنَاءِ وَاللَّهُوُ يُنْبِتُ التِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ .

Ali Bin Ibrahim, from his father, form Ibn Mahboub, from Anbasa, from:

Abu Abdullah^{-asws} having said: 'Listening to the singing (music) and the vanities grow the hypocrisy in the heart just as the water grows the plantation'.²⁸

²⁵ Al Kafi – V 6 – The Book of Drinks Ch 34 H 11

²⁶ Al Kafi – V 6 – The Book of Drinks Ch 34 H 7

²⁷ Al Kafi – V 6 – The Book of Drinks Ch 34 H 20

²⁸ Al Kafi – V 6 – The Book of Drinks Ch 34 H 23

State of a House where Music is played for 40 days:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أُمِّدِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ شَيْطَانًا يُقَالُ لَهُ الْقَفَنْدَرُ إِذَا ضُرِبَ فِي مَنْزِلِ رَجُلٍ أَرْبَعِينَ يَوْمًا بِالْبَزْبِطِ وَ دَخَلَ عَلَيْهِ الرَّجَالُ وَضَعَ ذَلِكَ الشَّيْطَانُ كُلَّ عُضْوٍ مِنْهُ عَلَى مِثْلِهِ مِنْ صَاحِبِ الْبَيْتِ ثُمَّ نَفَخَ فِيهِ نَفْحَةً فَلَا يِعَارُ بَعْدَهَا حَتَّى تُؤْتَى نِسَاؤُهُ فَلَا يِعَارُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Is'haq Bin Jareyr who said,

'I heard Abu Abdullah^{-asws} saying: 'A devil called Al-Qafandar, whenever in the house of a man a flute is played for forty days, and men come over for it, that devil places every part of his upon a similar part of the owner of the house, then blows into him with a blowing, so he does not care after that until they (the other men) come on to his wives, so he does not care'.²⁹

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى أَوْ غَيْرِهِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ قَالَ مَنْ ضَرَبَ فِي بَيْتِهِ بِزَبْطٍ أَرْبَعِينَ يَوْمًا سَلَطَ اللَّهُ عَلَيْهِ شَيْطَانًا يُقَالُ لَهُ الْقَفَنْدَرُ فَلَا يَبْقَى عُضْوًا مِنْ أَعْضَائِهِ إِلَّا قَعَدَ عَلَيْهِ فَإِذَا كَانَ كَذَلِكَ نَزِعَ مِنْهُ الْحَيَاءُ وَ لَمْ يُبَالِ مَا قَالَ وَ لَا مَا قِيلَ فِيهِ .

Sahl Bin Ziyad, from Muhammad Bin Isa, from someone else, from Abu Dawood Al Mustaraq,

(He^{-asws}): 'The one who strikes a flute in his house for forty days, Allah^{-azwj} would Cause a devil called Al-Qafandar to overcome him, so there would not remain a part from his body parts except that he (the devil) would sit upon it. So, when it would be like that, the shame would be removed from him, and he would not care what he says, nor what is said in it'.³⁰

Ruination of the Houses where music is played:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ زَيْدِ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَيْنْتُ الْعَنَاءَ لَا تُؤْمَنُ فِيهِ الْفَجِيعَةُ وَ لَا تُجَابُ فِيهِ الدَّعْوَةُ وَ لَا يَدْخُلُهُ الْمَلَكُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, form Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaad, from Zayd Al Shahaam who said,

'Abu Abdullah^{-asws} said: 'The house of the singing (music), there is no safety in it from the calamities, nor are the supplications Answered in it, nor do the Angels enter into it'.³¹

²⁹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 14

³⁰ Al Kafi – V 6 – The Book of Drinks Ch 34 H 17

³¹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 15

عَنْهُ عَنْ أَحْمَدَ بْنِ يُوسُفَ بْنِ عَقِيلٍ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ حَبِيبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ لَا يُقَدِّسُ اللَّهُ أُمَّةً فِيهَا بَرَبْتُ يُفَعِّعُ وَ تَائِبَةٌ تُفَجِّعُ .

From him, from Ahmad Bin Yusuf Bin Aqeel, from his father, from Musa Bin Habeeb, from:

Ali^{-asws} Bin Al-Husayn^{-asws} has said: 'Allah^{-azwj} does not Sanctify a community in which there is clanging by the clarinets and its eulogies cause grief'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ جَهْمِ بْنِ حُمَيْدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَلَيْ كُنْتُ فَطَنَنْتُ أَنَّهُ قَدْ عَرَفَ الْمَوْضِعَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ مَرَزْتُ بِفُلَانٍ فَاحْتَبَسَنِي فَدَخَلْتُ إِلَى دَارِهِ وَ نَظَرْتُ إِلَى جَوَارِيهِ فَقَالَ لِي ذَلِكَ مَجْلِسٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَ جَلَّ إِلَى أَهْلِهِ أَمِنْتَ اللَّهُ عَزَّ وَ جَلَّ عَلَى أَهْلِكَ وَ مَالِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Jaham Bin Humejd who said,

'Abu Abdullah^{-asws} said to me: 'Where were you?' So, I thought that he^{-asws} knew the place, so I said, 'May I be sacrificed for you^{-asws}! I was passing by so and so, so he withheld me, and I entered into his house and looked at his slave girls'. So, he^{-asws} said to me: 'That is a gathering Allah^{-azwj} Mighty and Majestic does not Look at its inhabitants. May there be safety from Allah^{-azwj} Mighty and Majestic upon your family and your wealth'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْغَنَاءُ مَجْلِسٌ لَا يَنْظُرُ اللَّهُ إِلَى أَهْلِهِ وَ هُوَ بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Al Hassan Bin Haroun who said,

'I heard Abu Abdullah^{-asws} saying: 'The singing (music) gathering, Allah^{-azwj} does not Look at its people, and it is from what Allah^{-azwj} Mighty and Majestic Said **And from the people is one who buys amusing discourse to lead astray from Allah's Way' [31:6]**.³⁴

سَهْلٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمَدِينِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْغَنَاءِ وَ أَنَا حَاضِرٌ فَقَالَ لَا تَدْخُلُوا بُيُوتَ اللَّهِ مُعْرِضِينَ عَنْ أَهْلِهَا .

Sahl Bin Ibrahim Bin Muhammad Al Madainy, form the one who mentioned it, from:

Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about the singing (music), and I was present, so he^{-asws} said: 'Do not enter the house which Allah^{-azwj} has Turned away (Blessings) from its inhabitants'.³⁵

³² Al Kafi – V 6 – The Book of Drinks Ch 34 H 21

³³ Al Kafi – V 6 – The Book of Drinks Ch 34 H 22

³⁴ Al Kafi – V 6 – The Book of Drinks Ch 34 H 16

Condemnation of singing/music:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ يُونُسَ قَالَ سَأَلْتُ الْخُرَّاسَانَ (عَلَيْهِ السَّلَام) وَ قُلْتُ إِنَّ الْعَبَّاسِيَّ ذَكَرَ أَنَّكَ تُرَجِّصُ فِي الْعِنَاءِ فَقَالَ كَذَبَ الرَّيْدِيُّ مَا هَكَذَا قُلْتُ لَهُ سَأَلَنِي عَنِ الْعِنَاءِ فَقُلْتُ لَهُ إِنَّ رَجُلًا أَتَى أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) فَسَأَلَهُ عَنِ الْعِنَاءِ فَقَالَ يَا فُلَانُ إِذَا مَيَّرَ اللَّهُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ فَأَيُّ يَكُونُ الْعِنَاءُ فَقَالَ مَعَ الْبَاطِلِ فَقَالَ قَدْ حَكَمْتَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al rayyan, from Yunus who said,

'I asked Al-Khurasany^{-asws} (8th Imam^{-asws}), and I said that Al-Abbasy mentioned that you^{asws} are allowing with regards to the singing (music)?' So he^{-asws} said: 'The apostate has lied! I^{-asws} did not say to him like this. He asked me^{-asws} about the singing (music), so I^{-asws} said to him: 'A man came over to Abu Ja'far^{-asws}, so he asked him^{-asws} about the singing (music). He^{-asws} said: 'O so and so! If Allah^{-azwj} were to Differentiate between the Truth and the Falsehood, so where would the singing (music) be?' So he said, 'With the falsehood'. He^{-asws} said: 'So you have judged'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دُرُسْتٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الرُّورِ فَقَالَ الرِّجْسُ مِنَ الْأَوْثَانِ الشِّطْرُنْجُ وَ قَوْلُ الرُّورِ الْعِنَاءُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether, from Al Nazar Bin suweyd, from Dorost, from Zayd Al Shahham who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [22:30] **therefore avoid the uncleanness of the idols and avoid false words.** He^{-asws} said: 'The **'uncleanness of the idols'** is the chess, and the **'false words'** is the singing (music)'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الرُّورِ قَالَ الرُّورُ هُوَ الشِّطْرُنْجُ وَ قَوْلُ الرُّورِ الْعِنَاءُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umery, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Blessed and High [22:30] **therefore avoid the uncleanness of the idols and avoid false words.** He^{-asws} said: 'The **uncleanness of the idols** it is the chess, and the **false words** is the singing (music)'.³⁸

³⁵ Al Kafi – V 6 – The Book of Drinks Ch 34 H 18

³⁶ Al Kafi – V 6 – The Book of Drinks Ch 34 H 25

³⁷ Al Kafi – V 6 – The Book of Drinks Ch 35 H 2

³⁸ Al Kafi – V 6 – The Book of Drinks Ch 35 H 7

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار رحمه الله عن يعقوب بن يزيد عن ابراهيم عن أبي يوسف عن أبي بكر الحضرمي عن أحدهما قال: الغناء عيش النفاق والشرب مفتاح كل شر ومدمن الخمر كعابد الوثن مكذوب بكتاب الله لو صدق كتاب الله لحرم الله حرام الله

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibrahim, from Abu Yusuf, from Abu Bakr Al Hazramy,

(It has been narrated) from one of the two^{-asws} (5th or 6th Imam^{-asws}) having said: 'The singing (music) is a nest of hypocrisy, and the (intoxicating) drink is a key to every evil, and the one habitual of (drinking) the wine is like a worshipper of the idols, a belier of the Book of Allah^{-azwj}. Had he ratified the Book of Allah^{-azwj}, he would have prohibited (himself) from the Prohibitions of Allah^{-azwj}'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْخُمْرِ فَقَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ وَ لِأَتَحَقِّقَ الْمَعَارِفَ وَ الْمَزَامِيرَ وَ أُمُورَ الْجَاهِلِيَّةِ وَ الْأَوْثَانَ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy who said,

'Abu Abdullah^{-asws} was asked about the wine, so he^{-asws} said: 'Rasool Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Sent me^{-saww} as a Mercy to the worlds, and for the obliteration (destruction) of the musical instruments, and the affairs of the Pre-Islamic period, and the idols'. (an extract).⁴⁰

Rewards for giving-up on singing/music:

عَنْهُ عَنْ يَاسِرِ الْخَدَّامِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ مَنْ نَزَّ نَفْسُهُ عَنِ الْغِنَاءِ فَإِنَّ فِي الْجَنَّةِ شَجَرَةً يَأْمُرُ اللَّهُ عَزَّ وَجَلَّ الرِّيحَ أَنْ تُحَرِّكَهَا فَيَسْمَعُ لَهَا صَوْتاً لَمْ يَسْمَعْ بِفِيهِ وَ مَنْ لَمْ يَتَنَزَّ عَنْهُ لَمْ يَسْمَعْهُ .

From him, from Yasser the servant, from:

Abu Al-Hassan^{-asws} has said: 'The one who removes himself from the singing (music), so in the Paradise there is a tree which Allah^{-azwj} Mighty and Majestic Commands the winds that they should stir it, so such sounds are heard for it the likes of which have not been heard, and the one who does not remove himself from it, would not hear it'.⁴¹

³⁹ ILLAL AL SHARAIE – V 2 Ch 224 H 3

⁴⁰ Al Kafi – V 6 – The Book of Drinks Ch 14 H 1

⁴¹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 19

Imam^{-asws} asked for ‘Latmiya’ in a grief-stricken tone (vocal):

حَدَّثَنَا أَبُو الْعَبَّاسِ الْفَرَسِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُمَيْرَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا هَارُونَ أَنْشِدْنِي فِي الْحُسَيْنِ ع قَالَ فَأَنْشَدْتُهُ فَبَكَى فَقَالَ أَنْشِدْنِي كَمَا تُنْشِدُونَ بِعِنِّي بِالرَّقَّةِ قَالَ فَأَنْشَدْتُهُ

فَقُلْ لِأَعْظَمِهِ الرَّكِيَّةِ

امرؤز على جدت الحسين

قَالَ فَبَكَى ثُمَّ قَالَ زِدْنِي قَالَ فَأَنْشَدْتُهُ الْقَصِيدَةَ الْأُخْرَى قَالَ فَبَكَى وَ سَمِعْتُ الْبُكَاءَ مِنْ خَلْفِ الْبَيْتِ - قَالَ فَلَمَّا فَرَغْتُ قَالَ لِي يَا أَبَا هَارُونَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع شعراً فَبَكَى وَ أَبَكَى عَشْرًا كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شعراً فَبَكَى وَ أَبَكَى حَمْسَةً كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شعراً فَبَكَى وَ أَبَكَى وَاحِدًا كُتِبَتْ لَهُمَا الْجَنَّةُ وَ مَنْ ذَكَرَ الْحُسَيْنِ ع عِنْدَهُ فَحَرَّجَ مِنْ عَنَيْهِ [عَيْنَيْهِ] مِنَ الدَّمُوعِ مِقْدَارَ جَنَاحِ دُبَابٍ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَ لَمْ يَرْضَ لَهُ بِدُونِ الْجَنَّةِ.

Abul Abbas Al-Qurashi has narrated to me from Mohammed ibn Hussain ibn Abil Khattab, who from Mohammed ibn Ismail, from Salih ibn Uqbah, from Abi Harun Al-Makfuf, who has said:

Abu Abdullah^{-asws} said to me: O Aba Harun! Recite a poem for the me^{-asws} about Hussain^{-asws}. So, I recited a poem for him^{-asws} and he^{-asws} cried.

Then the Imam^{-asws} said: Recite it in the same way that you (usually) recite – with a grief-stricken tone (i.e., intonation).

Then I recited (the poem which starts with) the following verse:

‘Pass by the grave of Hussain^{-asws} and say to his^{-asws} purified bones...’

Imam^{-asws} cried and asked me to recite more poems for him^{-asws}. I recited another poem for him^{-asws}. The Imam^{-asws} cried (again) and I also heard (ladies) crying from behind the curtain.

After, I finished (reciting the poems), the Imam^{-asws} said to me:

O Aba Harun! If one recites a poem about Hussain^{-asws} and cries and makes ten people cry, Paradise will be registered for him and for them. If one recites a poem about Hussain^{-asws} and cries and makes five people cry, Paradise will be registered for him and for them. If one recites a poem about Hussain^{-asws} and cries and makes one person cry, Paradise will be registered for him and for he who cries.⁴²

Additional Ahadith, from Bihar Al-Anwaar related to Music are quoted in the Appendix:

كامل الزيارات، النص، ص: 105، H. 1، الباب الثالث والثلاثون من قال في الحسين ع شعرا فبكي وأبكي⁴²

Appendix: Additional Ahadith on Music from Bihar Al-Anwaar

تفسير القمي عن أبيه عن ابن أبي نجران عن عاصم بن حميد قال: قلت لأبي عبد الله ع جعلت فداك إني أريد أن أسألك عن شيء أستحي منه

Tafseer Al Qummi – from his father, from Ibn Abu Najran, from Aasim Bin Humeyd who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! I want to ask you^{-asws} about something I am embarrassed from'.

قال سل

He^{-asws} said: 'Ask!'

قلت في الجنة غناء

I said, 'Is there singing in the Paradise?'

قال إن في الجنة شجراً يأمر الله رياحها فتهب فتضرب تلك الشجرة بأصوات لم يسمع الخلق بمثلها حسناً

He^{-asws} said: 'In there, Paradise there is a tree. Allah^{-azwj} will Command its winds, so it will blow and strike that tree with such sounds the creatures would not have heard the likes of this excellence'.

ثم قال هذا عوض لمن ترك السماع في الدنيا من مخافة الله الخبير.

Then he^{-asws} said: 'This is in compensation for the one who neglects listening in the world from fear of Allah^{-azwj}' – the Hadeeth"⁴³

و المأهي التي تصد عن ذكر الله تبارك و تعالی مكرهة كالغناء و ضرب الأوتار و الإصرار على صغائر الذنوب

And the amusements which hinder from Zikr of Allah^{-azwj} Blessed and Exalted, abhorrence(s) like the singing, and striking the strings (of guitar etc.), and the persistence upon the minor sins'.

ثم قال ع إن في هذا لبلاغاً لقوم عابدين.

Then he^{-asws} said: '***Surely in this there is a Message for a worshipping people [21:106]***'.⁴⁴

⁴³ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 6

⁴⁴ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 11

الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَهْرَانَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْعِنَاءُ يُورِثُ الْبِقَاقَ وَ يَعْتَقِبُ الْفَقْرَ.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Al-Hassan Bin Haroub who said,

'I heard Abu Abdullah^{-asws} saying: 'The singing inherits the hypocrisy and the poverty is the consequence''⁴⁵

معاني الأخبار عَنِ الْمُطَفَّرِ الْعَلَوِيِّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ مُحَمَّدِ بْنِ السَّرِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْبُطَائِيِّ عَنِ عَبْدِ الْأَعْلَى قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ قَالَ الرِّجْسُ مِنَ الْأَوْثَانِ الشِّطْرُنُجُ وَ قَوْلُ الزُّورِ الْعِنَاءُ

(The book) 'Ma'any Al Akhbaar' – from Al Muzaffar, from Ibn Al Ayyashi, from his father, from Al-Husayn Bin Ishkeyb, from Muhammad Bin Al Sary, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Al Batainey, from Abdul A'ala who said,

'I asked Ja'far Bin Muhammad^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]**. He^{-asws} said: 'The 'uncleanness' is from the idols, the chess, and 'the false words' is the songs'.

قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثُ قَالَ مِنْهُ الْعِنَاءُ.

I said, 'Words of Mighty and Majestic: **And from the people there is the one who buys amusing discourse [31:6]**. He^{-asws} said: 'From it is the singing''⁴⁶

رجال الكشي عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ حَمْدَانَ بْنِ أَحْمَدَ التَّهْدِيدِيِّ عَنِ أَبِي طَالِبِ الْقُمِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع تَأْذُنُ لِي أَنْ أَتِيَّ أَبَا الْحَسَنِ أُغْنِي أَبَاهُ ع

(The book) 'Rijaal' of Al Kashi – from Muhamad Bin Masoud, from Hamdan Bin Ahmad Al Nahdy, from Abu Talib Al Qummi who said,

'I wrote to Abu Ja'far^{-asws} to seek permission for me is eulogising Abu Al-Hassan^{-asws}, meaning his^{-asws} father^{-asws}'.

قَالَ فَكَتَبْتُ إِلَيْهِ ائْتِبِي وَ ائْتِبِ أَبِي.

He (the narrator) said, 'He^{-asws} wrote to me: 'Lament (mourn) me^{-asws} and my^{-asws} father^{-asws}'⁴⁷

⁴⁵ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 7

⁴⁶ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 20

وَقَالَ عَنْهُ أَنَّ رَأَى جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَ قَدْ تَنَفَّسَ الصُّعْدَاءَ فَقَالَ ع يَا جَابِرُ عَلَامَ تَنَفَّسْتَكَ أ عَلَى الدُّنْيَا

And it is transmitted from him^{-asws} that he^{-asws} saw Jabir Bin Abdullah^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, and he^{-ra} had sighed deeply. He^{-asws} said: 'O Jabir^{-ra}! Upon what is your^{-ra} sighing? Is it upon the world?'

فَقَالَ جَابِرٌ نَعَمْ

Jabir^{-ra} said, 'Yes'.

فَقَالَ لَهُ يَا جَابِرُ مَلَأَ الدُّنْيَا سَبْعَةَ الْمَأْكُولِ وَ الْمَشْرُوبِ وَ الْمَلْبُوسِ وَ الْمَنْكُوحِ وَ الْمَرْكُوبِ وَ الْمَشْمُومِ وَ الْمَسْمُوعِ

He^{-asws} said to him^{-ra}: 'O Jabir^{-ra}! Pleasures of the world are seven – the edibles, and the drinkables, and the wearables, and the relationships, and the rides, and the smells, and the listened.

فَأَلَذُّ الْمَأْكُولَاتِ الْعَسَلُ وَ هُوَ بَصُقٌ مِنْ دُبَابَةٍ وَ أْحْلَى الْمَشْرُوبَاتِ الْمَاءُ وَ كَفَى بِإِبَاحَتِهِ وَ سِبَاحَتِهِ عَلَى وَجْهِ الْأَرْضِ

The most pleasurable of the edibles is the honey, and it is a spit from its fly (bee), and the sweetest of the drinks is the water, and suffice with its legalisation and its bathing upon the surface of the earth.

وَ أَعْلَى الْمَلْبُوسَاتِ الدِّيْبَانُجُ وَ هُوَ مِنْ لُعَابِ دُوْدَةٍ وَ أَعْلَى الْمَنْكُوحَاتِ النِّسَاءُ وَ هُوَ مَبَالٌ فِي مَبَالٍ وَ مِثَالٌ لِمِثَالٍ وَ إِنَّمَا يُرَادُ أَحْسَنُ مَا فِي الْمَرْأَةِ لِأَقْبَحِ مَا فِيهَا

And loftiest of the wearables is the brocade (silk), and it is from the saliva of an insect; and the highest of the copulations are (with) the women, and it is an interest in an interest, and an example for an example, and rather the best of what is wanted in the woman is the ugliest of what is in her.

وَ أَعْلَى الْمَرْكُوبَاتِ الْحَيْلُ وَ هُوَ قَوَاتِلُ وَ أَجْلُ الْمَشْمُومَاتِ الْمِسْكُ وَ هُوَ دَمٌ مِنْ سُرَّةِ دَابَّةٍ وَ أَجْلُ الْمَسْمُوعَاتِ الْعِنَاءُ وَ التَّرْتِيمُ وَ هُوَ إِثْمٌ فَمَا هَذِهِ صِفَتُهُ لَمْ يَتَنَفَّسْ عَلَيْهِ عَاقِلٌ

And the highest of the rides is the horse, and it is a battler; and the best of the smells is the musk, and it is a blood from the navel of an animal; and best of the listened is the music and the singing, and it is a sin. So, what are these descriptions? An intellectual will not be competing upon it'.

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ فَوَ اللَّهُ مَا خَطَرَتِ الدُّنْيَا بَعْدَهَا عَلَى قَلْبِي.

Jabir Bin Abdullah^{-ra} said: 'By Allah^{-azwj!} The world did not occur upon my^{-ra} heart after it".⁴⁸

وَ إِذَا لُبِسَ الْحَرِيرُ وَ شُرِبَتِ الْحُمُرُ وَ اتَّخَذَ الْقِيَانُ وَ الْمَعَارِفُ وَ لَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا فَلْيَرْثُوا بَعْدَ ذَلِكَ ثَلَاثَ خِصَالٍ رِيحاً حَمْرَاءَ وَ مَسْحاً وَ فُسْحاً.

And when silk will be worn, and the wine will be drunk, and singers and the musical instruments are taken, and the latter ones of this community will curse its former ones, so after that they will be indulging in three characteristics – red wind, and morphing, and disintegration".⁴⁹

الغناء نوح إبليس على الجنة إذا أراد أحدكم النوم فليضع يده اليمنى تحت خده الايمن وليقل: (بسم الله، وضعت جنبي لله على ملة إبراهيم ودين محمد (صلى الله عليه وآله) و ولاية من افترض الله طاعته، ما شاء الله كان وما لم يشألم يكن) فمن قال ذلك عند منامه حفظ من اللص والمغير والهدم واستغفرت له الملائكة .

The singing is a lamentation of Iblees^{-la} upon the Paradise; when one of you wants to sleep, then let him place his right hand under his right cheek, and let him say, 'In the Name of Allah^{-azwj!} I place my side for Allah^{-azwj} upon the Religion of Ibrahim^{-as} and Religion of Muhammad^{-saww} and Wilayah of the one the obedience to whom Allah^{-azwj} has Obligated. Whatever Allah^{-azwj} Desires happens, and what He^{-azwj} does not Desire, does not happen'. The one who says that at his sleep would be protected from the thief, and the invader, and the demolition, and the Angels would seek Forgiveness for him.⁵⁰

والملاهي التي تصد عن ذكر الله تبارك وتعالى مكروهة، كالغناء وضرب الاوتار، والاصرار على صغائر الذنوب .

And the amusement which hinders from the Zikr of Allah^{-azwj} Blessed and Exalted is abhorrent, like the singing and striking the vocal chords, and the persistence upon the smaller sins'.

ثم قال (عليه السلام): إن في هذا البلاغا لقوم عابدين .

Then he^{-asws} said: 'Surely in this is the manifesto for worshipping people".⁵¹

وسألته عن الرجل يتعمد الغناء يجلس إليه ؟ قال: لا .

And I asked him^{-asws} about the man who deliberates the singing, can one be seated to him (in his company)?' He^{-asws} said: 'No'.⁵²

⁴⁸ Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 69

⁴⁹ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 7 H 138

⁵⁰ An extract Bihar ul Anwar vol. 10

⁵¹ Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 14 H 1

وسألته عن الغناء يصلح في الفطر والاضحى والفرح؟ قال: لا بأس ما لم يزمر به .

And I asked him-asws about the singing, is it correct during the (Eids of) Al-Fitr and Al-Azha and the happiness? He-asws said: ‘There is no problem for as long as he does not blows (flute etc.) with it’.⁵³

وشهادات الزور، واليأس من روح الله، والامن لمكر الله والقنوط من رحمة الله، ومعاونة الظالمين والركون إليهم، واليمين الغموس، وحبس الحقوق من غير عسر، والمكر والكفر، والاسراف، والتبذير، والحيانة، وكتمان الشهادة، والملاهي التي تصدعن ذكر الله مثل الغناء وضرب الاوتار، والاصرار على الصغائر من الذنوب،

And the false testimony, and the despair from the Spirit of Allah^{-azwj}, and the feeling safe from the Plan of Allah^{-azwj}, and the despair from Mercy of Allah^{-azwj}, and assisting the oppressors and the inclining towards them, and the false swear, and withholding the rights from without having financial difficulties, and the plotting, and the Kufr, and the extravagance, and the wasting, and the betrayal, and concealing the testimony, and the amusements which hinder from Zikr of Allah^{-azwj}, like the singing and striking of the strings, and the persistence upon the small ones from the sins.

فهذا اصول الدين. والحمد لله رب العالمين، وصلى الله على نبيه وآله وسلم تسليما .

So, these are the Principles of the Religion (Usool Al Deen), and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawat upon His^{-azwj} Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and submit submissively”.⁵⁴

قرب الإسناد الرِّيَّانُ بْنُ الصَّلْتِ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ الْعَبَّاسِيَّ أَحْبَبَنِي أَنْتَكَ رَحَّصْتَ فِي سَمَاعِ الْعِنَاءِ

(The book) ‘Qurb Al Asnad’ – Al Rayyan Bin Al Salt who said,

‘I said to Al-Reza^{-asws}, ‘Al-Abbasy (Hisham Bin Ibrahim Al-Abbasy) informed me that you^{-asws} have allowed listening to the songs’.

فَقَالَ كَذَبَ الرِّبْدِيُّ مَا هَكَذَا كَانَ إِذَا سَأَلَنِي عَنْ سَمَاعِ الْعِنَاءِ فَأَعْلَمْتُهُ أَنَّ رَجُلًا أَتَى أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَسَأَلَهُ عَنْ سَمَاعِ الْعِنَاءِ فَقَالَ لَهُ أَحْبَبَنِي إِذَا جَمَعَ اللَّهُ تَبَارَكَ وَتَعَالَى بَيْنَ الْحَقِّ وَالْبَاطِلِ مَعَ أُتَيْهِمَا يَكُونُ الْعِنَاءُ فَقَالَ الرَّجُلُ مَعَ الْبَاطِلِ فَقَالَ لَهُ أَبُو جَعْفَرٍ حَسْبُكَ فَقَدْ حَكَمْتَ عَلَيَّ نَفْسِكَ فَهَكَذَا كَانَ قَوْلِي لَهُ.

He^{-asws} said: ‘The atheist is lying! It did not happen like this. But rather, he had asked me^{-asws} about listening to the songs, so I^{-asws} let him know that a man had come to Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} and asked him^{-asws} about listening to the songs. He^{-asws} said to him: ‘Inform me! When Allah^{-azwj} Blessed and Exalted Gathers

⁵² An extract Bihar ul Anwar vol. 10

⁵³ An extract Bihar ul Anwar vol. 10

⁵⁴ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 2

between the truth and the falsehood, with which of the two would the songs happen to be?' The man said, 'With the falsehood'. Abu Ja'far^{-asws} said to him: 'It suffices you, for you have judged against yourself'. So, like this were my^{-asws} words to him".⁵⁵

العباشي: عن الحسن بن محبوب، عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن رجلا من أصحابنا ورعا مسلما كثير الصلاة، قد ابتلي بحب الله، و هو يسمع الغناء؟

Al Ayyashi, from Al Hassan Bin Mahboub, from Abu Walad who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! A man from our companions, a devout Muslim, frequent of the *Salat*, has been tempted with love of the desires, and he listens to the music (songs)?'

فقال: «أ يمنع ذلك من الصلاة لوقتها، أو من صوم، أو من عبادة مريض، أو حضور جنازة، أو زيارة أخ؟»

So, he^{-asws} said: 'Does that prevent him from the *Salat* at its time, or from Fasting, or from consoling a sick person, or attending a funeral, or visiting a brother (Momin)?'

قال: قلت: لا، ليس يمنع ذلك من شيء من الخير و البر. قال: فقال: «هذا من خطوات الشيطان، مغفور له ذلك إن شاء الله».

He (the narrator) said, 'I said, 'No, that doesn't prevent him from anything from the (acts of) goodness or righteousness'. He^{-asws} said: 'This is from the footsteps of the Satan^{-la}. That would be Forgiven for him, if Allah^{-azwj} so Desires'.

ثم قال: «إن طائفة من الملائكة عابوا ولد آدم في اللذات و الشهوات، أعني لكم الحلال ليس الحرام،- قال- فأنف الله للمؤمنين من ولد آدم من تعبير الملائكة لهم- قال- فألقى الله في هم أولئك الملائكة اللذات و الشهوات، كيلا يعيبوا المؤمنين-

Then he^{-asws} said: 'A group of Angels reproached the son of Adam^{-as} regarding the pleasures and the desires, meaning for you the Permissible, not the Prohibited ones'. So, Allah^{-azwj} Disdained for the Momineen from the children of Adam from the faulting of the Angels to them, and He^{-azwj} Cast in the minds of those Angels, the pleasures and the desires, lest they fault the Momineen.

قال- فلما جرى ذلك في همهم، عجوا إلى الله من ذلك، فقالوا: ربنا عفوك عفوك، ردنا إلى ما خلقتنا له و اخترتنا عليه، فإننا نخاف أن نصير في أمر مريج- قال- فنزع الله ذلك من همهم-

He^{-asws} said: 'So when that flowed into their thoughts, they clamoured to Allah^{-azwj} from that and they said, 'Our Lord^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon! Return us to what You^{-azwj} had Created us and Keep us to be upon him for we fear being patient upon confusing matters'. He^{-asws} said: 'So Allah^{-azwj} Removed that from their thoughts'.

⁵⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 6

قال- فإذا كان يوم القيامة، و صار أهل الجنة في الجنة، استأذن أولئك الملائكة على أهل الجنة، فيؤذن لهم، فيدخلون عليهم فيسلمون عليهم، و يقولون لهم: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فِي الدُّنْيَا عَنِ اللَّذَاتِ وَالشَّهَوَاتِ الْحَلَائِلِ».

He^{-asws} said: ‘So when it would be the Day of Judgment, and the people of the Paradise come to be in the Paradise, those Angels would seek permission upon the inhabitants of the Paradise. So, they would permit for them and they would be entering to meet them and they would be greeting them and they would be saying to them: **Greetings be upon you due to your having been patient Greetings be upon you due to your having been patient [13:24]**, in the world, from the pleasures and the Permissible desires”.⁵⁶

Addendum:

For some additional points, (i.e., the Tatbir on drum beats in Kabala on the day of Ashura, *Nobat* in Imam Reza^{-asws}'s Holy Shrine, recitations of poetry in tunes similar to that of songs, are briefly addressed below.

The Recitation of Prophets^{-as} of the Holy Books in Grief-Stricken Tones

We have already mentioned that some Muslims have fabricated lies that Prophet Dawood^{-as} used to sing (Nouzobillah), but rather it was the recitation of Psalms (Zabor) in the beautiful tone and voice, see for example:

أبي، عن علي، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن الصادق جعفر بن محمد عليهما السلام قال: إن داود عليه السلام خرج ذات يوم يقرأ الزبور، وكان إذا قرأ الزبور لا يبقى جبل ولا حجر ولا طائر ولا سبع إلا جاوبه، فما زال يمر حتى انتهى إلى جبل، فإذا على ذلك الجبل نبي عابد يقال له حزقييل،

My father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One day Dawood^{-as} went out reciting the Psalms, and it was so that whenever he^{-as} recited the Psalms, there neither remained any stone, nor bird, nor wild animal except answered him^{-as}. He^{-as} did not cease going until he^{-as} ended up to a mountain, and upon that mountain there was a Prophet^{-as} worshipping, called Hizkeel^{-as}.

فلما سمع دوي الجبال وأصوات السباع والطيور علم أنه داود عليه السلام، فقال داود: يا حزقييل أتأذن لي فأصعد إليك؟ قال: لا، فبكى داود عليه السلام فأوحى الله جل جلاله إليه: يا حزقييل لا تعير داود وسلني العافية،

When he^{-as} heard the resonance of the mountain and the voices of the animals and the bird, he^{-as} knew that it was Dawood^{-as}. Dawood^{-as} said: ‘O Hizkeel^{-as}! Do you^{-as} allow me to ascend to you^{-as}?’ He^{-as} said: ‘No’. Dawood^{-as} cried, so Allah^{-azwj}, Majestic is His^{-azwj}

⁵⁶ تفسير العياشي 2: 42 / 211.

Majesty Revealed to him^{-as}: “O Hizkeel^{-as}! Do not fault Dawood^{-as} and ask Me^{-azwj} for the well-being!”

فقام حزقييل فأخذ بيد داود فرفعه إليه، فقال داود: يا حزقييل هل هممت بخطيئة قط؟ قال: لا، قال: فهل دخلك العجب مما أنت فيه من عبادة الله عزوجل؟ قال: لا، قال: فهل ركنت إلى الدنيا فأحببت أن تأخذ من شهوتها ولذتها؟ قال: بلى ربما عرض بقلبي، قال: فماذا تصنع إذا كان ذلك؟ قال: أدخل هذا الشعب فأعتبر بما فيه،

Hizkeel^{-as} stood up and grabbed a hand of Dawood^{-as} and raised him^{-as} to him^{-as}. Dawood^{-as} said: ‘O Hizkeel^{-as}! Do you^{-as} think of sinning (mistake) at all?’ He^{-as} said: ‘No’. He^{-as} said: ‘Does the self-conceitedness enter you from what you^{-as} are in from worship of Allah^{-azwj} Mighty and Majestic?’ He^{-as} said: ‘No’.

He^{-as} said: ‘Do you^{-as} tend to incline towards the world and love to take from its desires and its pleasures?’ He^{-as} said: ‘Yes, sometimes my heart is exposed’. He^{-as} said: ‘So what is that you do when that happens?’ He^{-as} said: ‘I^{-as} enter this cave and learn lessons with what is therein’.

قال: فدخل داود النبي عليه السلام الشعب فإذا سرير من حديد عليه جمجمة بالية، وعظام فانية، وإذا لوح من حديد فيه كتابة فقرأها داود عليه السلام فإذا هي: أنا أروى سلم ملكت ألف سنة، وبنيت ألف مدينة، وافتضضت ألف بكر، فكان آخر أمري أن صار التراب فراشي، والحجارة وسادتي، والديدان والحيات جيراني، فمن رأني فلا يغتر بالدنيا.

He^{-asws} said: ‘The Prophet^{-as} entered the cave, and there was a bed of iron, upon it was a decayed skull and perished bones, and there was an iron tabled wherein was a letter. He^{-as} read it, and there it was: ‘I am Arwy Salam. I ruled for a thousand years, and built a thousand cities, and deflowered a thousand virgins. The last of my matters is that the dust became my bed, and the stones my pillow, and the insects and the snakes my neighbours. So, the one who sees me, he should not be deceived by the world’.⁵⁷

Recitation of Holy Quran by Rasool Allah^{-saww}:

When Rasool Allah^{-saww} would recite the Holy Quran, it would touch the hearts and minds of people, so disbelievers would put their fingers in their ears, e.g.,

ثم افتتح سورة حم السجدة، فلما بلغ إلى قوله: " فإن أعرضوا فقل أنذرتكم صاعقة مثل صاعقة عاد و ثمود وسمعه اقشعر جلده، وقامت كل شعرة في رأسه ولحيته، ثم قام و مضى إلى بيته ولم يرجع إلى قريش،

Then Rasool Allah^{-saww} began Surah Fussilat. When he^{-saww} reached to His^{-azwj} Words: **But if they turn aside, then say: ‘I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13].** When he (Abu Abdul Shams)⁵⁸ heard it,

⁵⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 2 H 3

⁵⁸ A very affluent and learned disbeliever of Makkah

his hair stood on his skin, and so did every hair in his head and his beard. Then he stood up and went to his house and did not return to Quraysh (an extract).⁵⁹

الكافي الحسيني بن محمد عن معلى بن محمد عن الوشاء عن أبان بن ميثم القداح قال: قال لي أبو جعفر ع اقرأ فقلت من أي شيء اقرأ قال من السورة التاسعة قال فجعلت ألتبسها فقال اقرأ من سورة يونس فقال قرأت للذين أحسنوا الحسنى وزيادة ولا يرهق وجوههم فتر ولا دلة قال حسبتك قال قال رسول الله ص إني لأعجب كيف لا أشيب إذا قرأت القرآن.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Maymoun Al Qaddah who said,

'Abu Ja'far^{-asws} said to me: 'Read!'. I said, 'From which thing?' He^{-asws} said: 'From the ninth Chapter'. I went on to seek it. He^{-asws} said: 'Read from Surah Yunus (Chapter 10). I recited: ***For those who do good is the good and more; neither will darkness cover their faces nor disgrace [10:26]***. He^{-asws} said: 'Rasool Allah^{-saww} said: 'I^{-saww} am astonished how I^{-saww} do not age when I^{-saww} recite the Quran'.⁶⁰

Recitation of Holy Quran by the 4th Imam^{-asws}:

الإحتجاج روي أن موسى بن جعفر ع كان حسن الصوت حسن القراءة وقال يوماً من الأيام إن علي بن الحسين ع كان يقرأ القرآن قرئاً مراً به المار فصدق من حسن صوته وإن الإمام لو أظهر من ذلك شيئاً لما احتمله الناس

(The book) 'Al Ihtijaj' –

It is reported that Musa^{-asws} Bin Ja'far^{-asws} was of excellent voice, excellent recitation (of the Holy Quran), and one day from the days, he^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to recite the Quran. Sometimes the passer-by would pass by him^{-asws} and would be stunned from the excellence of his^{-asws} voice, and if the prayer-leader were to reveal something from that, the people would not be able to endure it'.

قيل له أ لم يكن رسول الله ص يُصلي بالناس و يرفع صوته بالقرآن فقال إن رسول الله ص كان يُحتمل من خلقه ما يُطيقون.

It was said to him, 'Wasn't Rasool Allah^{-saww} praying the Salat (leading) the people and he^{-saww} would raise his^{-saww} voice?' He^{-asws} said: 'Rasool Allah^{-saww} was only loading upon the ones behind him^{-saww} what they could endure"⁶¹.

الكافي علي بن أبيه و القاسم بن محمد عن سليمان بن داود عن سفيان بن عيينة عن الزهري قال قال علي بن الحسين ع لو مات من بين المشرق والمغرب لما استوحشت بعد أن يكون القرآن معي وكان ع إذا قرأ مالك يوم الدين يكرها حتى كاد أن يموت.

⁵⁹ Bihar Al-Anwaar – V 17, The book of our Prophet^{-saww}, P 2 Ch 1 H 17

⁶⁰ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 49

⁶¹ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 5 H 43

(The book) ‘Al Kafi’ – Ali, from his father and Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} said: “(Even) if (all) the ones in the east and the west were to die, I^{-asws} would not be lonely if the Quran happens to be with me^{-asws}’. And it was so that whenever he^{-asws} recited **Master of the Day of Reckoning [1:4]**, he^{-asws} would keep on repeating it (in a grief-stricken tone) until he^{-asws} would almost be dying”.⁶²

الحرائج و الجرائح رُوِيَ أَنَّ جَمَاعَةً اسْتَأْذَنُوا عَلَى أَبِي جَعْفَرٍ ع قَالُوا فَلَمَّا صَرْنَا فِي الدَّهْلِيِّزِ إِذَا قِرَاءَةً سُرِّيَانِيَّةً بِصَوْتٍ حَسَنٍ يَبْغُرُ وَ يَبْكِي حَتَّىٰ أَبْكِي بَعْضَنَا وَ مَا نَقْهَمُ مَا يُقُولُ فَظَنْنَا أَنَّ عِنْدَهُ بَعْضَ أَهْلِ الْكِتَابِ اسْتَفْرَأَهُ

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘A group sought permission to see Abu Ja’far^{-asws}. They said, ‘When we were in the corridor when he^{-asws} recited in Assyrian with excellent recitation and he^{-asws} cried until some of us cried, and we could not understand what he^{-asws} was saying. We thought that there was one of the people of the Book with him^{-asws} he^{-asws} is reciting to.

فَلَمَّا انْقَطَعَ الصَّوْتُ دَخَلْنَا عَلَيْهِ فَلَمْ نَرَ عِنْدَهُ أَحَدًا فَلَمَّا لَقَدْ سَمِعْنَا قِرَاءَةً سُرِّيَانِيَّةً بِصَوْتٍ حَزِينٍ قَالَ ذَكَرْتُ مُنَاجَاةَ إِلِيَّا النَّبِيِّ فَأَبْكَنِي.

When the voice terminated, we entered to see him^{-asws}, but did not see anyone being with him^{-asws}. We said, ‘We were hearing an Assyrian recitation in a grief-stricken voice!’ He^{-asws} said: ‘I^{-asws} recalled a whispering of the Prophet^{-as} Eliya^{-as}, so it made me^{-asws} cry’.⁶³

وَ إِنَّهُ لَيَبْغُرُ فِي حُرَابِهِ فَيَجْتَمِعُ الطَّيْرُ وَ السَّبَاعُ تَعَجُّبًا لِمَا يَصْوِتُهُ وَ إِنَّ قِرَاءَتَهُ كَشَيْئِهِ مَزَامِيرِ دَاوُدَ وَ إِنَّهُ مِنْ أَعْلَمِ النَّاسِ وَ أَرْقِ النَّاسِ وَ أَشَدِّ النَّاسِ اجْتِهَادًا وَ عِبَادَةً- وَ كَرِهْتُ لِأَمِيرِ الْمُؤْمِنِينَ التَّعَرُّضَ لَهُ فَ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوهُمَا بِأَنْفُسِهِمْ

And it is (reported by a narrator) so that whenever he^{-asws} (Imam Ali^{-asws} Ibn Hussain^{-asws}) recites (Quran) in his^{-asws} prayer niche, the birds and the beasts gather being fascinated to his^{-asws} voice, and his^{-asws} recitation was like the Psalms of David^{-as} (like recitation of Prophet David^{-as}) and he^{-asws} is from the most learned of the people, and kindest of the people, and severest of the people in striving and worship, and I dislike objecting to commander of the faithful, **That is because Allah does not Change a Favour He has Favoured upon a people until they change what is with themselves, and surely Allah is Hearing, Knowing [8:53]**’ (an extract).⁶⁴

وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ سِرٍّ ثَوَابٌ إِلَّا الدَّمْعَةَ فِينَا.

⁶² Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 5 H 101

⁶³ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 50

⁶⁴ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 12

And it is reported from Abu Abdullah^{-asws} having said: 'For every Reward there is a limit, except the tears (shed) regarding us^{-asws}.⁶⁵

Finally, drum beating during the Tatbir and Nobat playing in the Holy Shrine of Imam Ali Reza^{-asws}, can be considered as traditional practices and these do not necessarily provide justifications for others to acquire such practices without the clear proofs from Ahadith. Whereas, in the recitations of the poetry dedicated to Ahl Al-Bayt^{-asws}, i.e., lamenting and praising in verses (recited in intonations)⁶⁶, we find evidence from Ahadith, a similar tune is also found in the loud recitation of Azan and Aqama.

⁶⁵ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 34 H 25 b

⁶⁶ – Intonation is the sound changes produced by the rise and fall of the voice in recitation