

Rendered into English by
Shaikh Mir Asedullah Quadri

Poetry recital in Islam

WRITTEN IN URDU BY
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POETRY RECITAL IN ISLAM (سماع)

Written in Urdu By

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Rendered into English by

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Under the guidance of

Hadhrat Ghouse Mohiuddin Siddiqui

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The book in your hands, 'Poetry recital in Islam' (سماح) is related to the recitation of Naats and eulogies of Sahabah and Awliya Allah which is a very virtuous deed. Some deviant sects have tried to create doubts among Muslims about its permissibility in Islam. Shaikh has proved from Quran, Sunnah and the practices of Sahabah, their followers and Awliya Allah that, not only Sama with musical instruments is allowed in Islam, but it is an important virtuous deed.

The work of translating Shaikhs works was started during the life of Hadhrat Hussain Shujaiddin Siddiqui (رحمة الله عليه), my elder brother. It is being continued now, and we hope that we will be able to complete this task as soon as possible.

It looks that Shaikh has chosen Mir Asedullah Quadri for translating his works into English. And he is doing an excellent job. We appreciate his efforts in this context. In Sha Allah, these books will help a lot many people to be stead fast on the right path of Islam.

May Allah (سبحانه و تعالی) accept these translations as their original work and let all of us benefit from them.

AL-FAQEER

**Ghouse Mohiuddin Siddiqui, Son and successor of Shaikh
Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه)**

17 Rabia I, 1422 AH (June 10, 2001)

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The emergence of some deviant sects in the twentieth century, like Salafis, Deobandis and their like minded groups, the Islamic practices, continued from the times of Prophet Mohammad (صلى) (الله عليه وآله وسلم), and his companions have come under attack. To prove their unfounded stories, the deviant sects impose Quranic verses and Ahadith (meant for Makkan Pagans) on Muslims. These sects are following the practice of Kharijis who also used to impose these verses on Sahabah.

It is in Hadith - وكان ابن عمر يراهم شرار خلق الله وقال إنهم انطلقوا إلى آيات نزلت في الكفار - فجعلوها على المؤمنين (رضي الله تعالى عنه) - Ibn Umar considered the Khawarij and the heretics (Salafis, Deobandis and their like minded groups) as the worst beings in creation (meaning worst than Satan and his subordinate Shayateen), and he said : "They went to verses which were revealed about the disbelievers (the pagans of Makka) and applied them to the Believers (Prophets, Sahabah, Awliya Allah and Muslims). (Bukhari)

Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) has spent his life time in refuting the wrongful claims of deviant sects. He has refuted all their unfounded pleas and provided authentic proofs from Quran and Ahadith.

The book 'Recital of Poetry in Islam (سماع) is one such book in which the Shaikh has refuted the wrong claims of deviant sects. We hope it will be useful for the readers to realize the right path of Islam.

Shaikh Mir Asedullah Shah Quadri

10, Rabia I, 1422 AH (June 3, 2001)

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RECITAL OF POETRY IN ISLAM (سَمَاع)

Shaikh has quoted 21 Quranic verses and Ahadith in the beginning of the book about the authenticity of singing and Music in Islam.

(i) **It is in Quran** - - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ [O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.] (Al-Ma'idah - 87)

(ii) **It is in Quran** - وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ [and (Allah) makes lawful for them (believers) the good things and prohibits for them the evil] (Al-A'raaf - 157)

(iii) **It is in Quran** - الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ فَبِئْرَ عِبَادٍ [So give good tidings to My servants who listen to speech and follow the best of it] (Az-Zumar - 17-18)

(iv) **It is in Quran** - وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ ۖ أَمْوَالِكُمْ [(This) worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.] (Muhammad - 36)

(v) **It is in Quran** - فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا [But when his Lord cast his refulgence on the mountain, He rendered it level, and Musa (عليه السلام) fell unconscious] (Al-A'raaf - 143)

(vi) **It is in Quran** - إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ [The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.] (Al-Anfaal - 2)

(vii) **It is in Quran** - اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَتَابِي تَفْسَعِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ [Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah . That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.] (Az-Zumar - 23)

(viii) **It is in Quran** - [And they fall upon their faces weeping, and the Qur'an increases them in humble submission.](**Al-Israa - 109**) [Sajda – e- Tilawat]

(ix) **It is in Hadith** - Abu Huraira (رضي الله تعالى عنه) narrated that the Prophet of Allah (صلى الله عليه و آله وسلم) said, "The one who does not recite the Quran with rich (vocal) recitation, is not one among us". And he (further) narrated that the Prophet of Allah (صلى الله عليه و آله وسلم) said, "Allah does not listen to anything the way he listens to the loud vocal recital of Quran by the melodious voice of the Prophet (صلى الله عليه و آله وسلم)". (**Bukhari, Muslim**)

(x) **It is in Hadith** - Barra bin Aziz (رضي الله تعالى عنه) narrated he heard the Prophet of Allah (صلى الله عليه و آله وسلم) saying, "recite the Quran with a pleasant voice because the melodious voice adds to the gracefulness of the Quran". (**Ad-Daarmi**)

(xi) **It is in Hadith** - Buraida (رضي الله تعالى عنه) narrated that he heard Prophet (صلى الله عليه و آله وسلم) saying, "Some (couplet) is convincing speech, some are ignorant talk and some couplets is wisdom and some are narrow mindedness". (**Abu Dawood**)

(xii) **It is in Hadith** - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that the Prophet (صلى الله عليه و آله وسلم) used to keep a pulpit in the Prophet's (صلى الله عليه و آله وسلم) mosque for Hassaan bin Sabith (رضي الله تعالى عنه) who would climb over the pulpit and express pride for, and defend the Prophet (صلى الله عليه و آله وسلم); and the Prophet (صلى الله عليه و آله وسلم) used to say, Allah (عَزَّ وَجَلَّ) supports Hassaan from Hadhrat Jibreel (عليه السلام) so long as he expresses pride for and defends the Prophet (صلى الله عليه و آله وسلم). (**Bukhari**)

(xiii) **It is in Hadith** - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that the Prophet (صلى الله عليه و آله وسلم) said - "Make announcement for the marriage ceremony and perform the ceremony at a mosque and play on the tambourine" (**Tirmidhi**)

(xiv) **It is in Hadith** - Mohammed bin Haatib (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said, "the difference between lawful (حلال), and unlawful (حرام) is that in marriages singing and drum beating is performed". (**Ahmad, Tirmidhi, Nasai, Ibn Maaja**)

(xv) **It is in Hadith** - Ummul Momineen Aisha (رضي الله تعالى عنها) that when a Madinite Companion's (انصاري) bride was being sent to him in her bridal attire, the Prophet (صلى الله عليه و آله وسلم) said, "Don't you have some play and fun? Because the Ansaris like fun". (**Bukhari**)

(xvi) **It is in Hadith** - Ummul Momineen Aisha (رضى الله تعالى عنها) narrated : "I swear to Allah, I saw the Prophet (صلى الله عليه و آله وسلم); and the *Habashis* (a tribe in Madinah) are playing with spears and the Prophet of Allah (صلى الله عليه و آله وسلم) hides me with his coverlet so that I could see their play from between his ear and shoulder. Then he stays for me until I myself will return back". (**Bukhari, Muslim**)

(xvii) **It is in Hadith** - Ummul Momineen Aisha (رضى الله تعالى عنها) Narrated that Hadhrat Abu Bakr (رضى الله تعالى عنه) came to our home when two girls were clapping and playing on the tambourine during '*Mana*' and in another narration, were singing such couplets which were recited by the *Ansars* during the war of *Ba'as*. When Hadhrat Abu Bakr (رضى الله تعالى عنه) chided these two girls, the Prophet of Allah (صلى الله عليه و آله وسلم) took out the (bed) sheet from his face and said, "O Abu Bakr (رضى الله تعالى عنه), leave them, as this is festival time". And in one narration (it is said), "O' Abu Bakr (رضى الله تعالى عنه), every nation has festival and this is our festival". (**Bukhari, Muslim**)

(xviii) **It is in Hadith** - Buraida (رضى الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) came back from a certain war and when he returned, a dark complexioned girl came to him and submitted, 'O' Prophet (صلى الله عليه و آله وسلم), I had vowed that when Allah (عَزَّ وَجَلَّ) will bring you back (from the war) hale and hearty, I will play on the tambourine in front of you'. The Prophet (صلى الله عليه و آله وسلم) said to the girl, 'if you had vowed, then do it, if not, then don't '. The girl started beating on the tambourine. When Hadhrat Abu Bakr (رضى الله تعالى عنه) came, she continued playing it, then, Hadhrat Ali (رضى الله تعالى عنه) came and she continued, then Hadhrat Uthman (رضى الله تعالى عنه) came and she continued to play, but when Hadhrat Umar (رضى الله تعالى عنه) came, she put down the tambourine and sat on it. The Prophet (صلى الله عليه و آله وسلم) then said, 'O Umar (رضى الله تعالى عنه), without doubt (even) the devil is afraid of you. I was there, she was playing on the tambourine, then came Abu Bakr (رضى الله تعالى عنه), she continued, then came Ali (رضى الله تعالى عنه), she continued, then came Uthman (رضى الله تعالى عنه), she continued and Umar (رضى الله تعالى عنه), as soon as you arrived, she put down the tambourine'. (**Ahmad, Tirmidhi**)

(xix) **It is in Hadith** - Amer bin Saad (رضى الله تعالى عنه) narrated : "I went to Qarazata bin Ka'ab and Abi Masood Ansari; (some) girls were singing in the marriage. I told them, 'O companions of the Prophet of Allah (صلى الله عليه و آله وسلم) and the people of (the battle of) *Badr*, what is happening at your place'? Both these companions told me, 'if you like, please sit or you can go because the Prophet (صلى الله عليه و آله وسلم) has allowed fun during marriages". (**Nasai**)

(xx) **It is in Hadith** - Abu Musa (رضى الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said, "O' Abu Musa you have been given a flute of the people of Dawud (عليه السلام)". (**Tirmidhi**)

(xxi) It is in Hadith - Haaris bin Suwaid (رضى الله تعالى عنه) narrated that he heard it from Abdullah bin Masood (رضى الله تعالى عنه) who heard it from the Prophet (صلى الله عليه وآله وسلم) that Allah (عَزَّ وَجَلَّ) is more pleased from a person who landed in a dense forest and then he said, 'O'Allah, you are my servant and I am your Sustainer'; made a mistake in delight than from a Momin who repents for his wrong doings. (Tirmidhi)

Shaikh describes certain preambles below, the understanding of which will help readers in ascertaining what is permissible (حلال) and the prohibited (حرام) in Islam.

(i) Originally it is righteousness (that permits an act) in doing a thing. The one who claims otherwise has the liability to prove it.

(ii) What is prohibited? How is it proved and what is the prerogative for it. Prohibition (حُرْمَت) can be proved by the 'revelation' (وحي) and absolute reasoning. For absolute reasoning, the Quran and Ahadith (continuous narrations) are required. The one who is guilty of doing a prohibited thing is a sinner, and the one who believes it lawful is an infidel.

(iii) To consider an illegitimate thing to be legitimate is infidelity, similarly the one who believes a legitimate thing to be prohibited is also interference in the Islamic Law. Without doubt, mention of any particular woman with an evil intention or talk of sin is prohibited.

(iv) If, in view of a specific cause, a command was given, then in the absence of that cause, the command will not be valid.

(v) The imperative which has not originated from Quran and Ahadith is not acceptable.

(vi) What is the essence of worship (عبادت)? Attention towards Allah (عَزَّ وَجَلَّ), His love, the grandeur of the Prophet (صلى الله عليه وآله وسلم) and his affection. The Neglect and shunning towards Allah (عَزَّ وَجَلَّ) is indeed evil and a curse.

(vii) Many people are unaware of others and in ignorance consider others to be like themselves. This is sheer stupidity and a terrible thing.

(viii) Playing music and giving weight to verses (in rhyme) is a natural thing. Islam never forbids natural things. What it does is, it reforms them.

If the poetry narrates or describes polytheism or infidelity/idolatry, its recital is a senseless waste of time and to consider it good is a sin.

Prophet (صلى الله عليه و آله وسلم) used to listen to the poetry in his praise from Hassan Bin Sabith (رضى الله تعالى عنه), who used to recite it from the pulpit in the Prophet's (صلى الله عليه و آله وسلم) mosque.

Recital of Quran in a good and melodious voice and tune of Arab traditions is required. To read Quran in an awkward and tasteless manner without consideration of Tajweed is not allowed.

Prophet Dawood (عليه السلام) had a very pleasant and melodious voice. Also, Prophet Mohammad (صلى الله عليه و آله وسلم) also had a very sweet and melodious voice. A beautiful voice is Allah's (عَزَّ وَجَلَّ) blessing and His gift.

In the times of the Prophet (صلى الله عليه و آله وسلم), the flute had already been invented, so had the tambourine. The basics of rhythmic beat was the tambourine and the music tunes were based on the flute. The new musical instruments which were invented in the later times can be analogues to the flute and the tambourine. A thing which was not existing in the times of the Prophet (صلى الله عليه و آله وسلم) can be perceived as such and ruled accordingly.

With Imam Malik Bin Anas (رضى الله تعالى عنه), the singing with musical instruments is permitted.

In 'Neelul Autar' (vol 7, Page 314) **Shaukani** writes that the people of Madina, Muslim theologians, Abstinentes (*Zahedeen*) and obligacellants (*Sufis*) have permitted "sam'a" even if it is tuned with flutes.

Many companions of the Prophet (صلى الله عليه و آله وسلم), their subordinates and Aemma listened to the recital of poetry in melodious tunes. Some singers and poets had musical instruments and flutes, who were heard singing by Sahabah, their subordinates and Aemma.

(i) **It is narrated** by Hadhrat Ibn Abdul Bar that Hadhrat Umer (رضى الله تعالى عنه) listened to it.

(ii) **It is narrated** by Hadhrat Madarvi and Rafa'ee that Hadhrat Uthman (رضى الله تعالى عنه) listened to it.

(iii) **It is narrated** by Ibn Shaiba that Hadhrat Abdul Rahman Bin Auf (رضى الله تعالى عنه) listened to it.

(iv) **It is narrated** by Baihaqi, Ibne Maaja, Saeed Bin Mansour and Wahidi that Hadhrat Abu Ubaidah bin Jarra (رضي الله تعالى عنه) listened to it.

(v) **It is narrated** by Baihaqi that Hadhrat Bilal (رضي الله تعالى عنه), Hadhrat Abd Bin Arqaam (رضي الله تعالى عنه) and Hadhrat Osama bin Zaid (رضي الله تعالى عنه) listened to it.

(vi) **It is narrated** by Ibn Zaher that Hadhrat Hamza (رضي الله تعالى عنه) listened to it.

(vii) **It is narrated** by Abu Nayeem that Hadhrat Barra Bin Malik (رضي الله تعالى عنه) listened to it.

(viii) **It is narrated** by Ibn Abdul Barr that Hadhrat Abdullah bin Jaber (رضي الله تعالى عنه) listened to it.

(ix) **It is narrated** by Abu Talib Makki that Hadhrat Abdullah Bin Zubair (رضي الله تعالى عنه) listened to it.

(x) **It is narrated** by Abu Tafra Asbahani that Hadhrat Hassaan bin Saabit (رضي الله تعالى عنه) listened to it.

(xi) **It is narrated** by Zubair bin Akkar that Hadhrat Abdullah bin Umar (رضي الله تعالى عنه) listened to it.

(xii) **It is narrated** by Ibn Qutbia that Hadhrat Qurazta bin Ka'ab (رضي الله تعالى عنه) listened to it.

(xiii) **It is described** in 'Agaani' that Hadhrat Khawaat bin Jubair (رضي الله تعالى عنه) and Rabah Al - Muetharaf (رضي الله تعالى عنه) listened to it.

(xiv) **It is narrated** by Abu talib Makki that hadhrat Mugaira bin Sha'aba (رضي الله تعالى عنه) listened to it.

(xv) **It is narrated** by Maadravi that Ummahatul Mo'mineen Hadhrata Aisha (رضي الله تعالى عنه) and Rabee'a (رضي الله تعالى عنه) listened to it as it is mentioned in Bukhari and other books of Ahadith.

The listeners of the recitation are countless in Prophet's (صلى الله عليه و آله وسلم) companions, their subordinates and their (second and third generation) subordinates and all the Imams of four schools of thought. All Shafiis have supported this school of thought.

It is narrated by Hadhrat Kamaluddin bin Jaafar bin Sal'ab that somebody inquired from Imam Abu Hanifa (رضي الله تعالى عنه) and Hadhrat Sufyan Suri (رضي الله تعالى عنه), they said is neither a mortal sin nor a worse inferior sin. Hafiz Ibn Hajr Asqalani has written in his book that in the court assembly of Haroon Al Rasheed there used to be singing and music and Qazi Abu Yusuf used to weep while listening to it.

It is in Muttaqi Al Bahr that once Imam Abu Hanifa (رضي الله تعالى عنه) attended a Valima dinner (wedding party) wherein there was fun and singing. Imam said "Once I was put to a big trial. Thus I kept patience". Firstly 'trial' need not necessarily be harmful. Secondly, it is in the dignity of Imam to authoritatively request for imperatives and caution for the prohibitive. He could never have shown patience for an unlawful activity.

All Ahadith relating to the prevention of singing have been proved to be 'weak Ahadith' by all Aamma. The Hadith generally quoted by Deviant sects is Unfrequented (خير احاد). The Hadith transmitted by only one narrator which cannot be compared with continues narrations (احاديث متواتر - Ahadith transmitted by several narrators which are continuous in substance).

Some people prove prohibition of Singing from this Quranic verse - وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ - وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ [And of the people is he who buys the amusement of speech] (Luqman - 6). But if you notice, at another place in the Quran, it is said, لَا تَقْرَبُوا الصَّلَاةَ [Salah is forbidden]. Then it is followed by saying, وَأَنْتُمْ سُكَارَى [When you are intoxicated] (An-Nisa - 43). Similarly, in the aforementioned verse, وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ is followed by saying, لِيُضِلَّ عَنْ سَبِيلِ [to mislead (others) from the way of Allah] (Luqman - 6).

If somebody sings and plays music to indulge (others) in infidelity and acts of faithlessness, it is definitely prohibited. If you indulge in reading of a prose in an awkward voice which talks of infidelity and polytheism is also unlawful. What are the specific characteristics of singing? There is time for fun. To involve in playful and light talk and fun with your wife/family is allowed. There are certain features attached to an act which makes it prohibited.

Some people mention the following Hadith in which it is mentioned that 'wine, fornication, silky wear and singing are not allowed'.

It is in Hadith - Narrated Abu 'Aamir or Abu Malik Al-Ash'ari that he heard the Prophet (صلى الله عليه وآله وسلم) saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah (عَزَّ وَجَلَّ) will destroy them during the night and will let the mountains fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the day of Judgment."**(Bukhari)**

It is obvious from the above Hadith that the singing will be judged as per the assembly of people and what they are singing. The group of the people mentioned in the above Hadith will be wine drunkards, will be doing zina and will use Music as sin. They will not be charitable people as well. Definitely, whoever is using musical instruments for the purpose of sin, will be punished.

Recitation of couplets in praise of Allah (عَزَّ وَجَلَّ) and in eulogy of the Prophet (صلى الله عليه وآله وسلم) have no conformity with these types of parties. How can someone impose this Hadith on the recitation of Na'at of the Prophet (صلى الله عليه وآله وسلم) which was liked by him very much?

It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that the Prophet (صلى الله عليه وآله وسلم) used to keep a Pulpit (stand) at the Prophet's (صلى الله عليه وآله وسلم) mosque for Hassaan Bin Saabith (رضي الله تعالى عنه), and Hazrat Hassaan (رضي الله تعالى عنه) used to climb over it and used to express pride for, and defend Prophet (صلى الله عليه وآله وسلم) (meaning he used to recite Na'at) and the Prophet (صلى الله عليه وآله وسلم) used to say that Allah (عَزَّ وَجَلَّ) supports Hassaan (رضي الله تعالى عنه) from Hazrat Jibreel (عليه السلام) as long as he expresses pride for and defends the Apostel (صلى الله عليه وآله وسلم). **(Bukhari)**.

Deviant Sects have the habit of imposing Quranic verses and Ahadith meant for disbelievers/sinners on good Muslims in order to misrepresent Islam. Innocent people get carried away by their utterances and get misled.

Some people say that Allah (عَزَّ وَجَلَّ) forbid, we do not say anything bad about these venerable beings (companions of the Prophet (صلى الله عليه وآله وسلم)). To call them guilty of mortal sins, indulgent in unlawful acts and regard them infidels for their consideration of these acts lawful; is not it foulmouthed? The simple fact is that you neither understand the meaning of 'prohibition', nor do you know the commandments drawn for considering it to be lawful. You say; heavens forbid, but only by tongue. Your heart and tongue do not have even a faint conformity with each other. (لا حول ولا قوة إلا بالله) [There is no sway or strength save that of Allah (عَزَّ وَجَلَّ)].

Some people think that one should listen to (سماع) after ablution and being away from food (fasting) for three consecutive days. Other than this condition, they say its prohibited.

Firstly, all this type of fasting and ablution is not the issue of discussion here. The issue is, 'it is otherwise prohibited' part. Who commanded this? The Quran specifies *إِنَّا لِلَّهِ* [It is Allah's prerogative to command] (**Yusuf - 40**). In the Hadith, it is said that when the time of dinner and night Salah (*Isha*) comes, eat before the Salah. To be hungry for 3 consecutive days is called 'traversed fast'; the Prophet (صلى الله عليه وآله وسلم) has stopped this practice.

Some religiously revere personalities (بزرگان دین) did not listen (سماع). The answer to this is, after it was heard by the Prophet (صلى الله عليه وآله وسلم) and his companions, no apology can work and how its prohibition can be proved. You might not have got the 'narration', it is fine with you. This is the individual nature. Some like songs, some do not. Everyone's state is different.

لطف مے تجھ سے کیا کہوں زاہد
ہائے کمبخت تو نے پی ہی نہیں

How do I describe to you, the taste of wine (of
Tawheed-e-Elahi). O'Abstinent, Alas, O' Unlucky,
you have never tasted it.

Somebody asked Hadhrat Khwaja Bahauddin Naqshband (رضی اللہ تعالیٰ عنہ) about (سماع). He replied - نہ این کار می کنم ، نہ انکار می کنم - [I have not done it, but if anyone asks to do it, I cannot refuse it either].

In سماع when someone gets devotionally elated (وجد); why do others get up and stand? They do this as a sign of respect to the one who gets devotionally elated in the remembrance of Allah (عَزَّ وَجَلَّ) and his Prophet (صلی اللہ علیہ و آلہ وسلم) or in the name of the friends of God (اولیاء اللہ). Also, the person who is devotionally elated may fall on the people seated around him. This may cause inconvenience and injury which is also a reason why people stand.

This act has been performed by the Prophet (صلی اللہ علیہ و آلہ وسلم) himself and by his companions (رضی اللہ تعالیٰ عنہ). All these acts are included in the Prophet's (صلی اللہ علیہ و آلہ وسلم) Sunnah. A kind of devotional elation occurs from participating in *Sam'a*. In this state, somebody laughs, someone weeps, others cry and start to dance. Sometimes people even get unconscious. This devotional love leads to different states.

When you hit a cold iron with a sledge hammer, nothing happens. But when you heat the iron with the fire of love of Allah (عَزَّ وَجَلَّ), the Prophet (صلی اللہ علیہ و آلہ وسلم) and the *Awliya Allah*, then the iron starts taking the desired shape.

Since when is the tradition of *Sam'a* in existence? Singing is a natural thing. Every human being feels like singing. Ever since humanity has existed, singing and music has also existed. لا رُهبانیہ [There is no Christian Monasticism in Islam] (**Hadith Ahmed**). From this command, it is evident that the things that are natural, are not forbidden in Islam. Eating food is a natural necessity. Therefore, it is not forbidden. But you need to eat Halal food because Haram food is dangerous to your health. The craving to have a spouse to share your life, is a natural thing. Islam prohibited Christian monastic life, stopped fornication and allowed marital bliss. Similarly, singing and music is a natural thing. Singing songs of infidelity is not allowed, because they take you away from Allah's (عَزَّ وَجَلَّ) remembrance. But, singing of poetry that facilitates to thrive in the affection of Allah (عَزَّ وَجَلَّ) and increases the love of the Prophet (صلی اللہ علیہ و آلہ وسلم) in our hearts is allowed. The Prophet (صلی اللہ علیہ و آلہ وسلم) said, "the couplet is a speech; the good is good and the bad is bad" (**Abu Dawood**).

Why do people not get devotionally elated listening to the Quran? The reason is that many Muslim are unfamiliar with Arabic. And due to this self inflicted language barrier, people get deprived of the gracefulness of the Quran. The people who understand Quran can feel the eloquence of the Quran to a great extent. They get affected deeply, by the verses and get devotionally elated.

What is devotional elation and what are the effects of this state? The devotional elation is a state of elation and inebriation of love.

It is in Quran - **إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا** [The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith.] (**Al-Afaal-2**)

In this verse, 'إِنَّمَا' pinpoints on reckoning; meaning, Muslims are those whose hearts palpitate when invocation of Allah (عَزَّ وَجَلَّ) is done. Does your heart also get shaken when Allah's (عَزَّ وَجَلَّ) invocation is done? If it shudders, I congratulate you.

In view of the devotional elation, some people weep, some fall to ground on their faces.

It is in Quran - **وَيَخْرُونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا** [And they fall upon their faces weeping, and the Qur'an increases them in humble submission.] (**Al-Israa - 109**)

It is in Quran - **اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ ۗ إِلَىٰ ذِكْرِ اللَّهِ ۗ** [Allah has sent down the best statement - a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah.] (**Az-Zumar - 23**)

Some people fall down with a cry as evidenced by the following verse.

It is in Quran - **فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا** [When his Lord flung His Tajalli on the mountain, He rendered it level, and Moses fell unconscious.] (**Al-A'raaf - 143**).

Some people shriek and some people jump with joy. Imam Ghazali, wrote, "When Prophet (صلى الله عليه و آله وسلم) said to Hadhrat Ali (رضي الله تعالى عنه), 'You are (from me) mine and I am (from you) yours'. Hadhrat Ali (رضي الله تعالى عنه) started dancing with joy and hit his legs on the ground several times as is the tradition of the Arabs when they feel overjoyed at the time of marriage.

When the Prophet (صلى الله عليه و آله وسلم) said to Hadhrat Ja'afar Tayyar (رضي الله تعالى عنه) 'you resemble me in nature and manners', he also started dancing in joy.

To Zaid bin Haaris (رضي الله تعالى عنه), the Prophet (صلى الله عليه و آله وسلم) said, 'you are my brother and (freed) servant', hearing this, he started to dance in happiness as well".

Thus, whoever says that dancing in devotional elation is prohibited, is committing a mistake.

Always remember that every action has an equally reciprocated reaction. If one asserts the other to be an infidel and if that person does not deserve this accusation, then the accusation sticks on the head of the accuser, like the water emerging from the waterfall comes down on itself. Those who consider religious and revered people committed a forbidden act and also consider them to be guilty of infidelity because they considered the act permissible are daringly provoking the wrath of Allah (عَزَّ وَجَلَّ) upon themselves. Their infidelity, their disrespect of religiously revered personalities will someday, come upon them and they will be destined to lose both in this world and in the hereafter.

Those who claim that the Prophet (صلى الله عليه و آله وسلم) and his companions (رضئ الله تعالى) (عنه) committed forbidden things in view of their consideration of singing and music to be allowed (نعوذ بالله), they should know that their faith will get squeezed out of them.

يَا نَاطِحَ الْجَبَلِ الرَّأْسَ لِيُثْرَ عِجَهُ
ارْحَمْ عَلَى الرَّأْسِ لَا تَرْحَمْ عَلَى الْجَبَلِ

O you, hitting your head against the mountain thinking you can shake the mountain. Have pity on your head and not on the mountain.