



Music in Islaam

Transcribed & compiled by: Akram an-Najdee

Source: “The movie: The Message in light of the Quran and sunnah”

Version 1.1

“Singing spouts hypocrisy in the heart”

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Source: Chapter: Music in Islaam, “The movie: The Message in light of the Quran and sunnah”.

Music in Islaam



Taken from the book: “The movie: ‘The Message’ in light of the Qur’aan and Sunnah”

Know, May Allaah have Mercy on you, that the ruling of music in Islaam is a matter that is clear, so we shall only cover a small part of it. It is important to cover this topic because we find in the movies which the Muslims show as Da’wah containing that which Allaah says about,

وَمَنْ النَّاسَ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ

((And there are among men, those that purchase idle tales, to mislead (men) from the path of Allah and throw ridicule. For such there will be a humiliating punishment))[1]

The scholars of Tafseer have stated that ‘Idle Talk’ refers to music and singing. ‘Abdullaah ibn Mas’ood (رضي الله عنه) swore by Allaah three times about this verse being in reference to Music,

فقال عبد الله بن مسعود: الغناء، والله الذي لا إله إلا هو، يردّها ثلاث مرات

((By Allaah, of who there is nothing worthy of worship except Him, its meaning is Music)) [2] and he said this three times.

This saying has also been narrated from many others amongst the salaf as-Saalih, such as Ibn ‘Abbaas (رضي الله عنه) who said[3],

عن ابن عباس في هذه الآية { من يشتري لهو الحديث } قال نزلت في الغناء وأشباهه

((This verse- And those who purchase Idle Talks- was revealed for music, singing and the like.))

The Prophet (صلى الله عليه وسلم) is reported to have said,

النبي صلى الله عليه وسلم يقول ليكون من أمتي أقوام يستحلون الحر والحرير والخمر والمعازف ولينزلن أقوام إلى جنب علم يروح عليهم بسارحة لهم يأتيهم لحاجة فيقولون ارجع إلينا غدا فيبیتهم الله ويضع العلم ويمسخ آخرين قردة وخنزير إلى يوم القيامة

((Among my Ummah there will certainly be people who permit zinaa, silk, alcohol and musical instruments...))^[4] until the end of the hadeeth.

Shaykhul Islaam Ibn Taymiyyah (رحمه الله) said,

فدل هذا الحديث على تحريم المعازف. والمعازف هي آلات اللهو عند أهل اللغة وهذا اسم يتناول هذه الآلات كله

((This hadeeth indicates that ma'aazif are Haraam, and ma'aazif means musical instruments according to the scholars of (Arabic) language. This word includes all such instruments.)) ^[5]

O Noble Reader, may Allaah have Mercy upon you, know that some of the people of doubts have stated that this Hadeeth which has been narrated by the Ameer al-Mu'mineen fil Hadeeth, Imaam Muhammad ibn Ismaa'eel al-Bukhaaree is a hadeeth which is Da'eef (weak).

May Allaah have Mercy upon you, let us look at a narration from the scholars of the past which establishes the authority of Imaam al-Bukhaaree in Hadeeth.

Imaam adh-Dhahabee narrates in the biography of Imaam al-Bukhaaree in his Siyaar A'laam an-Nubalaa,

وقال محمد بن أبي حاتم سمعت أبا عبد الله يقول ذاكرني أصحاب عمرو بن علي الفلاس بحديث فقلت لا أعرفه فسروا بذلك وصاروا إلى عمرو فأخبروه فقال حديث لا يعرفه محمد بن اسماعيل ليس بحديث

((And Muhammad bin Abee Haatim said, I heard Abee Abdillaah say, "I was informed by the companions of Amroo bin Aleel al-Fallaas of a Hadeeth so I said "I do not know it". So they took that and travelled to 'Amroo and told him that, he said. "A Hadeeth that Muhammad ibn Ismaa'eel does not know is not a hadeeth.))

And know, may Allaah aid you, that the explainer of Saheeh al-Bukhaaree, Imaam Ibn Hajar al-'Asqalaanee has explained and provided the full chain of narration for this particular narration found in Saheeh al-Bukhaaree.

O Noble Reader, may Allaah have Mercy upon you, we shall now look at the two doubts which the people of desires bring concerning this Hadeeth.

1) The first claim that the text of the Hadeeth does not prohibit Music

The claim of the people of doubts and desires is that this hadeeth does not particularly state that music is Haraam, whereas the other evil sins mentinoed alongside music are known by Ijmaa' (consensus) to be Haraam. We will present the Ijmaa' of the Ulemaa on

the prohibition of Music near the end of this chapter so we ask the reader to be patient with us, may Allaah reward you with good.

Imaam as-San'aanee said:

قوله "يستحلون" بمعنى: يجعلون الحرام حلالاً

((His statement "Make permissible" means: they make the Haraam as Halaal))[6]

So it is clear that this Hadeeth states that Music is Haraam.

2) The claim that the Hadeeth is Munqati' (cut) so it is Da'eef (weak)

The people of doubts and desires use this statement to say that the Hadeeth is not acceptable because it is weak in its chain of narration. Amongst the scholars who declared this hadeeth as authentic was Imaam al-Bukhaaree and the proof is that he placed this Hadeeth in his compilation of Saheeh ahaadeeth. And there is scholarly consensus that the ahaadeeth in Saheeh al-Bukhaaree are all authentic.

Ibn Hajar al-'Asqalaanee stated in his introduction to his explanation of Saheeh al-Bukhaaree,

وأنه لا يورد فيه إلا حديثاً صحيحاً

((He did not place in it except the authentic Hadeeth))[7]

Know O Noble Reader that many of the people of desires who try to permit music will use the statements and position of Ibn Hazm al-Andaloosee towards this Hadeeth. However al-Haafidh Ibn Katheer stated:

وأنكر ابن الصلاح على ابن حزم رده حديث الملاهي حيث قال فيه البخاري "وقال هشام بن عمار"

((And Ibnus Salaah denounced Ibn Hazm for his refutation of the hadeeth of music where Imaam al-Bukhaaree said "and Hishaam bin 'Amaar said"))[8]

al-Haafidh al-'Iraaqee said:

هذا الحديث حكمه الإتصال، لأن هشام بن عمار من شيوخ البخاري حدث عنه بأحاديث... والحديث متصل من طرق: من طريق هشام وغيره

((This Hadeeth takes the ruling of being connected, because Hishaam bin 'Ammar is from the Shuyookh (teachers) of al-Bukhaaree and he narrated from him ahaadeeth... and the Hadeeth is connected from paths: from the way of Hishaam and other than him.))[9]

And al-Haafidh Ibn Hajar has a lengthy work on this topic in his Taghleeq at-Ta'leeq.

Know, may Allaah have Mercy upon you, that ‘Abdullaah Ibn Mas’ood (رضي الله عنه) said,

قال عبد الله بن مسعود الغناء ينبت النفاق في القلب

((Singing spouts hypocrisy in the heart)) [10]

This narration has been reported by other than Ibn Mas’ood (رضي الله عنه).

Some of the ‘Ulemaa have reported Ijmaa’ upon the prohibition of Music such as Ibn Rajab in his book, “Nazhatal Asmaa’ fee Masaa’ilat as-Samaa” where he quoted al-Aajurree saying:

وقد حكى أبو بكر الأجرى وغيره إجماع العلماء على ذلك

((And Aboo Bakr al-Aajurree and other than him ruled a consensus of the Ulemaa upon that)) [11]

Amongst the ‘Ulemaa who have reported Ijmaa’ on the prohibition of Music were:

Ibnus Salaah as was reported by Ibnul Qayyim in his Ighaathatul Lahfaan [12] and al-Qurtubee and Ibn Taymiyyah in his Fataawa [13] and Ibn Hajar al-Haytamee in his Kaff ar-Ri’aa’ [14] and others.

The Imaams of the four Madhaahib have ruled upon the Tahreem of Musical instruments.

عن أبي الطيب الطبري قال : كان أبو حنيفة يكره الغناء، ويجعل سماع الغناء من الذنوب وقال : وكذلك مذهب سائر أهل الكوفة

Abee Tayyib at-Tabaree said ((Aboo Haneefah used to hate music (singing); he placed the one listening to singing among the sinners.)) And he (at-Tabaree) said ((and this is the madhhab of the rest of the people of Koofaa)) [15]

Abee Tayyib at-Tabaree also said:

أما مالك بن أنس فإنه نهى عن الغناء وعن استماعه ... وهو مذهب سائر أهل المدينة

((As for Maalik bin Anas, then he prohibited music/singing and listening to it... and this is the Madhhab of the rest of the people of Madeenah)) [16]

Abee Tayyib at-Tabaree also said:

لا يجوز الغناء ولا سماعه ولا الضرب بالقضيب ، قال ومن أضاف إلى الشافعي هذا فقد كذب عليه

((Music/Singing is not permissible, nor is listening to it nor is hitting the bars, and whoever ascribes that to ash-Shaafi’ee has lied upon him)) [17]

Ishaaq ibn ‘Eesaa at-Tibaa’ said

سألت مالك بن أنس عما يترخص فيه أهل المدينة من الغناء ؟ فقال : إنما يفعله عندنا الفسّاق

((I asked Maalik bin Anas about the position of the people of Madeenah on singing so he said: “Indeed those people who do this with us are the (rebellious) sinners”))[\[18\]](#)

Imaam Aboo Haneefah is also reported as saying:

أن الغناء حرام في جميع الأديان

((Music/singing is Haraam according to all the religions))[\[19\]](#)

Ibnul Qayyim reported,

مذهب أبي حنيفة في ذلك من أشدّ المذاهب ، وقوله فيه أغلظ الأقوال، وقد صرّح أصحابه بتحريم سماع الملاهي كلها كالزمار، والدف، حتى والضرب بالقضيب، وصرحوا بأنه معصية، توجب الفسق، وتُردُّ به الشهادة، وأبلغ من ذلك أنهم قالوا: إن السماع فسقٌ، والتلذذ به كفرٌ، هذا لفظهم

((The Madhhab of Abee Haneefah concerning that was the harshest of the Madhaahib, and his statement concerning it is from the harshest of statements. Indeed his companions clarified that it is haraam to listen to any musical instruments such as the wood-wind oboe, the hand-drum, or striking bars. And they clarified that it is disobedience obligating rebellious sinning and they would reject him as a witness. The most profound evidence of that is their statement that listening to music is rebellious sinning and taking pleasure in it is kufr. These are their words))[\[20\]](#)

Ibnul Qayyim also reported:

والشافعي وقدماء أصحابه ، والعارفون بمذهبه من أغلظ الناس قولاً في ذلك

((And ash-Shaafi’ee and his elder companions and those who were knowledgeable of his Madhhab were from the harshest people in speaking against music))[\[21\]](#)

Ibnul Qayyim (رحمه الله) compiled more statements of the scholars of the salaf and their position towards the prohibition of Music in his Ighaathatul Lahfaan as Shaykh ‘Abdul-Muhsin al-’Ubaylaan (حفظه الله) mentioned[\[22\]](#).

Ibn Abee Duniyaa authored a book concerning the refutation of Musical instruments where he collected many Ahaadeeth and Athaar concerning the prohibition of Music, the name of the book is “Dham al-Mulaahee”. Many other scholars have written strong words against music and singing and other than this from the matters related to it.

And there are many narrations that relate similar to this in the books of hadeeth and the books of the Salaf.

O Noble Reader, May Allaah Bless you, know that the proof of the prohibition of music in Islaam is plenty, and by mentioning them it will only prolong this issue. We ask Allaah to grant us Tawfeeq.

[1] Surah Luqmaan, Verse 6

[2] Sunan al-Bayhaqee (1/233), Tafseer Ibn Katheer, al-Haakim, Mustadrak (2/411)

[3] Sunan al-Bayhaqi, 1/221 and Musannaf Ibn abi Shayba, 132/5

[4] Narrated by al-Bukhaari ta'leeqan, no. 5590; narrated as mawsool by al-Tabaraanee and al-Bayhaqee; Ibn Maajah (4010). See al-Silsilah al-Saheehah by al-Albaani, 91

[5] al-Majmoo' al Fataawa, 11/535

[6] Subul as-Salaam (1/68)

[7] Introduction of al-Fath-ul Baaree of Ibn Hajar al-'Asqalaanee

[8] al-Baa'ith al-Hatheeth Sharh Ikhtisaar 'Uloom al-Hadeeth page 35

[9] Sharh at-Tabsirah wat-Tadhkirah

[10] Sunan al-Bayhaqee no. 20795

[11] Nazhatal Asmaa' fee Masaa'ilat as-Samaa' p. 3

[12] (1/228)

[13] (11/576)

[14] Page 124

[15] Talbees Iblees (282)

[16] Talbees Iblees (272)

[17] Talbees Iblees (283)

[18] al-Khallaal recorded it in Amr bil Ma'roof wan-Nahiyy 'an al-Munkar (142) and Ibnul Jawzee in Talbees Iblees (282)

[19] Roohul Ma'aanee of al-Aloosee (21/67)

[20] Ighaathatul Lahfaan of Ibnul Qayyim (348)

[21] Ighaathatul Lahfaan (350)

[22] This was asked to the Shaykh during his class Wednesday, March 28 2007

