

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Music in Islam



**A review of lay Muslim research
and opinion**



Basim Ali, Strawberry

& the Shiachat Development Team

Table of Contents

Foreword	iii
Introduction	1
Issues facing Muslims (on SC).....	2
Defining music.....	4
Evidence from the Qur'an	5
Evidence from Hadith	7
The rulings of Shi'ite scholars	9
Scholarly opinions in conflict with the classical opinion.....	10
Opposing Views.....	12
Effects of music	14
Giving up the habit.....	16
More posts	17

Foreword

Shiachat is a bulletin board frequented by both Muslims and non-Muslims who have an interest in the Ithna-Asheri Shia perspective on various social, religious and political issues. People contribute to discussions based on their own personal opinion, beliefs, knowledge and experiences.

The purpose of this series of monographs is to document what people have been saying about a number of different popular topics. The points of view we identify are not necessarily 'correct' from any particular fiqhi perspective, but they do reflect the reality of what people discuss. Indeed we have deliberately, in places, included the opinions and comments of non-Muslims insofar as they reflect questions often asked in real life and the discussions that have taken place on Shiachat may provide the observant Muslim with some ideas of what the responses to these questions may be. However we have taken care not to present material which may mislead.

The objectives in undertaking this exercise are many. First of all we did not want the hard work that a number of people have undertaken over the years in crafting well-research messages to be simply lost. This exercise would bring the fruits of that work to a wider audience. Secondly it has become clear to many people who visit websites such as Shiachat that discussions often reread arguments that have been discussed on previous occasions, with little in the way of new material. This exercise should make it clearer to future bulletin board participants what the existing state of knowledge is and as a result move the discussions forward. Finally we just wanted, for the record, to establish what (mainly young) Shias were talking about at the beginning of the 21st century and how we addressed the challenges that we faced.

This is invariably an organic project, discussions about these topics are ongoing, and this text is V.1. Inshallah we anticipate future versions over time, which will improve in both depth and scope.

Music in Islam

V1.0

6th November 2010

Introduction

One of the most over-discussed topics on ShiaChat, the permissibility of Music in Islam, has always been an issue of concern amongst members of this site. No wonder it has been often labelled as one of the three 'M's of ShiaChat! Most discussions stem from examining hadith and rulings provided by Shi'ite scholars, with some believing they allow room for further interpretation and classification. Many also look to relate the religious prohibition (or allowance, according to some) with scientific theories. Other discussions revolve around the addictive nature of music and methods to overcome this.

The following is a brief overview of the discussions ranging around this topic covering:

- Issues facing Muslims regarding music
- Defining music
- Evidence from the Qur'an
- Evidence from Hadith
- The rulings of Shi'ite Scholars
- Scholarly opinion in conflict with the classical opinion
- Opposing views
- Effects of music
- Giving up the habit

Issues facing Muslims (on SC)

Most members are usually willing to know about how the average Muslim comes to his/her conclusion about the permissibility of music, which is often more or less an inquiry about Islamic material on music.

Much of the members are interested in 'extracting' the orthodox Islamic opinion of music, directly from the Book of Allah:

Guest_fatima2003_*

[Posted 13 February 2008 - 01:37 PM](#)

assalaamu ale3ikom brother Hajj2003.....

In effort not to derail one thread i am starting another.....

My question to you is this... Is Music Haram according to Islam?

I am asking for specific proofs..... not simply conjecture and opinion.. even if the person making said conjecture and opinion is scholarly..... I ask you to bring to me proofs..... the site you give to me has no proofs, merely opinion. If you can prove to me that it is in the quran that music is haram and we as a muslim ummah are breaking the command of Allah subhannah wa ta'ala i will never listen to music again..... bring to me your proofs!

"Say, "Who prohibited the nice things God has created for His creatures, and the good provisions?" Say," such provisions are to be enjoyed in THIS life by those who BELIEVE. Moreover, the good provisions will be exclusively theirs on the Day of resurrection." We thus explain the revelations for people who know." 7:32

The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymns His praise; but you understand not their praise. Lo! He is ever Clement, Forgiving."

The noble Qur'an, Al-Zumar(39):27

Some are more interested in exploring ahadith related to music:

Jafarr

[Posted 29 June 2007 - 02:30 AM](#)

I may have asked this question a while ago, in fact I think I probably did, but it was not its own topic. Only a very limited number of answers were given.

I've searched the net and came to no answer about music in Shia Islam.

Is it forbidden. Why or why not? And what *Hadith* says this?

Some though, simply want to know whether **you** listen to music or not:

Music in Islam

alimasta

[Posted 25 March 2010 - 04:24 AM](#)

salam alaikum, Do you listen to music - yes I do, I admit I do, any advice on giving up, should I give up? Can I give up? What's your favorite song - I don't really want people to pronounce takfir on me and write long boring passages about how bad I am - kind of keep to the point - keep it short and poignant, later

Many members of ShiaChat face confusion as to what lies within the definition of music:

El-shia

[Posted 06 June 2010 - 01:25 PM](#)

Is there a difference in Ghina and Music?

And what is the definition of amusement or entertainment? I mean for example does the opening of a TV show also fall under entertainment and Amusement music?

And others are concerned with specific situations that call for entertainment:

yahossein

[Posted 03 April 2010 - 11:39 AM](#)

Salam

Guys what is the ijma or consensus among Marja regarding music and or singing at weddings. Obviously things like men and women dancing are plain haraam. Put what if men and women are separate but there is still music being played and also singing. This happens a lot in Iran. Is this not haraam??

Jazakallaho khairan

Wasalam

Defining music

The following couple of posts pretty much sum up how most members interpret the word 'music' (note: some may quote scholars and agree with how the particular scholar defines music, while some may propose their own distinct definition):

Guest_ScarFace_*

[Posted 14 April 2004 - 09:00 PM](#)

Is it correct to say that songs that do not arouse lustful desires, but elevate the souls and thoughts to lofty levels like religious songs of praise dedicated to the Prophet Muhammad (s.a.w.) and the Imams (a.s.), or the songs that lift the spirits and morale [of the fighters] and the like are halal songs?

Answer: All songs (al-ghinā') are harām. Based on the definition that we accept, al-ghinā' is the entertaining expression by way of tunes that are common to those who provide entertainment and amusement. In this prohibition, we should include the recitation of the Holy Qur'an, supplications (du'ās), and songs of praise of Ahlul Bayt (a.s.) uttered to the accompaniment of those tunes [that are used by the entertainers]. The prohibition of reciting other non-entertaining expressions —like songs intended to lift the morale [of fighters]— is based on compulsory precaution.

haidar al karrar

[Posted 01 April 2010 - 04:12 PM](#)

It may be asked, "How do we differentiate between the singing of the Qur'an and the recitation or TILAWAH of the Qur'an?" The answer is this is determined by the 'URF which is the "common definition amongst the public" or the "general consensus". If the recitation of the Qur'an is seen as "recitation" and "TILAWAH" then it is Halaal, and if it is seen and regarded as "singing", then that singing of the Qur'an is Haraam.

Some may call the sound of sea waves, waterfall, willowing wind, etc. to be music. If this is the case then this kind of "music" is Halaal! Provided that it is not accompanied by the conventional singing or the playing of conventional musical instrument(s).

<http://imamshirazi.c...sic.html#music1>

AIMuttaqi

[Posted 16 May 2010 - 07:37 AM](#)

Ghina is interpreted different ways and don't mean generally songs perhaps that is some interpretation of it. but as example ayatollah ali khamenei says "*Ghinā'* is the voice of the human being, which is produced in a rise and fall pattern to create the effect of rapture that is suitable for the gatherings of merry making and sin. It is *harām*, to engage in this type of singing; as well as to listen to it."

Evidence from the Qur'an

The following posts show how members justify the prohibition of music by quoting verses of the Qur'an:

Adnanabbas.r

[Posted 01 June 2010 - 10:41 PM](#)

surah23 ; 3 , surah 22; 30, surah 25; 72, surah 31; 6, surah 53; 60

aba_salih

[Posted 28 November 2003 - 08:02 PM](#)

In fact, Allah criticized fake happiness in many verses of Quran. (See for instance: 28:76, 40:75, 11:10, 13:26, 3:188, 6:44, 9:50, etc.) Let me just quote the first two verses here.

"... his people said to him (i.e., Qarun): "Do not be happy, for Allah loves not those who make themselves happy. (28:76)"

In addition, Quran states that it shall be said to the people of Hell:

"This (punishment) is because you used to cheer yourself on the earth in things other than the truth, and that you used to have fun. (40:75)"

On the other hand, Allah stated the real happiness of the believers after their death:

"They are happy for what Allah has granted them of His bounty, and they give glad tidings to those (believers) who left behind who have not yet joined them (in death), that there shall be no fear for them nor shall they grieve. (3:170)"

It is narrated that:

Imam al-Sadiq (PBUH) was asked about the permissibility of any amusement other than marriage. He (PBUH) denied that and recited the verses: "Not for game did We create the heavens and the earth and all that is between! Had it been Our wish to make amusement, We should surely have undertaken it in Our side, if We would do (such a thing)! Nay, We hit the falsehood by the truth, and it knocks out its brain, and behold, falsehood doth perish! Ah! Woe be unto you for the (false) things ye ascribe (to Us)." (21:16-18)[1]

We cannot depend on our view to distinguish between fake happiness and true happiness. We should look for the definition of fake happiness in Allah's view and follow that definition instead of following our own opinion, or else we have committed polytheism in worship. Ahl al-Bait (PBUT), who are the tongue of Allah, have explained Allah's judgment in this regard. In a tradition, Imam al-Sadiq (PBUH) said:

"Surely earning the goodness the Hereafter preoccupies the believer from amusements. As for the chess, it is in the saying of Allah: 'Thus avoid the impurity amongst the idols, and avoid the fake saying,' (22:30) and the 'fake sound' is al-Ghina. Most certainly, a believer is preoccupied from all these and (other) objects of enjoyment, and they do not benefit him. Verily amusement hardens the heart and inherits hypocrisy." [2]

On the commentary of verse: "(The believers are) those who avoid what is vain," (23:3) it is narrated, "It means al-Ghina (songs for enjoyment) and the instruments of amusements." [3]

Also, on the commentary of verse: "But there are, among people, those who purchase vain saying/innovation... for them is the painful punishment," (31:6) It is narrated that "it means al-Ghina, drinking Alcohol, and all the instruments of amusements." [4]

Notice that, a greater sin is any sin for which Allah has promised painful punishment. In a similar narration, using the same verse, Imam al-Sadiq (PBUH) said: "The worst sounds is al-Ghina." [5]

In addition, on the commentary of verse: "And they are those who do not attend on what is fake/crookedness," (25:72) it is narrated from Imam al-Baqir (PBUH) that, "It means al-Ghina and gatherings of amusement." [6]

On the commentary of the verse: "Thus avoid the impurity amongst the idols, and avoid the fake saying," (22:30) several authorities narrated that:

Imam al-Sadiq (PBUH) said: "'The impurity amongst the idols' is chess and 'the fake saying' is al-Ghina (songs for enjoyment)." [7]

The following *Hadith* gives evidence to the fact that any musical instrument that could cause pleasure/enjoyment for people is a satanic instrument. Tranquility is a type of pleasure, and if it is sought by music it is certainly a tranquility induced by Satan, which has no goodness in it. The *Hadith* also explains the origin of the music. Sama'a narrated:

Imam al-Sadiq (PBUH) said: "When Adam (PBUH) died, (his infamous son) Qabil and Satan became very happy. Both gathered at a place and made some musical instruments to celebrate the death of Adam (PBUH). Thus, all such musical things on the Earth that brings enjoyment/pleasure for people are surely originated from that." [8]

Indeed, it is sad to see some people ignore the instructions of Ahl al-Bait (PBUT) and are indulged in opinion. They label their favorite music as 'classical' and claim that classical music is Halaal. This is while the most classical music was that which Satan induced to Qabil (L) according to the above *Hadith*. We know that the music is not a new thing and existed at the time of the Imams (PBUT), and if the old music in those times is not classic to us, then such a classification does not have a root in the Islamic teachings and is totally an innovation whispered by Satan! On the other hand, if it is classical, then we know how severely the Imams (PBUT) denounced music in their times.

Evidence from *Hadith*

Many members support their arguments against music by quoting ahadith from the Prophet (pbuh) and his Ahlul Bayt (as).

Ya Baqiyatullah (aj)

[Posted 15 May 2010 - 07:53 PM](#)

I find these particularly scary:

Imam Jafar Sadqie said, "One who plays music in the house for forty days, will be beset by a satan named Fogander. Allah will cause that satan to occupy each & every part of that person's body. When this would happen then shame would depart from him & he would not care what he is saying, nor what is being said about him. Then the Satan would blow unto him and after that his modesty would be completely destroyed. Then he would not feel ashamed, even if the chastity of his women is being defiled."

Imam Ali said, "Angels do not enter the house which has wine, drum, tambourine or a flute. Even the innovations (dua) of the people of that house are not accepted, & the fortunate blessings from them are taken away."

Imam Ali Reza said, "That person in whose house is kept for forty days a drum' flute or any other musical instrument chess or similar things that person invokes the wrath of Allah & if that person dies during those forty days his death shall be of a transgressor & a libertine. His abode shall be Hell & what a terrible abode it is."

Adnanabbas.r

[Posted 01 June 2010 - 10:41 PM](#)

Rasoolullah (s.a.w) said, "And the person withthe [sin of] song (al-ghina) will be raised (on the day of judgement) blind,deaf and dumb. the person with {the sin of } adultery, of wood-wind, and of thedrum will also be raised in the same way. " He also said, " whoever listens to the entertainment(song and music), lead will be melted inside his/her ear on the day ofjudgement." He had also said, " singing and music are the enchantmentfor adultery." That is, it is a stepping stone or a way that leads t oadultery.

Sources:As-sayyid al-khu'l, al Masa ilu ' sh-Shar'iyya, vol. 2, p. 22 And also Ibid, p.23.

imam as sadiq said

where ever music is played 1.angels dont visit.

2. dua's arent accepted

3.the place isnt safe from a sudden disaster

The Prophet (SAWA) said, 'Verily Allah Mighty andExalted, sent me as a mercy to the worlds,

Music in Islam

and in order to eradicate string instruments, the flute and others pre-Islamic pagan practices. [Bihar al-Anwar, v. 79, p. 250, no. 2]

The Prophet (SAW) said, 'Two sounds are cursed in this world as well as in the Hereafter: the sound of the flute played [in celebration] for a bounty, and the twang [of string instruments played] during a calamity.' [Kanz al-Ummal, no. 40661]

Imam al-Sadiq (as) said, 'Singing (or music) is one of the things that Allah, Mighty and Exalted, has threatened to requite with the Fire, and this is the purpose of Allah's verse: "Among the people is he who buys diversionary words that he may lead [people] astray from Allah's way without any knowledge, and he takes it in derision." [Qur'an 31:6]

The Prophet (SAWA) said, 'Music is a charm of adultery.' [Bihar al-Anwar, v. 79, p. 247, no. 26]

The Prophet (SAWA) said, 'Three things harden the heart: listening to diversionary words (lahw), seeking [game] to hunt, and frequenting the sultan.' [Bihar al-Anwar, v. 79, p. 252, no. 6]

Imam al-Sadiq (as) said, 'Music engenders hypocrisy.' [Bihar al-Anwar, v. 79, p. 241, no. 7]

More posts that quote *ahadith* [\[1\]](#)

The rulings of Shi'ite scholars

The most common approach is to quote, discuss and assess the implications of the collective opinions of various Shi'ite scholars:

Hameedeh

[Posted 23 April 2010 - 12:08 AM](#)

Sister, there is a webpage that talks about music, according to different ayatollahs. It might be useful.

<http://www.islam-laws.com/musicqa.htm>

Haji 2003

[Posted 13 February 2008 - 06:02 PM](#)

Here's a more comprehensive listing of opinions, from Ayatollah Sistani, (I think):

<http://www.al-islam.../muamalat5.html>

Opinions in conflict with the classical opinion

A few scholars, however, disagree with the 'orthodox' rulings:

AlMuttaqi

[Posted 24 December 2009 - 03:47 PM](#)

depends who you choose to listen to. on the other hand grand ayatollah fadlallah allows, all instruments, and halal music. therefore having your piano would not be forbidden.

Q: Are there any impermissible musical instruments?

A: No, we do not say that there are impermissible musical instruments. Hence, if the instruments are accompanied with the permissible singing, they are permissible and if they are played with impermissible singing, they are impermissible.

http://english.bayyn...ts/elaph_p2.htm

Cyan_Garamond

[Posted 14 February 2008 - 03:25 AM](#)

Jannaati:

Playing tambourine at weddings in the manner that is customary now is permissible. And even some ancient jurists have gone to consider it undesirable for one who avoids playing it. A good wedding is that which gives happiness and is noisy but is not in the accompaniment of things that are forbidden in the holy religion of Islam.

(page 7)

The use of musical instruments for playing modest songs coupled with meaningful religious, Gnostic, ethical, social and political concepts are permissible. Playing musical instruments accompanied with idle and frivolous songs or poems that contain false talks is forbidden. Nowadays instruments for idle music are considered as instruments that are common between idle and no idle music. (By the word (Idle) we mean a song or music that is frivolous and licentious).

Buying and selling of musical instruments those are solely for frivolous and licentious music is forbidden. As for buying and selling of instruments which are used both for forbidden and permissible music, it is permissible only when one intends to buy or sell it for a legal use. There is a difference between instruments that are used specifically for licentious music and instruments that can be used for this purpose.

Today, instruments known to be for frivolous music are considered as instruments that are common between frivolous and no frivolous music. Because, they are used for playing music together with poems carrying high meanings. Therefore, similar to ruling applied to radio and television there is no eshkal (problem) in buying and selling of these instruments. So if one, who buys the aforementioned instruments, intends to play false sounds (idle and frivolous music or songs) it is forbidden. But if he intends to play them with useful poems, it is okay and he can buy them.

(page 9)

<http://www.jannaati...e...=4&start=32>

Along with a few of the members as well, who respond with their own opinions or advice:

TrueImam

[Posted 24 May 2010 - 10:21 PM](#)

Well here's my opinion. I think that music is haram. But If you can't just stop listening to music, You could atleast not listen to the music who is about a woman's body or who contains much swearing.

enlight_warner

[Posted 15 May 2010 - 08:01 PM](#)

if it takes you away from Allah' zikr , then it is haram ...

alideman

[Posted 10 February 2007 - 04:59 AM](#)

i listen to music except wen its muharram
because i heard that music is onli haram when its meanings are bad
isnt that true

The rulings of Sayyid Sistani, Sayyid Shirazi and Sayyid Khamenei are seen to be quite strict on the subject. The rulings of all three strongly criticize anything to do with music, with few exceptions (like for example, Sayyid Khamenei allows various types of patriotic music).

The major scholars who have views in conflict with the above three Marjas, are Sayyid Fadhlallah, Sheikh Ibraheem Jannaati, and Sheikh Yusuf Saanei. In brief, they have a more lenient view, and allow music as long as it does not promote something evil.

Opposing Views

Some members argue about the reasons behind the impermissibility of music in religion.

Aasim7

[Posted 25 July 2010 - 08:56 AM](#)

Salaam-un-alaykum, brothers and sisters,

How can music be forbidden if the Quran mentions it, Prophet Dawud (A) played music, and Prophet Muhammad (S) listened to it? This link talks about these points:

<http://www.islamawar...prohibited.html>

Four Prophets in the history of Islam were given the ability to make miracles, correct? These Prophets are Muhammad (S), Musa (A), Isa (A), and... Dawud (A)! So would you agree that these Prophets were held in higher esteem than the others? And what was Dawud's gift?

Music.

If Prophet Dawud was given this gift, how it can be possible that all music is forbidden? The only forbidden music should be that music which glorifies a haram act or leads to a sinful act, correct?

Please weigh in.

The response to which was:

Ya Baqiyatullah (aj)

[Posted 26 July 2010 - 11:55 PM](#)

Bilal was given a great voice for him to recite Adhan. Similarly, Prophet Dawood had been given a brilliant voice to recite praises of Allah. Note that nasheeds and latmiyats without instrumental are not haram but mustahab as they draw you closer to Allah swt!

" The different types of pleasures of this world are nothing when compared to the bliss and pleasures of the hereafter. There it will be in its true and pure form. Songs in sweet and pleasant voice will be heard in paradise. If the voice of these songs are heard by the people of this world, they would perish.

Prophet Dawood (A.S.) had been blessed with a pleasant voice in the world. Its effect was such that when He sat to recite the uzaboor', animals and beasts gathered around Him and entered into a trance. When people heard it, they fell unconscious while some even died.

Imam Ali (A.S.) in one of His sermons in UNahjul Balagha' says while describing the state of Prophets in paradise that : In paradise prophet Dawood will entertain its inhabitants with His pleasant voice, and will be a recitor of paradise.

It is clear that Prophet Dawood will entertain the dwellers of paradise with good songs, and the people

Music in Islam

therein will have the strength to bear it. In "Majma'ul Bayaan" it is related from the Holy Prophet (S.A.W.S.) that the best song from amongst the songs of Paradise will be the one which the 'houries' will sing for their husbands (the believers), it will be such that no man or jinni will ever have heard it.

But these songs will be free of music. It is also related that the birds of Paradise will sing songs.

Imam Ja'far-as-Sadiq (A.S.) was once asked as to whether there would be music and melody in Paradise, to which He replied, "In Paradise there is a tree, by the command of Allah when the breeze will shake it a sound will emanate from it, such that no man has ever heard such a pleasant and melodious tune. This blessing will be for the one who in the world kept away from (vain) music and songs because of fear of Allah".

Manzile Akherah, Sheikh Qummi http://www.alimamali...tm#_Toc32248376"

It would be appropriate to say here, that very little has been posted in favour of music, from the religious texts. People, who are with the opinion that Islam prohibits music, almost always have *ahadith* and verses to support their position, while the same has not been noticed for those who believe in a more liberal view towards music.

Such people tend to apply their own logic and lean more towards the scientific reasons of why one **should** listen to music. The permissibility of music is definitely an unorthodox view, as is apparent. For the more strict individuals with regards to religious rules, this view results largely due to differences in Marja' opinions (some of which were pointed out above), while for the more 'liberal' ones, it is because many of them feel the Qur'an is unclear on the topic.

Effects of music

A lot of the discussion on ShiaChat is directed towards probing into the reasons behind Islamic laws, often with respect to logical argument or scientific research.

yafatimaalzahra

[Posted 05 April 2010 - 05:58 AM](#)

So I've stumbled upon a very interesting [article](#).

1. M. J. Rambosson read a paper before the Acad6mie des Sciences Morales et Politiques on July 1st, 1877, entitled, ' The Influence of Music on the Physical and Moral Nature of Maii. " He affirms that there is

(1) music which acts specially on the intelligence and motor nerves

(2) that which acts specially on the nerves of sensibility and on the sentiments;

(3) that wh1ich acts all at once upon the motor nerves and on the 'sensory,that is, on the intelligence and the sentiments.

2. Dogiel made series of experiments on men and lower animals. The results of which lie sums up in the following conclusions :-

1. Music exhibits an influence on the circulation of the blood.

2. The blood pressure sometimes rises, sometimes falls. These variations in the blood pressure depend essentially on the influence of the excitation of the auditory nerve on the medulla oblongata, which is apparently in direct continuation with the auditory nerve.

3. The action of musical tones and pipes on animals and men expresses itself for the most part by increased frequency of the cardiac contractions, and hence it follows that the automatic centres of the heart act with greater energy.

4. The 'variations in the circulation consequent on musical sounds coincide with changes in the respiration, though they may also be observed quite independently of the respiration.

5, 6, and 7. The variations in the blood pressure are dependent on the pitch and loudness of the sound and on the tone colour.

8.In these variations of the blood pressure the idiosyncrasies of the individuals, whether man or lower animals, are plainly apparent; and even the nationality in the case of man has some effect.

Yeah, I know... pretty old, yet still quite interesting.

Then there's another [website](#) that states that music is GOOD for the mind and brain,

There are times when one feels depressed. Feelings of gloom and inadequacy fill one's mind and carrying out even the daily activities becomes difficult. Depression reduces brain activity and hampers the mind's ability to plan and execute tasks. Lack of the neurotransmitter, Serotonin, leads to a depressed state of mind. **Soothing musical notes help increase the Serotonin levels of the brain**, thus alleviating mental depression.

Now what I don't get is HOW do "soothing musical notes" help increase the levels of Serotonin??!

I'd appreciate if any SC biologists would clarify a few things..

rotten_coconut

[Posted 05 April 2010 - 04:21 PM](#)

Sis, I'm not a biologist, so I can't tell you how it works.

Though, some research suggests that music can impact your emotion, so it can have therapeutic or negative effect to you.

Some of the articles that you could read:

- http://www.essortmen...ectbra_rqxt.htm
- http://en.wikipedia...i/Music_therapy
- <http://discovermagaz...earchterm=music>
- <http://discovermagaz...earchterm=music>

Muhammed Ali

[Posted 08 April 2010 - 06:44 AM](#)

More on the effects of music:

<http://www.reversespins.com/music.html>

<http://www.scientifi...ction-babies-ex>

More posts concerned with effects of music [\[2\]](#)

Giving up the habit

macisaac

[Posted 25 March 2010 - 02:47 PM](#)

Salam,

Well obviously the first step to overcoming your habit is to want to stop it, so it sounds like you're starting on the right track. As to practical steps to take, here's some suggestions.

First, go cold turkey. There's no point in a gradual approach, even if you're listening to a little you're still listening to it and thus still have your problem. Do you have music stored up on your computer, mp3 player, etc? Erase it. Don't think about it, just do it. Where do you listen to music? Change your habit to do something else in those circumstances. For example, do you listen to it in the car? Then replace it with something else. Of course the best would be to listen to the Holy Quran, ad`iyya and such. But if you wish to listen to something else, consider to start listening to audio books instead. Personally I've gone through a lot of books that way and find it to be a real enjoyment during my commutes.

One problem you might find is that even when you've stopped listening to it, you'll be thinking about it. In your head you might still hear the songs playing. Don't stress out over this too much, just don't act on it. I found this makes a big difference for myself in letting go of the habit in that before I'd find myself still "hearing" the music in my head and then wondering why bother giving it up. But once I stopped worrying about this (and after listening to music all of your life it's not going to be all that easy to simply never even think about it), I found giving up the actual habit itself to not really be so difficult.

Read the *hadiths* on this subject. They can be very frightening as to the consequences of this sin. Lead getting poured in your ear for instance... Think about that when debating whether it's worth continuing this habit or not. The way I look at it is that if on yaum al-qiyama it turns out I didn't really have to abstain from listening to all sorts of music, then I'll not have really lost anything. But if turns out that in fact abstention was necessary, it's certainly not worth the punishment one may face for engaging in it. May Allah strengthen both of us in following the right way.

Note: Wherever necessary, some of the posts by members have been edited to correct a few spelling and grammatical errors, as well as to remove irrelevant material.

More posts

[1] [Post 1](#) on ahadith about music

[Post 2](#) on ahadith about music

[Post 3](#) on ahadith about music

[2] [Post 1](#) on effects of music