



Muslim 'hip hop' is the new thing that people are listening to and the argument they raise is that this is a method that they can share their faith through a different medium. They argue that it has more of a positive rather than negative effect. Does Islam permit music in this situation?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

There are two levels to this question firstly generally, whether Islam permits musical instruments and singing in any capacity and secondly specifically listening to musical instruments and singing for the sake of entertainment. As even though the question refers to utilising music/singing for the purpose of reaching a different audience in essence it is referring to entertainment.

Hanafi

Imam al-Kasani states in

(بدائع الصنائع في ترتيب الشرائع - (ج 11 / ص 22)

وَدَلَّتْ الْمَسْأَلَةُ عَلَى أَنَّ مُجَرَّدَ الْعِنَاءِ مُعْصِيَةٌ وَكَذَا الْإِسْتِمَاعُ إِلَيْهِ وَكَذَا ضَرْبُ الْقَصَبِ وَالْإِسْتِمَاعُ إِلَيْهِ أَلَّا تَرَى أَنَّ أَبَا حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ سَمَّاهُ إِبْتِلَاءً .

“This is issue indicates to the point that only singing [not accompanied by music] is sinful as is listening to it and likewise beating the cane [as an instrument] and listening to it. Do you not see that Abu Hanifa (may Allah be pleased with him) called it a major tribulation.”

Imam Nasafi states in

(تبيين الحقائق شرح كنز الدقائق - (ج 12 / ص 271)

whilst discussing marriage

وَمِنَ الْمَشَائِخِ مَنْ أَجَازَ الْعِنَاءَ فِي الْعُرْسِ أَلَّا تَرَى أَنَّهُ لَا بَأْسَ بِضَرْبِ الدُّفِّ فِيهِ إِعْلَانًا لِلنِّكَاحِ ، وَقَدْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ { أَعْلِنُوا النِّكَاحَ وَلَوْ بِالْدُّفِّ } وَمِنَ مَشَائِخِنَا مَنْ قَالَ إِذَا كَانَ يَتَعَنَّى لِيَسْتَفِيدَ بِهِ نَظْمَ الْقَوَافِي وَيَصْبِرُ بِهِ فَصِيحَ اللِّسَانِ لَا بَأْسَ بِهِ وَمِنَ الْمَشَائِخِ مَنْ كَرِهَهُ مُطْلَقًا وَمِنَ الْمَشَائِخِ مَنْ أَبَاحَهُ مُطْلَقًا وَنَحْنُ بَيْنَا الصَّحِيحَ مِنَ الْأَقَاوِيلِ بِحَمْدِ اللَّهِ تَعَالَى وَكَرَمِهِ .

“ From our *Masha'ikh* they are those who permit singing [without music] in the wedding – do you not see that there is no problem with striking the *daff* [tambourine with no bells] in order to announce a *Nikah* [marriage ceremony]. For upon him be salutations and peace has said, ‘Announce the *Nikah* even if it be by the *daff*. Also, from our *Masha'ikh* whoever states that an individual sings to



develop his oratory skills and eloquence then there is no problem with it. Also, from our *Masha'ikh* there are those who dislike it absolutely and also, from our *Masha'ikh* there are those who permit it absolutely. We have clarified the correct opinion from the various opinions by the Praise and Honour of Allah the Almighty.”

Imam Ibn Nujaym quotes a hadith from Imam al-Tirmidhi in

(البحر الرائق شرح كنز الدقائق - (ج 7 / ص 461

وَرَوَى التِّرْمِذِيُّ عَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { اَعْلِنُوا هَذَا النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ وَاضْرِبُوا عَلَيْهِ بِالْذُّفُوفِ } كَذَا فِي فَتْحِ الْقَدِيرِ ، وَفِي الذَّخِيرَةِ ضَرْبُ الذُّفِّ فِي الْعُرْسِ مُخْتَلَفٌ فِيهِ ، وَمَحَلُّهُ مَا لَا جَلَّاجِلَ لَهُ أَمَا مَا لَهُ جَلَّاجِلٌ فَمَكْرُوهٌ ، وَكَذَا اخْتَلَفُوا فِي الْغِنَاءِ فِي الْعُرْسِ وَالْوَلِيمَةِ فَمِنْهُمْ مَنْ قَالَ : بَعْدَ كَرَاهَتِهِ كَضَرْبِ الذُّفِّ .

“al-Tirmidhi narrates from A’isha, she said, “The Messenger of God (Allah send salutations and peace upon him) said, ‘Announce this *Nikah* and arrange it in the *Masajid* and beat the *daffs* for it.’ Likewise this is recorded in *Fath al-Qadir*. In *al-Dhakhira* there is a dispute in the striking of the *daff* in weddings. The legally sound version is one without bells, as for the one with bells that is disliked. There is similar dispute regarding singing [without musical instruments] in weddings and walimas there is a view from them that it is not disliked similar to striking the *daff*.

He later quotes the school’s view:

(البحر الرائق شرح كنز الدقائق - (ج 18 / ص 288

قَوْلُهُ وَظَاهِرُهُ أَنَّ الْغِنَاءَ كَبِيرَةٌ وَإِنْ لَمْ يَكُنْ لِلنَّاسِ ؛ لِأَنَّهُ جَعَلَ الْغِنَاءَ الَّذِي جُمِعَ النَّاسُ عَلَيْهِ كَبِيرَةً وَيُمْكِنُ حَمَلُهُ عَلَى مَا قَالَهُ (السَّرْحَسِيُّ بِأَنْ يَكُونَ كَبِيرَةً بِسَبَبِ الْاجْتِمَاعِ عَلَيْهِ وَيُؤَيِّدُهُ كَلَامُ الْمُصَنِّفِ فِي الْكَافِي وَهُوَ الْمُتَبَادِرُ مِنْ لَفْظِ بُعْتِي لِلنَّاسِ وَعَلَى ذَلِكَ حَمَلُهُ فِي الْعِنَايَةِ وَيُؤَيِّدُهُ مَا يَأْتِي فِي الْهَامِشِ عَنْ ابْنِ الْكَمَالِ وَالْعَيْنِيِّ مِنْ أَنَّهُ لَوْ كَانَ لِنَفْسِهِ لِيُزِيلَ الْوَحْشَةَ عَنْهَا لَا تَسْقُطُ عَدَالَتُهُ فِي الصَّحِيحِ فَهَذَا التَّصْحِيحُ مُوَافِقٌ لِهَذَا الْمَثْنِ كَعَبْرِهِ مِنَ الْمُثْنِ فَكَانَ عَلَيْهِ الْمَعْوَلُ فَلَا تَغْفُلُ (قَوْلُهُ فَقَدْ ثَبَتَ نَصُّ الْمَذْهَبِ عَلَى حُرْمَتِهِ) إِنْ أَرَادَ أَنَّهُ حَرَامٌ مُطْلَقًا فَهُوَ مُخَالِفٌ لِمَا حَمَلَهُ عَلَيْهِ فِي الْبِنَايَةِ وَالْعِنَايَةِ فَإِنَّهُمَا اسْتَدْلَا بِعِبَارَةِ الزِّيَادَاتِ عَلَى أَنَّهُ مَعْصِيَةٌ لِقَصْدِ اللَّهِ فَلَمْ يُجْرِيَاهُ عَلَى عُمُومِهِ فَهُوَ مُوَافِقٌ لِمَا قَالَهُ الْإِمَامُ السَّرْحَسِيُّ فَكَانَ مُحْتَمَلًا لِكُلِّ مِنَ الْقَوْلَيْنِ نَعَمْ ظَاهِرُهُ الْإِطْلَاقُ

“His statement indeed the text of the legal school declares its [music/singing] illegality.”



Shaf'i'

(روضة الطالبين وعمدة المفتين - ج 4 / ص 165)

غناء الإنسان قد يقع بمجرد صوته وقد يقع بألة أما القسم فمكروه وسماعه مكروه وليس محرماً

“The singing of a human sometimes occurs solely by the voice [i.e. no musical instruments] and other times by an instrument, either type is disliked and its hearing is disliked, however it is not illegal.”

أما الدف فضربه مباح في العرس والختان وأما في غيرهما فأطلق صاحب المذهب والبيهقي وغيرهما تحريمه وقال الإمام والغزالي حلال وحيث أبحناه هو فيما إذا لم يكن فيه جلاجل فإن كان فالأصح حله أيضاً ولا يحرم ضرب الطبول إلا الكوبة وهو طبل طويل متسع الطرفين ضيق الوسط

“As for the *daff* striking it is permissible in the wedding and circumcision as for other than these occasions then the *sahib al-madhab* (Imam Shaf'i') and al-Baghawi and other than them say it is illegal. Imam al-Ghazali says it is legal and the manner in which we permit it is when it does not have bells in it. [In fact] even if it does then it would still be permissible. Also it is not illegal to strike a drum except a *kuba* which is a long drum with wide ends and a thin middle part.”

Maliki

Ibn Batal discusses the Hadith in which two girls were singing in the presence of the Holy Prophet and Abu Bakr arrived and scolded them for singing in the Prophet's presence,

(شرح ابن بطال - ج 4 / ص 171)

ألا ترى أنه أباح الغناء من أجل عذر العيد قال: « دعهما يا أبا بكر، فإنها أيام عيد » ، وكان أهل المدينة على سيرة من أمر الغناء واللهو، وكان النبي، عليه السلام، وأبو بكر على خلاف ذلك؛ ولذلك أنكر أبو بكر المغنيتين في بيت عائشة؛ لأنه لم يرهما قبل ذلك بحضرة النبي، عليه السلام، فرخص في ذلك للعيد وفي لائم إعلان النكاح

“Do you not see that he permitted singing due to the reason of Eid, he said, ‘Leave them Abu Bakr for it is the Days of Eid’ The people of Madina were regularly involved in singing and pastimes [generally involved in entertainment] and the Prophet upon him be peace and Abu Bakr were against that practice. It is for this reason that Abu Bakr refused the singers in the house of ‘Aisha and he had not seen these two before that time in the presence of the Prophet upon him be peace. So there is dispensation in that [i.e. singing with *daff*] during Eid and in the announcing of *Nikah*.”



Imam Sawi mentions,

(حاشية الصاوي على الشرح الصغير - ج 5 / ص 211)

قوله: [وَسَمَاعُ غَانِيَةٍ] : بِمَعْنَى مُعْنِيَةٍ إِذَا كَانَ غِنَاؤُهَا يُبَيِّرُ شَهْوَةً ، أَوْ كَانَ بِكَلَامٍ قَبِيحٍ ، أَوْ كَانَ بِأَلَةٍ مِنْ دَوَاتِ الْأَوْتَارِ ، لِأَنَّ سَمَاعَ الْغِنَاءِ إِنَّمَا يَحْرُمُ إِذَا وَجِدَ وَاحِدٌ مِنْ هَذِهِ الثَّلَاثَةِ ، وَإِلَّا كَانَ مَكْرُوهًا إِنْ كَانَ مِنَ النِّسَاءِ لَا مِنَ الرِّجَالِ فَلَا كَرَاهَةَ مَا لَمْ يَكُونُوا مُتَشَبِّهِينَ . بِالنِّسَاءِ ، وَإِلَّا كَانَ حَرَامًا .

“The listening to a singer the meaning of singer is one who raises desires due to her singing, or she uses lewd words or stringed instruments for indeed listening to singing is illegal when one of these three are found. Otherwise it is disliked, if it is from women not from men; as there is no dislike as long as they do not imitate women otherwise it is illegal.”

Imam Sahnun describes Imam Malik’s opinion

(المدونة - ج 10 / ص 351)

قُلْتُ : أَكَانَ مَالِكٌ يَكْرَهُ الْغِنَاءَ ؟ قَالَ : كَرِهَ مَالِكٌ قِرَاءَةَ الْقُرْآنِ بِالْأَلْحَانِ ، فَكَيْفَ لَا يَكْرَهُ الْغِنَاءَ ، وَكَرِهَ مَالِكٌ أَنْ يَبِيعَ الرَّجُلُ الْجَارِيَةَ . وَيَشْتَرِيهَا أَنَّهَا مُعْنِيَةٌ فَهَذَا مِمَّا يُدْلِكُ عَلَى أَنَّهُ كَانَ يَكْرَهُ الْغِنَاءَ .

قُلْتُ : فَمَا قَوْلُ مَالِكٍ إِنْ بَاعُوا هَذِهِ الْجَارِيَةَ وَشَرَطُوا أَنَّهَا مُعْنِيَةٌ وَوَقَعَ الْبَيْعُ عَلَى هَذَا ؟ قَالَ : لَمْ أَحْفَظْ مِنْ مَالِكٍ فِيهِ شَيْئًا إِلَّا أَنَّهُ كَرِهَهُ . قَالَ عَبْدُ الرَّحْمَنِ بْنِ الْقَاسِمِ وَرَأَى أَنْ يُفْسَخَ هَذَا الْبَيْعُ .

“I asked, ‘Did Malik dislike singing?’ He replied, ‘Malik disliked reciting the Qur’an with a melody so how would he not dislike singing!’”

Hanbali

(الشرح الكبير لابن قدامة - ج 12 / ص 50)

وروت الربيع بنت معوذ قالت دخل علي رسول الله صلى الله عليه وسلم صبيحة بني بي فجعلت جويريات يضربن بدف لهن ويندبن من قتل من أبيائي يوم بدر إلى أن قالت إحداهن وفينا نبي يعلم ما في غد فقال دعي هذا وقولي الذي كنت تقولين متفق عليه فاما الضرب به للرجال فهو مكروه على كل حال لانه إنما يضرب به النساء والمخنتون،

Ibn Qudama quotes the hadith referred to earlier,

“al-Rabi’ bint Mu’wadh says the Holy Prophet visited me one morning and two young girls started to strike the *daff* and they were mourning those from my forefathers who had been killed on the Day of Badr until one of the two of them said, ‘and amongst us is a prophet who knows what happens tomorrow.’ He said, ‘Leave this and say that which you were saying.’ This hadith is agreed upon. As for beating it by men then this is disliked in every situation for indeed it is played by women.”



Ibn Qudama states the various positions in the school in

(المغني - ج 23 / ص 185)

. فَصَلُّ : وَاخْتَلَفَ أَصْحَابُنَا فِي الْغِنَاءِ ؛ فَذَهَبَ أَبُو بَكْرٍ الْخَلَّالُ ، وَصَاحِبُهُ أَبُو بَكْرٍ عَبْدُ الْعَزِيزِ ، إِلَى إِبَاحَتِهِ (8366)

. قَالَ أَبُو بَكْرٍ عَبْدُ الْعَزِيزِ : وَالْغِنَاءُ وَالنُّوحُ مَعْنَى وَاحِدٍ ، مُبَاحٌ مَا لَمْ يَكُنْ مَعَهُ مُنْكَرٌ ، وَلَا فِيهِ طَعْنٌ

. وَكَانَ الْخَلَّالُ يَحْمِلُ الْكَرَاهَةَ مِنْ أَحْمَدَ عَلَى الْأَفْعَالِ الْمَذْمُومَةِ ، لَا عَلَى الْقَوْلِ بِعَيْنِهِ

وَرُوِيَ عَنْ أَحْمَدَ ، أَنَّهُ سَمِعَ عِنْدَ ابْنِهِ صَالِحٍ قَوْلًا ، فَلَمْ يُنْكَرْ عَلَيْهِ ، وَقَالَ لَهُ صَالِحٌ : يَا أَبَتِ ، أَلَيْسَ كُنْتَ تَكْرَهُ هَذَا ؟ فَقَالَ : إِنَّهُ قِيلَ لِي : إِنَّهُمْ يَسْتَعْمَلُونَ الْمُنْكَرَ

وَمِمَّنْ ذَهَبَ إِلَى إِبَاحَتِهِ مِنْ غَيْرِ كَرَاهَةٍ ، سَعْدُ بْنُ إِبْرَاهِيمَ ، وَكَثِيرٌ مِنْ أَهْلِ الْمَدِينَةِ ، وَالْعَنْبَرِيُّ ؛ لِمَا رُوِيَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : { كَانَتْ عِنْدِي جَارِيَتَانِ تُغَنِّيَانِ ، فَدَخَلَ أَبُو بَكْرٍ ، فَقَالَ : مَزْمُورُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ { رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : دَعُهُمَا ، فَإِنَّهَا أَيَّامُ عِيدِ

. مُتَّفَقٌ عَلَيْهِ .

“Our colleagues differ with respect to singing [without musical instruments]; Abu Bakr al-Khallal and his colleague Abu Bakr ‘Abd al-‘Aziz tend towards its permissibility. Abu Bakr ‘Abd al-‘Aziz says, ‘Singing and wailing are viewed as the same, i.e. permissible as long as it does not contain anything wrong nor defamation.’ Al-Khallal used to consider it disliked due to Ahamd [ibn Hanbal] because of the evil actions not upon the words only. It has been narrated from Ahmad that he heard in the presence of his son Salih a singer and he did not object to it. Salih asked him, ‘Oh dear father, did you not dislike this? So he replied, ‘I was told that they commit evil.’ Others who accept the view of permissibility without any dislike are S’ad ibn Ibrahim, and many from the People of al-Madina and al-‘Ambari due to that which is narrated from ‘Aisha may Allah be pleased with her, she said, ‘I had two singing girls in my presence and Abu Bakr arrived and said, ‘Instruments of the devil in the house of the Messenger may Allah send salutations and peace upon him.’ The Messenger replied, ‘Leave them for these are the days of Eid.’ [Hadith is] agreed upon.”

Conclusions

The following fatwa is keeping the following conditions in mind:

1. This is referring to those songs which are religiously permissible in terms of their content.
2. The singer is not singing in a sexual way in order to arouse feelings and emotions.

From the above texts it becomes clear that singing accompanied by music instruments is impermissible and would not be suitable as a medium for informing others about Islam. However,



songs without music would be permissible to listen to as a form of entertainment and to reflect over matters. In certain cases those songs accompanied by the beat of a daff without other musical instruments would also be permissible. In terms of individuals performing themselves with the daff then this would apply to women in an all-female environment during times and occasions of celebration and happiness.

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