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Music as per the Companions of the Holy Prophet (S)

Caliph Omar heard the sound of a flute of a shepherd and he hastily plugged his ears with his finger and turned his mouth to a different path saying : "The Prophet (S) heard the sound of a shepherd once when I was with him. He did not like it."

Abu Aamah reported on the authority of the Holy Prophet (S) that Holy Prophet (S) prohibited trade in singing slave maids and training them for singing and said that their sale proceeds were unlawful.

On the authority of the Holy Prophet (S) Hazarat Ayesha narrates that the Prophet (S) said that Almighty Allah has made unlawful the trade in singing slave maids, their training and listening to their songs.

Abdur Rahman bin Auf narrates that the Holy Prophet said that Almighty Allah has forbidden two nonsensical and wicked voices, one is melody and the other is the cry in distress.
Akramah reports the words of Ibn Abbas that the Prophet (S) said that Almighty Allah has raised me to destroy flute and the drum.

Sahl Bin Saad narrates that Holy Prophet (S) said, "Submersion below the surface of the earth, raining of stones from the sky and mutilation of figures shall come about in my ummat."

The companions asked, "O the Prophet of Allah when shall it happen?"
The Prophet (S) there upon said:" When musical instruments shall be in abundance and there shall be a large number of singing girls and shall be unlawful."

Abu Talib Tibri says that Imam Malik condemned music and forbid listening to it and said :"If you buy a slave maid and afterwards you find her to be singing girl, it shall be lawful for the buyer to restore her to the seller."

Imam Shafii said that music was an abhorrent sport. It was just like a filthy thing and the one who listens to excessive music was a fool. His evidence shall be rejected.
Abu Tayyab says: Shafii declared music as abhorrent.

Tradition on abhorrence of music has also come down from Ahmad Bin Hambal.

Abu Tayyab Tibri says that Imam Abu Hanifa considered music as abhorrent and held singing as sin. The same is the view of all the scholars of Kufa like Ibrahim, Shahabi, Hammad, Soufian Thousi and other. There is no difference even among the scholars of Basarah in respect of its being abhorrent and forbidden.

This was the reaction of the companions towards the ordinary music of past times. How forceful would have been their condemnation of music, musical bands and dance of today.

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