

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

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

Summary:

There is a general consensus among all Muslim sects that the ‘music and singing’ are forbidden in Islam, but to what extent? That remains unresolved for centuries - as most Muslims have taken a ‘soft’ approach towards ‘music and singing’, considering it lawful if played under certain limits and for specific purposes. Some Muslims say that Prophet Dawood^{as} (David) was given a beautiful voice and he used to seek forgiveness (for his^{as} nation) by reciting verses, some even allege him playing flute and/or singing while praying and preaching¹. However, most 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^{azwj} (*Hamd*) and His Prophet^{saww} (*Naat*), and eulogies/latmiya are recited by a vocalist, some consider it to be also part of ‘الغناء’ (singing). An attempt is made in the article to clarify and better understand these issues, with the help of some Ahadith of Masomeen^{asws}.

Introduction:

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

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

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

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^{saww} said: 'The one who frequents in *Zikr* of Allah^{azwj} Mighty and Majestic, Allah^{azwj} Loves him. And the one who does *Zikr* of Allah^{azwj} frequently, two freedoms would be Written for him – Freedom from the Fire, and the freedom from the hypocrisy'.²

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

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

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

Ibn Ya'qub narrated that:

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

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

² الكافي 2: 362/3

³ 53 مشكاة الأنوار في غرر الأخبار، النص، ص: 53

⁴ MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 335

The first one who Embraced Music and Signing:

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

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

'Abu Abdullah^{asws} said: 'When Adam^{as} passed away and Iblees^{la} and Qabeel^{la} both rejoiced over it, and they both^{la} gathered in the earth. So Iblees^{la} and Qabeel^{la} made the amusements and the musical instruments as a gloating over Adam^{as}. Thus, everything what was in the earth from this, the striking of which the people can get (false) pleasure with it, so rather it would be from that'.⁵

One should not sit with the one who is singing:

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

And I asked him^{asws} about the man who deliberates the singing, can one be seated to him?' He^{asws} said: 'No'.⁶ (An extract from a long Hadith)

Allah^{azwj} Says:

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيًا {25} إِلَّا قِيلًا سَلَامًا سَلَامًا {26}

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

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

In the commentary of Ali Bin Ibrahim –

And His^{azwj} Statement **[56:25] They shall not hear therein vain or sinful discourse**, he^{asws} said: 'The obscenities, and the lies, and the music.'⁷

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 ‘الغناء’ is Disliked:

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَقْرَأُوا الْقُرْآنَ بِاللَّحْنِ الْعَرَبِيِّ وَأَصْوَاتِهَا وَإِيَّاكُمْ وَلِحُونَ أَهْلِ الْفِسْقِ وَأَهْلِ الْكِبَائِرِ فَإِنَّهُ سَيَجِيءُ مِنْ بَعْدِي أَقْوَامٌ يُرْجِعُونَ الْقُرْآنَ تَرْجِيعَ الْغِنَاءِ وَالتَّوْحِ وَالرَّهْبَانِيَّةِ لَا يَجُوزُ تَرَاقِيهِمْ فَلُوبُهُمْ مَقْلُوبَةٌ وَفُلُوبُ مَنْ يُعْجِبُهُ شَأْنُهُمْ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Recite the Quran with the tone of the Arabs and their voices; and beware of the immoral people and the people (committing) major sins, for there would be coming a group of people after me^{saww}, they would be repeating (Verses) of the Quran like the repetition of the songs, and the lamentations, and the monks, not exceeding their throats. Their hearts would be inverted along with the hearts of the ones amazed by their affair’.⁸

Vanities Implies as fiction (stories):

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3}

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

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

(Ali Bin Ibrahim) said, ‘And regarding His^{azwj} Words: ***And those who are turning away from the vanities [23:3]***, he^{asws} said: ‘It Means, from the singing and the musical instruments’.⁹

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

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

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 88 :2 (Extract) تفسير القمي

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

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

'I heard Abu Ja'far^{asws} saying: 'The singing is from what Allah^{azwj} Mighty and Majestic has Prepared the Fire for'. And he^{asws} recited this Verse: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]**'.¹⁰

الزَّمخَشَرِيُّ فِي (رَبِيعِ الْأَبْرَارِ): عَنْ أَبِي أَمَامَةَ، قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله): «لَا يَجِلُّ تَعْلِيمُ الْمَغْنِيَاتِ، وَ لَا بَيْعُهُنَّ، وَ لَا شِرَاؤُهُنَّ، وَ لَا التَّجَارَةُ فِيهِنَّ، وَ ثَمْنُهُنَّ حَرَامٌ، وَ مَا أَنْزَلْتُ عَلَيَّ هَذِهِ الْآيَةَ إِلَّا فِي مِثْلِ هَذَا الْحَدِيثِ: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

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

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

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

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

¹⁰ الكافي 6: 431 / 4.

¹¹ ربيع الأبرار 2: 596.

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

فَدَرَّهْمٌ يَجُوضُوا وَيَلْعَبُوا حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {42}

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اسْتِمَاعُ الْغِنَاءِ وَاللَّهُو يُنْبِثُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِثُ الْمَاءُ الزَّرْعَ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, 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 محبوب، عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن رجلا من أصحابنا ورعا مسلما كثير الصلاة، قد ابتلي بحب اللهو، وهو يسمع الغناء؟

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

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

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

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

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

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^{asws} said: ‘This is from the footsteps of the satan^{la}. That would be Forgiven for him, if Allah^{azwj} so Desires’.

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

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

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

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

قال - فإذا كان يوم القيامة، و صار أهل الجنة في الجنة، استأذن أولئك الملائكة على أهل الجنة، فيؤذن لهم، فيدخلون عليهم فيسلمون عليهم، و يقولون لهم: سلامٌ عليكم بما صبرتم في الدنيا عن اللذات و الشهوات الحلال».

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

‘فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ (Music) in ‘الْغِنَاءُ’ (22:30) :

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ قَالَ الْغِنَاءُ .

¹³ تفسير العياشي 2: 42 / 211.

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)'.¹⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْغِنَاءُ غُشُّ 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'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْغِنَاءِ وَ قُلْتُ إِنَّهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَخَّصَ فِي أَنْ يُقَالَ جُنُنَاكُمْ جُنُنَاكُمْ حَيُّونَا حَيُّونَا نُحْيِيكُمْ فَقَالَ كَذَبُوا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا لِاعْبِيْن لَوْ أَرَدْنَا أَنْ نَتَّخِذَ هَؤُلَاءِ لَاتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ . بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَ لَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ

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

'I asked Abu Abdullah^{asws} about 'الغناء' the singing (music) and I said, 'They (people) are claiming that Rasool-Allah^{saww} 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^{azwj} Mighty and Majestic is Saying [21:16] **And We did not Create the sky and the earth and what is between the two for sport [21:17] Had We Wanted to Take to a pass-time, We would have Taken it from before Ourselves had We wanted to Do (it) [21:18] But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing**'.

ثُمَّ قَالَ وَيْلٌ لِفُلَانٍ مِمَّا يَصِفُ رَجُلًا لَمْ يَخْضُرِ الْمَجْلِسَ .

Then he^{asws} said: 'Woe be unto so and so from what he described a man who was not present in the gathering'.¹⁶

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

¹⁴ 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^{asws} (said) regarding the Words of Allah^{azwj} Mighty and Majestic **[25:72] And they who are not witnessing (attending) what is false.** He^{asws} said: 'It is 'الْغِنَاءُ' the singing (music)'.¹⁷

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

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

'I heard Abu Ja'far^{asws} saying, 'الْغِنَاءُ' the singing (music) is from what Allah^{azwj} Mighty and Majestic has Promised the Fire over it', and he^{asws} recited this Verse **[31:6] 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'**.¹⁸

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

Ibn Abu Umeyr, from Mihran Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'الْغِنَاءُ' the singing (music) is from what Allah^{azwj} Said **[31:6] And from the people is one who buys amusing discourse to lead astray from Allah's Way'**.¹⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ الْخُرَّازِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ وَ الَّذِينَ لَا يَشْهَدُونَ الزُّورَ قَالَ الْغِنَاءُ .

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

Abu Abdullah^{asws} having said regarding the Words of the Mighty and Majestic **[25:72] And they who are not witnessing (attending) what is false.** He^{asws} said: 'الْغِنَاءُ' the singing (music)'.²⁰

¹⁷ Al Kafi – V 6 – The Book of Drinks Ch 34 H 13

¹⁸ Al Kafi – V 6 – The Book of Drinks Ch 34 H 4

¹⁹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 5

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) يَقُولُ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْغِنَاءِ فَقَالَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

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

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

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

سَهْلُ بْنُ زِيَادٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخَثْرَازِيِّ قَالَ نَزَلْنَا الْمَدِينَةَ فَأَتَيْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَنَا أَيُّنَ نَزَلْتُمْ فَعُلْنَا عَلَى فُلَانٍ صَاحِبِ الْقِيَانِ فَقَالَ كُونُوا كِرَامًا فَوَ اللَّهُ مَا عَلِمْنَا مَا أَرَادَ بِهِ وَ ظَنْنَا أَنَّهُ يَقُولُ تَفَضَّلُوا عَلَيْهِ فَعُدْنَا إِلَيْهِ فَعُلْنَا إِنَّا لَا نَدْرِي مَا أَرَدْتَ بِقَوْلِكَ كُونُوا كِرَامًا فَقَالَ أَمَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا .

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

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

So he^{asws} said: 'Be honourable'. So, by Allah^{azwj}, we did not know what he^{asws} intended by it, and we thought that he^{asws} was saying that we should be graceful to him. So we returned to him^{asws}, so we said, 'We do not know what you^{asws} intended by your^{asws} words: 'Be honourable''. So he^{asws} said: 'Have you all not hear the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [25:72] **and when they pass by what is vain, they pass by nobly**'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ رَجُلٌ يَا بِي أَنْتَ وَ أُمِّي إِنِّي أَدْخُلُ كَنِيْفًا لِي وَ لِي جِيرَانٌ عِنْدَهُمْ جَوَارٍ يَتَعَنَّيْنَ وَ يَضْرِبْنَ بِالْعُودِ فَرُبَّمَا أَطَلْتُ الْجُلُوسَ اسْتِمَاعًا مِنِّي هُنَّ فَقَالَ لَا تَفْعَلْ

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

²¹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 8

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

فَقَالَ الرَّجُلُ وَاللَّهِ مَا آتَيْتَنِّي إِلَّا مَا هُوَ سَمَاعٌ أَسْمَعُهُ بِأُذُنِي فَقَالَ لِلَّهِ أَنْتَ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّهُ أَوْلِيكَ كَانَ عَنْهُ مَسْئُلاً فَقَالَ بَلَى وَاللَّهِ لَكَأَنِّي لَمْ أَسْمَعْ بِهَذِهِ الْآيَةِ مِنْ كِتَابِ اللَّهِ مِنْ أَعْجَمِيٍّ وَلَا عَرَبِيٍّ وَلَا جَرَمٍ أَنَّنِي لَا أَعُودُ إِلَّا شَاءَ اللَّهُ وَ أَنِّي أَسْتَغْفِرُ اللَّهَ

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

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

So he^{asws} said to him: 'Arise and wash, and ask whatever comes to you, for you are standing upon a great matter. How evil would your situation had been had you died upon that. Praise Allah^{azwj} and ask Him^{asws} for the repentance from everything which He^{azwj} Dislikes, for He^{azwj} does not Dislike except for every ugliness, and as for the ugliness, so leave it for its deserving ones, for everything there are deserving ones'.²³

Those who play 'clarinet', drums and dance:

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

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

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

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

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

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

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

‘الرَّفْنِ وَالْمِزْمَارِ وَعَنِ الْكُؤَاتِ وَالْكَبْرَاتِ’

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

Condemnation of drumming:

عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْحَزَّازِ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ عَنْ كَلَيْبِ الصَّيْدَاوِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ضَرَبْتُ الْعِيدَانَ يُنْبِثُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِثُ الْمَاءُ الْحُضْرَةَ .

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

'I heard Abu Abdullah^{asws} saying: 'Striking the two drumsticks grows the hypocrisy in the heart just as the water grows the vegetation'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُنْبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اسْتِمَاعُ الْغِنَاءِ وَاللَّهُوُ يُنْبِثُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِثُ الْمَاءُ الرَّزْعَ .

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

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

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

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

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

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى أَوْ عَمْرٍو عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ قَالَ مَنْ ضُرِبَ فِي بَيْتِهِ بَرْبَطٌ أَرْبَعِينَ يَوْمًا سَلَطَ اللَّهُ عَلَيْهِ شَيْطَانًا يُقَالُ لَهُ الْقَمَنْدَرُ فَلَا يُبْتِغِي غُضْوًا مِنْ أَعْضَائِهِ إِلَّا قَعَدَ عَلَيْهِ فَإِذَا كَانَ كَذَلِكَ نَزِعَ مِنْهُ الْحَيَاءُ وَ لَمْ يُبَالِ مَا قَالَ وَ لَا مَا قِيلَ فِيهِ .

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

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

Ruination of the Houses where music is played:

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

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

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^{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'.³⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ يُوسُفَ بْنِ عَقِيلٍ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ حَبِيبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ لَا يُقَدِّسُ اللَّهُ أُمَّةً فِيهَا بَرَبَطٌ يُنْفَعُ وَ تَائِهَةٌ تُفَجَّعُ .

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

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

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

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

'Abu Abdullah^{asws} said to me: 'Where were you?' So I thought that he^{asws} knew the place, so I said, 'May I be sacrificed for you^{asws}! I was passing by so and so, so he withheld me, and I entered into his house and looked at his slave girls'. So he^{asws} said to me: 'That is a gathering Allah^{azwj} Mighty and Majestic does not Look at its inhabitants. May there be safety from Allah^{azwj} Mighty and Majestic upon your family and your wealth'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْغِنَاءُ بَجَلْسٍ لَا يَنْظُرُ اللَّهُ إِلَى أَهْلِهِ وَ هُوَ مِمَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثِ لِضِلَالٍ عَنْ سَبِيلِ اللَّهِ .

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

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

³⁰ Al Kafi – V 6 – The Book of Drinks Ch 34 H 15

³¹ Al Kafi – V 6 – The Book of Drinks Ch 34 H 21

³² Al Kafi – V 6 – The Book of Drinks Ch 34 H 22

³³ Al Kafi – V 6 – The Book of Drinks Ch 34 H 16

سَهْلٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمَدِينِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الْغِنَاءِ وَ أَنَا حَاضِرٌ فَقَالَ لَا تَدْخُلُوا بُيُوتاً اللَّهُ مُعْرِضٌ عَنْ أَهْلِهَا .

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

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

Condemnation of singing/music:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ يُونُسَ قَالَ سَأَلْتُ الْخُرَّاسَانِيَّ (عليه السلام) وَ قُلْتُ إِنَّ الْعَبَّاسِيَّ ذَكَرَ أَنَّكَ تُرَخِّصُ فِي الْغِنَاءِ فَقَالَ كَذَبَ الرَّزْدِيُّ مَا هَكَذَا قُلْتُ لَهُ سَأَلَنِي عَنِ الْغِنَاءِ فَقُلْتُ لَهُ إِنَّ رَجُلًا أَتَى أَبَا جَعْفَرَ (عليه السلام) فَسَأَلَهُ عَنِ الْغِنَاءِ فَقَالَ يَا فُلَانُ إِذَا مَيَّرَ اللَّهُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ فَأَنَّى يَكُونُ الْغِنَاءُ فَقَالَ مَعَ الْبَاطِلِ فَقَالَ قَدْ حَكَمْتُ .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتَ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ فَقَالَ الرِّجْسُ مِنَ الْأَوْثَانِ الشُّطْرُنُجُ وَ قَوْلُ الزُّورِ الْغِنَاءُ .

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)'.³⁶

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

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High [22:30] **therefore avoid the uncleanness of the idols and avoid false words**. He^{asws} said: 'The **uncleanness of the idols** it is the chess, and the **false words** is the singing (music)'.³⁷

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

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

(It has been narrated) from one of the two^{asws} (5th or 6th Imam^{asws}) having said: 'The singing (music) is a nest of hypocrisy, and the (intoxicating) drink is a key to every evil, and the one habitual of (drinking) the wine is like a worshipper of the idols, a 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}'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْخُمْرِ فَقَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ وَ لِأَمْحَقِّ الْمَعَارِزِ وَ الْمَزَامِيرِ وَ أُمُورِ الْجَاهِلِيَّةِ وَ الْأَوْثَانِ

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

'Abu Abdullah^{asws} was asked about the wine, so he^{asws} said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Sent me^{saww} as a Mercy to the worlds, and for the

³⁶ Al Kafi – V 6 – The Book of Drinks Ch 35 H 2

³⁷ Al Kafi – V 6 – The Book of Drinks Ch 35 H 7

³⁸ ILLAL AL SHARAIE – V 2 Ch 224 H 3

obliteration (destruction) of the musical instruments, and the affairs of the Pre-Islamic period, and the idols’. (an extract).³⁹

Rewards for giving-up on singing/music:

عَنْهُ عَنْ يَاسِرِ الْخَدِيمِ عَنْ أَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ مَنْ نَزَّهَ نَفْسَهُ عَنِ الْغِنَاءِ فَإِنَّ فِي الْجَنَّةِ شَجَرَةً يَأْمُرُ اللَّهُ عَزَّ وَجَلَّ الرِّيَّاحَ أَنْ تَحْكُمَهَا فَيَسْمَعُ لَهَا صَوْتاً لَمْ يَسْمَعْ بِمِثْلِهِ وَ مَنْ لَمْ يَتَنَزَّهْ عَنْهُ لَمْ يَسْمَعْهُ .

From him, from Yasser the servant, from:

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

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

حَدَّثَنَا أَبُو الْعَبَّاسِ الْقُرَشِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا هَارُونَ أَنْشِدْنِي فِي الْحُسَيْنِ ع قَالَ فَأَنْشَدْتُهُ فَبَكَى فَقَالَ أَنْشِدْنِي كَمَا تُنْشِدُونَ يَعْنِي بِالرَّقَّةِ قَالَ فَأَنْشَدْتُهُ

فَقُلْ لِأَعْظَمِهِ الرَّيَّةِ

أَمْرٌ عَلَى حَدَثِ الْحُسَيْنِ

قَالَ فَبَكَى ثُمَّ قَالَ زِدْنِي قَالَ فَأَنْشَدْتُهُ الْفَصِيحَةَ الْأُخْرَى قَالَ فَبَكَى وَ سَمِعْتُ الْبُكَاءَ مِنْ خَلْفِ السِّتْرِ - قَالَ فَلَمَّا فَرَغْتُ قَالَ لِي يَا بَا هَارُونَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع شِعْراً فَبَكَى وَ أَبْكَى عَشْرًا كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْراً فَبَكَى وَ أَبْكَى حَمْسَةً كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْراً فَبَكَى وَ أَبْكَى وَاحِدًا كُتِبَتْ لَهُمَا الْجَنَّةُ وَ مَنْ ذَكَرَ الْحُسَيْنِ ع عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ [عَيْنَيْهِ] مِنَ الدُّمُوعِ مِقْدَارُ حَنَاحِ دُبَابٍ كَانَ نَوَابُهُ عَلَى اللَّهِ وَ لَمْ يَرْضَ لَهُ بِدُونَ الْجَنَّةِ.

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

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

³⁹ Al Kafi – V 6 – The Book of Drinks Ch 14 H 1

⁴⁰ Al Kafi – V 6 – The Book of Drinks Ch 34 H 19

Then the Imam^{asws} 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^{asws} and say to his^{asws} purified bones...'

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

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

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

⁴¹ كامل الزيارات، النص، ص: 105، H. 1، الباب الثالث و الثلاثون من قال في الحسين ع شعرا فبكى و أبكى