‘Al-Laghwu’

Time-wasting activities
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Abbreviations:
saww: "Sal lal la ho Allay hay Wa Aal lay he Wasallam
azwj: "Az Za Wa Jalla
asws: "Allay hay Salawat Wass Salam
AJFJ: Ajal Allah hey wa Fara Jaak
ra: "Razi Allah azwj
La: "Laan Allah azwj
In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. The Praise is for Allah\textsuperscript{azwj} Lord\textsuperscript{azwj} of the Worlds, and Blessing be upon our Chief Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Purified Progeny\textsuperscript{asws}, and greetings with abundant greetings.

\textsuperscript{1} Nahjul Balagha, saying no. 20

\textsuperscript{2} Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu’man, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry, Abu Ja’far\textsuperscript{asws} having said: ‘The pausing at the doubtful (vagueness) is better than storming into the destruction …(an extract).’

‘\textit{Al-Laghwu (time-wasting activities)}’

\textbf{Summary:}

The new trend of ‘have a good time’ or ‘have fun’ are frequently used in our society. This may mean ‘do whatever is within the law of the land’ without much consideration for the outcome our activities with respect to the Hereafter. We frequently waste valuable time without realising its better alternatives, sometimes just browsing interest, (i.e., social media) or outside loafing/window shopping, gaming, clubbing, watching/reading fiction - all these are good examples of wasteful activities and Islam forbids these.

Amir-ul-Momineen\textsuperscript{asws} says: ‘hours of leisure (i.e., chilling around) pass away like summer-clouds, therefore, do not waste opportunity of doing good’\textsuperscript{1}. It’s a beautiful connexion to wasteful activities, since vegetation needs water in summer but not so during the winter, so these clouds of summer are important for the ‘good return’ from the earth in terms of food for human and animals – similarly our free time and energy should not be wasted on unnecessary activities but never in disobedience to Allah\textsuperscript{azwj}. Although that is never at back of our minds when we, initially, get engaged in these activities.

In many Ahadith, we are advised: ‘to stay away from the matters of doubts (if these are lawful or unlawful), who walks around these eventually falls into the sins’\textsuperscript{2}.
Also Amir-ul-Momineen\textsuperscript{asws} says: four things never get tired from the other four things, among those are the eyes, which never get tired from watching.\textsuperscript{3} Hence we frequently end-up spending more time on watching that - which is spiritually harmful and physically useless, as it keeps us away from the remembrance of Allah\textsuperscript{azwj} and His Pious and Infallible People\textsuperscript{asws}.

In this difficult time, we need to be patient, in order to look away from so much which is going on around, from politics, entertainment, to sports,......as the ‘relief’ is near, \textit{InshaAllah}\textsuperscript{azwj} with the reappearance of the 12\textsuperscript{th} Imam\textsuperscript{asfs}! Imam Sadiq\textsuperscript{asws}, has praised his\textsuperscript{asws} devout shias as:

And Al-Sadiq\textsuperscript{asws} said: ‘We\textsuperscript{asws} are patient, and our\textsuperscript{asws} Shias are more patient than us\textsuperscript{asws}, and that is because we\textsuperscript{asws} are patient upon what we\textsuperscript{asws} know, and they are patient upon that which they do not know’.\textsuperscript{4}

\textsuperscript{3}Ibn Al Waleed, from Al Saffar, from Ja’far Bin Mohammad Bin Ubeydullah, from Al-Gadah, ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Four are never satiated: the ground from the rain, and the eyes from the looking, and the female from the male, and the scholar from the knowledge’’.\textsuperscript{3}

\textsuperscript{4}تفسیر الفتحي 2:141.
Introduction:

The term used in the holy Quran is ‘اللغو’ ‘Al-Laghwu’ which is quite a broad term, it includes also singing, music, dancing, along with anything which may absorb us, apart from our legitimate duties with respect to work, helping family and friends.

Vanities Implies as fiction (stories):

وَلَذِينَ هُمْ غَيْبَةُ اللَّغِّو مُغْضَرُونَ {23:3}

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

And in the book Al Majma’a Al Bayaan,

‘From Al-Sadiq asws having said: ‘If the man speaks upon you with the falsehood or comes to you with what there isn’t in you, then turn away from him for (the Sake of) Allah azwj.  

And in the book Al-Itiqaad –

‘From him asws having been asked about the stories, is it Permissible the intently (willingly) listening to them?’ He asws said: ‘No’. 

In (the book) Al-Irshaad of Al-Mufeed, there is a lengthy speech of Amir Al-Momineen asws, and in it he asws is saying: ‘Every word (sentence), there isn’t in it a ‘Zikr’ (remembrance) of Allah aswj, so it is a vanity’.  

Muhammad Bin Yahya, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Abdullah Bin Sinan,
(It has been narrated) from Abu Abdullah asws having said: ‘A nobility of the Believer is his Salāt at night, and an honour of the Believer is his restraint from the vanities of the people’.⁸

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The one who restrains himself from the vanities of the world, Allah azwj would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah azwj Blessed and Exalted would Restrain the Punishment from him on the Day of Judgment’.⁹

Buying/involving in amusing discourse

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

(Amir-Al-Momineen advised to) O Hisham! The one whom three (things) overcome three (things) so it is as if he is assisted upon the ruination of his own intellect – the one who darkens the light of his pondering by the prolongation of his expectancies, and his antics delete his wisdom by the vanities of his speech, and he extinguishes the light of his learning (lessons) by the lustful desires of his self. Thus, it is as if he is assisting himself upon the ruination of his own intellect. And the one who ruins his intellect, his Religion and his world would be spoilt upon him.

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⁸ Al Kafi V 3 – The Book Of Salāt CH 100 H 9
⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14
O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations”.

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I said to Abu Ja’far asws, 'What is the sign of the Imam asws who is to be after the (current) Imam asws?' So he asws said: ‘Clean of birth, and good upbringing, and he asws would neither indulge in vanities nor playfulness’.

Excessive indulgence in playful activities:

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

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja’far asws having said: ‘Rasool-Allah asw said: ‘The one who restrains himself from ‘אָרָעָס’ the vanities of the world, Allah azwj would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah azwj Blessed and Exalted would Restrain the Punishment from him on the Day of Judgment’.

10 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 16 (Extract)
11 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 4
12 Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14
A case of a Momin who is addicted to music:

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

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

So he said: ‘Does that prevent him from the Salat at its time, or from Fasting, or from consoling a sick person, or attending a funeral, or visiting a brother (Momin)?’

He (the narrator) said, ‘I said, ‘No, that doesn’t prevent him from anything from the (acts of) goodness or righteousness’. He said: ‘This is from the footsteps of the satan. That would be Forgiven for him, if Allah so Desires’.

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

He said: ‘So when that flowed into their thoughts, they clamoured to Allah from that and they said, ‘Our Lord! Your Pardon! Your Pardon! Return us to what You had Created us and Keep us to be upon him for we fear being patient upon confusing matters’. He said: ‘So Allah Removed that from their thoughts’.
He ṣaw said: ‘So when it would be the Day of Judgment, and the people of the Paradise come to be in the Paradise, those Angels would seek permission upon the inhabitants of the Paradise. So they would permit for them and they would be entering to meet them and they would be greeting them and they would be saying to them: \textit{Greetings be upon you due to your having been patient Greetings be upon you due to your having been patient [13:24], in the world, from the pleasures and the Permissible desires}.’\textsuperscript{13}

\textbf{Those who run away from vanities:}

\begin{quote}
والذين هم عن اللغو معرضون \{23:3\}
\end{quote}

\textit{And those who are turning away from the vanities [23:3]}

And in (the book) Al Majma’a Al Bayaan,

‘From Al-Sadiq\textsuperscript{asws} having said: ‘If the man speaks upon you with the falsehood or comes to you with what there isn’t in you, then turn away from him for (the Sake of) Allah azwj’.’\textsuperscript{14}

Ibn Ya’qub narrated that:

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

Do not let your time be wasted, since there is an angel with you who is watching over you. Do not underestimate your minor good deeds, since you will be pleased to see their results in the future. Do not underestimate your minor bad deeds either since you will be upset to see their results in the Hereafter. Perform good deeds since I\textsuperscript{asws} have not seen anything more desirable than them and know of nothing that is better than good deeds to compensate for previous sins, as Allah azwj Said: ‘For those things that are good remove those that are evil; be that the word of remembrance to those who remember (their Lord).’ [The Holy Quran: Hud 11:114].\textsuperscript{15}

\textsuperscript{13} نفس الصلاى: 2: 111/42.
\textsuperscript{14} نفس الصلاى: ج. 3، ص: 394.
\textsuperscript{15} MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 335
Al-Laghwu (time-wasting activities)

And in (the book) Al-Itiqaad –

‘From him\textsuperscript{16} having been asked about the stories, is it Permissible the intently (carefully) listening to them?’ \textit{He\textsuperscript{16} said: ‘No’.}

In (the book) Al-Irshaad of Al-Mufeed, there is a lengthy speech of Amir Al-Momineen\textsuperscript{asws}, and in it he\textsuperscript{asws} is saying: ‘Every word (sentence), there isn’t in it a Zikr of Allah\textsuperscript{azwj}, so it is a vanity’.\textsuperscript{17}

\textit{(Ali Bin Ibrahim) said, ‘And regarding His\textsuperscript{azwj} Words: \textit{And those who are turning away from the vanities [23:3]}, he\textsuperscript{asws} said: ‘It Means, from the singing and the musical instruments’.\textsuperscript{18}}

Also Allah\textsuperscript{azwj} Says:

\begin{quote}
\textit{قدره ذئبوا وبلعوا حتى يحلوا بعضهم الذي يوعدون} \{70:42\}
\end{quote}

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

\textit{عليه من إبراهيم عن أبيه عن ابن عطوب عن عائشة عن أبي عبيد الله (عليه السلام) قال استمتع أبناء ولهوه تثب النفاك في القلب كما ينبت الماء الزرع.}

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

\textit{(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Listening to the singing (music) and the vanities grow the hypocrisy in the heart just as the water grows the plantation’.\textsuperscript{19}}

\textit{Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, who has narrated the following:}

\textit{The Imam\textsuperscript{asws} having said: ‘Among the Advice which Allah\textsuperscript{azwj} Gave to Isa\textsuperscript{as} was: ‘O Isa\textsuperscript{as}! I\textsuperscript{azwj} am your\textsuperscript{as} Lord\textsuperscript{azwj}, and the Lord\textsuperscript{azwj} of your\textsuperscript{as} forefathers. My\textsuperscript{azwj} Name is ‘وحيد’ the One, and

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\textsuperscript{16} تفسير الصافي، ج3، ص: 394
\textsuperscript{17} في سبب نظر الفقهين، ج3، ص: 528 – H 15
\textsuperscript{18} تفسير الفقيه: 2، 88 (Extract)
\textsuperscript{19} Al Kafi – V 6 – The Book of Drinks Ch 34 H 23
I am the ‘الَِْحَدُِ’ the One, which cannot be divided, the Lone One Who Created everything, and everything is Made by My and everything Returns to Me.

O Isa! Do not wake up as a disobedient one, nor indulge in vanities whilst awake, and turn yourself away from the lusts and the sins, and every desire which distances you from Me. So migrate from it, and know that you are from Me at the status of the trustworthy Rasool, so be cautious with regards to Me, and know that your world will deliver you to Me, and I will Grab you with My Knowledge. So become a humble soul during My Remembrance, with a revering heart when you Mention Me, being fully aware whilst the neglectful ones sleep. (an extract).

Advise of Amir-Al-Momineen to Hisham

O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations. (an extract)

20 Al Kafi – V 8 – Hadeeth 14551
21 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 16
Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Asbat, from his uncle Yaqoub Bin Salim, from Dawood Bin Farqad who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘My\textsuperscript{asws} father\textsuperscript{asws} was saying: ‘Allah\textsuperscript{azwj} Mighty and Majestic does not Capture the knowledge after having Sent it down, but He\textsuperscript{azwj} Causes the death of a scholar, so he goes away with whatever he knew and the vanities follow them (the people), so they would be straying and causing others to be straying, and there is no goodness in something which does not originate from its source (the Divine Knowledge)’.”\textsuperscript{22}

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘What is the sign of the Imam\textsuperscript{asws} who is to be after the (current) Imam\textsuperscript{asws}? So he\textsuperscript{asws} said: ‘Clean of birth, and good upbringing, \textit{وَلَِّهُوِوَِلَِّي َلْعَبُِ} and he\textsuperscript{asws} would neither indulge in vanities nor playfulness’.\textsuperscript{23}

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Abdul Rahman Bin Sayaba who said,

‘Abu Abdullah\textsuperscript{asws} gave me this supplication:

Rَبََِِّعَتْنيََِِوَاعِيِالدُّنْيَا فَأَجَبْتُ ُهَاِسَرِيعاًِوَِرَكَنْتُِإِلَي ْهَاِطَائِعاًِوَََِعَتْنيََِِوَاعِيَالْخِرََِِف َتَثَبَّطْتُِعَن ْهَاِوَِأَبْطَأْتُِفِِِالِْْجَابَةِِوَِ حُطَامِهَاِالَْْامِدِِوَِهَشِيمِهَاِالْبَائِدِِوَِسَرَا بَِِاِالذَّاهِبِِ

Lord\textsuperscript{azwj}! The temptations of the world invited me, so I responded to these quickly and turned towards these willingly, and the temptations of the Hereafter invited me, so I stayed steadfastly away from these and was complacent in the response and being quick towards these, just as I had quickly gone to the temptations of the world and its lifeless debris, and its transitory vanities, and its disappearing mirages. (an extract).\textsuperscript{24}

22 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 5  
23 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 4  
24 Al Kafi V 2 – The Book Of Supplication CH 60 H 31
(It has been narrated) from Abu Abdullah asws having said: ‘A nobility of the Believer is his Salāt at night, and an honour of the Believer is his restraint from the vanities of the people’.  

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ja’far Bin Muhammad, from Ali Bin Asbaat, from Abdul Rahman Bin Bashir, from one of his men that, ‘Ali asws Bin Al-Husayn asws used to supplicate with this supplication during every day from the Month of Ramazan: ‘O Allah azwj! This is the Month of Ramazan, and this is the month of the Fasts, and this is the month of the representation, and this is the month of the repentance, and this is the month of the Forgiveness and the Mercy, and this is the month of emancipation from the Fire and the success with the Paradise.

O Allah azwj! Therefore, submit it to me asws and receive it from me asws, and aid me over it with the Grace, and Incline me asws in it for being obedient to You azwj, and Free me asws for Your azwj worship, and Your azwj supplication, and recitation of Your azwj book; and Magnify for me asws the Blessings in it, and better the end-results for me asws in it, and correct my asws body for me asws in it, and Expand my asws sustenance in it, and Suffice for me asws for what concerns me asws, and Answer my asws supplication for me asws in it, and Make my asws hopes reach fruition in it.

O Allah azwj! Remove from me asws therein, the laziness, and the indolence, and the tiredness, and the indifference, and the cruelty, and the negligence, and the deception. O Allah azwj! Keep aside from me asws therein, the aches, and the illnesses, and the worries, and the griefs, and the symptoms, and the diseases, and the errors, and the sins. And, Repel from me asws the evil, and the immoralities, and denials, and the afflictions, and the exhaustion, and the tiredness, You azwj are the Hearer of the supplications.

25 Al Kafi V 3 – The Book Of Salāt CH 100 H 9
Al-Laghwu (time-wasting activities)


O Allahazwj! Grace me asws in it, the completion of its Fasts, and the fulfilment of the deeds during its establishment, and the perfection of what Pleases Youazwj therein of patience, and faith, and conviction, and anticipation, then Accept that from usasws with the abundant increase, and the magnificent Recompense.

O Allahazwj! Grace me asws in it, the struggling, and the striving, and the strength, and the activity, and the representation, and the repentance, and the desire, and the dread, and the dismay, and the tenderness, and the truthfulness of the tongue, and the scruples from Youazwj, and the wishing to Youazwj, and the reliance upon Youazwj, and the steadfastness with Youazwj, and the abstinence from Yourazwj Prohibition by the correct speech, and the Accepted works, and the raising of the deeds, and the Answering of the supplications. And, do not Permit between measws and anything from that, by an accident, nor an illness, nor a worry, nor a grief, by Yourazwj Mercy, O Most Merciful of the merciful ones.^[26]

عَلِيُّ بْنُ إِبْرَاهِيمَ عِنْ أَبِيهِ عِنْ أَبِي عُمَرَ عِنْ مَعَاوِيَةَ بْنِ عُثْرَاءَ قَالَ أَبُو أَبُو الْحَلاَشَ عِلَيْهِ الصَّلاةُ وَرَحْمَتُ اللَّهِ عَلَيْهِ، أَنْ بَدَأَ أَبُو عُمَرَ بِضَرِبَ الْبَيْنَ بِالضَّرْبِ، فَرَآهُ رَبِّهِ أَنْ نَسِمَتْ عَلَى الْحَلَاشَاء، فَلَمَّا بَدَأَ أَبُو عُمَرَ بِضَرِبَ الْبَيْنَ بِالضَّرْبِ، فَصَلَّى عَلَى الْحَلَاشَاء، فَلَمَّا بَدَأَ أَبُو عُمَرَ بِضَرِبَ الْبَيْنَ بِالضَّرْبِ، فَصَلَّى عَلَى الْحَلَاشَاء.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawyia Bin Ammar who said,

‘Abu Abdullahasws said: ‘Settle yourself upon good companionship with the one who accompanies you with in regard to good mannerisms; and restrain your tongue, and stifle your anger, and lessen your vanities, and roll out your forgiveness, and make yourself generous’.^[27]

[^1]: www.hubeali.com
[^2]: Al Kafi – V 4 – The Book of Fasts Ch 5 H 7
[^3]: Al Kafi – V 4 – The Book of Hajj Ch 47 H 3

[^26]: Al Kafi – V 4 – The Book of Fasts Ch 5 H 7
[^27]: Al Kafi – V 4 – The Book of Hajj Ch 47 H 3
The Regret in the Hereafter:

وَكُنَّاِنخَُوضُِمَعَِالخْائَِِينَِ [74:45]

And we used to indulge in vanities along with the indulgers in vanities [74:45]

And he said, ‘It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju’fy, who has narrated the following:

‘Abu Ja’far al-Saww, from his father al-Saww, from his grandfather al-Saww that: ‘The Prophet al-Saww said to Ali al-Saww: ‘O Ali al-Saww! The Words of the Mighty and Majestic: And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45]. So the companions of the right hand (Shias) would be saying to them, ‘It isn’t this which brought you here. So: What brought you into Saqar (Inferno)? [74:42], O wretched ones?’

قالوا: كنا نكذب يوم الدين حتى أنتانا اليقين. فقالوا لهم: هذا الذي سلككم في سقر يا أشقياء، و يوم الدين يوم الميثاق حيث جحدوا و كذبوا بولائنك، و عموا عليك و استكبروا».

They would be saying, ‘And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47].’ So they (Shias) would be saying to them, ‘(Now) this is that which brought you into Saqar, O wretched ones!’ And the Day of Religion is the day of the Covenant when they rejected and belied your Wilayah, and revolted against you and were arrogant’.

Amir-ul-Momineen al-Saww cautioned those having free time:

وكان الناس أيضا يصرون بالفراغ إلى غاية الامش والبطر حتى يكثر الفساد و يظهر النواحش. أعلمت ما طعم هذه الأصناف من الطريق الذي لا تخرج إلا بالليل كمثل اليوم والهام والخفاش؟

28 (تأويل الأيات 2: 738/9) (Extract)
And the people as well, being with the free time, are coming to the peak of evil and the wicked until the corruption abound and the immoralities appear. Didn’t asws let you know what food there is for these types from the birds which do not come out except at night, like the owl, and the masked owl, and the bat?

Those who watch/listen to fiction:

And those who are not witnessing the falsities (fiction), and when they pass by the vanities, they pass by nobly [25:72]

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

(It has been narrated) from Abu Abdullah asws having said regarding the Words of the Mighty and Majestic: And those who are not witnessing the falsities [25:72]. He asws said: ‘The singing (music)’.

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

‘I said to Abu Abdullah asws ‘O Scholar! Inform me, which of the deeds is the most superior in the Presence of Allah azwj? He asws said: What Allah azwj will not Accept anything except with it’

I asked, ‘What is that?’ He asws said, Emān in Allah azwj besides whom no one deserves to be worshipped. It (Emān) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) Reward.’

Allah has Said: and when they pass by the vanities, they pass by nobly [25:72].
‘Al-Laghwu (time-wasting activities)

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْمُسْلِمِينَ مِنَ الْإِيمَانِ أَنَّهُ أُلْبِيَ إِلَى ما لا يُبْلِي الْلَّهُ وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ

This is what Allah\textsuperscript{azwj} has Made obligatory for the ears in relation to \textit{Emān}; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of \textit{Emān}.

سَهْلُ بْنُ زِيَاٰٰ بْنُ سَعِيدٍ بْنُ جَانَاحٍ عَنْ حَمَادٍ عَنْ أَبِي أَبْوَابِ الْحَجْرَةِ قَالَ نُزِيَاٰٰلَا مُمَدَّدَتُها فَأَتَيْنَا أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَنَا أَيْنَ نُرَأَوْنَا فَقَلَ عَلَى فِلَانِ سَابِحٍ أَلِفِبَانٍ فَقَالَ كُلُوا كَرَامَاء

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

‘We lodged at Al-Medina, so we went over to Abu Abdullah\textsuperscript{asws}, so he\textsuperscript{asws} said to us: ‘Where are you lodged at?’ So we said, ‘At so and so, the owner of the singing slave-girls’. He\textsuperscript{asws} said: ‘Be honourable’.

فَوَاللَّهِ مَا عَلَّمَنَا مَا أَرَى بَيْنَهُ وَطَنَّا أَنَّهُ يُبْلِي نَفْصُّوْلَ عَلَيْهِ فَقَعْدًا إِلَيْهِ فَقَعْدًا إِنَّا لَ نَدْرِي مَا أَرَى بَيْنَهُ نَفْصُّوْلَ كَرَامًا

So, by Allah\textsuperscript{azwj}, we did not know what he\textsuperscript{asws} intended by it, and we thought that he\textsuperscript{asws} was saying that we should be graceful upon it. So we returned to him\textsuperscript{asws}, and we said, ‘We do not know what you\textsuperscript{asws} intended by your\textsuperscript{asws} words: ‘Be honourable’.

فَقَالَ أَيْنَ مَا سَجَعُتُمُ فَوَلَّ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَإِذا مُرَأَوْا بَلَغَوْا كَرَامًا.

So he\textsuperscript{asws} said: ‘Have you all not heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: \textit{and when they pass by the vanities, they pass by nobly [25:72]}?\textsuperscript{32}

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\textsuperscript{31} Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1 (Extract)

\textsuperscript{32} Al Kafi – V 6 – The Book of Drinks Ch 34 H 9