



**CLEARING THE DOUBTS
AND SUFFICING THE INTELLECTS
ON THE IMPERMISSIBILITY OF MUSIC
AND ITS INSTRUMENTS**

From the work of Shaykh al-Albaani

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*Clearing The Doubts
And Sufficing The Intellects
On The Impermissibility Of Music And Its
Instruments¹*

¹ *A sincere advice to those who allow music and its instruments -in the name of Islaam.*

Based almost solely from the great work of Imaam Al-Albaanee 'Tahreem Aalaatu-t-tarab' ; this excerpt uniquely delves in the chapter of refuting the words of those who allowed music –at all times and for both men and women- citing and basing their opinions on the fact that all the narrations regarding its impermissibility 'are weak or fabricated !'

Thus the Imaam of hadeeth of this era, refuted this claim of Ibn Hazm al-Andalusee (rahimahullaah), and in the present age: Muhammad al-Ghazaali and Yusuf al-Qaradhaawee [two figure heads of the Muslim brotherhood sect] – who also claimed that all the narrations are weak and are of no substance! And they also gave reasoning that there is good music –which is permissible- and there is bad music! May Allaah forgive them and us.

I have included a small introduction, and the rest –almost all of it- are the words of Imaam Al-Albaanee with summarizations, as he scholarly and extensively went into discussing the various chains of narrations and narrators; all to prove the authenticity of the narrations.

Aboo Waheeda As-Salafee

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Introduction

Indeed all Perfect Praises are for Allaah; we praise Him, seek His aid, and ask His forgiveness. We seek refuge in Allaah from the evils of ourselves and from our bad deeds. He whom Allaah guides, there is none to misguide him, and he whom He leaves astray there is none to guide him! I bear witness that none is worthy of Worship but Allaah, who is alone without partners and I bear witness that Muhammad (sallallaahu ‘alayhi wasallam) is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.

[Al-Imraan : 102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)^[1].

Surely, Allâh is Ever an All-Watcher over you.

[An-Nisaa :1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise) . [Al-Ahzaab : 70-71]

To Proceed:

Indeed the most truthful of all words is the Book of Allaah, and the best of guidance is the guidance of Muhammad (ﷺ), and the worst of all affairs are the new matters, and every new matter [in the religion] is an innovation, and every innovation is misguidance, and every misguidance leads to the Fire.

Surely this beautiful religion of truth and justice was revealed as a mercy to mankind, to guide them to the best nature and state; which their Lord the Creator wants for them. And undisputedly that is from His mercy to them –such that He created them and legislated a perfect legislation for them- which is simple and best fitted for them, as He The Most Merciful says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

“Allâh intends for you ease, and He does not want to make things difficult for you.”¹

And He The Most Mighty says:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ
إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَى وَنِعْمَ النَّصِيرُ

“And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, Islâm), and has not laid upon you in religion any hardship, it is the religion of your father Ibraaheem (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad) may be a witness over you and you be witnesses over mankind! So establish the prayer, and give Zakât [the obligatory charity] and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs] He is your Mawla (Patron, Lord, etc.), what an Excellent Mawla (Patron, Lord, etc.) and what an Excellent Helper!”²

¹ Al-Baqarah : 165

² Al-Hajj : 78

Therefore it is upon us to cherish the blessing of being Muslims –upon the truth- and clarity. Upon the legislation which is a mercy to the whole of creation, the legislation which is complete:

It is upon everyone who wants success to follow the legislations – knowing it is all a mercy and guidance from the Lord of everything – knowing that it is the straight path [and the only path] to success. And what do we mean by success? Sufficient and perfect is the answer, where Allaah says:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do.”³

Al-Imaam ibn Katheer said : ‘This is a promise from Allaah, The Exalted, to the one who does good deeds – and these are the deeds in accordance to the Book of Allaah, The Exalted, and the Sunnah of His Prophet - whether male or female from among the children of Aadam, while his/her heart has belief in Allaah and His Messenger (ﷺ), and also that this deed is commanded and legislated by Allaah ; that Allaah will give him a good life in this worldly life and that He will reward him with better than it in the Hereafter. And the good life [mentioned] comprises of all the angles of happiness in all aspects.’⁴

So dear brother and sister, it is as simple as that. Success in this life and the Hereafter is by following the commands of Allaah.

And from His commands, is the command of loving and treading upon the Sunnah of the Prophet (ﷺ) of whom Allaah describes him as such :

وَإِنْ تَطِيعُوهُ تَهْتَدُوا

“If you obey him, you shall be on the right guidance.”⁵

Why is that?

³ An-Nahl : 97

⁴ Tafseer al-Qur’aan al-’Adheem.

⁵ An-Nur : 54

Because:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

*"Nor does he speak of (his own) desire. It is only an Inspiration that is inspired."*⁶

So it is all a revelation from Allaah, the same revelation we have seen; a mercy and way to success.

And from the beautiful and most clear of his (ﷺ) statements is:

قَدْ تَرَكْتُكُمْ عَلَى الْبَيضَاءِ لَيْلِهَا كَنَهَارِهَا , لَا يَزِيغُ عَنْهَا بَعْدِي مِنْكُمْ إِلَّا هَالِكٌ، وَأَنَّهُ مَنْ
يَعِشُ مِنْكُمْ يَرَىٰ اخْتِلَافًا كَثِيرًا، فَأَيَّاكُمْ وَالْبِدْعَ، وَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ،
عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَعَلَيْكُمْ بِالسَّمْعِ وَالطَّاعَةِ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا

*"I have left you upon clear guidance. Its night is like its day. No one deviates from it -after me- except that he is destroyed. And indeed those who leave after me shall see a lot of differing so upon you is what you have known of my Sunnah and the Sunnah of the guided khaleefas ; stick on to it with your molar teeth. And upon you is to listen and obey the ruler even if he is an Abyssinian slave."*⁷

Consequently, after this we see there is no need to lengthen this introduction. The path is clear my brothers and sisters, and it is already there, what is upon us is to trek and make sure we are upon the right course.

Before moving on to the subject at hand, I wish to remind you that the noble Prophet (ﷺ) has said :

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

*"He will not enter Paradise the one who has an atom's weight of Kibr in his heart !"*⁸

That is a great and severe warning , showing the greatness and vileness of that sin.

So what exactly is *Kibr*?

⁶ An-Najm : 3-4

⁷ Silsilah as-Saheeha 2/648

⁸ Al-Bukhaaree

Again we return to the most learned of all humans, the most pious of all people, in the same hadeeth it goes on to say:

قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً قَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ
الْجَمَالَ الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ

....So a man said : 'Certainly a man likes that his clothing to be beautiful and his shoes to be good!' So he replied : 'Allaah is Beautiful and He loves that which is good. Kibr is to reject the truth and to look down on the people.'

So this is the definition. And remember - an atom's weight!!

Indeed rejecting the truth is the main reason of destruction and deviation, rather it is the root of corruption and abomination.

So here, InshaaAllaah, I bring to you the most truthful of all the texts, the Qur'ân - and then the pure and authentic Sunnah, clarifying the impermissibility of music.

From the Qur'aan

Before we bring the proof, I would like to advise and remind the reader of a great sin which many people fall into, and that is the sin of interpreting the Book of Allaah whilst they are not qualified to do so. Look at this statement of our beloved one (ﷺ):

مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعْهُ مَقْعَدَهُ مِنَ النَّارِ

*“The one who speaks about the Qur’ân without any knowledge;
then let him take his place in the Fire.”⁹*

That is how great of a sin it is!

Therefore we should leave this noble science to its scholars (while making an effort and studying to be amongst them), and not indulging and applying – rather relying on our desires to twist the meanings to be that which we want.

After that reminder; now we go to the main proof from the Qur’ân, and it is the statement of Allaah :

أَلَمْ . تَلِكْ آيَاتُ الْكِتَابِ الْحَكِيمِ . هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ . الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ . أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ .
وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا
أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ .

Alif Lâam Mîm [These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings.] These are Verses of the Wise Book (the Qur’ân). A guide and a mercy for the Muhsinûn (good doers). Those who establish the prayer and give Zakât and they have faith in the Hereafter with certainty. Such are on guidance from their Lord, and such are the successful. And of mankind is he who purchases lahhwal-hadeeth [idle talks] to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, the Verses of the Qur’ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).”¹⁰

⁹ Sunan at-Tirmidhee, and he [Imaam at-Tirmidhee] said : Hasan Saheeh.

¹⁰ Sooratu-Luqmaan : 1-6

The scholars of the Tafseer have defined **lahhwal-hadeeth** to mean music and its instruments. And from them are [we will mention the noble ones of whom their statements have weight upon the Ahlus-Sunnah]:

1. ‘Abdullaah ibn ‘Abbaas (radhiyallaahu ‘anhumaa), he said:

*‘It [the verse] was revealed regarding music and its likes.’*¹¹

2. ‘Abdullaah Ibn Mas’ood (radhiyallaahu ‘anhu) , he was asked about it and he said :

*‘By the One whom there is no Lord other than Him ; [indeed] It is music.’ And he repeated this three times.*¹²

3. Ikrimah (rahimahullaah) : Shua’yib ibn Yasaar said :

*‘I asked Ikrimah on **lahhwal-hadeeth?**’ And he said : ‘It is music.’*¹³

4. Mujaahid (rahimahullaah): He said the same.¹⁴

5. And Likewise, Jaabir and Sa’eed ibn Jubayr, and Mak-hool (rahimahumullaah)¹⁵

6. Al-Hasan al-Basree said : *‘This was revealed concerning music and instruments.’*¹⁶

¹¹ Imaam al-Bukhaaree in Aadaabul Mufraad: 1265, Ibn Abee Shaybah: 6/310, At-Tabari: 21/40

¹² Ibn Abee Shaybah, At-Tabari, Ibnul Jawzee in Talbees Iblees: pg.246, al-Haakim: 2/411 and he said: ‘its chain is authentic.’ And Imaam adh-Dhahabee agreed with him, and it is as they say.

¹³ Imaam al-Bukhaaree in Taareekh : 2/217, Ibn Abee Shaybah, Ibn Jareer At-Tabari , and al-Bayhaqee : and it is a hasan (good narration) InshaaAllaah.

¹⁴ Ibn Abee Shayba : 1167,1179, Ibn Jareer, Ibn Abee Dunya from different routes of narration, some of which are authentic, and Abu Nu’aym in al-Hilyah : 3/286.

¹⁵ Tafseer ibn Katheer.

¹⁶ Ibid,

This I think, alhamdulillah, is sufficient proof for us. But the best of all these scholars of tafseer is yet to come.

To fully comprehend the context of the verse [and this is why we wrote the whole 6 verses and not just the main proof] – we shall refer to the tafseer of al-Imaam Ibn Katheer, where he says [on the tafseer of these verses] :

‘After Allaah has mentioned the state of the people of success – and they are the ones who benefit by the Book of Allaah, and gain from listening [studying] to it- as Allaah has said :

“Allâh has sent down the best statement, a Book (this Qur’ân), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He pleases and whomever Allâh sends astray, for him there is no guide.”¹⁷

He connected that by mentioning the state of the wretched ones – those who turn away from benefiting by listening [and studying] it – and they directed themselves to listening to flutes, and music by melodious voices, and musical instruments...’

To this point, there is sufficiency. And now we move to the proofs in the Sunnah.

¹⁷ Soorat-uz-Zumar : 23

From the Sunnah

1. The first of these is from the best of all the past and present scholars, the Prophet (ﷺ). As narrated by Aboo Umaamah al-Baahilee (radhiyallaahu ‘anhu):

لَا تَبِيعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تَعْلَمُوهُنَّ وَلَا خَيْرَ فِي تِجَارَةٍ فِيهِنَّ وَتَمَنُّهُنَّ حَرَامٌ فِي مِثْلِ هَذَا أَنْزَلَتْ هَذِهِ آيَةٌ { وَمَنْ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ }¹⁸

“Do not indulge in selling the qaynaat [female servants specialized for singing to their masters], and do not buy them, and do not teach them to sing, and there is no good in trading in them, and their worth is haraam. And in the likes of this, was revealed this verse : ‘And of mankind is he who purchases lahhwal-hadeeth [idle talks] to mislead (men) from the Path of Allâh without knowledge.’ to the end of the verse.”¹⁸

I think that at this point you have seen clearly that this verse is an explicit proof against music. So let those who claim that there is no prohibition of it in the Qur’aan take heed.

2. Aboo Maalik al-Ash’aree (radhiyallaahu ‘anhu) mentions that The Messenger of Allaah (ﷺ) said:

لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ

“Indeed, there will be in my Ummah such people who will make permissible for themselves fornication, silk, wine and musical instruments...”¹⁹

Al-Haafidh Ibn Hajar al-‘Asqalaani said: ‘And in this hadeeth is a severe warning for the one who deceives by **[and] makes permissible that which is impermissible** by changing its name..²⁰

Imaam Al-Albaanee said : ‘In his statement : *make permissible*’ it is a clear proof that the four things mentioned are not halaal (permissible) in the legislation: and amongst them is : musical instruments.’

¹⁸ Şaheeha: 2922, Şaheeh Sunan at-Tirmidhee, Imaam Ahmad in al-Musnad: 22181 without the verse,

¹⁹ Narrated by Imaam al-Bukhaari in his Saheeh, Aboo Daawood in his Sunan,

²⁰ Fath-ul Baaree.

Upto where he said :

Al-'Allaamah 'Alee Qaari said: 'And its meaning is: they make these things to be from the permissible things by bringing doubts and weak proofs, and from this [kind] is what our scholars –meaning the Hanafee's- mention that silk is only haraam if it is worn directly on the body, but if it is worn over some clothe than there is no problem!

So this is making an exception -by neither an intellectual nor a textual proof- to the generality of his statement: 'The one who wears silk in the world would not wear it in the here-after.'²¹

And likewise some of the scholars have 'notes' regarding the musical instruments [in trying to make them permissible] – and its explanation is lengthy. And [it is clear that] this hadeeth aids the statement of The Exalted : '*And of mankind is he who purchases idle talks (music) to mislead (men) from the Path of Allâh without knowledge.'*

3. Aboo Maalik al-Ash'aree (radhiyallaahu 'anhu) said: The Messenger of Allaah (ﷺ) said:

لَيَشْرَبَنَّ نَاسٌ مِّنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا يُعْزَفُ عَلَى رُءُوسِهِمْ بِالْمَعَارِفِ
وَالْمُغَنِّيَّاتِ يَخْسِفُ اللَّهُ بِهِمُ الْأَرْضَ وَيَجْعَلُ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ

*"Indeed a people from among my nation will consume wine; and will call it by other than its name [they will change the name of it], while singers and musical instruments are played over their heads: Allah will cause the earth to swallow them and change them into monkeys and swines."*²²

4. Anas ibn Maalik (radhiyallaahu 'anhu) said that The Prophet (ﷺ) said:

²¹ Authentic. This ruling as is known is for men.

²² Narrated by Ibn Maajah, and Ibnul Qayyim said it is authentic in two different places in his book *Ighaathatul-luhfaan* : 1/347 & 361. And it is in *Shaheeh at-Targheeb wa tarheeb* : 2378.

صَوْتَانِ مَلْعُونَانِ فِي الدُّنْيَا وَالْآخِرَةِ مِزْمَارٌ عِنْدَ نِعْمَةٍ وَرَنَةٌ عِنْدَ مُصِيبَةٍ

*“Two voices are cursed in this world and the hereafter; Music at the time of happiness and wailing at the time of calamity.”*²³

5. From Jaabir ibn ‘Abdullah from ‘Abdurrahman ibn ‘Awf (radhiyallaahu ‘anhum) who said: ‘The Prophet (ﷺ) said:

إِنِّي لَمْ أَنْهَ عَنِ الْبُكَاءِ وَإِنَّمَا نَهَيْتُ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجِرَيْنِ : صَوْتِ عِنْدَ نِعْمَةٍ لَهُوَ
وَلَعِبٍ وَمَزْمَارِ الشَّيْطَانِ ، وَصَوْتِ عِنْدَ مُصِيبَةٍ خَمَشٍ وَجُوهٍ وَشَقِّ جُيُوبٍ وَرَنَةٍ

*“Surely I do not prohibit crying ; but verily I have prohibited two asinine and evil voices: a voice at the time of happiness; play, leisure and **music**, and voices at the time of a calamity; slapping of the faces, and tearing of clothes and wailing.”*²⁴

Imaam Ibn Taymiyyah (rahimahullaah) said :

‘This hadeeth is from the best of what is proof on the impermissibility of singing, as in the wording of the one narrated by Jaabir : ‘voice at the time of happiness: play, vain talk and the instruments of shaytaan.’ Thus he prohibited the sounds which are carried out at the times of enjoyment just as he prohibited the sounds made at the time of a calamity, and the sounds made at the time of joy are the sounds of music.’²⁵

²³ Narrated by Al-Bazaar in his Musnad: 1/377, *Kashful astaar*-795, and Adh-Dhiyaa al Maqdisi in *al-Ahadeeth al-Mukhtaara*: 6/188/2200&2201.

Al-Bazaar said : We don’t know it from Anas except from this chain.’

I say: ‘Its chain is good, rather it is authentic with what follows: And it has been followed by the narration of ‘Isa ibn Tamhan from Anas as narrated by Ibn Simaak.

So the hadeeth is authentic, and all Perfect praise is for Allaah.

And it is emphasized in its strength of Authenticity by the following hadeeth [hadeeth no.5]

²⁴ Sunan at-Tirmidhee and he said : It is a good hadeeth. Al-Haakim : 4/40, Al-Bayhaqee: 4/69

²⁵ *Al-Istiqama* : 1/292-293

6. ‘Abdullaah ibn ‘Abbaas (radhiyallaahu ‘anhumaa) said: ‘The Messenger of Allaah (ﷺ) said:

إِنَّ اللَّهَ حَرَّمَ عَلَيَّ أَوْ حَرَّمَ الْخَمْرَ وَالْمَيْسِرَ وَالْكَؤُوبَةَ وَكُلُّ مُسْكِرٍ حَرَامٌ

“Allaah has prohibited on me – or prohibited- alcohol, and gambling, and the drum, and every intoxicant is haraam.”

This has been narrated from Ibn ‘Abbaas Qays ibn Habtaar, and it has been narrated from him [Qays] in two routes:

The first one: From ‘Alee ibn Badheema who said Qays ibn Habtaar narrated to me... ²⁶

The other one: From ‘Abdulkareem ibn al-Jazariyy from Qays ibn Habtaar with the wording:

إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ الْخَمْرَ وَالْمَيْسِرَ وَالْكَؤُوبَةَ وَقَالَ كُلُّ مُسْكِرٍ حَرَامٌ

“Indeed Allaah has prohibited on you : alcohol, and gambling, and the drum.’ And then he said : ‘and every intoxicant is haraam.” ²⁷

7. ‘Imraan ibn Husayn (radhiyallaahu ‘anhu) narrates that The Messenger of Allaah (ﷺ) said:

يَكُونُ فِي أُمَّتِي قَذْفٌ وَمَسْخٌ وَخَسْفٌ ،
قِيلَ : وَمَتَى ذَلِكَ ؟ قَالَ إِذَا ظَهَرَتِ الْمَعَارِيفُ وَالْقِيَانُ وَشَرِبَتِ الْخُمُورُ

“In this Ummah there will be [people who will be] sunk into the earth, deformed, and upon whom stones will rain from the skies.”

It was said: ‘And when will that be?’

He replied:

“When singing girls and instruments of music will appear (become prevalent), and alcohol will be drunk.” ²⁸

²⁶ Aboo Daawood : 3696, al-Bayhaqee: 10/221, Musnad Imaam Ahmad : 1/274

²⁷ Al-Bayhaqee: 10/213-221, Musnad Imaam Ahmad: 1/289. And this chain is authentic. And also shaykh Ahmad Shaakir authenticated it in his notes on the Musnad of Imaam Ahmad in two different places: 4/158 & 218.

²⁸ Narrated by Tirmidhee in the book of Fitan: 2213 , Ibn Abi ad Dunya in *Dhamm al-Malaahi*.

And it has come in one route as *mursal*²⁹, and in another route as connected – and this is more authentic of the two- from Abul-‘Abbaas al-Hamdaani from ‘Ammara ibn Raashid, from al-Ghaazee ibn Rab’eea , raised to the Messenger of Allaah (ﷺ) :

لِيَمْسَخَنَّ قَوْمٌ وَهُمْ عَلَى أُرْيَاكْتِهِمْ قَرْدَةً وَخَنَازِيرَ لِشُرْبِهِمُ الْخَمْرَ وَضَرْبِهِمُ بِالْبِرَابِطِ وَالْقِيَانِ

*“There will be a people who will be deformed -into monkeys and swines- while they are reclining on their couches. Because of their consuming of alcohol and their using of the lute [instruments] and singing girls.”*³⁰

And it is strengthened more by the corroborating narrations regarding the fitan [trials to appear at the end of times] , and from these is the hadeeth :

يَبِيْتُ قَوْمٌ مِنْ هَذِهِ الْأُمَّةِ عَلَى طَعْمٍ وَشُرْبٍ وَلَهُوَ فَيُصْبِحُونَ قَدْ مُسِخُوا قَرْدَةً وَخَنَازِيرَ وَيُصَيَّبُهُمْ خَسْفٌ وَقَذْفٌ حَتَّى يُصْبِحَ النَّاسُ فَيَقُولُونَ خَسِفَ اللَّيْلَةَ بِنَبِيِّ فُلَانٍ وَخَسِفَ اللَّيْلَةَ بِدَارِ فُلَانٍ خَوَاصًّا ،
وَلَتُرْسَلَنَّ عَلَيْهِمْ حِجَارَةٌ مِنَ السَّمَاءِ كَمَا أُرْسِلَتْ عَلَى قَوْمِ لُوطٍ عَلَى قِبَائِلٍ فِيهَا وَعَلَى دُورٍ ،
وَلَتُرْسَلَنَّ عَلَيْهِمُ الرِّيحُ الْعَقِيمُ الَّتِي أَهْلَكَتْ عَادًا عَلَى قِبَائِلٍ فِيهَا وَعَلَى دُورٍ بِشُرْبِهِمُ الْخَمْرَ وَلُبْسِهِمُ
الْحَرِيرَ وَاتِّخَاذِهِمُ الْقَيْنَاتِ وَأَكْلِهِمُ الرِّبَا وَقَطِيعَتِهِمُ الرَّحْمَ وَخَصْلَةَ نَسِيهَا جَعْفَرُ

“A group among this Nation will spend a night in drinking and eating, and entertainment and play; and by the time morning reaches them they will be turned into swine and monkeys, and they will be ceased by a rain of stones, and splitting of the earth to swallow them. Thus the people will say : ‘Last night the clan of so-and-so was swallowed by the earth,’ [and they will also say]: ‘In the night the house of so-and-so individually was swallowed into the earth.’

And indeed stones from the skies will descend upon them -on a certain tribe and those around them- just as they descended on the people of Loot ; And a [violent]dry wind which destroyed the people of ‘Aad will be sent to a tribe and those around them : [All of this] because of their drinking of alcohol, and wearing of silk [by men], and entertaining female singers, and consuming of ribaa [usury], and cutting of the ties of kinship.”

*[Ja’far, one of the narrators said : ‘And he mentioned one other thing which I forgot.’]*³¹

²⁹ A narration where one narrator is omitted.

³⁰ In his route, Ibn Asaakir in *Taarikh al-Dimashq* : 12/582 , Ibn Abi ad Dunya in *Dhamm al-Malaahi*,

[Imaam Al-Albaanee continues to say] : ‘Yes, and at this point [this narration] becomes authentic without any doubt –due to these corroborating evidences.’ *Upto where he said:* ‘And there is another narration like this from Anas (radhiyallaahu anhu) who said: ‘The Messenger of Allaah (ﷺ) said:

إِذَا اسْتَحَلَّتْ أُمَّتِي سِتًّا فَعَلَيْهِمُ الدَّمَارُ : إِذَا ظَهَرَ التَّلَاعُنُ وَشَرِبُوا الخُمُورَ وَلَبَسُوا الحَرِيرَ
وَاتَّخَذُوا القِيَانَ وَاکْتَفَى الرَّجَالُ بِالرِّجَالِ وَالنِّسَاءُ بِالنِّسَاءِ

*“When my nation make permissible six things, then for them is destruction :
‘When cursing each other [increases]becomes apparent between them, and drinking of
intoxicants, and wearing of silk [by men], and employment of singers, and when the men
resort to be sufficed by men, and the women by women [i.e. when they take on
homosexuality].”³²*

³¹ Al-Haakim: 4/515, Al-Bayhaqee in *Shu’b al-Eeman*: 5/16, Ahmad: 5/329, Al-Asbahaanee in *At-Targheeb*: 1/498-499, Abu Nu’aym in *al-Hilyah*: 6/295. It was authenticated by Al-Haakim and Ad-Dhahabee agreed with him, although it has something to look into; check *Shaheeha*: 1604.

Translators Note: SubhanaAllaah, this prophecy of a people being sunk into the earth –as in this two hadeeths- has been witnessed in this era of ours. This is a link of what happened in the land of the Zionists –a real and tremendous thing which we should take heed of-. Surely you Lord is ever-watching.

Note: there is some music and lewdness in the video.

[Almost all these videos are of the same event- but others having more detail and a better quality](#)

We seek Allaah’s refuge from His anger.

³² At-Tabaraanee in *Mu’jam al-Waseet* (1/59/1060 by my enumeration), and al-Bayhaqee in *Shu’b*: 5/377-378 through two routes from him of which Bayhaqee used to strengthen [the authenticity] by them.

Closing Statement

Shaykh-ul-Islaam ibn Taymiyyah said : ‘Just as the one who does not know the proof of a ruling; his opinion is not relied upon, then likewise the one who does not know the knowledge of the routes of the authentication of hadeeth, his opinion is not to be relied on. In fact it is upon every one who is not a scholar to follow the consensus of the scholars...’³³

I [Imaam Al-Albaanee] say: ‘And what is not hidden to the scholars is that from the foundations of this consensus of the scholars is the statement of The Exalted :

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So ask the people of the Reminder if you do not know.

[Al-Anbiyaa: 7]

So the one who is not a scholar of hadeeth – such that he can distinguish between the authentic from the weak ones – it is not allowed for him to use [any hadeeth] as a proof; except after inquiring from those who are knowledgeable of it. This is the message of this verse.

So, foremost, it is not allowed for him while in his ignorance to authenticate and to declare weak [hadeeth] like what al-Ghazaali and other than him have done...’

End of the excerpt from ‘Tahreem Aalaatu-t-tarab’ .

A final reminder to everyone, narrated from Anas (radhiyallaahu ‘anhu) that the Prophet (ﷺ) said:

كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

“Every child of Aadam commits a mistake; and the best of those who make mistakes are those who repent.”³⁴

We ask Allaah to guide all of us, and make us those who accept the truth, and those who strive to please Him rather than our own desires.

Aameen.

³³ Majmoo’ Fataawa : 18/51

³⁴ Narrated by At-Tirmidhee, Ibn Maajah and al-Haakim who said: ‘Its chain is authentic.’ Imaam Al-Albaanee said it is hasan in Saheeh Targheeb wa Tarheeb.