‘Music-Singing - to what extent forbidden in Islam’
Table of Contents

‘MUSIC-SINGING - TO WHAT EXTENT FORBIDDEN IN ISLAM’  

Summary: 3

Introduction: 3

The first one who Embraced Music and Signing: 5

One should not sit with the one who is singing: 5

The recitation of the Holy Quran as ‘الْغِنَاءِ’ is Disliked: 6

Vanities Implies as fiction (stories): 6

‘Vanities’ also implies as wasteful activities (including music/singing): 8

When a ‘Momin’ listens to the Music: 8

‘الْغِنَاء’ (Music) in 22:30: 9

A ‘Momin’ (believer) should Stay Away from those who sing/play music: 12

Those who play ‘clarinet’, drums and dance: 13

Condemnation of drumming: 14

State of a House where Music is played for 40 days: 15

Ruination of the Houses where music is played: 15

Condemnation of singing/music: 17

Rewards for giving-up on singing/music: 19

Imam asws asked for ‘Latmiya’ in a grief-stricken tone (vocal): 19

Abbreviations:
saww: - Sal la la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFJ: Ajal Allah hey wa Fara Jaak
ra: - Razi Allah azwj
La: - Laan Allah azwj
‘Music-Singing - to what extent forbidden in Islam’

Summary:

There is a general consensus among all Muslim sects that the ‘music and singing’ are forbidden in Islam, but to what extent? That remains unresolved for centuries - as most Muslims have taken a ‘soft’ approach towards ‘music and singing’, considering it lawful if played under certain limits and for specific purposes. Some Muslims say that Prophet Dawood\textsuperscript{as} (David) was given a beautiful voice and he used to seek forgiveness (for his\textsuperscript{as} nation) by reciting verses, some even allege him playing flute and/or singing while praying and preaching\textsuperscript{1}. However, most of the Muslims, reject this stance and believe that singing and music is forbidden in Islam.

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

Introduction:

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

\textit{وعنه: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد بن محمد جميعا، عن الحسن بن علي الوشائ، عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، قال: «لله قال رسول ا}}(صلى الله عليه و لله): من أثرر كثر

\textit{الله عز و جل أحبه الله، و من كثر الله ثريرا ثبت له براءتان: براءة من النار، و براءة من النفاق.}}

\textsuperscript{1} The view that Dawood (peace be upon him) used to seek forgiveness by playing the flute is a view for which there is no basis, rather what is meant by the words of the Prophet (peace and blessings of Allah be upon him) to Abu Moosa al-Ash’ari, “You have been given a beautiful voice (mizmaar, lit. flute) like the beautiful voices of the family of Dawood” (narrated by al-Bukhaari (5048) and Muslim (793) is that he had a beautiful voice, and the beauty of his voice was likened to the sound of the flute.
Abu Abdullah asws says that Rasool-Allah azwj said: ‘The one who frequents in Zikr of Allah azwj Mighty and Majestic, Allah azwj Loves him. And the one who does Zikr of Allah azwj frequently, two freedoms would be Written for him – Freedom from the Fire, and the freedom from the hypocrisy’.²

In Al-Mahasin it is narrated that Hassan al-Baz‘zaz narrated that

Imam Sadiq asws said: “Do you want me to inform you about the hardest duties Allah azwj has Made incumbent upon His azwj servants?” He asws then discussed three duties, the third of which was to always remember Allah azwj, whether we are rushing to obey Him azwj, or we are committing sins.”³

Ibn Ya‘qub narrated that:

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

Do not let your time be wasted, since there is an angel with you who is watching over you. Do not underestimate your minor good deeds, since you will be pleased to see their results in the future. Do not underestimate your minor bad deeds either since you will be upset to see their results in the Hereafter. Perform good deeds since I asws have not seen anything more desirable than them and know of nothing that is better than good deeds to compensate for previous sins, as Allah azwj Said: ‘For those things that are good remove those that are evil; be that the word of remembrance to those who remember (their Lord).” [The Holy Quran: Hud 11:114].⁴

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

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² التكاثر 2: 362/3
³ رسالة للظهور في غر رااحب من الناس: ص: 53 H. 257
⁴ MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 335
The first one who Embraced Music and Signing:

عَنْهُ عَنْ سُلَيْمَانَ بْنِ سَََاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَََاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) لَمَّا مَاتَ لدَمُ ( عليه السلام ) وَ شََِتَ بِهِ إِبْلِيسُ وَ قَابِلُ فَاجْتَمَعَا فِِ امَْرْضِ فَجَعَلَ إِبْلِيسُ وَ قَابِلُ الْمَعَازِفَ وَ الْمَلاَهِيَ شَََاتَة  بِآدَمَ ( عليه السلام ) فَكُلُّ مَا ثَانَ فِِ امَْرْضِ مِنْ هَذَا الضَّرْبِ الَّذِي يَتَّلَذَّكُ بِهِ النَّاسَ إِلَّا فَإِنَََّّا هُوَ مِنْ كَاذَ .

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

‘Abu Abdullahasws said: ‘When Adamas pass away and Ibleesla and Qabeella both rejoiced over it, and they bothas gathered in the earth. So Ibleesla and Qabeelma made the amusements and the musical instruments as a gloating over Adamas. Thus, everything what was in the earth from this, the striking of which the people can get (false) pleasure with it, so rather it would be from that’.

One should not sit with the one who is singing:

السَّؤَالُ عَنِ الرَّجُلِ يُتَّعَمَّدُ الغَنَّاءِ يَجْلِسُ إِلَيْهِ ؟ قَالَ نَـا

And I asked himasws about the man who deliberates the singing, can one be seated to him?’ Heasws said: ‘No’. (An extract from a long Hadith)

Allahazwj Says:

لا يَسْمَعُونَ فِيهَا لَغْوَ وَلََ تَأْثِيمَا {25} إِلََّ قِيلا  سَلاَمَ ا سَلاَمَ {26}

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

In the commentary of Ali Bin Ibrahim –

And Hisazwj Statement [56:25] They shall not hear therein vain or sinful discourse, hesws said: ‘The obscenities, and the lies, and the music.’

5 Al Kafi – V 6 – The Book of Drinks Ch 34 H 3
6 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1
The recitation of the Holy Quran as ‘الْغِنَاءِ’ is Disliked:

(It has been narrated) from Abu Abdullah⁷ having said: ‘Rasool-Allah⁸ said: ‘Recite the Quran with the tone of the Arabs and their voices; and beware of the immoral people and the people (committing) major sins, for there would be coming a group of people after me⁹, they would be repeating (Verses) of the Quran like the repetition of the songs, and the lamentations, and the monks, not exceeding their throats. Their hearts would be inverted along with the hearts of the ones amazed by their affair’.

Vanities Implies as fiction (stories):

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

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]

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⁷ Tafseer Noor Al Saqalayn – CH 56 H 33
⁸ Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 3
⁹ تفسير القميحي 2، 88 (Extract)
And from him, from Ali Bin Ibrahim, form his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskaan, from Muhammad Bin Muslim, who says:

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘The singing is from what Allah\textsuperscript{azwj} Mighty and Majestic has Prepared the Fire for’. And he\textsuperscript{asws} recited this Verse: \textit{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]}.\textsuperscript{10}

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

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

Then he\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the Truth, a man does not raise his voice with the singing except that Allah\textsuperscript{azwj} the Exalted Sends two Satans during that – one upon this shoulder, and one upon that shoulder, both striking with their two feet upon his chest, until he becomes quiet’\textsuperscript{11}.

\textsuperscript{10} {الكان 6: 431/4}

\textsuperscript{11} {ريب الأنهار 2: 596}
‘Music-Singing - to what extent forbidden in Islam

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

فَذَرْهُمْ يََُوضُوا وَيََلْعَبُوا حَتَّى يُلاَقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ 

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

علي بن إبراهيم عن أبيه عن ابن محابوب عن عائشة عن أبي عبد الله (عليه السلام) قال: استناداً إلى الآية عددان و الله يُنبَتُ النفاق في القلب كما يُنبَتُ النعمة الزّرّع.

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

Abu Abdullah asws has said: ‘Listening to the singing (music) and the vanities grow the hypocrisy in the heart just as the water grows the plantation’.12

When a ‘Momin’ listens to the Music:

العياشي: عن الحسن بن محابوب، عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): جعلت فدكاك، إن رجلاً من أصحابنا ورعا مسلماً ثرير الصلاة، قد ابتلي اللهو، و هو يسمنه الغناء؟

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

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


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


12 Al Kafi – V 6 – The Book of Drinks Ch 34 H 23
He (the narrator) said, ‘I said, ‘No, that doesn’t prevent him from anything from the (acts of) goodness or righteousness’. He\textsuperscript{asws} said: ‘This is from the footsteps of the satan\textsuperscript{a}. That would be Forgiven for him, if Allah\textsuperscript{azwj} so Desires’.

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

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

He\textsuperscript{asws} said: ‘So when it would be the Da\textsuperscript{y} 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 the 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 \cite{13:24}}, in the world, from the pleasures and the Permissible desires’\textsuperscript{13}’.

\textbf{(Music) in } \textbf{\textit{Alghna}}\textsuperscript{a} (22:20): ‘We unjustly wronged the believing women and the believing men, so we repent to you, O Allah.’

\textsuperscript{13} تفسير العييحاشي 2: 211/42.
A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama’at Bin Mihran, from Abu Baseer who said,

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

 entonces عن تَحِيَّرِيْنَ، عن أبي جحيلة عن أبي أسامة عن أبي عبد الله ( عليه السلام ) قال: الْغِنَاءُ عُشُّ النَّفَاقِ.

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

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

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

‘I asked Abu Abdullah asws about the singing (music) and I said, ‘They (people) are claiming that Rasool-Allah aswW allowed the saying (singing) of, ‘We have come to you, we have come to you! Greet us, greet us, we will greet you’. So he asws said: ‘They are lying! Allah aswj Mighty and Majestic is Saying [21:16] And We did not Create the sky and the earth and what is between the two for sport [21:17] Had We Wanted to Take to a pass-time, We would have Taken it from before Ourselves had We wanted to Do (it) [21:18] But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing’.

ثمَّ قال وَيْلٌ لِفُلاَنٍ ممَِّا يَصِفُ رَجُلٌ رَّسَْضُرِ الْمَجْلِسَ

Then he asws said: ‘Woe be unto so and so from what he described a man who was not present in the gathering’.  

Al Kafi – V 6 – The Book of Drinks Ch 34 H 1
15 Al Kafi – V 6 – The Book of Drinks Ch 34 H 2
16 Al Kafi – V 6 – The Book of Drinks Ch 34 H 12
Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim, and Abu Al Sabbah Al Kinany, from:

Abu Abdullah\textsuperscript{asws} (said) regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic [25:72] \textit{And they who are not witnessing (attending) what is false}. He\textsuperscript{asws} said: ‘It is ‘الْغِنَاء’ the singing (music)’.\textsuperscript{17}

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن إسماعيل عن ابن مسلم عن أبي جعفر (عليه السلام) قالت: "سمعته يقول الغناء: ما وعد الله عز وجل على النار وثلا هذى الآية ومن الناس من يشتمي فله الحدث海滨

علي بن إبراهيم، من أبيه، من ابن أبي عمير، من ابن مسلم، الناقد يقول: ‘الْغِنَاء’ the singing (music) is from what Allah\textsuperscript{azwj} Mighty and Majestic has Promised the Fire over it’, and he\textsuperscript{asws} recited this Verse [31:6] \textit{And from the people is one who buys amusing discourse to lead astray from Allah’s Way without knowledge, and to take it for a mockery; these shall have an abasing Punishment}.\textsuperscript{18}

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

Abu Abdullah\textsuperscript{asws} having said regarding the Words of the Mighty and Majestic [25:72] \textit{And they who are not witnessing (attending) what is false}. He\textsuperscript{asws} said: ‘الْغِنَاء’ the singing (music)’.\textsuperscript{20}

\textsuperscript{17} Al Kafi – V 6 – The Book of Drinks Ch 34 H 13
\textsuperscript{18} Al Kafi – V 6 – The Book of Drinks Ch 34 H 4
\textsuperscript{19} Al Kafi – V 6 – The Book of Drinks Ch 34 H 5
\textsuperscript{20}
‘Music-Singing - to what extent forbidden in Islam

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

‘I heard Abu Al-Hassan Al-Reza\textsuperscript{asws} saying: ‘Abu Abdullah\textsuperscript{asws} was asked about ‘الْغِنَاء’ (the singing (music), so he\textsuperscript{asws} said: ‘These are the Words of Allah\textsuperscript{azwj} Mighty and Majestic [31:6] And from the people is one who buys amusing discourse to lead astray from Allah’s Way’.\textsuperscript{21}

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

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’.

So he\textsuperscript{asws} said: ‘Be honourable’. 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 to him. So we returned to him\textsuperscript{asws}, so we said, ‘We do not know what you\textsuperscript{asws} intended by your\textsuperscript{asws} words: ‘Be honourable’’. So he\textsuperscript{asws} said: ‘Have you all not hear the Words of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book [25:72] and when they pass by what is vain, they pass by nobly’.\textsuperscript{22}

\textsuperscript{20} Al Kafi – V 6 – The Book of Drinks Ch 34 H 6
\textsuperscript{21} Al Kafi – V 6 – The Book of Drinks Ch 34 H 8
\textsuperscript{22} Al Kafi – V 6 – The Book of Drinks Ch 34 H 9
Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Ziyad who said,

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

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

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

\textbf{Those who play ‘clarinet’, drums and dance:}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘The one whom Allah\textsuperscript{azwj} Favours with a Bounty, so he comes during that Bounty with a clarinet, so he has denied

\footnotesize{\textsuperscript{23} Al Kafi – V 6 – The Book of Drinks Ch 34 H 10}
it; and the one who is hit by a difficulty, so he comes during to difficulty with a lamenter, so he has denied it’. 24

علي بن إبراهيم عن أبيه عن التوقف عن الشكر و عن أبي عبد الله ( عليه السلام ) قال: قال رسول الله صلۍ عليه والله أنفقتهم عن الزفني و المزمار و عن الكوبات و الكبارات .

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

Abu Abdullahasws has narrated that Rasool-Allahsaww said: ‘saww hereby forbid you all from:

الزفني و المزمار و عن الكوبات و الكبارات 

The dancing and the clarinet, and the (musical) cups and the drums’. 25

Condemnation of drumming:

عنة عن علي بن مغبى عن الحسن بن علي الزاز عن علي بن عبد الرحمن عن الكلب الصباغ وأي حسبت أنا عبد الله صلайл عليه السلام ) يقول: ضرب العيدان ينبت النفاق في القلب كما ينبت الناقة المحشرة .

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

‘I heard Abu Abdullahasws saying: ‘Striking the two drumsticks grows the hypocrisy in the heart just as the water grows the vegetation’. 26

علي بن إبراهيم عن أبيه عن النحوب عن عنيسة عن أبي عبد الله ( عليه السلام ) قال استمتعتو الغناء و اللهو نبت النفاق في القلب كما نبت الناقة الزرع .

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

Abu Abdullahasws having said: ‘Listening to the singing (music) and the vanities grow the hypocrisy in the heart just as the water grows the plantation’. 27

24 Al Kafi – V 6 – The Book of Drinks Ch 34 H 11
25 Al Kafi – V 6 – The Book of Drinks Ch 34 H 7
26 Al Kafi – V 6 – The Book of Drinks Ch 34 H 20
27 Al Kafi – V 6 – The Book of Drinks Ch 34 H 23
State of a House where Music is played for 40 days:

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

‘I heard Abu Abdullahazws saying: ‘A devil called Al-Qafandar, whenever in the house of a man a flute is played for forty days, and men come over for it, that devil places every part of his upon a similar part of the owner of the house, then blows into him with a blowing, so he does not care after that until they (the other men) come on to his wives, so he does not care’. 28

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

(Heazws): ‘The one who strikes a flute in his house for forty days, Allahazwj would Cause a devil called Al-Qafandar to overcome him, so there would not remain a part from his body parts except that he (the devil) would sit upon it. So when it would be like that, the shame would be removed from him, and he would not care what he says, nor what is said in it’. 29

Ruination of the Houses where music is played:

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

28 Al Kafi – V 6 – The Book of Drinks Ch 34 H 14
29 Al Kafi – V 6 – The Book of Drinks Ch 34 H 17
'Abu Abdullah\textsuperscript{asws} said: ‘The house of the singing (music), there is no safety in it from the calamities, nor are the supplications Answered in it, nor do the Angels enter into it’. \textsuperscript{30}

\textbf{From him, from Ahmad Bin Yusuf Bin Aqeel, from his father, from Musa Bin Habeeb, from:}

\textbf{Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} has said: ‘Allah\textsuperscript{azwj} does not Sanctify a community in which there is clanging by the clarinets and its eulogies cause grief’. \textsuperscript{31}}

\textbf{From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Jaham Bin Humeyd who said,}

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

\textbf{From him, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Al Hassan Bin Haroun who said,}

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘The singing (music) gathering, Allah\textsuperscript{azwj} does not Look at its people, and it is from what Allah\textsuperscript{azwj} Mighty and Majestic Said [31:6] And from the people is one who buys amusing discourse to lead astray from Allah’s Way’. \textsuperscript{33}

\textsuperscript{30} Al Kafi – V 6 – The Book of Drinks Ch 34 H 15
\textsuperscript{31} Al Kafi – V 6 – The Book of Drinks Ch 34 H 21
\textsuperscript{32} Al Kafi – V 6 – The Book of Drinks Ch 34 H 22
\textsuperscript{33} Al Kafi – V 6 – The Book of Drinks Ch 34 H 16
Music-Singing - to what extent forbidden in Islam

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

Abu Abdullah asws, said, ‘He asws was asked about the singing (music), and I was present, so he asws said: ‘Do not enter the house which Allah azwj has Turned away (Blessings) from its inhabitants’. 34

Condemnation of singing/music:

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

‘I asked Al-Khurasany asws (8th Imam asws), and I said that Al-Abbasy mentioned that you asws are allowing with regards to the singing (music)?’ So he asws said: ‘The apostate has lied! I asws did not say to him like this. He asked me asws about the singing (music), so I asws said to him: ‘A man came over to Abu Ja’far asws, so he asked him asws about the singing (music). So he asws said: ‘O so and so! If Allah azwj were to Differentiate between the Truth and the Falsehood, so where would the singing (music) be?’ So he said, ‘With the falsehood’. So he asws said: ‘So you have judged’. 35

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

34 Al Kafi – V 6 – The Book of Drinks Ch 34 H 18
35 Al Kafi – V 6 – The Book of Drinks Ch 34 H 25
'I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic [22:30] therefore avoid the uncleanness of the idols and avoid false words. So he asws said: 'The ‘uncleanness of the idols’ is the chess, and the ‘false words’ is the singing (music)'.

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

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

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

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

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

Rewards for giving-up on singing/music:

عَنْهُ عَنْ يَاسِرٍ ا َْادِمِ عَنْ أَبيِ الحَْسَنِ ( عليه السلام ) قَالَ مَنْ سَزَّقَ سَفْسَهُ عَنِ الْغِنَاءِ فَإِنَّ فِِ ا

From him, from Yasser the servant, from:

Abu Al-Hassan\textsuperscript{asws} has said: ‘The one who removes himself from the singing (music), so in the Paradise there is a tree which Allah\textsuperscript{azwj} Mighty and Majestic Commands the winds that they should stir it, so such sounds are heard for it the likes of which have not been heard, and the one who does not remove himself from it, would not hear it’.\textsuperscript{40}

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

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

Abu Abdulla\textsuperscript{asws} said to me: O Aba Harun! Recite a poem for the me\textsuperscript{asws} about Hussain\textsuperscript{asws}. So I recited a poem for him\textsuperscript{asws} and he\textsuperscript{asws} cried.

\textsuperscript{39} Al Kafi – V 6 – The Book of Drinks Ch 14 H 1

\textsuperscript{40} Al Kafi – V 6 – The Book of Drinks Ch 34 H 19
Then the Imam<sup>asws</sup> said: Recite it in the same way that you (usually) recite – with a grief-stricken tone.

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

‘Pass by the grave of Hussain<sup>asws</sup> and say to his<sup>asws</sup> purified bones…’

Imam<sup>asws</sup> cried and asked me to recite more poems for him<sup>asws</sup>. I recited another poem for him<sup>asws</sup>. The Imam<sup>asws</sup> cried (again) and I also heard (ladies) crying from behind the curtain.

After I finished (reciting the poems), the Imam<sup>asws</sup> said to me:

O Aba Harun! If one recites a poem about Hussain<sup>asws</sup> and cries and makes ten people cry, Paradise will be registered for him and for them. If one recites a poem about Hussain<sup>asws</sup> and cries and makes five people cry, Paradise will be registered for him and for them. If one recites a poem about Hussain<sup>asws</sup> and cries and makes one person cry, Paradise will be registered for him and for he who cries. 41