

Pictures, Portraits, Statues, Music, Singing and Games



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Pictures, Portraits, Statues, Music, Singing and Games

Summary:

Pictures and/or portraits of human beings and animals alike have found their way into most houses, even those of the followers of Twelve Imami Shias, many have accepted the modern trend due to ignorance; whereas others have been encouraged by the Fatawa of Mujtahids, for example, in the Tafseer of the Holy Quran (34:13), Aqa Mahdi Puya says¹: ***'Some of the jurists refer to the word tamathil (statues) in favour of the permissibility, of making images, and only restricting the prohibitory traditions to those images which are meant for worship. For details refer to the books of fiqh'***.

In this short article, we will try to learn 'the Divine Verdict' on the display of pictures/portraits and statues in our society, as explained from the traditions of Masomeen^{asws}:

In brief, using pictures/portraits of animals within the house for decoration, is forbidden, if one finds these images within a house, then one cannot offer Salat there unless these images are covered or are underneath one's feet. Pictures of nature; those without a head are however, acceptable within the premises of the house, i.e., on walls or on furnishings.

Furthermore indulging in such activities and acts which diverts one's attention away from Allah^{azwj} is also forbidden and, is considered to be 'Lahoo Lahab' (satanic acts). This includes things such as: music; singing; dancing; playing cards; video games...ECT

In addition, it is important to note when we go to earn lawful sustenance, we are actually worshipping; we present four Ahadith below in order to distinguish between the useless acts (Lahoo Lahab) and those acts which, may not be superficially recognised as worship, but in fact are essential aspects of worship:

- (1) 'Abu Jafar^{asws} has said that the Messenger of Allah^{saww} has said: 'Worship has seventy parts. The most excellent part in it is working to make lawful living'.²
- (2) 'The Messenger of Allah^{saww} has said: 'O Allah^{azwj}: Grant us blessings with our loaves of bread and do not take them away from us. Without bread we neither are able to perform Salat or fast, nor can we perform our obligations toward (Allah^{azwj}) our Lord'.³

¹ <http://quran.al-islam.org/>

² Al-Kafi, vol. 5, H. 8348, Ch. 5, h, 6

³ Al-Kafi, vol. 5, H. 8324, Ch. 3, h, 13

- (3) 'Abu Abd Allah^{asws} once said: 'A wealth that keeps you away from injustice is better than poverty that leads you to commit sins'.⁴
- (4) 'About the words of Allah^{azwj}: **There are men who do not become distracted from speaking of Allah because of trading and business.**' (24:37). The Imam^{asws} said: 'They are the business people who do not become distracted from speaking of Allah^{azwj} because of trade and business when it is time for Salat. They yield to the rights of Allah^{azwj} in such times'.⁵

The Word Picture/Portrait in the Holy Quran:

The word 'Tamasil' (picture) is found in several places within the Holy Book, as:

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ^ط وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ^ط وَمَن يَرِغْ مِنْهُمْ عَنَ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ {34:12} يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ^ط وَجَفَانَ كَالْجَوَابِ وَقُدُورَ رَاسِيَاتٍ^ط اعْمَلُوا آلَ دَاوُدَ شُكْرًا^ط وَقَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ {34:13}

And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste the punishment of burning (34:12).

They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! And very few of My servants are grateful (34:13).

The following Ahadith of Masomeen^{asws} explain the above Verses:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ الْخُصَيْنِ عَنِ الْفَضْلِ أَبِي الْعَبَّاسِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ عَ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ^ط وَجَفَانَ كَالْجَوَابِ قَالَ مَا هِيَ تَمَاثِيلُ الرَّجَالِ وَالنِّسَاءِ وَلكِنَّهَا تَمَاثِيلُ الشَّجَرِ وَشَبِهُهُ

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Dawud ibn al-Haseen from al-Fadl abu al-Abbas who has said the following:

'I once asked Abu Jafar^{asws} about the meaning of the words of Allah^{azwj}: '**They made for him whatever he wanted, such as Salat (prayer) niche, statues, basins like wells (34: 13).**' The Imam^{asws} said: 'They were not statues of men and women but they were the figures of trees and similar objects'.⁶

⁴ Al-Kafi, vol. 5, H. 8322, Ch. 3, h, 11

⁵ Al-Kafi, vol. 5, H. 8664, Ch. 53, h, 21

⁶ Al-Kafi, vol. 6, H. 12300, CH. 28, h 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ تَمَاثِيلَ فَقَالَ وَ اللَّهُ مَا هِيَ تَمَاثِيلَ الرَّجَالِ وَ النِّسَاءِ وَ لِكِنَّهَا الشَّجَرُ وَ شَبِيهُهُ
Muhammad ibn Yahya has narrated from Ahmad and 'Abd Allah sons of Muhammad ibn 'Isa from Ali ibn al-Hakam who from Aban ibn 'Uthman who from abu al-Abbas who has said the following:

'About the meaning of the words of Allah^{azwj}: '... **they made for him whatever he wanted like prayer niche, statues ...** ' (34: 12). Abu Abd Allah^{asws} has said: 'They (statues) by Allah^{azwj}, were not the statues of men and women, they, however, were of trees and things (of nature)'.⁷

For further references, see Appendix I.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ (2:58)

And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers (2:58).

قال الامام (عليه السلام): قال الله تعالى: واذكروا يا بني إسرائيل " إذ قلنا " لاسلافكم: " ادخلوا هذه القرية " - وهي " أريحا " من بلاد الشام، وذلك حين خرجوا من التيه " فكوا منها " من القرية - " حيث شئتم رعدا " واسعا، بلا تعب - ولا نصب - " وادخلوا الباب " باب القرية " سجدا " .
مثل الله تعالى على الباب مثال محمد (صلى الله عليه وآله) وعلي (عليه السلام) وأمرهم أن يسجدوا تعظيما لذلك المثال، ويجددوا على أنفسهم بيعتهما وذكر موالاتهما، وليذكروا العهد والميثاق المأخوذين عليهم لهما.

" وقولوا حطة " أي قولوا: إن سجدنا لله تعالى تعظيما لمثال محمد وعلي واعتقادنا لولايتهما حطة لذنوبنا ومحو لسيناتنا. قال الله عزوجل: " نغفر لكم " - أي - بهذا الفعل " خطاياكم " السالفة، ونزيل عنكم آثامكم الماضية. " وسنزيد المحسنين " من كان منكم لم يقارف الذنوب التي قارفها من خالف الولاية، - وثبت على ما أعطى الله من نفسه من عهد الولاية - فانا نزيدهم بهذا الفعل زيادة درجات ومثوبات وذلك قوله عزوجل " وسنزيد المحسنين " .

The Holy Imam Hassan Al-Askari^{asws} said that 'Allah^{azwj} Said: 'Call to mind O Children of Israel **"And when We said"** to your ancestors **"Enter this city"** and this was 'Areyha' from the cities of *Shaam*⁸ and that had just crossed over from the desert **"then eat from"** from the town **"it a plenteous (food) wherever you wish"** Plenty of it, without tiredness, which has been set up **"and enter the gate"** the gate of the town **"making obeisance"** Allah^{azwj} had Placed on the door of the town the likenesses of Muhammad^{saww} and Ali^{asws} and ordered them to perform the prostration of reverence to those likenesses, and renew on their selves the allegiances in remembrance of their^{asws} Mastership and remember the oath and the covenant that had been taken from them regarding these two^{asws}.

"and say, forgiveness" Meaning – say: 'We prostrate to Allah^{azwj} in reverence to the likenesses of Muhammad^{saww} and Ali^{asws} and our belief in their Mastership, forgive us our sins and overlook our mistakes.' Allah the Almighty Says: **"We will forgive you"** Meaning – with this deed of prostration **"your wrongs"** and the sins of your past are removed.

⁷ Ibid, h 7

⁸ Syria

"**and give more to those who do good (to others)**" And if from among you did not commit the sins which were committed by the adversaries of the Mastership and remained steadfast on the covenant that was Given to Allah^{azwj} of the oath of the Mastership, I^{azwj} will Increase his levels and rewards and that is the meaning of the Words "**and give more to those who do good (to others)**".⁹

Ahl al-Bayt^{asws} are the Door of Hitta:

وقال أمير المؤمنين (عليه السلام): فهؤلاء بنو اسرائيل نصب لهم باب حطة وأنتم يا معشر أمة محمد نصب لكم باب حطة أهل بيت محمد (صلى الله عليه وآله)، وأمرتم باتتباع هداهم ولزوم طريقتهم، ليغفر - لكم - بذلك خطاياكم وذنوبكم، وليزداد المحسنون منكم، وباب حطتكم أفضل من باب حطتهم، لان ذلك - كان - باب خشب، ونحن الناطقون الصادقون المرتضون الهادون الفاضلون، كما قال رسول الله (صلى الله عليه وآله): " ان النجوم في السماء أمان من الغرق، وان أهل بيتي أمان لامتي من الضلالة في أديانهم، لا يهلكون (فيها مادام فيهم) من يتبعون هديه وسنته ".

And the Commander of the Faithful^{asws} said: 'For the Children of Israel, the Door of *Hitta* was set up, but for you, O community of Muhammad^{saww}! the Door of *Hitta* that has been set up for you; is the Household^{asws} of Muhammad^{saww}, and you have been Ordered to follow their^{asws} guidance and necessitate upon yourselves upon their^{asws} ways, so that your mistakes and your sins can be forgiven, and so that your good deeds can be Increased, and **your** Door of *Hitta* is better than their Door of *Hitta*. This is because theirs is only a wooden door, whereas we^{asws} are the speaking ones, the truthful ones, the Chosen ones, the Guides and the Virtuous ones. This is as the Messenger of Allah^{saww} said: 'The stars in the sky are a source of safety from drowning, and the People^{asws} of my^{saww} Household are a source of safety for my^{saww} nation from straying in their religion, so long as they remain in their^{asws} obedience, their^{asws} guidance and their^{asws} way (Sunnah)'.¹⁰

Ahadith Forbidding Decorating Houses with Portraits and Statues:

عن سعد بن طريف، عن أبي جعفر (عليه السلام) قال: إن الذين يؤذون الله ورسوله¹¹ هم المصورون يكلفون يوم القيامة أن ينفخوا فيها الروح.

Saad bin Tareef heard from Imam Abu Jafar^{asws} that Imam^{asws} told him regarding the Verse: **Those who hurt Allah and the Messenger (33:57)**. (Allah^{azwj} Rebukes) those photographers (painters) and will Ask them on the Doomsday to blow life into their art'.¹²

⁹ Tafseer Imam Hassan Askari (asws), h. 127

¹⁰ Tafseer Imam Hassan Askari (asws), h. 326

(33: 57) Al-Ahzaab Ayath Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace.

¹² Al-Mohasin Vol-2,Page-616

محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، والحسين بن سعيد، عن القاسم بن محمد الجوهرى، عن علي بن أبي حمزة عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): أتاني جبرئيل قال: يا محمد إن ربك يقرئك السلام وينهى عن تزويق البيوت، قال: أبو بصير: فقلت، وما تزويق البيوت؟ فقال: تصاوير التماثيل.

Mohammed bin Yaqoob narrates through a chain of narrators that Imam Abu Abdullah^{asws} told us that the messenger of Allah^{saww} has said:

Gabriel^{as} came to Me^{saww} and said: O Mohammed^{saww}! The Lord^{azwj} Sends you^{saww} greetings and forbids the 'Tazweek' decoration of houses, Abu baseer asked : what Allah^{azwj} Means by the decoration of the houses? Imam^{asws} replied: The pictures and statues.¹³

وعن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام) قال: من مثل تمثالا كلف يوم القيامة أن ينفخ فيه الروح.

Ali bin Ibrahim narrates from Imam Abu Abd Allah^{asws} : Whoever creates an Image/picture of living being on Doomsday Allah^{azwj} will ask him to blow life into it.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدَ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي جِبْرَائِيلُ وَ قَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرَأُكَ السَّلَامَ وَ يَنْهَى عَنْ تَزْوِيقِ الْبُيُوتِ قَالَ أَبُو بَصِيرٍ فَقُلْتُ مَا تَزْوِيقُ الْبُيُوتِ فَقَالَ تَصَاوِيرُ التَّمَاثِيلِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'id from al-Qasim ibn Muhammad al-Jawhariy from Ali ibn abu Hamzah from abu Basir who has said the following:

'Abu Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'Once Jibril^{as} came to me^{saww} and said: 'O Muhammad, your Lord^{azwj} Sends you greeting of peace and prohibits you to decorate the houses.' Abu Basir has said: 'I asked what is decorating the house?' He^{asws} said: 'It is pictures and statues.'¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص فِي هَذْمِ الْقُبُورِ وَ كَسْرِ الصُّوَرِ

A number of our people have narrated from Sahl ibn Ziyad Ja'far ibn Muhammad al-Ashariy from ibn al-Qaddah who has said the following:

'Abu Abd Allah^{asws} has said that Amir-ul-Momineen^{asws} has said that the Messenger of Allah^{saww} sent me to destroy the graves¹⁶ and pictures (forms)'.¹⁷

13 Al-Kafi Vol-6,Page-526

14 Al-Kafi Vol-6,Page-527

¹⁵ Al-Kafi, vol. 6, H. 12591, CH. 65, h 1

¹⁶ Graves should be about four inches from the ground, see http://hubeali.com/images/newimg/Moat_Kafan_Janaza.pdf

¹⁷ Ibid, h 11

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكِنْدِيِّ عَنْ أَبِيهِ وَكَانَ صَاحِبَ مَطَهْرَةِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ جَبْرَائِيلُ ع إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ تَمْتَالٌ لَا يُوطَأُ الْحَدِيثُ مُخْتَصَرٌ

Abu Ali al-Ash'ariy has narrated from Muhammad ibn Salim from Ahmad ibn al -Nadr from 'Aml' ibn Shamir from Jabir from 'Abd Allah ibn Yahya al-Kindiy from his father who provided water for 'Amir-ul-Momineen^{asws} for his wudu who has said the following:

'Amir-ul-Momineen^{asws} has said that the Messenger of Allah^{saww} has said that Jibril^{as} has said: 'We do not enter a house in which a picture on which feet are not displayed exists (Hadith in brief)'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْخُ صُورَةَ إِلَّا مَحَوْتَهَا وَلَا قَبْرًا إِلَّا سَوَّيْتَهُ وَلَا كَلْبًا إِلَّا قَتَلْتَهُ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu Abd Allah^{asws} has stated this Hadith. 'Amir-ul-Momineen^{asws} has said; 'Once the Messenger of Allah^{saww} sent me to al-Madinah saying, 'Do not leave any picture without deleting it; and any grave without levelling it and any dog without killing it'.¹⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ جَبْرَائِيلُ ع يَا رَسُولَ اللَّهِ إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةُ إِنْسَانٍ وَلَا بَيْتًا يُبَالُ فِيهِ وَلَا بَيْتًا فِيهِ كَلْبٌ

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Samaah from more than one person from Aban ibn 'Uthman from 'Amr ibn Khalid who has said the following:

'Abu Jafar^{asws} has said that Jibril^{as} once said: 'O Messenger of Allah^{saww}, we do not enter a house in which picture of human beings exists or a house in which people urinate or a house in which a dog exists'.²⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ جَبْرَائِيلَ ع أَنَابَنِي فَقَالَ إِنَّا مَعَاشِرَ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا إِنَاءٌ يُبَالُ فِيهِ

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from ibn Muskan from Muhammad ibn Marwan who has said the following:

'Abu Abd Allah^{asws} has stated this Hadith: 'The Messenger of Allah^{saww} has said: 'Once Jibril came to me and said: 'We the community of angels do not enter a house in which there is dog, statues or a pot in which people urinate'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ جَبْرَائِيلَ ع قَالَ إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ يَعْنِي صُورَةَ الْإِنْسَانِ وَلَا بَيْتًا فِيهِ تَمَاتِيلُ

Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Aban 'Uthman from abu Basir who has said the following:

'Abu Abd Allah^{asws} has said that Jibril^{as} has said: 'We do not enter a house in which there are pictures, or a dog, that is, pictures of human beings or a house in which statues exist'.²²

¹⁸ Ibid, h 13

¹⁹ Ibid, h 14

²⁰ Ibid, h 12

²¹ Ibid, h 2

527 الكافي ج : 6 ص :

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ مَثَّلَ تَمَثَالًا كَلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يُنْفَخَ فِيهِ الرُّوحَ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from a man who has said the following: 'Abu Abd Allah^{asws} has said: 'If one forms a statue, he on the Day of Judgment, will be asked to blow the spirit in it'.²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَحُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ جَمِيعًا عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ أَبَانَ بْنِ عُمَانَ عَنِ الْحُسَيْنِ بْنِ الْمُنْذِرِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ مُعَذَّبُونَ يَوْمَ الْقِيَامَةِ رَجُلٌ كَذَبَ فِي رُؤْيَاهُ يُكَلَّفُ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَ لَيْسَ بِعَاقِدٍ بَيْنَهُمَا وَ رَجُلٌ صَوَّرَ تَمَاتِيلُ يُكَلَّفُ أَنْ يُنْفَخَ فِيهَا وَ لَيْسَ بِنَافِخٍ

Abu Ali al-Ash'ariy has narrated from Ahmad ibn Muhammad and Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'ah all from Ahmad ibn al-Hassan al-Mithamiy, from Aban ibn 'Uthman from al-Husayn ibn al-Mundhir who has said the following:

'Abu Abd Allah^{asws} has stated this Hadith: 'Three kinds of people will be in suffering on the Day of Judgment. Of such people, one is a man who lies about his dream. He will be held responsible to form a knot between two pieces of barley grains and he will never be able to do so. One is a man who builds statues. He will be held responsible to blow the spirit in it and he will never be able to do so.' (The third according to al-Saduq is one who listens to a people who do not like him. Lead will be poured in his ears.)'.²⁴

Amir-ul-Momineen^{asws} Disliked Pictures of Living beings in a House:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُتَنَّى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ عَلِيًّا ع كَرِهَ الصُّورَةَ فِي الْبُيُوتِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Muthanna' who has said the following:

'Abu Abd Allah^{asws} has said that Ali^{asws} disliked the existence of pictures in houses'.²⁵

Pictures of Nature on Furnishings:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ ع وَسَائِدٌ وَ أَمَاطٌ فِيهَا تَمَاتِيلُ يَجْلِسُ عَلَيْهَا

Ali ibn Ibrahim has narrated from Salih al-Sindiyy from Jafar ibn Bashir from those whom he has mentioned who has said the following:

'Abu Abd Allah^{asws} has said that Ali ibn al-Husayn^{asws} in his house had pillows, floor furnishings which had pictures (of sceneries) on which the Imam^{asws} sat'.²⁶

²² Ibid, h 3

²³ Ibid, h 4

²⁴ Ibid, h 10 الكافي ج : 6 ص : 528

²⁵ Ibid, h 5

²⁶ Al-Kafi, vol. 6, H. 12301, CH. 28, h 4

Offering Salat in a House which has Pictures:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الْوَسَادَةِ وَالْبِسَاطِ يَكُونُ فِيهِ التَّمَاثِيلُ فَقَالَ لَا بَأْسَ بِهِ يَكُونُ فِي الْبَيْتِ فُلْتُ التَّمَاثِيلُ فَقَالَ كُلُّ شَيْءٍ يُوطَأُ فَلَا بَأْسَ بِهِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Samaah from abu Basir who has said the following:

'I once asked Abu Abd Allah^{asws} about the pillow or furnishings which have pictures on them. He^{asws} said: 'It is not unlawful (to offer Salat) if it is in the house.' The Imam^{asws} then said: 'Anything with pictures which is used under the feet is not harmful (in offering Salat)'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا بَأْسَ بِأَنْ يَكُونَ التَّمَاثِيلُ فِي الْبُيُوتِ إِذَا غُيِّرَتْ رُءُوسُهَا مِنْهَا وَتُرِكَ مَا سِوَى ذَلِكَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umair from Jamil ibn Darraj from Zurarah ibn A 'yan who has said the following:

'Abu Jafar^{asws} has said: 'The existence of al-Tamathil (pictures or statues) in a house is not harmful if their heads are changed (removed) and the rest is left'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ سَأَلْتُهُ عَنِ الدَّارِ وَالْحُجْرَةِ فِيهَا التَّمَاثِيلُ أَوْ يُصَلَّى فِيهَا فَقَالَ لَا تُصَلِّ فِيهَا وَفِيهَا شَيْءٌ يَسْتَقْبَلُكَ إِلَّا أَنْ لَا تَجِدَ بُدًّا فَتَنْقُطَ رُءُوسُهَا وَإِلَّا فَلَا تُصَلِّ فِيهَا

Muhammad ibn Yahya has narrated from al-'Amrakiy ibn Ali from Ali ibn Jafar who has said the following:

'I asked Abu al-Hassan^{asws} about the house or a room in which there are pictures: if Salat can be performed there. The Imam^{asws} said: 'Do not perform Salat where you are standing facing a picture unless you have no choice then you must cut their heads. Otherwise, do not perform Salat there'.²⁹

لا يسجد الرجل على صورة و لا على بساط هي فيه و يجوز أن تكون الصورة تحت قدميه أو يطرح عليها ما يوارئها (Amir-ul-Momineen^{asws} says): It is unacceptable for men to prostrate themselves on pictures or pictured rug. It is, however, allowed when the picture is under one's feet and/or covered up by something.³⁰

و لا يعقد الرجل الدرهم الذي فيه الصورة في ثوبه و هو يصلي و يجوز أن يكون الدرهم في هميان أو في ثوب إن كان ظاهرا

(Amir-ul-Momineen^{asws} says): It is not permitted for men to put pictured 'Dirhams' (coins) in their pocket while offering Salat. It is, however, allowed to put the dirham in a bag or a thick cloth, i.e., money belt.³¹

²⁷ Ibid, h 6

²⁸ Ibid, h 8

²⁹ Ibid, h 9

³⁰ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص : 2

³¹ Ibid

الحَسَنُ بْنُ عَلِيِّ الْعَلَوِيِّ عَنْ سَهْلِ بْنِ جُمُهور عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَنِيِّ عَنْ عَمْرٍو
بْنِ جُمَيْعٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَ لَكِنْ لَا يَضُرُّكُمْ ذَلِكَ الْيَوْمَ
وَ لَوْ قَدْ قَامَ الْعَدْلُ رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ .

Al-Hussain ibn Ali al-'Alaviy has narrated from al-Hassan ibn al-Hussain al'Umniy from 'Amr ibn
Jumay' who has said the following:

'I once asked Abu Jafar^{asws} if it is permissible to perform Salat in a Masjid with
pictures. The Imam^{asws} said: 'I dislike it, however, today it is not harmful to you
(observe Taqeeya). Had justice been established (with our Hujja^{ajfj}) you would see
how it is dealt with'.³²

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا
(عَلَيْهِمَا السَّلَام) عَنْ التَّمَاثِيلِ فِي النَّبْتِ فَقَالَ لَا بَأْسَ إِذَا كَانَتْ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ عَنْ خَلْفِكَ أَوْ تَحْتَ رِجْلَيْكَ وَ إِنْ
كَانَتْ فِي الْقِبْلَةِ فَأَلْقِ عَلَيْهَا ثَوْبًا .

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Safwan ibn Yahya
from al-'Ala', who from Mohammed ibn Muslim who has said the following:

'I once asked one of the two Imams^{asws} about (offering Salat) in a house which has
pictures. The Imam^{asws} said: 'There is no offence in it if it (a picture) is on your right,
left, behind you or under your feet. If it is in the direction of al-Qiblah, then cover it
with a piece of cloth'.³³

وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ لَا بَأْسَ بِأَنْ تُصَلِّيَ عَلَى كُلِّ التَّمَاثِيلِ إِذَا جَعَلْتَهَا نَحْتَكَ

Mohammed ibn Muslim narrates the following from Imam Mohammed Baqir^{asws}:

When pictures are under your feet then there is no harm in offering Salat.³⁴

وَ سَأَلَ لَيْثُ الْمُرَادِيُّ أَبَا عَبْدِ اللَّهِ ع عَنِ الْوَسَائِدِ تَكُونُ فِي النَّبْتِ فِيهَا التَّمَاثِيلُ عَنْ يَمِينٍ أَوْ عَنْ شِمَالٍ فَقَالَ لَا بَأْسَ بِهِ مَا لَمْ
تَكُنْ نُجَاهَ الْقِبْلَةِ وَ إِنْ كَانَ شَيْءٌ مِنْهَا بَيْنَ يَدَيْكَ مِمَّا يَلِي الْقِبْلَةَ فَعَطِّهِ وَ صَلِّ

Imam Aba Abd Allah^{asws} was asked about offering Salat in a house, which has pillow
with picture all around? Imam^{asws} replied: 'There is no harm if it is not in the direction
of al-Kaabah but if it is, then one must cover it up with a cloth and only then offer
Salat'.³⁵

وَ سُئِلَ عَنِ التَّمَاثِيلِ تَكُونُ فِي الْبِسَاطِ لَهَا عَيْنَانِ وَ أَنْتَ تُصَلِّي فَقَالَ إِنْ كَانَ لَهَا عَيْنٌ وَاحِدَةٌ فَلَا بَأْسَ وَ إِنْ كَانَ لَهَا عَيْنَانِ وَ
أَنْتَ تُصَلِّي فَلَا

Imam^{asws} was asked about offering Salat on the floor, which has pictures, that even
has two eyes? Imam^{asws} replied: 'There is no harm if picture has one eye but if it has
two eyes then one cannot offer Salat, even if one wants to'.³⁶

³² Al-Kafi, vol 3, H 5342, Ch. 61, h 20

³³ Al-Kafi, vol 3, H 5299, Ch. 59, h 20

³⁴ Manla Yazar ul Faqih, H. 739, باب المواضع التي تجوز الصلاة فيها و 245 1 من لا يحضره الفقيه الكافي 3 391 باب الصلاة في الكعبة و فوقها و في ا

³⁵ Manla Yazar ul Faqih, H. 740, باب المواضع التي تجوز الصلاة فيها و 245 1 من لا يحضره الفقيه

³⁶ Manla Yazar ul Faqih, H. 741, باب المواضع التي تجوز الصلاة فيها و 245 1 من لا يحضره الفقيه

وَسَأَلَ عَبْدُ الرَّحْمَنِ بْنُ الْحَجَّاجِ أَبَا عَبْدِ اللَّهِ عَنِ الدَّرَاهِمِ السُّودِ تَكُونُ مَعَ الرَّجُلِ وَهُوَ يُصَلِّي مَرْبُوطَةً أَوْ غَيْرَ مَرْبُوطَةٍ فَقَالَ مَا أَشْتَهِي أَنْ يُصَلِّيَ وَمَعَهُ هَذِهِ الدَّرَاهِمُ الَّتِي فِيهَا النَّمَائِيلُ ثُمَّ قَالَ عَ مَا لِلنَّاسِ بُدٌّ مِنْ حِفْظِ بَضَائِعِهِمْ فَإِنْ صَلَّى وَهِيَ مَعَهُ فَلَتَكُنْ مِنْ خَلْفِهِ وَلَا يَجْعَلُ شَيْئًا مِنْهَا بَيْنَهُ وَبَيْنَ الْقِبْلَةِ

Once Abd ur Rahman ibn al-Hajjaj asked from Abu Abd Allah^{asws} regarding a person who has Sudanese Dirham and is offering Salat with or without having them attached to himself?

Imam^{asws} replied: I do not like a person who is offering Salat while having those coins on him, which have pictures. However, people need to protect their money, so in that case he may put them behind or in a way that these do not come between him and the Kabah.³⁷

The 'Al-Ghina' (Music and Singing):

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 عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ قَالَ الْعِغَاءُ

A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from Samaah ibn Mehran from abu Basir who has said the following:

'I once asked Abu Abd Allah^{asws} about the meaning of the words of Allah^{azwj}:

'You must stay away from filth of idols and stay away from false words.' (22:30)

The Imam^{asws} said: 'It is music and singing'.³⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ الْعِغَاءُ عَشُ النَّفَاقِ

It is narrated from the narrator of the previous Hadith from Muhammad ibn Ali from abu Jamilah from abu 'Usamah who has said the following:

'Abu Abd Allah^{asws} has said: 'al-Ghina'³⁹ is the nest of hypocrisy'.⁴⁰

عَنْهُ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ لَمَّا مَاتَ آدَمُ عَ وَشَمِتَ بِهِ إِبْلِيسُ وَ قَابِيلُ فَاجْتَمَعَا فِي الْأَرْضِ فَجَعَلَ إِبْلِيسُ وَ قَابِيلُ الْمَعَارِفَ وَ الْمَلَاهِي شَمَاتَةَ بَادَمَ عَ فَكُلَّ مَا كَانَ فِي الْأَرْضِ مِنْ هَذَا الضَّرْبِ الَّذِي يَتَلَدَّدُ بِهِ النَّاسُ فَإِنَّمَا هُوَ مِنْ ذَلِكَ

It is narrated from the narrator of the previous Hadith from Sulayman ibn Sarna'ah from 'Abd Allah ibn al-Qasirn from Sarna'ah who has said the following:

'Abu Abd Allah^{asws} has said that when Adam^{as} died, Iblis^{la} and Qabil^{la} expressed joy and came together in the land. Thereafter Iblis^{la} and Qabil^{la} set up musical instruments and means of amusement to rejoice at the death of Adam^{as}. Thus whatever is there on earth of this sort, in which people take pleasure, is because of that'.⁴¹

³⁷ Manla Yazar ul Faqih, H. 783, باب ما يصلى فيه و ما لا يصلى فيه من 256 1 من لا يحضره الفقيه

³⁸ Al-Kafi, vol. 6, H. 12048, Ch. 25, h, 1 الكافي ج : 6 ص : 431

³⁹ "al-Ghina"

⁴⁰ Al-Kafi, vol. 6, H. 12049, Ch. 25, h, 2

⁴¹ Al-Kafi, vol. 6, H. 12050, Ch. 25, h, 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الْغِنَاءُ مِمَّا وَعَدَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ النَّارَ وَ تَلَا هَذِهِ الْآيَةَ وَ مِنَ النَّاسِ مَنْ يَسْتَتِرِي لَهُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّخِذُهَا هُزُؤًا أَوْلَيْكَ لَهُمْ عَذَابٌ مُهِينٌ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ali ibn 'Isma'il from ibn Muskan from Muhammad ibn Muslim who has said the following:

'I once heard Abu Jafar^{asws} saying, 'al-Ghina' is of such things for which Allah^{azwj} has Warned with punishment in the fire'. The Imam^{asws} then read this verse: **'Among people there are those who buy 'لهو' useless things in the form of words to mislead people from the path of Allah. They do so because of ignorance and take it mockingly. They will suffer a humiliating suffering' (31:6).**⁴²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ وَ الَّذِينَ لَا يَشْهَدُونَ الزُّورَ قَالَ الْغِنَاءُ

Abu Ali al-Ashariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from abu Ayyub al-Khazzaz from Muhammad ibn Muslim from abu al- Sabbah al-Kinaniy who has said the following:

'About the meaning of the words of Allah^{azwj} ' ... **those who do not attend al-Zur,**' (25:72) Abu Abd Allah^{asws} has said: 'It (al-Zur'ah) is 'al-Ghina'.'⁴³

Dance, Beating Drums and Use the of the Flute is forbidden:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَهَأَكُمْ عَنِ الزَّفْنِ وَ الْمَزْمَارِ وَ عَنِ الْكُوبَاتِ وَ الْكِبْرَاتِ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'I forbid dancing, use of flute, small and big drums'.⁴⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْغِنَاءِ فَقَالَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ مِنَ النَّاسِ مَنْ يَسْتَتِرِي لَهُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

A number of our people have narrated from Sahl ibn Ziyad from al-Washsha ' who has said the following:

'I once heard Abu Al-Hassan, al-Reza^{asws} saying that once Abu Abd Allah^{asws} was asked about 'al-Ghina'. The Imam^{asws} said: 'It is in the words of Allah^{azwj} **'among people there are those who buy لهو useless things in the form of words to mislead others from the path of Allah'**.⁴⁵

⁴² Al-Kafi, vol. 6, H. 12051, Ch. 25, h, 4

⁴³ Al-Kafi, vol. 6, H. 12053, Ch. 25, h, 6

⁴⁴ Al-Kafi, vol. 6, H. 12054, Ch. 25, h, 7

⁴⁵ Al-Kafi, vol. 6, H. 12055, Ch. 25, h, 8

سَهْلُ بْنُ زِيَادٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخَزْرَازِيِّ قَالَ نَزَلْنَا الْمَدِينَةَ فَأَتَيْنَا أَبَا عَبْدِ اللَّهِ ع فَقَالَ لَنَا أَيْنَ نَزَلْتُمْ فَقُلْنَا عَلَى فُلَانٍ صَاحِبِ الْفَيَّانِ فَقَالَ كُونُوا كِرَامًا فَوَ اللَّهُ مَا عَلِمْنَا مَا أَرَادَ بِهِ وَظَنْنَا أَنَّهُ يَقُولُ تَفَضَّلُوا عَلَيْهِ فَعَدْنَا إِلَيْهِ فَقُلْنَا إِنَّا لَأَنْذَرِي مَا أَرَدْتَ بِقَوْلِكَ كُونُوا كِرَامًا فَقَالَ أَمَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Sahl ibn Ziyad has narrated from Sa'id ibn Junah from Hammad from abu Ayyub al-Khazzaz who has said the following:

'Once we arrived in al-Madinah and visited Abu Abd Allah^{asws} who asked us. 'Where have you lodged'? We said: 'It is with so and so, the owner of singing slave-girls'. The Imam^{asws} said: 'You must remain honourable'. By Allah^{azwj} we did not understand what the Imam^{asws} meant and we thought perhaps he^{asws} wants us to be kind to him (owner of the lodging). We returned to him^{asws} and asked: 'We did not understand your words, 'Be honourable'. He^{asws} said: 'Have you not heard the words of Allah^{azwj}, **'When they pass by useless things they pass honourably.'** (25:72).⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ يَا أَبَا نُتَيْ وَأُمِّي إِنِّي أَدْخُلُ كَنِيْفًا لِي وَ لِي جِيرَانٌ عِنْدَهُمْ جَوَارٌ يَنْعَلِينَ وَيَضْرِبُونَ بِالْعُودِ فَرَبِمَا أَطْلَعْتُ الْجُلُوسَ اسْتِمَاعًا مِنِّي لَهُنَّ فَقَالَ لَأَنْفَعَلَنَّ فَقَالَ الرَّجُلُ وَاللَّهِ مَا أَتِيهِنَّ إِنَّمَا هُوَ سَمَاعٌ أَسْمَعُهُ بِأَذُنِي فَقَالَ لِلَّهِ أَنْتَ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا فَقَالَ بَلَى وَاللَّهِ لَكَأَنِّي لَمْ أَسْمَعْ بِهَذِهِ النَّايَةِ مِنْ كِتَابِ اللَّهِ مِنْ أَعْجَمِيٍّ وَلَا عَرَبِيٍّ لَأَجْرَمِ أَنِّي لَأَعُودُ إِنْ شَاءَ اللَّهُ وَ أَنِّي أَسْتَغْفِرُ اللَّهَ فَقَالَ لَهُ فَمُ فَاغْتَسِلْ وَ سَلِّ مَا بَدَأَ لَكَ فَإِنَّكَ كُنْتَ مُقِيمًا عَلَى أَمْرٍ عَظِيمٍ مَا كَانَ أَسْوَأَ حَالِكَ لَوْ مِتَّ عَلَى ذَلِكَ أَحْمَدُ اللَّهُ وَ سَلِّهُ التَّوْبَةَ مِنْ كُلِّ مَا يَكْرَهُ فَإِنَّهُ لَا يَكْرَهُهُ إِلَّا كُلُّ قَبِيحٍ وَ الْقَبِيحَ دَعَا لِأَهْلِهِ فَإِنَّ لِكُلِّ أَهْلًا

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Ziyad who has said the following:

'Once, I was with Abu Abd Allah^{asws} when a man said: 'I pray to Allah^{azwj} to keep my soul and the souls of my parents in service for your cause. My 'WC' is located in such a place that I can hear voices of my neighbours clearly. My neighbours have singing slave-girls who play musical instruments and perhaps I sit longer, listening to them'. The Imam^{asws} said: 'You must not do so'. The man said, 'By Allah^{azwj}, I do not go to them: it is only my listening to them with my ears'. The Imam^{asws} said: 'For the sake of Allah^{azwj}, have you not heard Allah^{azwj} saying: **'The ears, the eyes and hearts will all be questioned.'** (17:38) He replied: 'Yes, by Allah^{azwj}, as if I have not heard this verse of the book of Allah^{azwj} from non-Arab or Arab people. However, I will not return to it if Allah^{azwj} so wills and I ask forgiveness from Allah^{azwj}.

The Imam^{asws} said: 'You must go and take a shower, then ask what you want, because you were involved in an enormously wrong deed and how terrible your condition could have been, had you remained in such condition! Praise Allah^{azwj} and ask Him^{azwj} to forgive you because of what He^{azwj} dislikes and He^{azwj} dislikes only bad and indecent matters; and you must leave evil and indecent things to indecent people; everything has its associates'.⁴⁷

⁴⁶ Al-Kafi, vol. 6, H. 12056, Ch. 25, h, 9

⁴⁷ Al-Kafi, vol. 6, H. 12057, Ch. 25, h, 10

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَمْرَانَ الزَّعْفَرَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَجَاءَ عِنْدَ تِلْكَ النِّعْمَةِ بِمَرْمَارٍ فَقَدْ كَفَرَهَا وَمَنْ أَصِيبَ بِمُصِيبَةٍ فَجَاءَ عِنْدَ تِلْكَ الْمُصِيبَةِ بِنَائِحَةٍ فَقَدْ كَفَرَهَا

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from Ibrahim ibn Muhammad from 'Imran al-Za'farani who has said the following:

'Abu Abd Allah^{asws} has said: 'If Allah^{azwj} Grants a bounty to a person and that person comes to that bounty with a flute, he has not appreciated it; and if one is affected by a misfortune and he comes in such condition with mourning (one should be content) he has disregarded it also'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْغِنَاءِ وَ قُلْتُ إِنَّهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ص رَخَّصَ فِي أَنْ يُقَالَ جِنَانَكُمْ جِنَانًا حَبُونًا حَبُونًا نُحْبِكُمْ فَقَالَ كَذَبُوا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا لِأَعْيُنٍ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لِهَوَاهُ لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ. بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَ لَكُمْ الْوَيْلُ مِمَّا تُصِفُونَ ثُمَّ قَالَ وَبِئْسَ لِقَالَانِ مِمَّا يَصِفُ رَجُلٌ لَمْ يَحْضُرِ الْمَجْلِسَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya'qub from 'Abd al-'Ala' who has said the following:

'I once asked Abu Abd Allah^{asws} about 'al-Ghina' (Music and signing). I said that they think the Messenger of Allah^{saww} has granted permission in saying: 'We have come to you, we have come to you, so offer us greetings, offer us greetings, we will offer you greetings'. The Imam^{asws} said: 'They have spoken a lie. Allah^{azwj} Says: ***'We have not created the skies, the earth and all in between for a playful purpose, had we wanted we could have done so and we were able to do so. We throw the truth over the falsehood to invalidate it and it is bound to vanish. Woe upon you because of your terrible expression.'*** (21:16-18). The Imam^{asws} then said: 'Woe upon the one who ascribes something to one who is not present in the gathering'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ شَيْطَانًا يُقَالُ لَهُ الْفَقَنْدَرُ إِذَا ضُرِبَ فِي مَنْزِلِ رَجُلٍ أَرْبَعِينَ يَوْمًا بِالْبَرْبَطِ وَ دَخَلَ عَلَيْهِ الرَّجَالُ وَضَعَ ذَلِكَ الشَّيْطَانُ كُلَّ عُضْوٍ مِنْهُ عَلَى مِثْلِهِ مِنْ صَاحِبِ الْبَيْتِ ثُمَّ نَفَخَ فِيهِ نَفْحَةً فَلَا يَغَارُ بَعْدَهَا حَتَّى تُؤْتَى نِسَاؤُهُ فَلَا يَغَارُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Ishaq ibn Jarir who has said the following:

'I once heard Abu Abd Allah^{asws} saying: 'There is Satan called al-Qafandar. If barbat (a musical instrument) is played in a house for forty days and men come to him then that Satan places every part of his (Satan's) body on every part of the body of the owner of the house, then blows a blow; and thereafter he will not mind (becomes shameless) even if people go in on to his women'.⁵⁰

⁴⁸ Al-Kafi, vol. 6, H. 12058, Ch. 25, h, 11

⁴⁹ Al-Kafi, vol. 6, H. 12059, Ch. 25, h, 12

⁵⁰ Al-Kafi, vol. 6, H. 12061, Ch. 25, h, 14

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ زَيْدِ الشَّحَّامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيِّنَتُ الْغِنَاءِ لَا تُؤْمَنُ فِيهِ الْفَجِيعَةُ وَلَا تُجَابُ فِيهِ الدَّعْوَةُ وَلَا يَدْخُلُهُ الْمَلَكُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Ibrahim ibn abu al-Balad from Zayd al-Shahham who has said the following:

'Abu Abd Allah^{asws} has said: 'The house of 'al-Ghina' is not safe from tragedy, prayers are not accepted and angels do not enter within it'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْغِنَاءُ مَجْلِسٌ لَا يَنْظُرُ اللَّهُ إِلَى أَهْلِهِ وَهُوَ مِمَّا قَالَ اللَّهُ عَزَّ وَجَلَّ وَمِنَ النَّاسِ مَنْ يَشْتَرِي لِهَوَى الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr tram Mehran ibn Muhammad from al-Hassan ibn Harun who has said the following:

'I once heard Abu Abd Allah^{asws} saying: '(The gathering for) 'al-Ghina' is a gathering to the participant of which Allah^{azwj} does not look. Allah^{azwj} has Said: **'Among people there are those who buy useless things in the form of words to mislead from the path of Allah. (31 :6).**⁵²

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى أَوْ غَيْرِهِ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ قَالَ مَنْ ضُرِبَ فِي بَيْتِهِ بَرَبِطٌ أَرْبَعِينَ يَوْمًا سَلَطَ اللَّهُ عَلَيْهِ شَيْطَانًا يُقَالُ لَهُ الْقَفَنْدَرُ فَلَا يَبْقَى عَضْوًا مِنْ أَعْضَائِهِ إِلَّا قَعَدَ عَلَيْهِ فَإِذَا كَانَ كَذَلِكَ نُزِعَ مِنْهُ الْحَيَاءُ وَ لَمْ يُبَالِ مَا قَالَ وَ لَا مَا قِيلَ فِيهِ

Sahl ibn Ziyad has narrated from Muhammad ibn 'Isa or others from abu Dawud al-Mustariq who has said the following:

The Imam^{asws} has said: 'If barbat⁵³ is played in one's house for forty days Allah^{azwj} Gives its control to a Satan called al-Qafandar who sits on every part of the body of the owner of the house. When this happens bashfulness/honour is taken away from him and he does not mind whatever he says or is said about him'.⁵⁴

سَهْلٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمَدِينِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سُئِلَ عَنِ الْغِنَاءِ وَ أَنَا حَاضِرٌ فَقَالَ لَا تَدْخُلُوا بُيُوتَنَا اللَّهُ مُعْرِضٌ عَنْ أَهْلِهَا

Sahl ibn Ziyad has narrated from Ibrahim ibn Muhammad al-Madiny from those whom he has mentioned who has said the following:

'Once, Abu Abd Allah^{asws} was asked about 'al-Ghina' when I was present. The Imam^{asws} said: 'Do not enter the houses whose inhabitants Allah^{azwj} disregards'.⁵⁵

عَنْهُ عَنْ يَاسِرِ الْخَادِمِ عَنْ أَبِي الْحَسَنِ ع قَالَ مَنْ نَزَّهَ نَفْسَهُ عَنِ الْغِنَاءِ فَإِنَّ فِي الْجَنَّةِ شَجَرَةً يَأْمُرُ اللَّهُ عَزَّ وَجَلَّ الرَّيَّاحَ أَنْ تُحَرِّكَهَا فَيَسْمَعُ لَهَا صَوْتًا لَمْ يَسْمَعْ بِمِثْلِهِ وَ مَنْ لَمْ يَنْتَزَهُ عَنْهُ لَمْ يَسْمَعْهُ

It is narrated from the narrator of the previous Hadith from Yasir al-Khadim who has said the following:

'Abu Al-Hassan Al-Reza^{asws} has said: 'If one keeps his soul clean of al-Ghina' Allah^{azwj} Commands the winds to move a tree in the Garden (paradises). From this tree a sound is heard the like of which is never heard, and those who fail to keep their souls clean of 'al-Ghina' (music and singing) will not be able to hear it'.⁵⁶

⁵¹ Al-Kafi, vol. 6, H. 12062, Ch. 25, h, 15

⁵² Al-Kafi, vol. 6, H. 12063, Ch. 25, h, 16

⁵³ A musical instrument

⁵⁴ Al-Kafi, vol. 6, H. 12064, Ch. 25, h, 17

⁵⁵ Al-Kafi, vol. 6, H. 12065, Ch. 25, h, 18

⁵⁶ Al-Kafi, vol. 6, H. 12066, Ch. 25, h, 19

عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْخَزَّازِ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ عَنْ كَلْبِ بْنِ الصَّيْدَاوِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ضَرَبَ الْعِيدَانَ يُنْبِتُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الْخُضْرَةَ

It is narrated from the narrator of the previous Hadith from Ali ibn Ma'bad from al-Hassan ibn Ali: al-Khazzaz from Ali ibn Abd al-Rahman from Kulayb al-Saydawi who has said the following:

'I once heard Abu Abd Allah^{asws} saying: 'Playing 'Oud'⁵⁷ grows hypocrisy just as water grows green plants'.⁵⁸

عَنْهُ عَنْ أَحْمَدَ بْنِ يُوسُفَ بْنِ عَقِيلٍ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ حَبِيبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ لَا يُقَدِّسُ اللَّهُ أُمَّةً فِيهَا بَرَبُطٌ يُعْتَقُ وَ تَائِهَةٌ تُفَجَّعُ

It is narrated from the narrator of the previous Hadith from Ahmad ibn Yusuf ibn 'Aqil from his father from Musa ibn Habib who has said the following:

'Ali ibn al-Husayn^{asws} has said: 'Allah^{azwj} does not Grant holiness to a nation in which barbat⁵⁹ sounds and the false eulogies that cause pain'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ جَهْمِ بْنِ حُمَيْدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَنِّي كُنْتُ فَطَنْتُ أَنَّهُ قَدْ عَرَفَ الْمَوْضِعَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ مَرَرْتُ 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 ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Jahrn from Hamid who has said the following:

'Abu Abd Allah^{asws} once asked me: 'Where have you been'? I then thought that he^{asws} knows the place where I was. I then said: 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, I was passing by so and so and he kept me. I went in his house and looked at his slave-girls'. The Imam^{asws} said: 'That is such a gathering to the inhabitants of which Allah^{azwj} does not look. Have you placed your family and assets in the trust of Allah^{azwj}?⁶¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْأَرْمَنِِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقُطِينِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ أَصْعَى إِلَى نَاطِقٍ فَقَدْ عَبَدَهُ فَإِنْ كَانَ النَّاطِقُ يُؤَدِّي عَنِ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ عَبَدَ اللَّهَ وَ إِنْ كَانَ النَّاطِقُ يُؤَدِّي عَنِ الشَّيْطَانِ فَقَدْ عَبَدَ الشَّيْطَانَ

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from Ahmad ibn Muhammad from ibn Ibrahim al-Armani from al-Hassan ibn Ali ibn Yaqtin who has said the following:

'Abu Ja'far^{asws} has said: 'If one listens to a speaker⁶² he worships him. If the speaker conveys from Allah^{azwj} he has worshipped Allah^{azwj}; but if he conveys from Satan he has worshipped Satan'.⁶³

⁵⁷ A certain musical instrument

⁵⁸ Al-Kafi, vol. 6, H. 12067, Ch. 25, h, 20

⁵⁹ A musical instrument

⁶⁰ Al-Kafi, vol. 6, H. 12068, Ch. 25, h, 21

⁶¹ Al-Kafi, vol. 6, H. 12069, Ch. 25, h, 22

⁶² Singer/entertrainer/preacher

⁶³ Al-Kafi, vol. 6, H. 12071, Ch. 25, h, 24

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ يُوسُفَ قَالَ سَأَلْتُ الْخُرَّاسَانِيَّ عَ وَ قُلْتُ إِنَّ الْعَبَّاسِيَّ ذَكَرَ أَنَّكَ تُرَخِّصُ فِي الْغِنَاءِ فَقَالَ كَذَبَ الرَّزْدِيْقُ مَا هَكَذَا قُلْتُ لَهُ سَأَلَنِي عَنِ الْغِنَاءِ فَقُلْتُ لَهُ إِنَّ رَجُلًا أَتَى أَبَا جَعْفَرَ عَ فَسَأَلَهُ عَنِ الْغِنَاءِ فَقَالَ يَا فُلَانُ إِذَا مَيَّرَ اللَّهُ بَيْنَ الْحَقِّ وَالْبَاطِلِ فَأَتَى بِكَ الْغِنَاءُ فَقَالَ مَعَ الْبَاطِلِ فَقَالَ فَمَا حَكَمْتَ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn al-Rayyan from Yunus who has said the following:

'I once asked al-Khurasaniy^{asws} saying, 'Al-Abbasiy has said that you allow al-Ghina. The Imam^{asws} said: 'The infidel has spoken a lie'. I did not say so to him. He asked me about 'al-Ghina' and I said: 'Once a man came to Abu Jafar^{asws} and asked him about al-Ghina'. The Imam^{asws} said: 'O so and so, if Allah^{azwj} Distinguishes between truth and falsehood where is the place of al-Ghina?' He replied: 'It is in falsehood'. The Imam^{asws} said: 'So, you have concluded with wisdom'.⁶⁴

Playing Useless Games are Forbidden (لهو و لعب):

We have already read in several Ahadith the word 'لهو' refers to useless play/games, as Allah^{azwj} Says: '**Among people there are those who buy useless things in the form of words to mislead from the path of Allah. (31 :6).**

And Allah^{azwj} Says:

'We have not created the skies, the earth and all in between for a playful purpose, had we wanted we could have done so and we were able to do so. We throw the truth over the falsehood to invalidate it and it is bound to vanish. Woe upon you because of your terrible expression.' (21:16-18).

We, present below two Further Ahadith in the explanation of the words

'لهو و لعب':

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مِصْوُورِ بْنِ عَبَّاسٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عَثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مَهَاجِرِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ مَرَّ عَيْسَى ابْنُ مَرْيَمَ عَ عَلَى قَرْيَةٍ فَذَمَّتْ أَهْلَهَا وَ طَيْرَهَا وَ دَوَابَّهَا فَقَالَ أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطِي وَ لَوْ مَاثُوا مُتَفَرِّقِينَ لَتَدَافَنُوا فَقَالَ الْخَوَارِيزْمِيُّ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ أَدْعُ اللَّهَ أَنْ يُحْيِيَهُمْ لَنَا فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ فَتَجَنَّبِيهَا فَدَعَا عَيْسَى عَ رَبَّهُ فَنُودِيَ مِنَ الْجَوِّ أَنْ تَادِهِمْ فَقَامَ عَيْسَى عَ بِاللَّيْلِ عَلَى شَرْفٍ مِنَ الْأَرْضِ فَقَالَ يَا أَهْلَ هَذِهِ الْقَرْيَةِ فَأَجَابَهُ مِنْهُمْ مُجِيبٌ لَتَيْتِكَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ فَقَالَ وَيْحَكُمْ مَا كَانَتْ أَعْمَالُكُمْ قَالَ عِبَادَةُ الطَّاغُوتِ وَ حُبُّ الدُّنْيَا مَعَ خَوْفِ قَلِيلٍ وَ أَمَلِ بَعِيدٍ وَ غَفْلَةٍ فِي **لَهُوٍ وَ لَعِبٍ** فَقَالَ كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَقْبَلَتْ عَلَيْنَا فَرَحْنَا وَ سُرَرْنَا وَ إِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَ حَزَنًا قَالَ كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ قَالَ الطَّاعَةُ لِأَهْلِ الْمَعَاصِي قَالَ كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ قَالَ بِنَا لَيْلَةً فِي عَافِيَةٍ وَ أَصْبَحْنَا فِي الْهَلاوِيَةِ فَقَالَ وَ مَا الْهَلاوِيَةُ فَقَالَ سَجِينٌ قَالَ وَ مَا سَجِينٌ قَالَ جِبَالٌ مِنْ جَمْرٍ تُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَمَا فُلْتُمْ وَ مَا قِيلَ لَكُمْ قَالَ فُلْنَا رُدْنَا إِلَى الدُّنْيَا فَزَهَدَ فِيهَا قِيلَ لَنَا كَذِبْتُمْ قَالَ وَيْحَكَ كَيْفَ لَمْ يُكَلِّمَنِي غَيْرَكَ مِنْ بَيْنِهِمْ قَالَ يَا رُوحَ اللَّهِ إِنَّهُمْ مُلْجَمُونَ بِلِجَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غَلاظِ شِدَادٍ وَ إِنِّي كُنْتُ فِيهِمْ وَ لَمْ أَكُنْ مِنْهُمْ فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ فَأَنَا مَعْلُوقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ لَا أُدْرِي أَكَبِّبُ فِيهَا أَمْ أَنْجُو مِنْهَا فَالْتَقَتْ عَيْسَى عَ إِلَى الْخَوَارِيزْمِيِّ فَقَالَ يَا أَوْلِيَاءَ اللَّهِ أَكُلُ الْخُبْزِ الْيَاسِ بِالْمِلْحِ الْجَرِيشِ وَ النَّوْمُ عَلَى الْمَرَازِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَ الْآخِرَةِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Mansur ibn al-Abbas from Sa'id ibn Janah from 'Uthman ibn Said from 'Abd al-Hamid ibn Ali al-Kufi from Muhajir al-Asadi who has narrated the following from abu 'Abd Allah^{asws}:

'Once Jesus, son of Mary, passed by a town, in which people, birds and animals had all died. Jesus^{as} said, 'They all have died from violence. Had they died individually they would have buried each other'. The disciples said: 'O Spirit and Words of

⁶⁴ Al-Kafi, vol. 6, H. 12072, Ch. 25, h, 25

Allah^{azwj}, pray to Allah^{azwj} to bring them to life so we may ask about their deeds and avoid those for which they have been admonished'. Jesus^{as} prayed to his Lord^{azwj} and from space he^{as} was told to call them. Jesus^{as} at night stood on a high ground that dominated the town and said: 'O people of the town'?

A certain individual replied: 'Yes, O the Spirit and the Words of Allah^{azwj}'. He^{as} then said: 'Woe upon you, what kind of deeds did you have?' He said, 'We worshipped the devil, loved the world with little fear, had long hopes and neglectfully engaged in useless and playful activities (لَهُوَ وَ لَعِب)'.

Jesus^{as} asked: 'How was your love of the world'? He replied: 'It was like a child's love for his mother. When it came to us we rejoiced in happiness and when it went away we felt sad and cried'. He^{as} then asked: 'How was your worship of the devil?' He replied: 'It was obedience to the sinful people'. Jesus^{as} asked: 'How were the consequences of your activities?' He replied, 'We spent one night in comfort and in the morning we found ourselves in Hawiyah⁶⁵.' Jesus^{as} asked: 'What is 'Hawiyah'? He said: 'It is 'Sijjin'. Jesus^{as} asked: 'What is Sijjin? He said: 'It is a mountain of burning fuel that smolders upon us to the Day of Judgment.'

Jesus^{as} asked: 'What did you say and what was said to you?' He replied: 'We said, 'Return us to the worldly life so we can live piously, and it was said to us: 'You are lying'. Jesus^{as} asked: 'Why do not the others of you talk to me?' He said: 'O Spirit of Allah^{azwj}, they are harnessed with a harness of fire which is in the hands of stern and strong angels; I was among them, but not one of them. When punishment struck it took me with them. I am hanged by a hair on the brink of hell and I do not know if I will be saved or thrown into hell'.

Jesus then turned to the disciples and said, 'Friends of Allah, eating dried up bread with not so pleasant salt and sleeping on the trash collection sites is much better in good health and safety in this world and in the next life'.⁶⁶

قَالَ وَ النَّفَاقُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْهَوَى وَ الْهَوَيْنَا وَ الْحَفِيزَةُ وَ الطَّمَعُ فَالْهَوَى عَلَى أَرْبَعِ شُعَبٍ عَلَى الْبَغْيِ وَ الْعُدْوَانِ وَ الشَّهْوَةِ وَ الطُّغْيَانِ فَمَنْ بَغَى كَثُرَتْ غَوَائِلُهُ وَ نُخَلِيَ مِنْهُ وَ قَصِيرَ عَلَيْهِ وَ مَنْ اعْتَدَى لَمْ يُؤْمِنْ بِوَأَيْفِهِ وَ لَمْ يَسْلَمْ قَلْبُهُ وَ لَمْ يَمَلِكْ نَفْسَهُ عَنِ الشَّهَوَاتِ وَ مَنْ لَمْ يَغْزِلْ نَفْسَهُ فِي الشَّهَوَاتِ خَاضَ فِي الْخَبِيثَاتِ وَ مَنْ طَغَى ضَلَّ عَلَى عَمْدٍ بِمَا حُجِّجَ وَ الْهَوَيْنَا عَلَى أَرْبَعِ شُعَبٍ عَلَى الْغَرَّةِ وَ الْأَمَلِ وَ الْهَيْبَةِ وَ الْمُطَاظَةِ وَ ذَلِكَ بِأَنَّ الْهَيْبَةَ تَرُدُّ عَنِ الْحَقِّ وَ الْمُطَاظَةُ تُفْرِطُ فِي الْعَمَلِ حَتَّى يَفْقَدَ عَلَيْهِ الْأَجَلَ وَ لَوْ لَا الْأَمَلُ عَلِمَ الْإِنْسَانُ حَسَبَ مَا هُوَ فِيهِ وَ لَوْ عَلِمَ حَسَبَ مَا هُوَ فِيهِ مَاتَ خُفَاتًا مِنَ الْهَوْلِ وَ الْوَجَلِ وَ الْغَرَّةِ تَقْصُرُ بِالْمَرْءِ عَنِ الْعَمَلِ وَ الْحَفِيزَةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْكِبْرِ وَ الْفَخْرِ وَ الْحَمِيَّةِ وَ الْعَصْبِيَّةِ فَمَنْ اسْتَكْبَرَ أَذْبَرَ عَنِ الْحَقِّ وَ مَنْ فَخَرَ فَجَرَّ وَ مَنْ حَمَى أَصَرَ عَلَى الذُّنُوبِ وَ مَنْ أَخَذَهُ الْعَصْبِيَّةَ جَارَ فَبَيْسَ الْأَمْرُ بَيْنَ إِذْبَارٍ وَ فُجُورٍ وَ إِصْرَارٍ وَ جُورٍ عَلَى الصِّرَاطِ وَ الطَّمَعُ عَلَى أَرْبَعِ شُعَبٍ الْفَرَحِ وَ الْمَرْحِ وَ اللَّجَاجَةِ وَ التَّكَاثُرِ فَالْفَرَحُ مَكْرُوهٌ عِنْدَ اللَّهِ وَ الْمَرْحُ خُبْلَاءُ وَ اللَّجَاجَةُ بِنَاءٌ لِمَنْ اضْطَرَّتْهُ إِلَى حَمْلِ النَّامِ وَ التَّكَاثُرُ لَهُوَ وَ لَعِب وَ شَغْلٌ وَ اسْتِيزَالٌ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ فَذَلِكَ النَّفَاقُ وَ دَعَائِمُهُ وَ شُعْبَةُ وَ اللَّهُ قَاهِرٌ فَوْقَ عِبَادِهِ تَعَالَى ذِكْرُهُ وَ جَلَّ وَجْهُهُ وَ أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَ انبَسَطَتْ يَدَاهُ وَ وَسِعَتْ كُلَّ شَيْءٍ رَحْمَتُهُ وَ ظَهَرَ أَمْرُهُ وَ أَسْرَقَ نُورُهُ وَ قَاضَتْ بَرَكَتُهُ وَ اسْتَضَاءَتْ حِكْمَتُهُ وَ هَيَمَنَ كِتَابُهُ وَ قَلَجَتْ حُجَّتُهُ وَ خَلَصَ دِينُهُ وَ اسْتَظْهَرَ سُلْطَانَهُ وَ حَقَّتْ كَلِمَتُهُ وَ أَقْسَطَتْ مَوَازِينُهُ وَ بَلَّغَتْ رُسُلُهُ فَجَعَلَ السَّيِّئَةَ ذَنْبًا وَ الذَّنْبَ فِتْنَةً وَ الْفِتْنَةَ نَسَاءً وَ جَعَلَ الْحُسْنَى عُنْبِيً وَ الْعُنْبِي تَوْبَةً وَ التَّوْبَةَ طَهُورًا فَمَنْ تَابَ أَهْتَدَى وَ مَنْ افْتَنَ غَوَى مَا لَمْ يَنْبِ إِلَى اللَّهِ وَ يَعْتَرَفْ بِذَنْبِهِ وَ لَا يَهْلِكْ عَلَى اللَّهِ إِلَّا هَالِكٌ اللَّهُ اللَّهُ فَمَا أَوْسَعَ مَا لَدَيْهِ مِنَ التَّوْبَةِ وَ الرَّحْمَةِ وَ الْبُشْرَى وَ الْحِلْمِ الْعَظِيمِ وَ مَا أَنْكَلَ مَا عِنْدَهُ مِنَ الْأَنْكَالِ وَ الْجَحِيمِ وَ الْبَطْشِ الشَّدِيدِ فَمَنْ ظَفَرَ بِطَاعَتِهِ اجْتَلَبَ كَرَامَتَهُ وَ مَنْ دَخَلَ فِي مَعْصِيَتِهِ ذَاقَ وَبَالَ نَقْمَتِهِ وَ عَمَّا قَلِيلٍ لِيُصْبِحُنَّ نَادِمِينَ

⁶⁵ A central place in Hell

⁶⁶ Al-Kafi, vol. 2, H. 2583, Ch. 122, h, 11

'Amir-ul-Momineen^{asws} has said, 'Hypocrisy has four pillars: Desire, Neglect, Resentment and Greed.

'Desire is of four branches: disproportionate behavior, transgression, lust and insubordination. Whoever behaves disproportionately faces great risks, remains lonely and without supporters. Whoever transgresses does not remain immune to harmful consequences, his heart is not in peace and he does not control his soul against lustful matters. Whoever has not balanced his soul in lustful matters he indulges in filthy activities. Whoever acts insubordinately purposely and without evidence strays in false-hood.

'Neglect' is of four branches: dishonesty, yearning, fear and procrastination. Fear and apprehension turns one away from the truth and procrastination leads to extremely reduced activities until the deadline approaches. If one does not have any yearnings he knows his true condition and measures. If he knows the true measure of his condition in which he is, he would die suddenly due to fear and apprehension. Dishonesty cuts short one's deeds.

'Resentment' is of four branches: arrogance, boastfulness, egoistic, and racism. Whoever is arrogant turns his back to the truth. Whoever is boastful indulges in sins. Whoever is egoistic persists in sins. Whoever comes in the clench of racism commits injustice. 'Thus, evil is the affair that swings in deterioration, indecency, persistence and injustice on the path.

'Greed' is of four branches: exhilaration, لَهُوٌ وَ لَعِبٌ pleasure seeking, worrying and superfluity. Exhilaration is detestable before Allah. Pleasure seeking (لَهُوٌ وَ لَعِبٌ) is feeble-mindedness. Worrysome is a misfortune for one who is forced to carry sins. Seeking superfluity is useless, a childish manner, a wasteful preoccupation and an effort to change what is of a lower quality to a better one. "This is how hypocrisy its pillars and branches are. Allah is dominant over his servants. Speaking of Him is exalted and glory is His. He has created all things in good fashion, His hands are free, His favor is universal, His command is manifest, His light shines, His blessing overflows, His wisdom is the source of light, His book is overriding, His evidence is overwhelming, His religion is pure, His kingdom is powerful, His word is the truth, His measures are just and His messengers have already preached. Thus, He has made evil a sin, sin a misfortune and misfortune a filth. "He has made virtuous deeds a threshold. The threshold is repentance and repentance is purification. One who repents finds guidance. One who plots goes astray, as long as he does not repent before Allah^{azwj} and confess to his sins. No one dares to act, to his own destruction, against Allah^{azwj}, except those who are doomed.

'Allah^{azwj}! Allah^{azwj}! How vast is what He has for repentance, favours, joy and great forbearance. How severe is what is before Him of retribution, hell, and a hard grip! Whoever succeeds in obedience to Him^{azwj} attracts His^{azwj} generosity. Whoever indulges in disobedience to Him^{azwj} he will test the results of His^{azwj} Disapproval and very shortly he will become regretful.⁶⁷"

⁶⁷ Al-Kafi, vol. 2, H. 2852, Ch. 163, h, 1

Appendix I:

(Al-Burhan)

8753 / [2]- محمد بن يعقوب: عن محمد بن يحيى، عن أحمد، و عبد الله ابني محمد بن عيسى، عن علي ابن الحكم، عن أبان بن عثمان، عن أبي العباس، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَ تَمَاثِيلَ، فقال: «و الله ما هي تماثيل الرجال و النساء، و لكنها تماثيل «2» الشجر و شبهه».

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..... 8754 / [3]- الطبرسي: روي عن الصادق (عليه السلام)، أنه قال: «و الله ما هي تماثيل الرجال و النساء، و لكنه الشجر و ما أشبهه»

(Al-Qummi)

و قوله: يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَ تَمَاثِيلَ قال في الشجر و قوله وَ جِفَانٍ كَالْجَوَابِ أَي جفون كالحفرة وَ قُدُورٍ راسيات أي ثابتات ثم قال: اعملوا آل داود شكراً قال: اعملوا ما تشكرون عليه ثم قال: وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ثم قال قَلَمًا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ قَالَ: لما أوحى الله إلى سليمان أنك ميت أمر الشياطين أن يتخذوا له بيتا من قوارير و وضعوه في لجة البحر و دخله سليمان ع فاتكأ على عصاه و كان يقرأ الزبور و الشياطين حوله تفسير القمي، ج 2، ص: 200

ينظرون إليه لا يجسرون أن يبرحوا فبينما هو كذلك إذ حان منه التفاتة فإذا هو برجل معه في القبة ففرع منه سليمان فقال له: من أنت فقال له: أنا الذي لا أقبل الرشى و لا أهاب الملوك فقبضه و هو متكئ على عصاه سنة و الجن يعملون له و لا يعلمون بموته حتى بعث الله الأرضة فأكلت منسأته فلما خرَّ على وجهه تبينت الإنس أن لو كانوا أي الجن يَعْلَمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ «1» فكذا نزلت هذه الآي

..... لأمير المؤمنين- عليه السلام-: فإن هذا سليمان سخرت الشياطين يعملون له ما يشاء من محارِب و تماثيل. قال له عليّ- عليه السلام-: لقد كان كذلك. و لقد أعطي محمد- صلى الله عليه و آله و سلم- ما هو أفضل من هذا، أن الشياطين سخرت لسليمان و هي مقيمة على كفرها، و قد سخرت لنبوّة محمد- صلى الله عليه و آله و سلم- الشياطين بالإيمان. فأقبل إليه الجنّ «4» التسعة من أشرفهم، من جنّ نصيبين «5»، و اليمن «6» من بني عمرو بن عامر من الأحجّة، منهم سقناه، و مصماه «7»، و الهملكان، و المرزبان، و المازمان، و نفات «8»، و هاضب، و هاصب «9»، و عمرو. و هم الذين يقول الله- تبارك اسمه- فيهم «10»: وَ إِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِنَ الْجِنِّ وَ هُمُ التَّسْعَةُ يَسْتَمِعُونَ الْقُرْآنَ «11» فأقبل إليه الجنّ و النّبّي- صلى الله عليه و آله و سلم- ببطن التخلّة، فاعتذروا بأنهم ظنّوا كما ظننتم أن لن يبعث الله أحداً «12».

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..... عن داود بن الحسين، عن الفضل بن أبي العباس «10» قال: قلت لأبي جعفر- عليه السلام- [: قول الله- عزّ و جلّ-: «11» يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَ تَمَاثِيلَ وَ جِفَانٍ كَالْجَوَابِ قال: ما هي تماثيل الرجال و النساء، و لكنها تماثيل الشجر و شبهه.

عليّ بن إبراهيم، عن صالح بن السنديّ «12»، عن جعفر بن بشير، عمّن ذكره، عن أبي

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..... محمد بن يحيى، عن أحمد و عبد الله «1» ابني محمد بن عيسى، عن «2» عليّ بن الحكم، عن أبان بن عثمان، عن أبي العباس «3»، عن أبي عبد الله- عليه السلام- في قول الله- عزّ و جلّ-: يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَ تَمَاثِيلَ فقال «4»: و الله ما هي تماثيل [الرجال و النساء، و لكنها الشجر و شبهه].

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(Tafseer Kanzil aldaqaiq)

تفسير كنز الدقائق و بحر الغرائب، ج 10، ص: 477

و في أصول الكافي «1» [: أبو عبد الله الأشعريّ، عن] «2» بعض أصحابنا رفعه، عن هشام بن الحكم قال: قال [لي] «3» أبو الحسن موسى بن جعفر - عليه السلام -: يا هشام، ثمّ مدح القلّة، فقال: وَ قَلِيلٌ مِنْ عِبَادِي الشُّكُورُ.

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و في نهج البلاغة «9»: أوصيكم عباد الله بتقوى الله فإنّها حقّ الله عليكم، و الموجبة على الله حقكم، و أن تستعينوا عليها بالله، و تستعينوا بها على الله. فإنّ التقوى في اليوم الحرز و الجنّة، و في غد الطّريق إلى الجنّة. مسلكها واضح، و سالكها رابح، و مستودعها حافظ. لم تبرح عارضة نفسها على الأمم الماضين منكم و الغابرين، لحاجتهم إليها غدا، إذا أعاد الله ما أبدى، و أخذ ما أعطى، و سأل عمّا أسدى. فما أقلّ من قبلها، و حملها حقّ حملها! أولئك الأقلون عددا، و هم أهل صفة الله - سبحانه - إذ يقول: وَ قَلِيلٌ مِنْ عِبَادِي الشُّكُورُ.

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تفسير كنز الدقائق و بحر الغرائب، ج10، ص: 478

و في مصباح الشريعة «1»: قال الصادق - عليه السلام -: و لو كان عند الله عبادة يتعبّد بها عباده المخلصون أفضل من الشكر على كلّ حال، لأطلق لفظه فيهم من جميع الخلق بها.

فلما لم يكن أفضل منها، خصّها من بين العبادات و خصّها أربابها. فقال - تعالى -: وَ قَلِيلٌ مِنْ عِبَادِي الشُّكُورُ

.... 1001- في كتاب الخصال عن أبي جعفر عليه السلام قال: ان الله تبارك و تعالى لم يبعث أنبياء ملوكا في الأرض الا أربعة بعد نوح. ذو القرنين و اسمه عياش، و داود، و سليمان و يوسف عليهما السلام فاما عياش ملك ما بين المشرق و المغرب، و اما داود فملك ما بين الشامات الى بلاد إصطخر، و كذلك كان ملك سليمان و اما يوسف فملك مصر و بواديهها و لم يجاوزها الى غيرها.

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..... 1002- عن ابي الحسن الاول عليه السلام قال: قال رسول الله صلى الله عليه و آله ان الله تبارك و تعالى اختار من كل شيء اربعة اختار من الأنبياء اربعة للسيف إبراهيم و داود و موسى و أنا.

(1) رضراض الألواح: مكسوراتها و قد مر أيضا.

(2) ريح هفاقة: طيبة ساكنة.

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تفسير نور الثقلين، ج1، ص: 253

1003- في كتاب كمال الدين و تمام النعمة باسناده الى محمد بن جعفر عن أبيه عن جده عن رسول الله صلى الله عليه و آله قال: عاش داود عليه السلام مائة سنة منها أربعون سنة ملكه

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..... 117- في الكافي على بن إبراهيم عن ابن فضال عن محمد بن الحصين عن محمد بن الفضيل عن عبد الرحمن ابن يزيد عن ابي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه و آله و سلم: مات داود النبي صلى الله عليه يوم السبت فجاء فأظلمت الطير بأجنحتها و مات موسى عليه السلام كليم الله في النية فصاح صائح من السماء مات موسى و اى نفس لا تموت