



RESEARCH ARTICLE

Importance and Ways to Employ Music and Singing from the Islamic Law Standpoint

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ARTICLE INFO	ABSTRACT
Received: Oct 19, 2024 Accepted: Dec 31, 2024	This research indicates that the Islamic religion has an unprecedented cognitive vision of the concepts of art and aesthetics, that the perfectionism of Islam is reflected in its comprehensiveness and integration of aspects of life, and that those who intend to talk about the arts in their various audio and visual forms misused the term of forbiddance; because many Qur'anic texts have not been precisely interpreted to what they refer in terms of the understanding of those who possess the rational-legal ruling. The research mainly addresses music and singing, how and the importance of employing this art in terms of Islamic standards of art and line with the Islamic aesthetic theory and its features represented in the connection of beauty with truth and faith, and the negation of the utility of adornment, aesthetic enjoyment, and transcendence of class, and finally the aesthetic of hearing from the position of music in the Muslim world, music, and musicians from the standpoint of Islamic law which aims at placing art at its zenith to achieve well-fare and well-being of human life. The research uses the descriptive analytical method through a deep analytical review of previous researches, studies, and other sources of educational literature, and it concluded that there are areas in which disciplined singing can have a positive role, such as education, politics, and all fields of work, provided that singing expresses lofty contents and values.
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INTRODUCTION

Art has long been associated with pleasure and happiness. It was said that the goal of all kinds of arts is to give a person a feeling of comfort or bring him pleasure. Music is a Greek term which means the science of melodies, later scholars called it singing because people usually when hearing music dispense with it from other physical pleasures. In music specifically, Plato said: "This knowledge was not developed by the wise for desire (amusement), nor for preoccupation with amusement, but rather for personal benefits and the pleasure of the spiritual soul, spreading the moisturizing dryness, modifying sadness, and purifying blood". He also said; "Music is the bath that the sons of the philosophers take to the realm of the mind, because its outward appearance is the amusement of the senses, and its interior is the realm of truth (Al- Safadi, 1992).

The deniers of this science such as travelers, the ignorant and the despised, because they only hear it in bars and markets, they forbade it according to Islamic law, thinking that it worked for bars and places of amusement only, and they did not stand on its origins and meanings and the intent of what

it was set up for. Abu Nasr Al-Faraby narrated that this science is originated from Medicine, astrology, and natural sciences, and that it is related to all sciences. Physicians claimed that the good voice and the correct melody flows through the body and flows through the veins; so that blood purifies and the soul will remain happy, the heart relaxes and the limbs shake it, and movements become less. Mothers should not put their crying children until they sing to them and then put them to sleep with melodious voice, for fear building in them and generating bad morals.

Ahmed bin Abd Rabbo mentioned in his book *Al-Aqd Al-Farid* narrating from Laila Al- Akhiliya (a poet who died in the first century of Hijrah) that she told Al-Hajjaj when he asked her about her intelligent son; she swore that she did not carry him inadvertently, nor did I give birth to him as a carcass, nor did I breastfeed him, nor did I sleep with him when he was asleep (Abu Al-Saad, 1982).

It has also been reported that the benefits of the sound and melodious melodies lead to the bliss of this world and the hereafter, because some of them encourage courage and energize the soul, comfort the tired and the gloomy. They also simplify the morals and provoke them, and they incite the feigning of good, and some of them long for the bliss of the Hereafter and connection with the world. Upper; they encourages piety, worship, and detachment from the consequences of this world and their relationships, etc.; as some motivate courage; every nation has its own singing and instruments at the time of war. As for the activity, what we hear of the songs of the professionals, reapers, masons, boatmen...etc. is enough. Singing comforts people who feel alone, especially. As for what comforts the gloomy one, as long as the lover mentions his loved ones, he becomes overwhelmed, he sighs and almost burn his heart, so he sings and sings, to cool his heartbroken feelings. When we listen to the songs of Sufis, hermits, and scholars, our heart softens and we grow more earnest (Abu Al-Saad, 1982).

Art was not a hobby or a mere luxury, however high this luxury may be. Rather, art is an urgent necessity of the human soul in its continuous dialogue with the surrounding universe, and it is one of the most important factors in the formation of human conscience.

What I wanted from what is said before is to summarize the values, meanings and contents of singing and music in its polite and disciplined form according to the standards of Islamic law, and this is the origin of music and singing since its inception. Music has a relaxing (Amusement) function and an educational one. The two meanings are not separated from each other, as each of them includes the other as well. What is meant by entertainment is to alleviate the sufferings of life and to relieve the tired souls, not entertainment in the sense of promiscuity and cheap amusement that poisons the thought and conscience, and the purity and serenity of the soul in which man is born.

Arts of all kinds and manifestations are only a means of education. Art in all different kinds, audio or visual, has the ability to educate, with the emotional and mental charges and spiritual nourishment it carries, affecting the connoisseurs, whether they are scholars or simple audience who frequently like to listen to music and singing, or watches plays. Alternatively, those love literature (Sharqawi, 2003).

Directing the arts in its correct direction in accordance with the objectives of Islamic law is mainly caused by what the state of art has ended up with today, from the reduction of its message and its function, to what is represented in video clip songs, hot movie scenes, and other aspects of cheap, vulgar art, and its distancing from the constants of the nation, and its identity and its concerns, it is a situation worthy of research, analysis, and study, and what made matters worse is what we are witnessing today of frenzied campaigns against the nation's culture, especially its Islamic arts, which the principles of Islam had an impact on its formulation and preservation of its independent entity.

LITERATURE REVIEW

The researcher investigated what was written on the subject of his research, and he was able to identify a few studies related to the topic and close to it, and the following is a brief presentation of them:

(Albakri, et al, 2019). The call to prayer (Athan) and the Islamic chants sung in Islamic religious occasions in Jordan. The study analyzed the issue of the call to prayer and chants (anasheed) on religious occasions in Jordan. The problem of the study was the lack of interest in the musical notation of religious songs, as singers resort to singing without musical notation. The researcher also dealt with various models in general for religious occasions in which chanting takes place, such as Al-Qadr night (27th of Ramadan), Sufi weddings, the call to prayer, and the Prophet's migration. The researcher also found that through the musical notation and analysis of Islamic chanting, it is possible to benefit from them by teaching music to some eastern and western musical theories, by knowing and studying the genres of the eastern Maqam and the rhythmic patterns and their weights. The researcher recommended a set of recommendations, the most important of which were: that the competent authorities in the schools of the Hashemite Kingdom of Jordan put special songs for these occasions in the music education curriculum, and that the Ministry of Awqaf, Islamic Affairs and Holy Places create a musical committee when a muezzin (person who calls for prayers) is appointed, as it was suggested to Islamic groups to carry out the process of musical notation of its own songs to remain preserved over time, and in the end the researcher recommended all musicians to follow these topics.

(Al-Sharif, 2003). "Singing the Qur'anic verse and its relationship to melodies" The study dealt with the evidence and opinions of those who prevented and authorized the subject of reading the Qur'an with musical melodies, it also dealt with the concept of music and its meaning, and that music is a science like other sciences. The researcher discussed two types of music and chanting, the first one which is sung spontaneously without notations, the other kind that is tied to a scale, that is, linked to a musical rhythm. The researcher then dealt with the conditions of the performer and how the voice is judged as good or not. This study dealt models of correct singing through the imam of readers in this era, Sheikh "Muhammad Refaat", and his successor, Sheikh "Muhammad Rashad", and how the recitation affects the hearts if it is performed in the correct manner.

(El-Kholy, 1984) "The Function of Music in Islamic Culture". The researcher divided the study into three chapters: The first chapter included music and religious life, and the second chapter discussed music and intellectual life, and the third aspect contained the subject of music and social life. The researcher presented in the first part the impact of religion on music, and this is shown through many religious occasions such as the Takbeer and lullaby (Tahleel) during the two Eids' prayers and the call to prayer, in praises of the Prophet, religious poems, and other occasions.

The researcher also talked about Sufism and the relationship of music in it, as Sufism is a spiritual approach that a person takes to reach God Almighty, music has a close relationship with Sufism, as it represents an essential pillar in its religious rituals and practices, as the Sufi ritual depends on three elements: Thikr, hearing, and movement. The rites are performed through an anthem accompanied by these three elements, and the researcher emphasized that rhythm is the main element that plays the main role in these rites, as it controls, unifies and organizes these remembrances and makes them consistent among them.

Research problem

We usually suffer from confusion between the arts and their function in society, their forms of employment, and their importance in human life. This is a problem in light of the misunderstanding of the reality of art in general and the art of music and singing in particular, as there are no longer many who can determine what the art of singing and music should be.

We witness nowadays frantic campaigns against the culture of the nation, especially its Islamic arts, and specifically what is related to music and singing, and the alienation and distortion they are subjected to, there is a necessity to restore and formulate arts according to the controls and principles of Islamic culture and thought to preserve its independent character. Unfortunately, that is what we lack because of the fever of following traditions and arts of the West emanating from cultures and civilizations that do not belong to us. In view of the state that arts have achieved in terms of reducing its message and function, through video clips, hot movie scenes, and other manifestations of cheap, vulgar art, and its estrangement from the constants, identity and concerns of the nation, it is a case worthy of research, analysis and study. In order to direct this art to the original that it should be in accordance with Islamic standards of art, which is a problem that needs to be explained by specialists in the field of committed art and intellectuals from among the clergy and distinguished scholars.

Importance of the research

The research gains its importance for:

- 1- Exposing the misconception about the nature of the relationship between Islam, music, and singing among those who issue judgments about good (Halal) and prohibition (Haram).
- 2- The scientific and applied importance, which is represented in presenting some models according to the perspective standards that are consistent with the Islamic religion's view of arts and according to its standards and purposes.

Research methodology and plan

The research uses the descriptive and analytical method, which is based on studying, describing and analyzing reality, with the aim of describing the reality of contemporary art and analyzing it in the light of what it should be from an Islamic perspective.

In its attempt to answer the questions it posed, the research is based on a review of previous research, studies, and other sources of educational literature, within a plan that is determined to address the following topics:

1. The concept of art and beauty and its connection to Islam.
2. The concept of Islamic art, its characteristics, and its sources.
3. The concept of the Islamic rooting of art and its method.

THEORETICAL FRAMEWORK OF THE RESEARCH:

Definition of art:

Some define art as music, singing, drawing, sculpture, dancing and acting, others may add literary arts such as poetry, prose and architecture in temples and homes, but art really has a more comprehensive and broader meaning than that, as it enters into all the details of the life that man lives on this earth; Every work that a person does and creates and performs with the highest degree of perfection, creativity and distinction beyond the ordinary is considered art in the eyes of some, and therefore art is present in our food and taste, and arranging the house and its decoration,... Education is an art, love is an art, and war is an art. Despite the diversity of arts, they all come from one source, which is creativity and human feeling (Hegazi, 1997).

Art is like love, it pushes man to cleanliness and makes him elegant in clothing, food and drink, and urges him to excel among his peers, whether this superiority is in money, knowledge of thought, work and livelihood, or the visual and audio arts.

Art is necessary for men of money, business, economy and politics, and the wisdom in that is that this artistic sense and artistic culture make a broad-minded person tend to ease and not to hardship, so he deals with important and sensitive issues with art.

Through the foregoing, we see art is not only limited to those who practice art professionally and creatively, but it goes beyond that to all professions and in all the details of life and as mentioned earlier, no one can claim that art can hinder or disrupt serious matters or He is distracted from work and production, as some of those who consider art a form of entertainment claim (Alsarraf, 2004).

Art is culture

Everything that art conveys to the public is in fact a culture, and it is an important part of the overall intellectual, emotional, social and political practices that all participate in the formation of the general culture of a group of people or a society living in a specific geographical area, and artistic production with its various variations if it is devoid of the controls and standards that It is consistent and compatible with the view of religion and the perspective of Islamic law, it will undoubtedly descend to what is unacceptable to the mind and conscience.

The circle of imitation and simulation of Western art has been going on since the beginning of the twentieth century under the influence of waves of intellectual invasion, westernization and globalization. Some researchers even said; "The artistic separation from the characteristics and features of ancient art, especially Islamic art, has been completely accomplished despite the distinction that reaches the point of contradiction between Islamic and European art, not only in production, but also in memory and taste" (Murad, 2007).

Islam and music

The Islamic movement came into existence and made its way among the Bedouin and urban Bedouins, and religion was the first thing that occupied people; The religious orientation prevailed over everything else, so that there was no time to think about music or take it as a tool of rapture or a means of entertainment; Especially since the Islamic call needed someone to ward off the aggression of the aggressors, so the Arabs went to the battlefields, and their eyes did not open to contemplate the music and its aesthetics and to reveal its appearance. Then the Muslims separated between Ali and Muawiyah and the dispute intensified. When all came under the control of Muawiyah, people sought music, so it was in the bosom of the Qur'an waiting for the time of the day that Muslims can taste music and enjoy its beauty. Indeed, music appeared evident in the Holy Qur'an, intonation and various religious celebrations such as the Sufi presence such as songs and others (Al-Ghamri, 2006).

The first message of religion is the transcendence of the spirit and the tendency of human life to rid it of bodily whims and elevate it to the heavenly light by what transcends it from the bottom of the earthly matter to what brings it closer to the purity of the righteous angels. The task of music is to perform this message, translate it and express it (Alsubeih, 2011).

Thus, you see that the original artistic tendency takes its place in the general trend of the life of the Islamic peoples, so we see music as it went along with the life of Muslims in its various practical, religious and artistic aspects in a way that suits the nature of that environment and its circumstances.

Perhaps one of the funniest books written about the impact of music on the lives of Islamic groups is what the (Brothers of Purity Akhwan Assafa) wrote in their letters, for they elaborate on the purpose of the wise to use music in temples and houses of worship (to soften hard hearts and reform souls". The cheerleader "used by commanders in wars and turmoil, gives the soul courage and feet, and extracted another melody that is used in calamities and sorrows, that consoles souls and relieves the pain of calamities, and they extracted another melody that is used during hard work and tiring trades, like what porters, builders, and boat owners use to relieve the toil of bodies. They also

extracted other melodies that are used in weddings and feasts, and this may also be used for animals, such as what the leaders of camels used in travels and in the darkness of the night to stimulate camels and urge them to walk, and what cowboys and sheep shepherd also use when they receive water, and some of them are used when milking their milk. Women also use melodies and songs for children to soothe their weeping and bring them to sleep (Abu Al-Saad, 1982).

Society and Music

The Messenger Mohammad, may God's prayers and peace be upon him, knew the effect of singing on the souls and directing them, through the hadiths that were mentioned about that, and he urged to sing at the wedding of the Ansar. For this reason, he drew attention to the reading of the Noble Qur'an in a beautiful way in order to show its meanings and its marvels, especially since it is the sweetest speech and the greatest systems.

When Mohammad, peace be upon him, heard the poem "Bant Souad," from Ka'b bin Zuhair, he was deeply affected by his poem. (Murad, 2007).

The word "music" was misunderstood and used in the field of the Qur'an, and many thought that "music" means musical instruments only. So many by goodwill stood in the face of any topic related to these terms. This does not mean the approval of some explicit and sinful calls at times that demanded composing the Qur'an and reading it with musical instruments.

Because these people did not know that this Qur'an is regulated with provisions that cannot in any way be composed, because the musical rhythm accompanying the composition removes the reading from the circle of rulings that is not permissible to read in any way without it, since it is necessary to know the correct from the sick in the way of the performance. There must be rules for this art. (Ma'roof, 1990).

Many people, when they hear the word "music" or "singing" or "decorating" sounds or "troubling" and ask about the word "music", their answer is direct with prohibition, thinking that music is musical instruments. Many have confused the issue of musical melodies and musical instruments, although musical melodies differ from musical instruments and the first has absolutely nothing to do with the second.

Arabic melodies came from the first musical instrument created by God Almighty, which is the human throat. There is no musical instrument that combines all these vocal layers and melodies accurately, such as the larynx, and musical instruments and their multiplicity of types are nothing but an imitation of this larynx that was created by God, so he made it well. (Hanafi, 1997).

Different models of singing from Islamic perspective:

Singing is the most important element in children's education and upbringing, starting from teaching reading and writing to spreading noble meanings, good morals, and love of the homeland, thanks to educational songs and purposeful religion. For example:

The pillars of faith are the six (Arkan Aleman heya setat Arkan)

We know it immediately, (Na'lamohabelhalwa 'ala alnahoaltaly). To believe in God and the Angels (Anno'menbellahwamala'katllah). And the holy books and the messengers (walkotob almonzalah warrusul almunzalah)

and the Dooms' day and the destiny (walyawm almahtoom walqadar alma'loom)

30
he ya sit ta to ar kan wa bi ha ya'a maro qal by wa ya fee dol wij da n

33
na re fo ha fil ha ly wa ya fee dol wij da n A no' me no bil la hy wa ma la e ka tol la hy

37
war ro so lil mor sa la ty wal ko to bil mon za la ty

39
wal qa da ril mah to o o m wal you mil man' lom

There are many folk songs that instill the faith aspects in the hearts of children, examples are many. There are many models of committed singing, which have a significant impact on refining the personality of a person, whether a child or an adult, and promoting and educating him in all fields.

Singing is also one of the greatest means of educating peoples, as it enhances in the youth the love of the homeland and belonging to it and all the meanings and ideals that we want to instill in people.

My country, my country, you are my love and my heart.

And my song (Belady) transcription is found in the musical note):

بلادي

Bi la di bi la di bi la di la ke hob bee wa fo a'a dee bi

10 |2. dee mas re ya o'm mal be lad an te ga ya te wal mo rad wa a'a

19 la kol lil mo ra d kam li nai li ki min a ya

26 dee bi la de bi la de la ki hob be wa fo a a dee

My nation

My nation my nation (Mawtini)

The majesty, beauty, and splendor are in your land, in your land Do I see you, do I see you safe, smooth, and honored? Do I see you in your eyes reach the sky reach the sky my home.

موطني

9
mao te

18
nee... mao te nee Al ja la lo wal ja ma lo was sa na o' wal ba ha o' fee ro ba

27
k fee ro baa k wal ha ya to wan na ja to wal ha na o' wal ra ja o' fee ha wa k fee ha

36
wa k hal a ra k hal a rak sa li man mo na' a man wa ga ni man mo kar ra

45
man sa li man mo na' a man wa ga ni man mo kar ra man hal a ra k. fee o' la

53
k tab lo goo sa nak tab lo goo sa nak mao te nee... mao te nee

Singing is one of the most important elements of moral mobilization in times of war and defense of the homeland.

(Lyrical examples performed by the researcher in his own voice: Songs

شدينا عالخيل

shad dai na a'l khai lid dom mar you mil ga ra ma tit a'th ther wil go mil li

shat tat na hom sih na'a lai hom all la wak bar Ah ya yom ma shar dan ma ree doh

wa reed dish shab bil ga wai ba rood to bee doh lan no ra ma win ta kha

ras sil go mee se do we rod ka dil e'e daw ba rod to bee doh

It is also an important element in teaching soldiers discipline by teaching the combatant soldier the orderly movement and patience of hard effort, such as the military marches that depend on melody and strong clear rhythm that works to control the soldiers' footsteps and tighten and moderate their bodies with enthusiasm.

Music and singing are also related to communicating the ideas of politicians and speakers in order to sharpen soldiers' spirits.

There is also singing that is used by people of different professions, such as porters and masons, for example:

Tighten the belt on your waist, other than what helps you

It must be tomorrow and your master will amend it

If carrying the load on your shoulder is deceiving you better than begging others.

And we seek help from God

Is this what we got from the luck?

And he who didn't come, may not come.

As long as you receive bread and soup, what do you stay sad?

Don't put your head among the heads, don't tell me there is no cucumber.

near left me up, carry me May hardship may not be long hey heyheyheyhey

Hey heyheyhey.

شد الحزام

shid dil hi zam a'la wis tak gai ro ma ye fee_ doo la bod di fee youm bar do

4
wee ad dil ha see_ dak in kan shee lil hoo mol a la wis tak ye kee_ dak

7
ah wan a lake ya hor re min_ mad dit ee_ dak mat yal la fee nan ta wai

10
yak woo nis ta an ash sha'a bil lah_ wa hol li fil is ma nil a'_ h wil ly ma

14
gee shin shal la ma ga_ h ma dam til a'ashe wig mos ye him mak ahe tif dal man hoos

17
mat hot ti ra sak bai nirr ros lat o'l ly lakh yar r wa la fa_ a'_ o_

20
s ha o'l lak ahe wa e'd lak ahe kol lo lo a khe r de khab ta gam dao gat a'

23
la ai nak ya ta_ ger ya wak see tak dil wa' te la wa red wa la sa_ dir

2

26



ye hl la ha al fain hal la l rab bak a' der o'l le fee a'r din na be yah

29



sain rai heen ne la e'e ham nain wim nai n wi i'r shy mit gaw wi zit

32




nai n ya don ya go ri ga ti kil bai n sho fol ba kheel yef dal man hoos we

35



law a'l a o' a'l la ba bo fa nos floos de is kot ya ga mos hi yas sa a'a da fe gi na

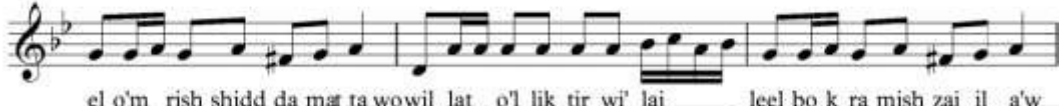
38



no foo s a'r rab shai yel ni shai el o'm rish shidd da mat tawo



wil lat o'l lik tir wi' lai leel bo k ra mish zai il a'w wel a'r rab shai yel ni shai



el o'm rish shidd da mat tawo wil lat o'l lik tir wi' lai leel bo k ra mish zai il a'w



wel hi la hi la hi la hi la hi la hi la hi la hi



la hi la hi la hi la hi la hi la hi la

How many noble values and meanings in this song, religious, social, moral...etc. There are also many models that can be remembered and performed, which carry noble and lofty values that never contradict what is consistent with Islamic law and its purposes.

As well as traders while promoting their goods by singing some clips that show the features and characteristics of those goods. I think that the first advertising song promoted for a commercial product was an Indian bafta:

Among the most important controls that singing must have in order to conform in its content and form with the controls of Islamic law and its sound morals and refined taste is; That singing does not carry a legal violation in its content, so its subject must be in accordance with Islam and its teachings and not contradict its morals, so that it does not contain any ideas that cause doubt in the oneness of God the Creator, nor does it contain anything that contradicts with human instinct, as well as that it does not contain praise for tyrants or a description of what is forbidden or the temptations.

Likewise, singing should not be associated with prohibited actions such as (drinking alcohols and having slaves) and should not be accompanied or attended by any form of obscenity; debauchery, ostentation, or outrageous mixing, and that it should not provoke instincts or be associated with them.

There should not be exaggeration in listening.

CONCLUSIONS

Through the previous explanation, the researcher reached the following conclusions:

- 1- Through the historical and theoretical framework and previous studies related to the subject of arts and music in particular, the contradiction between art of singing and music lies in singing and the voice that contradicts with values, morals and common sense, and what includes speech that contradicts with this creation.
- 2- There are great areas in which disciplined singing can have a large and positive role, such as the field of education, politics and all fields of work, provided that this singing expresses lofty contents and values.
- 3- Not issuing rulings, whether in the prohibition or the permissibility of its release, as the subject of this need enlightening thought with reference to the Qur'an and Sunnah, and the measurement of the people of knowledge, especially in our time, and what is in it of many doubts.
- 4- The Tajweed and the good voice in the Noble Qur'an is a necessity and a need to win hearts and make them more attached to the words of God Almighty (God is beautiful and loves beauty) and a beautiful voice has an undoubted effect on the soul.

RECOMMENDATIONS

The researcher recommends the following:

- 1- Paying attention to the arts in general and music in particular, with awareness and understanding emanating from what is consistent with the purposes of Islamic law.
- 2- Creating a specialty in universities and music institutes that has to do with preparing the voices of readers and training them to renew the Qur'an and recite it in a good voice that is comfortable for the listener.
- 3- Holding specialized conferences and seminars periodically to raise awareness and clarify the relationship of arts to the Islamic religion and that it is an organic and indissoluble relationship, and not to give the people of bad morals the opportunity to put poison in honey and mix and confuse matters on the public.
- 4- Laying the foundations and rules through the findings of scholars in a clear and simplified manner, and disseminating it in the form of culture and curricula through schools and universities to

motivate the generations of the nation to innovate and excel, and to employ the arts in an effective, correct and productive manner in accordance with the purposes of Islamic law and its open view of arts in general and music in particular.

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