

Full Length Research Paper

Critical analysis of music prohibition and permission in Islam

Mussa Ame Mussa^{1,2}

¹Turkish Maarif School, Mombasa, Zanzibar Urban/West, Tanzania.

²Ukuem Islamic Organisation for Education and Development, Zanzibar, Tanzania.

Received 24 January, 2024; Accepted 16 April, 2024

Neubauer et al. confirmed that the status of music in Islam is one of the most controversial issues. The debate over whether Islam permits or forbids music has intensified. On October 22, Abdul Wahid Shaikh declared, "Music is not forbidden in Islam." A heated debate often arises when the prohibition of music in Islam is discussed, along with its permissibility. Scholars have long debated whether music is permissible or not. Some believe it is entirely prohibited, while others think it is entirely legalized, and some argue that certain aspects of music are allowed while others are not. Scholars differ on whether music itself is prohibited or if only some aspects connected to music are. Under Mohammed Bin Salman's rule in Saudi Arabia, there is an increasing tendency for youngsters to be involved in electronic music. Sheikh Adil al-Kalbani, the leader of the Riyadh Mosque, claimed that music, singing, and musical instruments existed during the time of the Prophet Muhammad. This paper will critically analyze music and singing from an Islamic perspective, particularly in relation to specific events and circumstances.

Key words: Music, prohibition, Quran, permission, opinion, ruling singing.

INTRODUCTION

Music can be defined as "the art of combining vocal or instrumental sounds (or both) to produce beauty of form, harmony, and expression of emotion" (Allen, 1992). The concept of music is complicated as it depends upon the culture of a place and there is no single definition of music (Gardner, 1983). This is the source of contradiction between scholars when it comes to a question of the permissibility of music because; music in Western Culture differs from music in Islamic culture (Nettl, 1989).

Some scholars argue that the Quran did not explicitly prohibit music (Irish Times, 2006), but this is a weak argument as most Quran exegesis showed that the

Quran prohibited idle talk which includes music. So there is plenty of evidence that the Quran implicitly prohibits music and romantic songs (Shavit, 2015). Some scholars like Hazm et al. (n.d) commented that there is no single authentic Prophetic narration that prohibits music, but this opinion has been criticized by the majority of scholars.

Islam legalizes music when only the tambourine is used as a musical instrument, used for announcing marriage, and welcoming official guests (Cook, 2003:32). The majority main stream Scholars prohibits all other kinds of musical instrument except tambourine.

Singing is permitted by women only during marriage

E-mail: mchaguzi2000@gmail.com. Tel: +255773834795.

Author(s) agree that this article remain permanently open access under the terms of the [Creative Commons Attribution License 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

ceremonies and Islamic holidays. According to the majority scholar's opinion, Islam prohibits females from being professional singers, and males are not allowed to sing except singing short poems during heavy work or in other ceremonies. So Islam legalized some aspects of music necessary to satisfy human nature, and prohibits all other aspects of musical instruments, together with singing romantic and erotic songs because of their evil nature.

RESEARCH METHODS

This research paper will employ a secondary data collection method, analyzing the content of various scholars' works on music prohibition and permission in Islam to reach a conclusion about its status. This method was chosen due to the need for advanced knowledge, available in already published scholars' books, regarding the legalization or prohibition of music. Additionally, this method is both time-saving and cost-efficient ("Secondary Data". *Management Study Guide* (n.d). Retrieved April 3, 2022.).

DISCUSSION

Prohibition of music in the Quran

Music is forbidden by the consensus of Islamic scholars, following the interpretations of the following three different verses in the Quran.

First verse

"But there are some who employ theatrics, only to lead others away from Allah's Way without any knowledge and to make a mockery of it. They will suffer a humiliating punishment. Whenever our revelations are recited to them, they turn away in arrogance as if they did not hear them, as if there is deafness in their ears. So give them a warning (O Prophet) of a painful punishment (Quran 31:6-7). Footnote: Some pagan Arabs used to utilize singing, dancing, chanting, etc., to divert people's attention from listening to the recitation of the Quran, and due to that this verse was revealed (<https://quran.com/31>).

Opinions of Quran exegesis about the interpretation of this verse:

1) Abu et al. (1214-1273) commented that:

"The word *theatrics* in Arabic *lahwa l hadyith* used in this verse means songs and music as translated by Companions of the Prophet" (Qurtuby vol. 7 p. 38).

2) Imam al-Ṭabarī (838-923) said in his '*Tafsir Jamiu l bayan fy taawyl al-Quran*' that:

"Ibn Masoud said 'I swear in the name of Allah' that

word *Lahwa l hadyith*(theatrics) used in this verse means 'songs and music' as interpreted by Mujahid and Ikrima" (Tafsyr Tabary vol.10 p. 203).

3) Ibn Kathīr the prominent Quran exegesis (1300-1373) argued that:

"Ibn Masoud said by Allah the word *lahwi l hadyith* (theatrics) meant song. Jabir, Ikrima, Said ibn Jubayr, Mujahid, Mak-huul, and Hassan Basary all agree that the reason for the revelation of this verse was concerning illegality of songs and musical instruments" (Tafsīr al-Qur'ān al-Aẓīm vol. 3:326).

4) Muhammad al-Shawkānī (1759–1834) cited that "The best translation of this word *lahwa l hadyith* (*theatrics*) is 'songs, music and false narratives' and all of them are forbidden".

5) Muḥammad 'Alī aṣ-Ṣābūnī (1930 to 19 March 2021) commented that:

"Hassan Basary said *that lahwi l hadyith*(theatrics) is the sound of songs and their instruments and this verse was revealed for the case of a man called Nadhri ibn Harith who owned female singers and if a person wanted to listen to the Quran, he sends them to those women" (Saffa Tafsyr vol.2 p. 168).

6) Quran translator al-Si'di (1889-1957) in his translation, named *Taysir al-Kareem al-Rahman*, remarked that:

"*Lahwil hadyith*, (theatrics) includes all kinds of forbidden speech, nonsense, lies, rebellion, backbiting, slander, curses, satanic songs and musical instruments" (Tafsir al-Sa'di, 6/150) (Abd al-Raḥmān ibn Nāṣir al-Si'dī, 1889-1957).

7) Said Safiur Rahman Mubarakfuri (1942 to 2006) in his translation titled *Misbahul Munyr fy tahdyb Ibn Kathyr* commented that "*Lahwil hadyith* is translated as songs as Tabary mentioned" (843).

The second verse

"And instigate whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion" (Quran 17:64). Interpretation of the word...*bisautika*, meaning "your voice". What is the voice of Satan?

1) Imam Qurtuby (1214 to 1273) said:

"The voice of Satan, as interpreted by Mujahid and

Dhihaq, includes songs and musical instruments. Ibn Abbas suggested that the voice of the devil encompasses any caller who leads people towards falsehoods.

2) Ibn Jawzi (2013) (1292-1350) mentioned that Mujahid said that "the voice of Satan means any voice is calling people to rebellion, including drums and musical instruments" (Ighathat lahfana 1/245).

3) Safiur Rahman Mubarakfuri (1942 to 2006) has quoted Ibn Jaryr saying that, the voice of Satan is every call to rebellion, including songs and music, and this is the interpretation of Qatada and Ibn Jaryr (Page 67). It can be concluded that the devil's voice is any sound calling to rebellion, including the sounds of music, dance and singing.

Third verse

Do you find this revelation astonishing, laughing at it, and not weeping in awe while persisting in heedlessness? (Quran 53: 59-61). Interpretation of the Arabic word "samidoun" (heedlessness)

1) Qurtuby narrated that Ikrima translated the word *samidoun* as 'song' in the Himri language (Tafsir Qurtubiy 9/70).

2) Ibn Jawzi said:

"The word "*samidoun*" has been translated as 'songs' by Ibnu Abbas and Ikrima, may God be pleased with them, and they mentioned that the word *samiiduun* is originally a Himri word, in the dialect of Yemen, which means singing, (Ighathatul lahfana 1/247)."

3) Scholar Ibn Kathir (1300 to 1373), the most influential Quran exegesis mentioned that "Sufyan Ath-Thawri reported from Ibn Abbas translating the word *Samidoun*, as "Singing" (<https://www.islamweb.net/en/fatwa/3925/status-of-mu%E2%80%98allaq-hadeeths-in-saheeh-al-bukhari>).

Three verses (Quran 31:6-7,17:64 and 53:59-61), according to prominent Quran translators, quoting from the interpretations of the majority of the Prophet's Companions and successors, that this verse was revealed to prohibit sounds, and any action which acts as the distractor to the listening of Quran, including music and immoral songs. This refutes the opinion of Al-Juday (2004) who claimed that "There is no unequivocal text (*nass*) from the Qur'an concerning music" ("Music and Singing in the Balance of Islam" 597 to 601).

Prohibition of music and dancing in the prophetic narrations

1) Abu Malik Al-Ash'ari, reported from the Prophet who said "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful.....' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (SB5590 Bukhari is *Muallaq* it has missing link in its chain of narrators its chain is hanging) (<https://sunnah.com/bukhari:5590>). The commentaries on this narration (Bukhari: 5590) are"

a) This narration is authenticated by Ibn Hajar in his book *Taghleeq Al-Ta'leeq*.

b) Ibn Hajar (1372 - 1449) commented that "this is a sound narration and its chain of narrators has been connected from other narrators so it is authentic." (Fat'h I Baari volume. 10:62). Ibn Hazm rejected this narration in his book '*Umdatul Qari*, no: 5590), because of the missing link between Bukhari and Hisham and hence legalized music. Ibn Hajar (2003) concluded that the opinion of Ibn Hazm is not correct, and this is a sound narration (Fat'h I Baari volume. 10 page 65).

c) This narration has been authenticated by Imam Bayhaq (al-Sunan al-Kubra, 3/272). Ibn al-Qayyim has authenticated it (Ighaathat al-Lahfaan: 255). Also, Tibrani 3417. And Ibnu Hibban 6754). Albani has authenticated it in *Kitabu silsilatul sahih* no. 91).

d) Albani (1914 - 1999) commented that: "The narration shows the prohibition of listening to musical instruments and seeking entertainment from music. The consensus of scholars is that music is prohibited except for beating the *daff* (Tambourine) (al-Saheehah:145).

e) Said Abu Bakari Jazair (1921 to 2018): pointed out that "This narration indicates the clear prohibition of music, this single narration is enough to prohibit music especially contemporary music" (li'lami biana I ghina'i haram, page 37-38).

f) Taymiya (1263-1328) mentioned that: "This narration indicates the prohibition of *maazif*, which are musical instruments, according to Arabic language experts." (al-Majmui' I Fatawa volume.11 p.535). The four imams of jurisprudence all agree on the illegality of musical instruments" (Majmoo Fatawa volume.11:576).

g) Ibn Qayyim al Jawzi (1292–1150) remarked that: "It has been narrated from, many companions of the Prophet including 'Ali ibn Abi Talib, 'Aisha, Anas ibn Malik, al-Sa'idi, 'Imran ibn Husayn, 'Abd-Allah ibn 'Abbas, 'Abd-Allah ibn Amr Abu Hurayrah Sahl ibn Sa'd, Abu Umamah al-Bahili that, the word a *ma'azif* (musical instruments), so musical instruments and singing are forbidden according to Muslim jurisprudence" (Ighathat al-lahfan1/240).

Therefore, we can conclude that the consensus of the scholars deemed this narration of Bukhari as authentic and evidence against music and singing (<https://islamqa.org/hanafi/hadithanswers/120823/challenging-the-authenticity-of-a-hadith-in-bukhari/>).

2) Abu Malik Ashary reported that he heard the Prophet saying "There will be people in my *Ummah* who will legalize drinking alcohol and music" (Imam Tabarani and Bayhaq Authenticated by Ibnu Hibaan no.6754).

3) Jabir bin Abdullah narrated: "The Prophet was going together with Abdur-Rahman bin Awf to his son Ibrahim. He found him in his last breaths, so he took the child, put him on his lap, and cried. Abdur-Rahman said to him: 'You cry? Didn't you prohibit (your followers) from crying?' He said: 'No. But I prohibited two foolish immoral voices: A voice during a calamity, while clawing at one's face and tearing one's clothes and Satan's screaming (<https://sunnah.com/tirmidhi:1005>). (T 1005 *Kitabul Janaiz*. Hakim narrated it in Mustadrak, no. 1683. Bayhaqy 4/69. Imam Baghawi in *Sherhe Sunna* (5/430). Imam Tahawi in *Sharh al-Maaani*, 4/29. Tirmidhy 1005 and deemed it as sound. Albany has given it the rank of *Hassan*(sound) in Silsilatu Sahihi 2157).

4) Abdullah ibn Amr ibn al-'As reported that the Prophet forbade wine (khamr), game of chance (maysir), drum (kubah), and wine made from millet (ghubayrah), saying: Every intoxicant is forbidden (Abu Dawud, no.3685 *Kitab I Ashriba* Authenticated by Albany) (<https://sunnah.com/abudawud:3685>).

5) It was narrated from Abu Malik Ash'ari that the Messenger of Allah said that "People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allah will cause the earth to swallow them up, and will turn them into monkeys and pigs" (Ibn Majah 4020. Abu Daud no.3688. Authenticated by Ibn Hibban. no1384 and Tibrany no.3419. Graded as sound by Albani Sahihi Targhyb no. 2378) (<https://sunnah.com/ibnmajah:4020>).

6) Anas reported that the Prophet said, Anas ibn Malik reported that: The Messenger of Allah, said, "Two voices are cursed in this world and the world Hereafter: a flute at a time of celebration, and wailing at a time of calamity." (Source: Musnad al-Bazzār no.7513 graded fair by Al-Albani) Ibn Mundhir and Ibn Hajar Haytamy they said that the narrators are authentic and Albani authenticated it in Albani SahihTarghyb.no.3527 and Shih. Jamiu no. 3801¹. This is authentic narration and it is evidence of the prohibition of music.²

7) Anas reported that the Prophet said "Once my nation considers five things permissible, then destruction will befall them: when cursing one another appears, wine is

drunk, silk is worn [by men], musical instruments are played, and men suffice themselves with men and women suffice themselves with women " (Collected by al-Bayhaqi in *Shu'ab al-Eemān* (5055) graded it strong; al-Albāni in *Ṣaḥīḥ at-Targhīb* graded it as sound 2054, 2386).

8) Abdullah ibn Amr ibn al-'As reported that the Prophet forbade wine (khamr), game of chance (maysir), drum (kubah), and wine made from millet (ghubayrah), saying: Every intoxicant is forbidden. Abu Dawud said: Ibn Sallam Abu 'Ubaid said: Ghubairah was intoxicant liquor made from millet. This wine was made by the Abyssinians (Narrated by Abu Daud no.3685 and Graded sound by Albani in Sahihi I Jamiu no. 7336) (<https://sunnah.com/abudawud:3685>).

9) Ibn 'Abbas reported from the Prophet that he said "Allah has forbidden me, or he said: He has forbidden me wine, game of chance, and *kubah*(drums). He said: Every intoxicant is unlawful. Sufyan said: I asked 'All b. Badhimah about kubah. He replied: Drum." (D3696 graded sound by Albani in Sahih Al-Jaamiu7336), (<https://sunnah.com/abudawud:3696>).

These nine authentic narrations from the Prophet confirm, without any reasonable doubt, the prohibition of music and musical instruments, as the Prophet specifically mentioned music by name. These narrations contradict the opinion of scholars who advocate for the complete legalization of music. They also serve as a clear refutation for those who claim that there are no authentic narrations from the Prophet forbidding music and immoral singing. Furthermore, these narrations challenge the views of scholars such as al-Juday' (2004) and Ibn Hazm, who assert that there is no authentic narration prohibiting music and singing.

Criticism of scholars who legalized music and singing

Scholars such as Ibn et al. (2004) considered the narrations prohibiting music as defective and therefore legalized music and singing. Ibn Hazm (994-1064) asserted that all narrations prohibiting music and songs are *maudhu* (defective), thus he legalized the selling of musical instruments and dancing (Mahala vol.9:59). Bakr ibn Al-'Arabia al-Makky (1076-1148), stated, "There is not a single narration related to the prohibition of singing which is correct according to the prophet narrations analysts" (Ahkam al-Quran volume. 3:149). Islamic scholar Ghazali reported several narrations and concluded that music itself is permitted, remarking that "All these narrations are reported by Bukhari and singing and playing are not forbidden" (Magrini, 2003). Qardawi, in the book "Halal and Haram in Islam," stated that all narrations banning music are weak and defective (Halal and Haram: 293). Al-Juday' (2004) listed scholars who legalized music and singing, then presented arguments

¹ Al-Mustadrak 'alas Saheehayn, Sunan Al-Baayaqhi Alkabri, Sharah Ma-ani Al-Athar, Musannif Ibn Abi Sheba).

² <https://islam.stackexchange.com/questions/56872/what-is-the-authenticity-of-the-following-hadith-on-two-cursed-sounds>.

supporting their stance.

- a) There is no consensus of scholars on the legal ruling on music and singing, whether considered together or as separate issues.
- b) There is no unequivocal text from the Noble Qur'an that speaks about these two issues.
- c) There is no unequivocal text from the prophetic narrations that is the Prophetic narration which specifically forbids music or singing.
- d) In the legal positions of the four schools of thought of the Companions and Successors, there is no clear prohibition of music or singing. Rather, some of them listened to music and singing and permitted this.
- e) To claim that the Imams of the four main Sunni schools of thought, agreed on the absolute prohibition of music or singing is inaccurate
- f) There are numerous unequivocal texts in the authentic narrations that confirm the basic principle and necessitate the view that music and singing are permissible (al-Musiqi wa l-Ghina' fi Mizan al-Islam ("Music and Singing in the Balance of Islam"), Al Judai Research and Consultations, Leeds, UK, 1425/2004:597-601)³

Scholars of hadith have written several books refuting those arguments. Albani in his book *tahrym alatu tarb* published in 1997 has criticized the opinions of Ibn Hazm and Abu Bakr ibn Al-`Arabi.

Ibn Qayyim Jawzy (1292-1340) in his book *Ighathatul Lahfaan* translated into English in 2004. Has criticized all opinions regarding the permissibility of music. Ibnu I Hajar Asqalany criticized Ibn Hazm in *Fathu l bari* and said that 'he is wrong to say that there is no correct hadith that came to ban musical instruments'.

Fauzani (1975) wrote a book criticizing Qardhawi's (2016) arguments about music in the work titled as '*Al-l'laam bi Naqd Kitaab al-Halaal wa'l -Haraam*' that is the criticism of the book permitted and prohibited. Al-Juday' (2004) arguments are all refuted below by eminent scholars.

Opinions of scholars regarding impermissibility of music and dancing

- 1) Taymiyah (1263 to 1328) said: "The view of the four scholars of the sunni sect is that, all kinds of musical instruments are illegal. None of the followers of the sunni schools of thought mentioned any dispute about the issue of music" (al-Majmu', volume 11:576).
- 2) Naway (1230-1277) commented that "Islamic scholars have agreed in prohibiting dance, and singing" (Imam Nawawy sherhe of Sahihi -l- Muslim volume 2:1622 under the translation of hadith 1567 book Musaqa).
- 3) Ibn Qayyim Jawzy (1292-1350) mentioned that "Imam

Shafi has forbidden listening to songs from a woman, and dances"(Ibnu Jawzy Talbees Iblis page 210). He added that "The sect of Abu Hanifa is forbidden to listen to all musical instruments including flute, and those who listen are sinners, and having fun with music is infidelity" (Ibn Qayyim Jawzy Ighaathatu lahfaan:425). He also added that "Music is forbidden and causes the wrath of Allah (Madaarij al-Saalikeen, :485)."

4) 4. Al-Qasim ruled out that: "Singing is part of lying. Al-Hasan said "if there is music involved in an invitation to dinner (*walimah*), reject that invitation" (al-Jami' by al-Qayrawani: 262 to 263).

5) Albani (1914-1999) said: "The four sunni school of thought agree that all musical instruments are forbidden (al-Sahihah: 145)."

6) Ibn al-Qayyim Jawzy (1292-1350) mentioned that "The sect of Abu Hanifa is the strictest in this matter. His companions clearly stated that it is prohibited to listen to all musical instruments, such as flutes and drums, listening to music is evil and enjoying it is blasphemy (Ighathat al-Lahfan: 425)."

7) Imam Malik (711 to 795) was asked about playing the drum or flute, he responded that it is prohibited (al-Jami' by al-Qayrawani, p.262). He added that, "the only people who do such things, in our opinion, are *fasiq*.' Depraved people' " (Tafsir al-Qurtubi, vol.14:55).

8) Ibn Abd al-Barr (978 to 1071) said "Among the forbidden types of income by the consensus of scholars are usury, prostitute's fees, bribes, payments for mourning the dead income from singing and payments to fortune - tellers, payment for playing the flute and all kinds of gambling" (Al-Kâfi fi Madhhab Mâlik).

9) Ibn al-Qayyim (1292 to 1350) said, explaining the view of the Shafi school of thought that "His students who know his sect said that music and singing are prohibited and they cursed those who legalize it" (Ighathat al-Lahfan: 425).

10) Ibn Qudamah (1147 to 1223), said "Musical instruments that are *haram* (prohibited). These are strings and all kinds of flutes, piano, drums and so on. Anyone who continues to listen to them, his testimony should be rejected." (al-Mughni, vol.10p.173) (al-Kafi, volume 3:118).

11) Al-Tabari (839-923) commented "Scholars agree that singing is detestable and should be prohibited. Even though Ibrahim bin Sa'd and 'Ubayd-Allah al-'Anbari differed from other scholars in this issue. The Messenger of God said: "Stay with the majority" (Tafsir al-Qurtubi, volume 14:56).

12) Ibn Taymiyah (1263-1328) said "It is not permissible to make musical instruments" (al-Majmu', volume 22:140).

13) Ibn Abi Shaybah (159H to 235H) has reported that one person broke another person's mandolin, and the latter took his case to Shurayh. But Shurayh the judge did not give him any compensation; he did not make the first man pay the cost of the mandolin, because it was *haram* illegal and had no value (al-Musannaf, volume 5:395).

³ <https://unity1.store/2010/02/13/a-detailed-fatwa-about-music-and-singing-by-sheikh-abdullah-al-judai/>

14) Imam Al-Baghawi (1044 to 1122) said in a *fatwa* ruling that, it is forbidden to sell all kinds of musical instruments such as guitars, flutes etc (Sharh al-Sunnah, volume 8:28).

15) Qurtuby (1214 to 1273) reported that all the scholars agreed about the prohibition of singing except, Ibrahim ibn Sa'd and 'Ubayd-Allah al-'Anbar and Ibn Hazm' (Tafseer al-Qurtubiy volume 14:56).

16) Imam Awzay (707 to 774) said "Do not attend a marriage ceremony in which there is drum beating and stringed instruments."⁴

17) Ibn Rajab (1335-1393 CE) ruled out that "regarding musical instruments there is no difference between the scholars in its prohibition" (Majmui Rasa'el: ibn Rajab volume 1 page. 459).

18) Ibn Hajar (1503-1566) Haytamy said that "listening to music is a great sin" (al-Zawajir an iqtiraafal Kabair: 447)

19) Bilal (2002) commented that "Musical instruments have been banned by Islamic law" (Contemporary Issues 30).

20) Ibn Baaz (1912-1999) says "I advise people not to listen to music because it will make them hate the Quran, music calls people to hypocrisy, music is forbidden according to the Quran (Fatwas of `Abdul-'Aziz ibn `Abdullah ibn Baz, Volume 9 pg 386). He added that "music is forbidden" (Fataawa ash-Shaykh Ibn Baaz (volume 20:389).

21) Uthaymin (1929-2001) asked 'why has Islam forbidden music' and he answered "Music is prohibited because it makes the heart captive to music, and leads people far away from remembering Allah the Creator".⁵

22) Fawzani (2000) says "Those who allowed singing, if they were present at this time, they would not allow it at all".⁶ Fawzan further argued that "music is illegal"⁷

23) Ibn al-Mundhir mentioned that scholars by consensus agree that it is not permissible to pay person to sing and mourning because the consensus of all the scholars is that mourning and singing are not permitted. Abu Thawr, al-Nu'man - Abu Hanifah and Ya'qub and Muhammad, said it is illegal to pay for singing and mourning. They added that musical instruments destroy the soul" (Majmoo' al-Fataawa, volume 10:417).

24) The Fatwa Committee of Saudi Arabia (2016) has provided the ruling that "listening to music is forbidden, but listening to songs unintentionally is not a sin (Fatawa al-Lajnah ad-Daa'imah (volume 26p.238).⁸

25) Imam Malik (711 to 795) was asked about the people who allow singing, and he said that those who do so are evil people (Talbees Iblees: 200). Albani has said that the argument that the people of Medina, have agreed on the

legality of singing is weak (Tahrym alati Tarbi: 99).

26) Imam Abu Hanifa (699 to 2467) used to hate singing and he believed that singing is a sin (Talbees Iblees:201).

27) Imam Shafi (767-820) argued that, a person who keeps listening to songs, his evidence is not acceptable (Talbees Iblees: 201).

28) Fudhayl Ibn Iyaadh said that, listening to songs leads to fornication (Talbees Iblees, 205).

29) Dhihaq opined that, listening to songs corrupts a person's heart and leads to being hated by Allah (Talbees Iblees p. 205).

30) Shaabiyu has cursed the singers, and those who are sung according to the narration that 'two voices are cursed, the voice of songs and the voice of mourning' (Talbees Iblees, 205).

31) In addition to the fact that a maid is allowed to sing to her Lord, Shafi said that listening to songs played by marriageable women is forbidden. And if a slave or a maid gathers people to listen to songs, it will not be acceptable (Talbees Iblees, 211).

32) Ibn Abi Shaybah reported that Shurayh a judge did not give any compensation to a man who broke another man's guitar, because the guitar is an illegal item and no compensation is given for breaking it (al-Musannaf, volume 5:395).

33) Shaukani said that "Musical instruments are forbidden according to the opinions of the majority of the Scholars" (Nayl al-Awtaar, volume 8:107).

34) Mufti Menk in his explanation on "Why music is *Haram* (illegal) and Punishment for listening to Music" said "music and dances today are all haram (impermissible) according to the preponderate opinion of scholars of all religions, Muslims, Christians and Jews, because the singers call people to immoral things and they help the devil to lead people astray (<https://youtu.be/bfMcuRc8Pdc>).

In addition to the minority opinion of scholars who permit music, the majority prohibit it. Even among those who allow it, their stance typically revolves around exceptional cases where Islam permits music and singing, rather than endorsing contemporary music, which often involves various illicit elements.

Nine factors that make music and dance illegal

All musical instruments are forbidden except the tambourine

Ma'azif is the plural form of the word *mi'zafah*, and it refers to musical instruments (Fath al-Bari, volume 10:55). It has also been translated as musical instruments by Ibn Taymiyya (Majmui volume 11 no.577). Hamad al-Jawhary in his book called *kitaab al sihah* has translated *maazif* as musical instruments. Also, *ma'azif* has been translated as drums and other instruments played in al-Hawashi's book by al-Dimyati (Fath al-Bari,

⁴ <http://www.sahab.net/forums/index.php?showtopic=143191>).

⁵ <https://islamqa.info/en/answers/5000/ruling-on-music-singing-and-dancing>).

⁶ <https://www.alfawzan.af.org.sa/sites/default/files/igahssat.mp3>.

⁷ <https://islamqa.info/en/answers/138471/ruling-on-listening-to-music-in-breaks-during-news-broadcasts-and-documentaries>).

⁸ <https://islamqa.info/en/answers/1200/evidence-prohibiting-of-mixing-of-men-and-women>

volume 10:55).

Ibn Taymiyyah commented that:

“The opinion of the four schools of thought is that all kinds of musical instruments are prohibited. None of the followers of the four Sunni schools of thought mentioned any dispute about the issue of the illegality of music” (al-Majmu', volume 11:576).

Ibn Hajar Asqalany said that musical instruments are forbidden by the consensus of scholars (Fathul barri volume 2:545).

Gender mixing is prohibited in music and singing

Dancing, particularly when it involves gender mixing, is considered prohibited in Islam. Uqba b. `Amir reported Allah's Messenger as saying “Beware of entering houses and meeting women (in seclusion). A person from the *Ansar* (Inhabitant of Medina) said: Allah's Messenger, what about husband's brother, whereupon the prophet said: Husband's brother is like death. (SM: 2172) (<https://sunnah.com/muslim:2172a>). Ibn `Abbas reported from the Prophet that, "No man should remain alone with a woman in seclusion except in the presence of a *Dhu-Muhram*. (Nonmarriageable relatives)" A man stood up and said, "O Allah's Messenger! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such-and-such campaign." The Prophet said, "Return and perform the Hajj with your wife" (SB5233) (<https://sunnah.com/bukhari:5233>). Islam prohibits gender mixing so any music or song which will involve gender mixing is deemed to be illegal.⁹

Women are prohibited from adoring and beautifying in front of marriageable men

Any music and singing that involves women's adornment and beatification in front of marriageable men is prohibited, women are prohibited from showing their beauty and adornments in front of marriageable men.¹⁰

“And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears thereof. Let them draw their veils over their chests and not reveal their adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants

having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known their hidden adornment. And repent to Allah, all of you, O believers that you might succeed" (Quran 24:31) [<https://quran.com/en/an-nur/31>].

Abu Huraira reported from the Prophet that he said, "Faith (Belief) consists of more than sixty branches (that is, parts). And modesty, is a part of faith (Sahili Bukhari:026).

Women are prohibited from dancing in front of marriageable men

Abu Huraira reported from Allah's Messenger that he said “Two are the types of the denizens of Hell whom I did not see: people having whip like the tails of an ox with them and they would be flogging people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of a camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such a distance (SM: 2128) (<https://sunnah.com/muslim:2128>).

Muhammad ibn Salih al-Uthaymin (9 March 1929 – 10 January 2001) argued that:

“The ruling of dancing is disgusting, but if the dancing itself is mixing women and men and dancing imitating the dance of infidels and shaking the hips and hips in a way to attract men, then that is completely forbidden (Liqa al-Bab al-Maftuh, no.1085).”¹¹

Women to wear perfume in order to attract the attention of men

Abi Mussa reported from the Prophet that he said, "Every eye commits adultery, and any woman who puts perfume on herself and passes through people's homes to smell her fragrance, then she has committed adultery" (Abu Dawud 4173, authenticated by Albany and given the rank of Hasan). In Ibn Hibaan's narration, "Any woman who applies perfume to herself and passes by people to smell her scent, that woman is committing adultery, and every eye that looks at her with desire is also committing adultery" (Sunan Abi Dawud, no. 4173, authenticated by Albani). Women are permitted to wear perfume for their husbands only and not in public.¹²

⁹ [https://www.islamweb.net/en/fatwa/83501/woman-beautifying-herself-in-front-of-other-muslim-women.](https://www.islamweb.net/en/fatwa/83501/woman-beautifying-herself-in-front-of-other-muslim-women)

¹⁰ [https://www.islamweb.net/en/fatwa/83501/woman-beautifying-herself-in-front-of-other-muslim-women.](https://www.islamweb.net/en/fatwa/83501/woman-beautifying-herself-in-front-of-other-muslim-women)

¹¹ Ibn Rajab (1335–1393 CE) ‘*Majmui Rasaan ibn Rajab*’ Vol. 1 p. 459

¹² <https://www.eyewitnessug.com/mps-condemn-musicians-for-promoting-nudity/>

Annoying neighbors and other people with the sounds of drums

It is reported on the authority of Abu Huraira that the Messenger of Allah observed "He who believes in Allah and the Last Day does not harm his neighbor..... (SM 47) (<https://sunnah.com/muslim:47b>).

If the sound of music and songs will disturb neighbors or passer-by then the music and singing will not be permissible because harming a neighbor in any way is prohibited.

Musicians performing half-naked

The Quran explicitly prohibits nudity and half-nakedness Allah says "O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (that is, screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful" (Quran 33:59).

In his commentary on the verse, The Quran exegesis al-Jassas al- said "This verse indicates that women are commanded to cover their faces in front of strangers and to be modest when they go out so that people with suspicious minds should not be sexually attracted (Ahkam al-Quran, volume 5:245).

Iran's religious leader has banned music mentioning that "Music is a betrayal of the nation, youth music, alcoholic drinks, and gender mixing will not be tolerated under the Islamic Republic (Kifner John July 24, 1979).

Nudity is common among music performers, and music performers have been blamed for promoting nudity. Islam prohibits nudity in any functions including music.¹³ Singers, who perform half naked, make their singing prohibited because they don't observe hijab.¹⁴

Singing immoral songs

Anas bin Malik reported that "the Prophet would not abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!" (Sahih Bukhari:6031)" <https://sunnah.com/bukhari:6031>).

Abu Musa reported that some people asked Allah's Messenger "Whose Islam is the best? That is, (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands (Sahih Bukhari: 30).

Ibn Qayyim argued that for lovers of music and songs,

it becomes difficult for them to listen to the Quran (Ighathatul Lahfaan: 233). All scholars reached a consensus on the case of prohibition of singing immoral songs.¹⁵

Rulings of contemporary scholars about current music and dancing

Today's dance and music are all forbidden by the consensus of scholars. Ibn Taymiya, Ibn Jawzi, the four Imams of fiqh, Ibn Hazm, Qaradhawi, Ibn Baaz, thaymin, Fauzani, Bilal Phillips and Dr. Zakir Naik (2021) all agree that today's music and dances are all illegal. Because today's singers have made singing money - making business, and they get income from lewd and abusive songs, which are illegal, today's music has made them despise the Quran and music averting people from worship.

Kardhawi who died (Sept 26, 2022) says "All scholars agree that singing and music if accompanied by illegal things then it will be illegal and Allah has strongly warned people to sing or listen to immoral songs, and he warned that they will be crushed to the ground, and they will be turned into gorillas and monkeys (Lawful and prohibited in Islam':152).

Saleh Al-Fawzan (born 1933) the most senior scholar of Islam in Saudi Arabia said "Music is forbidden according to the agreement of the Scholars. Besides Ibraaheem ibn Sa'd and his colleague 'Ubayd-Allah al-'Anbari who allowed singing of those days. But today's music and dances are illegal, because songs are full of depravity and lack of morals (*al-I'laam, binaqdi book halaal wal haram: 66 to 58*).

The same Ibn Hazm who allowed music and singing mentioned that "if singing and music lead them astray in the way of Allah, and ignoring the religion it will be illegal (Lawful and prohibited in Islam:153).

Baihaqy says "The consensus of scholars is that "music and dance are forbidden" (Bayhaqy 10/223, Al-kafi 6/199).

Bilal Phillips (Nov 11, 2015) says that today's music played with musical instruments is *haram*, (unlawful) music has spread everywhere. Music penetrates the hearts of believers so that the Quran lacks space.¹⁶

Menki (Feb 1, 2020) said, "All contemporary music is illegal, today's music is Satanism, music keeps people away from religion, today's musicians call people to devil worship and following their desires, that's why rebellion is so widespread"¹⁷.

Menk (January 10, 2015) stated that the few scholars who legalized songs and music did not intend to endorse today's music. He emphasized that no contemporary

¹³ <https://islamqa.info/en/answers/7436/punishment-for-not-wearing-hijab>

¹⁴ <https://islamqa.info/en/answers/122790/he-is-arguing-about-the-prohibition-on-singing-and-claims-that-songs-do-not-do-any-harm>

¹⁵ <https://fb.watch/kjuwjWfpHz/?mibvextid=Nif5oz>.

¹⁶ <https://www.youtube.com/watch?v=e9UZfPfc0eI>.

¹⁷ <https://youtu.be/bfMcuRc8Pdc>.

scholars would approve of listening to artists like Madonna, Michael Jackson, Beyoncé, or others, as their music often promotes obscenity and encourages immoral behavior, leading even Christians and Jews to condemn it.¹⁸

Al Hakeem (Feb 8, 2020) said "Contemporary music is satanic that commands evil and impurity, and it is forbidden by the agreement of the Scholars".¹⁹

Kardhawi (1960) even though he allowed singing, he set a condition that the songs should not be lewd and suggestive of fornication and dirty things, neither should the music be accompanied by drunkenness, nor should men and women mix together to dance (Lawful and prohibited in Islam:152). Kutty (14 August 2002) "Music that leads people to rebellion, and imitating infidel things is prohibited."²⁰

Naik (8 May 2020) was asked "Is music permitted in Islam?" He answered "All musical instruments are forbidden except the tambourine."²¹

Hussayn (September 19, 2017) asserted that "Music is the work of the devil. The devil conspires to lead people into heresy, making them susceptible to engaging in fornication and drunkenness. Instead of listening to the Quran, people now turn to singing and music."²²

Behaviors of musicians

Islam teaches us to speak good words (Sahih Bukhari:38), yet musicians often display immoral behavior during performances and sing explicit songs. Research conducted by Concert has indicated that singing can contribute to immoral behavior in Malaysia and lead to the proliferation of illegitimate children.²³

Morin (Nov 1, 2015) said in the American Academy of Child and Adolescents that, "continuing listening music causes strife, sadness, alcohol abuse, confusion and increases the chance of suicide."²⁴

"The 35 biggest music scandals of all time". An article on www.complex.com explained that in the past 40 years, music has been at the center of controversies ranging from theft to fraud to murder. Musicians have been accused of sexual abuse, using drugs, excessive alcoholism, participating in illegal sex, and suicide. This was published on "Complex Media JUL 9, 2020."²⁵

Sameer Suri (28 Dec 2021), wrote news about Madonna Queen of Pop Music at a concert showing her underwear to the public, an act that is vulgar and against morals.

Carter (12 May, 2022) has written in the internet mirror of the article "Madonna defends her fully naked NFT videos after showing 3D scan of her vagina". In this article Madonna defended her act of exposing her private parts in public.²⁶

The Council of Zanzibar Artists (BASATA), on 20/1/205, banned the song of "*shika adab yako*" which means 'behave yourself' by artist Nay Mitego, and the song "frog". Other banned songs are "Hallelujah". BASATA has banned more than ten songs for moral violations.²⁷

Mutua (September 2, 2019), the regulator of music and song ethics in Kenya, denounced the song called "Tetema" which means 'vibration' as inappropriate, and labeled the Kenyan song "Wamlambaz," meaning 'sucked,' as shameful.

Additionally, he banned song deemed "garbage." Mutua attributed the lack of morals and the encouragement of sexual behavior to all these songs.²⁸

Daudi (Dec 13, 2016) said that the song called "kokoro"²⁹ in Japanese language it means 'heart', in Swahili language it is the sound of a crackling object, as immoral song full of obvious insults, it shows half-naked women and goes against the values of Tanzanians.³⁰ R. Kelly in 2002 was accused of sexual harassment (www.bbc.com/news-4727011.0).

Madonna in 1989 was accused of defaming Christianity. Jannet Jackson was blamed for the scandal of showing her breasts in the famous "nipple gate" scandal.³¹

Earning from music and singing is illegal

Musicians earnings are illegal. Income from the music industry is prohibited by Islamic law. Abu Amr Yussf ibn Abdalla ibn Abdulbarri (368-463 H) wrote in "kafy fy fiqhi al Madina:

"Usury, income from bribing a woman, income from singing, and income from dancing are all deemed haram (forbidden)" (Iilami:58). Qurtuby asserted that "the act of singing is forbidden according to the consensus of scholars" (lila'm page 58). Ibn al-Mundhir argued that "Scholars have unanimously agreed on the prohibition of paying a female singer, a view upheld by Malik, Abu Hanifa, Shafi, Ahmad bin Hambal, Al-Shu'bi, al-Nakha'i, and Abu Thawri. They have also concurred that music intoxicates the heart and is a more severe intoxicant than

¹⁸ <https://youtu.be/x0BH7qUKgNQ>.

¹⁹ <https://fiqh.islamonline.net/en/what-does-islam-say-on-music/>.

²⁰ <https://youtu.be/fjeczXPnIHg>.

²¹ Why Music is haram- <https://youtu.be/upodJ0m-BF8>.

²² <https://worldofbuzz.com/concerts-cause-immoral-behaviour-malaysia/>.

²³ <https://freeteensyouth.org/can-music-be-a-bad-influence-on-kids-teens/>

²⁴ <https://www.complex.com/music/a/complex/biggest-music-scandals>

²⁵ <https://www.mirror.co.uk/3am/celebrity-news/madonna-defends-totally-nude-nft-26942760>.

²⁶ <https://www.bbc.com/swahili/habari-43230718>.

²⁷ <https://www.michuzi.co.tz/2016/02/basata-yaupiga-marufuku-wimbo-wa-shika.html>,

²⁸ https://youtu.be/KZN0f-EVE3g?si=4z_7HfnLxIjoL7E0.

²⁹ <https://www.jamiiforums.com/threads/diamond-jitathmini-upya-kokoro-imekuvua-nguo-mshkaji-wangu.1166094/>

³⁰ <https://www.ispytunes.com/post/music-controversies>.

³¹ <https://islamqa.info/en/answers/20406/when-is-it-permissible-to-beat-the-daff>.

alcohol, which affects the mind" (Majmoo' al-Fataawa, 10/417). Imam Baghawi emphasized that it is forbidden to purchase all musical instruments (Sharh al-Sunnah, 8/28). Fauzani stated, "It is the consensus of scholars that wailing and singing are unlawful. Shaabiyu, Nakhaiy, Abu Thawry, Yaqub, and Malik all concur that income derived from wailing and singing is impermissible" (Book of criticism of Qardhawi: -59). Nyazee (2020) declared, "Everything that is prohibited in business is unlawful; therefore, singing and playing, recording, buying, and selling musical items are all prohibited."³²

Ibn Jawzi mentioned that Abu Ishaq said that the income of music and singing are illegal (Ighathatul lahfaan:222). In 2010, Abd al-Fatah Idris, an Egyptian scholar from Azhar said while criticizing Qardawi that "a woman and a man are forbidden to be professional singers."

<https://www.qatarliving.com/forum/politics/posts/women-singing-public-stirs-debate>.

Social media promoting music and evils

Social media have largely promoted gambling, alcoholism and music. Kors et al. (2013) said that "social media have kept people away from religion and created a large group of atheists"³³. The most influential person like the owner of the Facebook network was an atheist for many years until 2016 when he started embracing Christianity.³⁴

Social networks in these years are the means used by many people for communication (Samadi, 2014). Social networks are ubiquitous (Pew Research Center, 2012). Young people use these networks most (Shabir et al. 2014).

Improper usage of social media distracts teens, and expose them to bullying, rumor spreading, unrealistic views of other people's lives and peer pressure (Burgess-Proctor et al., 2009; A'lamElhuda and Dimetry, 2014).

The Internet is a major source of moral collapse in the world (www.standardmedia.co.ke March 9, 2016).

Research conducted in England has shown that social networks have a greater influence on morals, especially for young people (www.bbc.com/education-36824176).

The videos played by the artists are dirty and immoral, they are lewd videos, which show women dancing naked, hugging each other, and doing lewd acts in public, and these videos greatly affect young people and children, by introducing them to sex, ruining their behaviors, and introducing them to maturity before time. The collapse of morals that society is witnessing today, is due to the videos that have spread on the internet of artists who

lacked morals.³⁵

A study conducted in Kenya by Simiyu et al. (October, 2019) and published in the 'Global Journal of Arts, Humanities and Social Science, volume 7, no.9:51 to 63' about the dangers of social media on education have found that:

"Social media distort morals; they drive younger generations towards demanding luxury goods, observing at dirty pictures, bad games, music of various kinds. This results to negative effects in their studies, and distances them from worship. Social networks increase student's failure, reduce thinking capacity and promote lack of discipline."³⁶

UNICEF has warned on exposure of children to Pornographic content can harm children. It may lead to poor mental health, sexism, sexual violence, and other negative outcomes. UNICEF also call for protection of children from harmful content in accordance with the Convention on the Rights of the Child. <https://www.unicef.org/harmful-content-online>

Muslims disregarding Qur'an

The Quran, as the book of Allah, serves as a guide for believers. Despite people's profound love for music, the Quran has resonated deeply within the hearts of many Muslims. It is considered a source of light, containing the words and guidance of Allah. Music and dance, on the other hand, are seen to lead to misguidance, being associated with the voice of the cursed devil. Consequently, the Quran and music are regarded as incompatible. Those who cherish music are advised to shun the Quran.

Ibn Taymiya ruled out that:

"He who listens to music a lot will have no desire to listen to the recitation of the Quran, for him the music is pleasant. When he listens to music he becomes moved by it, he becomes excited and comfortable, but when he listens the recitation of the Quran, he is not excited, but it makes him uncomfortable (Majmu' al-Fatawa, Volume 11p.557).

Ibn Qayyim said:

"Music is the 'Quran of the devil, music and dancing is like the prayers of the devil (Ighthatu Lahfaan:253). Qurtuby mentioned: "Music inspires the impurity, immorality, infidelity, and wrong desires in one's soul "(Zawaajir 'an Iqtiraf al Kabair volume 2:193).

³²https://ia601605.us.archive.org/4/items/mawsoat_fikh_pdfbook_ara/mfk38.pdf

f

33

https://ia601605.us.archive.org/4/items/mawsoat_fikh_pdfbook_ara/mfk38.pdf

³⁴ <https://guardian.ng/news/clerics-says-singers-encourage-immorality-in-the-society/>.

³⁵ <https://ejournals.org/gjahss/vol-7-issue-9-october-2019/influence-of-social-media-on-students-discipline-in-secondary-schools-in-kenya/>

³⁶ <https://news.un.org/sw/audio/2021/11/1131322>.

Ibn Qayyim Jawzy added that:

"Two things can't stay together, the love of the Quran and the love of music, one will eliminate the other. Music leads to hypocrisy and love of adultery; it is the deception of the devil and prevents a person from loving the Quran. (Madarij Al Salikyn, page 487).

Ibn Baaz said suggested that:

"The biggest effect of loving music so much is boredom when reading the Quran, if this is not hypocrisy, what is it?" Music leads a person to hate justice, abominate the Quran, detest religious classes, and abhor prayers (Fatawa Ibn Baaz volume 3:415).

Legal aspects of music

Islam permits special kinds of music for special people during special ceremonies, because ceremonies cannot be joyful without some form of melody. Because of this aspect some scholars admit that Islam permits music.

Those scholars who argue that Islam permits music refer to this aspect of music, which cannot be called music in its totality.

Islamic ruling of singing without musical instruments

Singing has been permitted for women in restricted settings, under the condition that it is performed without musical accompaniment, and that the songs are morally upright. According to the majority opinion, women are allowed to sing primarily due to their feminine nature, as music is considered a form of entertainment suitable for them (Rashid, 2022).

Ibn Hajar said: The strongest opinion among scholars indicates that singing is permissible for women only, and that does not include men, (Fath al-Baari, volume 9:226).

Ibn Baaz commented that "rather the women only are allowed to use the tambourine. Concerning men, it is not permissible for them to play the tambourine, whether at weddings or other occasions (Majallat al-Jaami'ah al-Islamiyyah. Magazine of the Islamic University in al-Madeenah al-Munawwarah), 3rd edition, 2nd year, Muharram, 1390 AH:185, 186).

Music and singing during wedding ceremonies: Since it is permissible to beat the tambourine at a wedding, singing at weddings with songs that are free from obscenities is also allowed, according to the consensus of scholars. Muhammad bin Hatib reported that the Messenger of Allah said: "What distinguishes between the lawful and the unlawful is (beating) the *Daff*

(Tambourine) and raising the voices (in song) at the time of marriage" (Collected by Ibn Majah no. 1896, Timidhy no. 1088. Graded with a sound chain by Al-Albani). The daughter of Muawwidh bin Afra reported that after the consummation of her marriage, the Prophet came, and their little girls started beating the tambourines and reciting elegiac verses mourning her father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." Upon this, the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before" (Narrated by al-Bukhari, no. 5147). Scholars argue that these narrations indicate the permissibility of beating the tambourine in these three situations. Some scholars further argue that it is permissible to beat the tambourine during childbirth or circumcisions, while others comment that it is permissible on all occasions that are a cause for expressing joy, such as the recovery of a sick person and similar events (al-Mawsoo'ah al-Fiqhiyyah, 38/169) (Shams al-Din Muhammad al-Khatib al-Shirbini (977 H)), Mustafa al Kanadi, (1986).³⁷

Abu Ishaq reported that he heard `Amir ibn Sa'd al-Bajali saying that he saw Thabit ibn Wadi'ah and Qarazah ibn Ka'b al-Ansari at a wedding, and songs were being sung without mourning (Reported by al-Bayhaqi, no.14469). According to those narrations, the music which is permitted in Islam is beating tambourine by women, and singing by women in marriage ceremonies.

Singing in Islamic ceremonies (Eid): The day of *Eid* (Islamic ceremonies) is a holiday for Muslims; on this day it is permitted to beat the tambourine for women and sing morale songs. Aisha narrated that Allah's Messenger came to my house while two girls were singing beside me the songs about the war between the two tribes of the Medina the *Khazraj* and the *Aus*, before Islam. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet?" Allah's Messenger told Abu Bakar to leave them and Aisha look at them until she was satisfied (<https://sunnah.com/bukhari:949>) (SahihBukhari:949).

Singing to fulfill the vow: If a person has made a vow to play the tambourine and sing alone, they will be permitted to do so. A woman was allowed to play the tambourine when she had made a vow to play it in front of the Prophet. Buraidah reported that "The Messenger of Allah was returning from his expedition when a black slave girl approached him and informed him that she had taken an oath that if Allah returned him safely, she would beat the tambourine in front of him and sing. The Messenger of Allah permitted the woman to fulfill her

³⁷ Shams al-Din Muhammad al-Khatib al-Shirbini((977 H) *al-Mughni al-Muhtaj*. Vol 4 pg 429. Pdf file.Maktabah wa Matba'ah Mustafa al-babi al-Halabi wa Awladih, 1958. Achieved at <https://archive.org/details/MughniMuhtaj/mmmmmam0/>.

vow. So, she began to beat the tambourine. Abu Bakr entered first, then Ali, followed by Uthman, while the woman continued beating the drum. When Umar entered, she placed the tambourine under her and sat upon it. The Messenger of Allah said: 'Indeed Satan is afraid of you, O Umar'" (Collected by Tirmidhi, no. 3690, and authenticated by Albani).

Singing at work for men: Men are permitted to sing poetry when they engage in strenuous work if the singing serves to entertain them. Sahl bin Sa`d reported that while they were with Allah's Messenger in the Trench, some of them were digging the trench and carrying earth on their shoulders. Allah's Messenger said, 'O Allah!

There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar (the people of Medina)' (Sahih Bukhari: 4098).

Hearing songs or music: Hearing songs being sung is not forbidden if one did not intend to listen to them and has no desire to do so, but rather has been compelled to listen. Ibn Baaz ruled that listening to songs and music is only forbidden if one intentionally listens to them (Fatawa Islamiyya volume 4:389).

Singing poems: Islam permits singing poems with good content that teach religion and defend Islam. The Prophet said poetry has wisdom, Narrated Abu Huraira:

The Prophet acknowledged the truthfulness of Labid's words in his poem, specifically the phrase "Verily, everything except Allah is perishable" (Sahih Bukhari, no. 6147). Additionally, the Prophet instructed Hassan to respond to the poems of polytheists (Sahih Bukhari: 61520), asked Ari Ibn Aqwai, a poet, to recite his poetry for the people, and subsequently prayed for him (Sahih Bukhari no. 6148). However, the Prophet rejected bad poetry (Sahih Bukhari no. 6154), indicating that poetry is permissible only if it is morally upright; immoral poems are prohibited.

Forbidden songs in Islam

- 1) Sexual explicit songs and insult each other and gossip
- 2) Songs that provoke sex.
- 3) Songs sung in front of mixed women and men.
- 4) Singing commercially until one becomes a singer.
- 5) Any singing that causes illegal things.
- 6) Singing on the drums.
- 7) Singing using musical instruments.
- 8) Too much singing and stop reading the Quran and bringing *adhkar* (prayers).

Scholar's opinion regarding singing

Abdillahi Ibn Masoud said "Singing grows hypocrisy in the heart like water grows plants." (Bayhaqy 10/223). Yazid Ibn Walid said "O Umayya tribe, refrain from singing. Indeed, singing removes shame, and incites desires, and removes lust, and makes a person drunk and behaves like drunkard." (Ighathatul Lahfaan:236).

Imam Shafi says "Listening to songs from marriageable women is not good (Talbees Iblees: 211).

Ibn Qayyim said that:

Imam Malik has forbidden singing and listening to songs. Abu Hanifa has said that singing is an abomination and is full of sin. And this is the opinion of scholar Abu Hanifa, also the people of Kufa and Sufyan and Humad and Ibrahim and Shaabiyyu. Shafi said that singing is disgusting and the one who sings excessively his evidence is not accepted (Ighathatu lahfaan: 222).

The Fatwa Committee of Saudi Arabia has said that "many modern songs are forbidden because they have no morals, and contain words that incite adultery and other evils" (Ruling no. 3295, dated 13/10/1400 AH). Imam Abu Bakar al-Jassas has said: It is forbidden for a woman to raise her voice and sing in front of men because this can lead to sexual attraction. (Ahkami-l-Quran volume 5:229). Qasim ibn Muhammad said that after puberty a woman is no longer allowed to sing in front of people and it is not appropriate to listen to her. A woman will only be allowed to sing to her husband on the condition that the voice is heard by someone else (Iblees: 229).

Islamic religious music

Islam permits recitation of the Quran in melodious voice, yet this is not singing. No Islamic scholar would argue that the Qur'an recitation (qira'at) is forbidden, and many would argue that the Qur'an should be recited as beautifully as possible (<https://asiasociety.org/arts/music-and-islam-deeper-look>).

Even if recitation of the Quran would resemble music, in Islamic jurisprudence recitation is not music (Shaukani, 2000). The Sufi sect chants and dances, while reciting Islamic prayers, coupled with physical exertions of movement.³⁸ This practice has been criticized by several Islamic Scholars as heresy and innovation.³⁹ The scholars of the standing committee ruled that Sufi moving and forming a circle while singing Islamic prayers is a kind of innovation, and it is contrary to the laws

³⁸ <https://islamqa.info/en/answers/197384/moving-and-swaying-while-remembering-allah-performing-dhikr-is-an-innovation-bidah>.

³⁹ (Fataawa al-Lajnah ad-Daa'imah 2/521).

prescribed by Allah. The prophet ordered that anyone who innovates new forms of religious activities that was not taught by the prophet will not be rewarded, and his ritual will be rejected (Tirmidhy, 2004).

Conclusion

Music, as seen in contemporary society, is implicitly prohibited in Islam, as affirmed by the Quran and explicitly stated in authentic Prophetic narrations, where both music and immoral singing are specifically mentioned as unlawful. While some scholars permit certain aspects of music, the majority prohibit it, constituting the prevailing opinion. Those who endorse music legalization often refer to specific conditions under which it may be permitted. Islam does not universally forbid music and singing but allows certain forms under specific circumstances. Women are allowed to play the tambourine and sing moral songs during various ceremonies, provided they adhere to conditions such as no use of musical instruments other than the tambourine, no gender mixing, observance of hijab, avoidance of seductive behavior, and absence of immoral songs. In Islam, there is no concept of religious music in the conventional sense; rather, only Islamic calls, Quran recitations, and poems are sanctioned. Consequently, any music and singing that may corrupt society is deemed unlawful. Modern music performances involving gender mixing, nudity, and sexually explicit content are considered illegal, as they divert individuals from worshiping God and encourage rebellion against divine guidance.

CONFLICT OF INTERESTS

The author has not declared any conflict of interests.

REFERENCES

- Abd al-Rahmān ibn Nāṣir al-Si'dī (1889-1957). *Taysir al-Kareem al-Rahman: (Tafsir al-Sa'di, 6/150)*.
- Abū al-Fiḍā' Imād ad-Dīn Ismail ibn 'Umar ibn Kathīr al-Qurashī al-Damishqī (1300-1373) *Tafsīr al-Qur'ān al-'Aẓīm* 3:326.
- A'lamElhuda D, Dimetry DA (2014). The impact of facebook and others social networks usage on academic performance and social life among medical students at Khartoum university. *International Journal of Scientific & Technology Research* 3(5):41-46.
- Allen RE (ed.) (1992). *The Concise Oxford Dictionary*. Clarendon Press. Oxford: 781.
- Al-Juday YA (2004). "Music & Singing in the Balance of Islam", Al Judai Research & Consultations, Leeds, UK, 1425/2004 pp. 597-601 Translation by Usama Hasan, 13th February 2010 Accessed. <https://unity1.store/wp-content/uploads/2010/02/juday-music-and-singing-conclusions.pdf>
- Bilal P (2002). (Contemporary issues P 30). Achieved through https://d1.islamhouse.com/data/en/ih_books/single/en_Contemporary_Issues.pdf
- Burgess-Proctor A, Patchin JW, Hinduja S (2009). Cyberbullying and online harassment: Reconceptualizing the victimization of adolescent girls. *Female crime victims: Reality reconsidered* 162:176.
- Cook M (2003). *Forbidding wrong in Islam. An introduction*. Cambridge, Cambridge University Press, 2003, 186 p. Accessed <https://www.cambridge.org/core/journals/annales-histoire-sciences-sociales/article/abs/michael-cook-forbidding-wrong-in-islam-an-introduction-cambridge>
- Fauzani (1975). 'Al- l'laam bi Naqd Kitaab al-Halaal wa'l -Haraam', Accessed Through <https://archive.org/details/salih-al-fawzan-al-islam-kitab-al-halal-wal-haram>
- Gardner H (1983). *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic Books. ISBN 978-0-465-02508-4. <https://islamqa.info/en/answers/20406/when-is-it-permissible-to-beat-the-daff>
- <https://islamqa.info/en/answers/52804/ruling-on-hiring-a-woman-to-bear-the-daff-for-women>
- <https://ia600900.us.archive.org/14/items/RuhAl-maniFiTafsirAl-quran/ruh-maani-mr-21.pdf>.
- <https://islamqa.info/en/answers/91142/haraam-issues-in-modern-anaasheed-and-the-conditions-of-nasheed-being-permissible>.
- <https://islamqa.info/en/answers/152009/the-reason-why-the-duff-is-permitted-and-other-instruments-are-not>.
- <https://islamqa.info/en/answers/50111/ruling-on-so-called-147islamic148-songs-with-musical-instruments>
- <https://islamqa.info/en/answers/20406/when-is-it-permissible-to-beat-the-daff>
- <https://www.unicef.org/harmful-content-online>
- <https://www.qatarliving.com/forum/politics/posts/women-singing-public-stirs-debate>
- Ibn al-Qayyim (1292–1350). *Zaadul Maadu fy hadyu kahru-l- ibadi*. Darul ibn Hazm Beirut Lebanon, 1st edition pp.870-900.
- Ibn Hajar A (2003). *Fat-hul barri bi sharhi sahihi -I- Bukhari. Maktaba Saffa vol.9 Kitabu ashriba pp.62-64*.
- Ibn Hajar Haytamy (1503-1566). (al-Zawajir an iqtiraafal Kabair p. 447) Assessed through <https://ia803407.us.archive.org/5/items/dli.ministry.25172/18978.13297-%2520%2528part-2%2529.pdf>
- Ibn Jawzi (2013) *Talbees Iblees*. Darul kitab Arabiya Lebanon ISBN 9953-27-073-2. <https://archive.org/details/TalbeesElblees/TALBEES-E-IBLEES-LQ/>
- Ibn Qudama M (620-541 AH). *Mughny Darul-alma Kitabu litaabat wannshuur*. Riyadh vol. 9 pp.339-636; Volume 10 pp.1-354.
- Ibn Rajab (1335–1393 CE). '*Majmui Rasaan ibn Rajab*' Volume 1 p. 459.
- Irish Times (2006). "Scholars and musicians hotly debate whether music is permissible or not". *Irish Times*. 21 July 2006. <https://www.irishtimes.com/news/scholars-and-musicians-hotly-debate-whether-music-is-permissible-or-not-1.1262467>
- Kifner John (1979-07-24). "Khomeini Bans Broadcast Music, Saying It Corrupts Iranian Youth". *The New York Times*. ISSN 0362-4331. Retrieved 2021-08-24. <https://www.nytimes.com/1979/07/24/archives/khomeini-bans-broadcast-music-saying-it-corrupts-iranian-youth.html>
- Kors AC, Bullivant S, Ruse M (2013). *The Age of Enlightenment*. The Oxford Handbook of Atheism, 195-211.
- Magrini T (Ed.) (2003). *Music and gender: Perspectives from the Mediterranean*. University of Chicago Press.
- Muḥammad al-Shawkānī (1759–1834). *Fat'hu-Qadyr*, (Volume 3, p.290).
- Muhammad ibn Jaryr al-Ṭabarī (838-923). *Tafsiri yake Jamiu l bayaan fy taawyl al-Quran* (Tafsyr Tabary, volume10 p. 203; volume 8, p. 108).
- Mustafa al Kanadi (1986). *The Islamic Ruling on Music and Singing pdf file cited through* https://d1.islamhouse.com/data/en/ih_books/single/en_Music_and_Singing.pdf
- Naway (1230-1277). *Imam Nawawy comments on Sahihi -I- Muslim kitabu Musaqa* Volume 2 p. 1622 commentary of narration no. 1567.
- Nettl B (1989). *Blackfoot Musical Thought: Comparative Perspectives*. Ohio: The Kent State University Press. ISBN 0-87338-370-2
- Nyazee IA (2020). "Outline of Islamic Jurisprudent" Lulu.com. Accessed through: <https://archive.org/details/islamic-jurisprudence-usul-al-fiqh>

- Qardhawi (2016). "the lawful and prohibited in Islam pdf file pp 218-221. Accessed through <https://thequranblog.files.wordpress.com/2010/06/the-lawful-and-the-prohibited-in-islam.pdf>
- Qurtubiy (1214-273). In the book of translation of Quran *Al-Jami' li Ahkam al-Qur'an* (volume 7 pg. 38; volume 5 p. 187).
- Pew Research Center (2012). Social Networking Popular Across Globe. Survey report. <https://www.pewresearch.org/global/2012/12/12/social-networking-popular-across-globe/>
- Rashid H (2022). "Music and Islam: A Deeper Look". *Asia Society*. Retrieved 3 January 2022. <https://asiasociety.org/arts/music-and-islam-deeper-look>
- Safiur Rahman Mubarakfuri (1942-2006). katika *Misbahul Munyr fy tahdhyb Ibn Kathyr* Daru I Salaam li Nashri Wa Tawz'l Riyadh Saudi Arabia. (pp. 67-843).
- Shams al-Din Muhammad al-Khatib al-Shirbini (977 H). *al-Mughni al-Muhtaj*. Volume 4 pg 429. Pdf file. Maktabah wa Matba'ah Mustafa al-babi al-Halabi wa Awladih, 1958. Achieved at <https://archive.org/details/MughniMuhtaj/mmmam0/>
- Shaukani M (2000). *Naylul awtaar fy ahadyth sayyidi akhyaar*. Darul fikr litabaat wannushuur volume 5 kitabu nikah Pp. 209-347.
- Shavit U (2015). *Shari'a and Muslim Minorities: The Wasafī and Salafī Approaches to Fiqh Al-aqalliyyāt Al-Muslima*. Oxford University Press. https://books.google.com/books?id=t_fHCgAAQBAJ&pg=PA73 ISBN 978-0-19-875723-8
- Tirmidhy MI (2004). *Sunan Tirmidhy*. Kitabu Nikah. Daru ibn Haitham. Cairo. Pp. 289-307.
- Zakir N (2021). Is Music Permitted in Islam? – Dr, archived from the original on 2021-12-22, retrieved 2021-06-16. <https://www.youtube.com/watch?v=fjeczXPnIHg%20%20%20> <https://ghostarchive.org/varchive/youtube/20211222/fjeczXPnIHg>