

MUSIC: ‘FOOD FOR SOUL’ OR ‘FOOL FOR SOUL’

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Abstract

The present study intends to develop an understanding of the prohibition of music in Islam. The advancement of technology and the internet has revolutionized the world. Music is one of the contemporary issues that must be addressed to protect one’s soul and consequently actions. In recent times music is a part of almost every digital content and even Islamic lectures are not exempted. Unfortunately, some so-called scholars try to spread the message, in the name of *The Holy Qur’ān* insisting it is allowed in Islam. In this article, the sayings of the Prophet Muhammad *Rasūlullāh Khātam un Nabiyyīn Ṣallallāhu ‘alaihi wa ‘alā Ḥāfihi wa Ṣallam* regarding music are mentioned that endorse the Islamic stance about the prohibition of music. Music is more popular in youth and youth is the most important part of every nation. Their training on true Islamic spirit and teachings is required for the future of Muslim society, country and even for themselves. In this article, qualitative research is performed on Islamic content as well as psychological effects of music on human psychology are addressed. During the research, most of the available literature is consulted to develop in-depth knowledge to gauge how music affects one’s psychology. This research paper also attempted to gather the ruling regarding permission of poetry and listening to some material in beautiful voice, falls in which category in Islam. At the end of this research, some suggestions have been put

forward as an alternative to music and how the youth can be engaged in constructive works.

Keywords: *Music, Islam, Body, Soul, Psychology, Poetry, Musical Instruments, Youth, Perception.*

1. Introduction

Allah Almighty says in *The Holy Qur'an*: “*I did not create the Jinns and human beings except for the purpose that they should worship Me*”¹

Human beings are created to worship Allah Almighty only and fulfill all His orders and live life as per His divine teachings. For the divine teachings, Allah Almighty sent His Prophets and Messengers. The Holy Prophet Ḥaḍrat Muhammad *Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣhābīhi wa Ṣallam* is the last prophet and the book revealed upon Holy Prophet Muhammad *Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣhābīhi wa Ṣallam* is the last book which contains all the guidance that would be required till the doomsday. It is mentioned in *The Holy Qur'an*:

*“This day I have perfected your religion for you and have completed My blessing upon you, and have chosen for you Islam as Din (religion and way of life)”*²

According to *Haḍrat 'Umar(Raḍi Allah 'anhu)*, this verse was revealed on the day of farewell pilgrimage³ which mentions that Allah Almighty has completed our religion for us through the Holy Prophet Muhammad(*Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣhābīhi wa Ṣallam*) and there is no important issue that is left unaddressed.

The advancement of technology and higher usage of social media has created issues that were not widespread in the past. Issues in past were not the ones that would affect everyone in society. Nowadays issues get spread like wildfire and social media is the medium through which the issues get noticed. Many issues are causing the society to split, and causing the breakage in the boundaries of Allah Almighty. Along with many other problems that may provoke the wrath of Allah Almighty listening to music is one of the most common and problematic. Music is a subject whose prohibition is discussed from the very beginning. Nowadays we are unable to avoid it completely. If someone avoids by himself/herself even, then there are lots of ways through which the sounds of music may reach his/her ears. Apart from

unavoidable occasions, there is a doubt also in the minds of youth that either it is allowed or prohibited. Lots of books have been written on the prohibition of music in Islam. Some so-called Islamic scholars do not consider it unlawful. While considering this issue, in this article the effects of music on human psychology will be addressed along with the prohibition of musical instruments in Islam. The allowed content in this regard will be shared, so that we may live life according to the divine teachings of Islam. Also, one may not get into the stuff that astray him from the Islamic path and cause him the wrath of Allah Almighty.

2. Research Methodology

The methodology of the present article is qualitative. The published research articles are put together to the maximum to calculate the destructive and injurious effects of music on human psychology. The primary sources of religion Islam i.e., *The Holy Qur'ān* and the Ahādīth of the Prophet Muhammad (*Rasūlullah Khātam un Nabiyyīn Sallallahu 'alaihi wa 'alā Ḥālihi wa Aṣhābihi wa Ṣallam*) are gathered to confirm the prohibition of musical instruments as well as music in Islam. To research and gain in-depth knowledge, inductive and deductive approaches regarding the topic are used. About the ruling of music in Islamic jurisprudence and Islamic schools of thoughts, the primary and secondary sources of information are consulted.

3. Background

Singing and the use of musical instruments are matters that are in discussion since the advent of Islam. Since the Prophetic era, there is no doubt regarding the prohibition of music. All 4 schools of shariah hold the same view without any discrimination regarding the recent music and musical instruments. Music causes people to go astray from the righteous path. People especially youth is listening to music for refreshment purposes without considering its negative aspects. In this research, the researcher has put forward the ruling about music in the light of Islamic teachings along with a scientific view to make sure the harmful effects of music on body and soul.

4. Research Objectives

This research article intends to encompass the Islamic jurisprudence regarding music and the harmful effects of music on the body and soul. It aims to make fellow human beings and especially youth aware of the effects of music and how the music along with misleading lyrics affects one's perception. The advancement in science and technology has evolved the world. Technology has made it possible to do miracles in almost every field of life. Health care is no exception.

The advancement in technology is revolutionizing the healthcare structure to help live a more convenient, energetic, and healthy life. Innovations have made it possible to gain a comprehensive picture of one's health. This article aims to find the Islamic jurisprudential position regarding music as well as published quantitative research and findings regarding the negative effects of music on human psychology and eventually affecting the biopsychosocial behaviour of a person. For the said objective the published materials in the form of research articles, books, blogs, reports, etc. are put together to make the prohibition of music clear in the view of Islam as well in psychological standings.

5. Literature Review

Haḍrat Maulana Mufti Muhammad Shafī‘(*Rahmat Allah ‘alaih*) (d.1976) has categorically viewed the prohibition of music in his book *Sharah-o-Tarjumah Kashf-ul-Inā’ ‘An Wasf-il-Ghina* after explaining in detail the types of “*gānā*”⁴. He has mentioned how some poetry that is aligned with the Islamic holistic approach has good effects while travelling and which sort of content must not be a part of such poems.⁵ The events on which “*Daff*” is allowed are written with primary source references. The opinions of four main jurists regarding the prohibition of music are viewed. These jurists possess the view that music, musical instruments and professional singers are completely prohibited in Islam. The conditions, permissions and applications are profoundly explained in this book.

Dr. Gohar Mushtaq emphasizes the effect of music on particularly that part of the brain that is associated with sex⁶. He possesses the view of a strong connection between sex, drugs and music. The part of the brain that is involved in long-term memory also gets affected by music. He has explained according to reported events, suicide has a connection with music. Dr. Gohar has viewed music and singing as subliminal seduction. The hidden messages in the music are not only simple words of so-called entertainment but these are damaging the moral values of society. He has put together the opinions of companions of the Holy Prophet (*Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ḥālihi wa Aṣhābihi wa Sallam*), four Imams and prominent Islamic scholars, proving music, musical instruments and professional singers are prohibited in Islam.

In the available literature, music is discussed in the light of *The Holy Qur’ān* and Sunnah. However, the scientific researches confirming the negative effects of music on approach and emotions of a person are not available to much extent. This study gap has moved forward the

researcher to put forward harmful effects of music on biopsychosocial approach of a person.

6. Discussion

6.1 Islamic Jurisprudential Position on Music

Islam is not the only religion with some rituals but it is a code of life which leads human beings to the path that guides how to live life in an organized way. It is not a religion with some acts of worship but it wants its followers to spend their life following the Holy teachings that provide a rational basis to live composed life. Islam is a religion of nature. It makes life easier for its followers. It guides its followers to make this world a better place to live in. Allah Almighty has created this whole universe and has made man the one who is required to use all these creations optimistically for his benefit. A man is required to work vigilantly and energetically for the betterment of not only his life but also for his family, his relatives, his nation, and in a bigger perspective for the progress of this world. He is required to put his efforts into transferring this place into a comfortable environment. It is mentioned in *The Holy Qur'ān*:

*"That is because Allah Almighty would not change a favor which He had bestowed upon a people until they change their own condition"*⁷

It is vital for a person with higher visions and goals to work on himself to understand the world of his soul and body so that he may master how to settle himself in the crest and troughs of life. It is essential for a person who wants to do betterment for himself and his fellow beings to work hard on himself. It is mandatory for a person who wants to be successful he must not act what the wrongdoers do.

Islam is a religion that calls for moderation in all religious and social aspects. While working enthusiastically he is required to work in a way that may not lead him towards drastic moments or fatal ends. It calls for balance in the spiritual and material life of a man according to the divine nature on which man has been created. Islam does not like excessiveness in any aspect nor does it convince its 'Ummah towards deficiency in any good act. It takes people to the path which is "average", It is mentioned in *The Holy Qur'ān*:

*"And in the same way we have made you a moderate 'ummah, so that you should be witnesses over mankind, and that the Messenger may be a witness to you."*⁸

A human being is made of a combination of body and soul. Both have their needs to grow well. These both require vigilant care from their bearer and both will ultimately return. A body requires pure, fresh and healthy food to work well. Similarly, the soul requires spiritual food for its well-being and growth. Soul food is its good contact with its creator. It is mentioned in *The Holy Qur'ān*:

*"The ones who have believe and their hearts are peaceful with the remembrance of Allah Almighty. Verily in the remembrance of Allah Almighty do hearts find rest!"*⁹

Islam demands from its vicegerent full submission with the will. It guides its followers to the teachings that help them to live a good standard of life. Though Islam demands submission, it is of the view that one should think wisely and choose the righteous path. Allah Almighty has multiple times provoked the thinking of mankind in *The Holy Qur'ān* by such words:

*"Do you not understand?"*¹⁰

*"Do they have no sense?"*¹¹

Islam demands from his vicegerent to consider what is right and what is wrong vigilantly. It does not like the blind following. Allah Almighty has revealed *The Holy Qur'ān* for guidance and has provided human beings with examples from the lives of all passed prophets and also from the life of the Holy Prophet (*Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Sallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Sallam*).

Nowadays it is said, "Music is food for soul". If listening to instrumental sounds is called "food for soul" then there are other aspects of this food also, that must be taken into account while considering it for the nourishment of one's soul.

Let us first see what is meaning of "Music" in other languages and dictionaries. In the Arabic language, "The melodious, sonorous sound" is called "gānā"¹² According to the Merriam-Webster dictionary, the word music means, "Sounds, that are sung by voices or played on musical instruments"¹³. Oxford Learners Dictionaries says, "Music is: Sounds that are arranged in a way that is pleasant or exciting to listen to."¹⁴

It shows that MUSIC can be without instruments also that are pleasing or exciting to listen to. While considering music as soul food,

one must be vigilant to see what can be the possible effects of this particular food on his spiritual and psychological well-being.

It is mentioned in *The Holy Qur'an*:

*"There is a man among the people who buys discourse of distracting amusements, so that he may mislead [people] from the way of Allah Almighty without knowledge and make mockery of it. For such people there is a disgraceful punishment"*¹⁵

According to the dictionary, "Lahwa" means "To amuse, distract, divert, pass or kill time"¹⁶. Hadrat Ibn e Mas'oud (Rađi Allah 'anhu) three times vowed and emphasized that "Lahw-al- Ḥadīth" means "Song"¹⁷. While explaining this verse Ḥadrat Qatada is of view:

"Here it does not only mean a person who spends money on such items of "Lahwa" but everyone is included who even "likes" such amusements¹⁸ (to kill time)"

It is mentioned in Sunan Abu Dawud:

*"The Prophet (Sal Allah-u-'alaihe wa sallam) forbade wine (khamr), a game of chance (maysir), drum (kubah), and wine made from millet (ghubayrah'), saying: Every intoxicant is forbidden."*¹⁹

In this ḥadīth "Drum" which is one of the musical instruments, is mentioned with other intoxicants. According to the Oxford dictionary, intoxicant means²⁰, "A substance such as alcohol that produces false feelings of pleasure and a lack of control"

It shows, that intoxicants are the ones that make a person oblivious of his surroundings. Instead of being mindful, he cuts off from the world. He remains unable to do any good for himself. Even in mild or extreme cases, a person who is addicted requires care. Instead of doing some good for himself, he becomes a source of trouble for his family and eventually for society. It is against the spirit of Islam to remain in a condition that would produce no good. In the above-mentioned ḥadīth, it is obvious that Islam does not endorse any idea which may lead its followers to a senseless situation. It demands from its vicegerent to remain mindful. Only alert minds can understand their responsibilities towards their family and society. This is why Islam has prohibited every act which may lead him to the condition that he becomes unconscious of himself and finally from his surroundings.

At another place Allah Almighty mentions in *The Holy Qur'an*:

*"Do you then wonder at this discourse? And you laugh (at it) and not weep! While you are engaged in vain play"*²¹

Though Islam recommends and emphasizes physical activities, it is against any such activity which may astray him from *Sirat-e-Mustaqīm* (straight path). According to Ḥaḍrat Ibn e ‘Abbas (*Raḍi Allah ‘anhu*) in these verses “*samoud*” means “*gānā*”²² which in the English language means “song”.

With these verses and Ahadīth, there is no doubt regarding the forbiddance of music and its instruments in Islam. On some occasions, the Holy Prophet (*Haḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*) permitted using “*Daff*” which shows one can use it and listen to it on happy occasions with some conditions to be fulfilled first. However, music and musical instruments other than “*daff*” are forbidden.

6.1.1 Types of Poetry, Singing and Music Allowed in Islam

Singing is a mean of comfort, joy and relaxation of the mind. Islam does not completely forbid singing. Ḥaḍrat Ḥassan Bin thabit (*Raḍi Allah ‘anhu*) was the most notable poet among the companions of the Holy Prophet (*Haḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*). He used to write and read poetry to express his love for Holy Prophet (*Haḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*) and Islam.

Haḍrat ‘Āi’sha (*Raḍi Allah ‘anhā*) narrates:

*"Abu Bakr (Raḍi Allah ‘anhu) came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Bur‘ath and they were not (professional) singers. Abu Bakr (Raḍi Allah ‘anhu) said protestingly, "Musical instruments of Shaṭan in the house of Almighty Allah's Messenger (Ṣal Allāh-u-‘alaihe wa sallam)!" It happened on the 'Eid day and Almighty Allah's Messenger said, "O Abu Bakr! There is an 'Eid (festival) for every nation and this is our 'Eid (festival)."*²³

The Holy Prophet (*Haḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*) did not stop Ḥaḍrat Abu Bakar (*Raḍi Allah ‘anhu*) from saying “musical instruments of *shaṭan*(devil)” rather (*Haḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*) forbade Ḥaḍrat Abu Bakar (*Raḍi Allah ‘anhu*) to stop little girls

from singing. Ḥadīth ‘Ayesha (*Raḍi Allāh ‘anhu*), who is the reporter of this ḥadīth, has clearly mentioned about the girls, “they were not (professional) singers”. It shows the condition that professional singers and musical instruments are surely the instrument of devil and only innocent girls who did not know the science of melody and music were singing to show their joy.

On the events of marriage, Eid, or occasions of joy and happiness, singing is allowed but the content must not be filthy. Sheikh Yusuf al-Qardawi holds the jurisprudential position regarding music as follows:

“In order to create an atmosphere of joy and happiness, singing is recommended on festive occasions.”²⁴

These practices shown in the presence of the Holy Prophet (*Hadrat Muhammād Rasūlullāh Khātam un Nabiyyīn Ṣallallāhu ‘alaihi wa ‘alā Ḥālihi wa Aṣḥābihi wa Ṣallam*) depict and prove that poetry in itself is not prohibited but musical instruments and the lyrics which may encourage impure thoughts and bad behavior are prohibited. Hence, one must keep in mind which sort of content is aligned with Islamic approach. It is mentioned in *Kashf-‘ul-mahjooib*²⁵:

“It is permissible to listen to it in poetry, to what is permissible in prose, such as sermons and wisdom, reasoning in verses of truth, commentary on evidence of truth, and listening.”

6.1.2 Limitations Regarding Singing and Tambourine (*Daff*)

Ār-Rābi‘, the daughter of Mū‘awwidh bin ‘Afra narrates:

“After the consummation of my marriage, the Prophet (*Sal Allāh-u-‘alaihe wa sallam*) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my 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.” On that the Prophet (*Sal Allāh-u-‘alaihe wa sallam*) said, “Leave this (saying) and keep on saying the verses which you had been saying before.”²⁶

It is mentioned that the small girls were beating tambourine and singing the poems. The girls were not stopped in beginning from singing but the Prophet (*Sal Allāh-u-‘alaihe wa sallam*) forbid them from using lyrics which were against the spirit of Islam. It depicts singing is allowed in Islam but one must follow some limitations i.e:

- As Islam does not allow *non-meḥram* interaction, similarly listening songs from opposite gender is not permissible.
- The lyrics and matter of the song must not be against the holistic approach of Islam.
- Singing must not be accompanied by sexual movements.
- Singing and musical instruments must not be used for as a source of earning.
- Excessive time must not be given to such activities that one may neglect religious duties and fulfilling one's responsibilities.

Every poetry and refreshment activity that is aligned with the holistic approach and paradigm of Islam, is allowed in Islam. However only those songs that fulfill the above criteria of righteous content and it must not be sung by professional singers is allowed.

6.1.3 Music is Prohibited (*Haram*)

Singing is allowed but Sheikh Al-Qardawi²⁷ holds the juristic position in this regard that singing in many cases is associated with such activities due to which, many scholars have declared it to be *haram* (the prohibited) or at least *makrooh* (the detestable) as it comes in *Lahwa*²⁸ idle talk.

According to Sheikh Ibn Bazz, "Playing on musical instruments is prohibited. Likewise, every song with music is prohibited... According to the majority of mufassirs (scholars of the exegesis of *The Holy Qur'an*), the *Lahwa* 'idle talk' refers to singing and tones of musical instruments"²⁹

Mufti Taqi Usmani holds the view, "Music is not permissible according to a number of Ahadīth of the Holy Prophet (*Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Sallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam*)"³⁰

The recent available music and songs contain the content that causes sexual arousal, causes vulgar thoughts and leads to haram acts. Islam does not permit and encourage any activity that may lead a person away from righteous path. This confirms the prohibition of music in Islam.

6.1.4 Ruling of Four Schools of Thoughts Regarding Prohibition of Music

Songs along with music are prohibited in Islam. There is no evidence in any situation for using it for any purpose. Mufti Muhammad Shafī' states:

“The summary of four Imams (of schools of legal thoughts) Sufis and religious scholars is, a type of songs and musical instruments is *haram* (prohibited) and all religious scholars and religious groups hold this same view”³¹

Islam means total submission to Allah Almighty. The Muslims have to submit him/herself totally to all His orders and prohibitions. Also, a Muslim is bound to follow the sunnah of Hazrat Muhammad *Rasullah Sallalahu Alihi Wa Alehi Wa Sallam*. (*Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Sallallahu 'alaihi wa 'alā Ālihi wa Ashābihi wa Ṣallam*) has never approved musical instruments as well as singing accompanied by music. The juristic opinions also mention the permission and permission of musical instruments with limitations and prohibitions in detail. Thus, it clears any *Lahwa* that becomes the reason to leaving out the remembrance of Allah Almighty and get involved in prohibited is a sin and *Harām* (forbidden). If it remains in the default state, then that is permissible.

6.2. Harmful Effects of Music on Biopsychosocial Approach of Human being

The advancement of science, technology and behavioral science has made it possible to understand the connection between body and soul. Biomedical advancement has opened a new era of biopsychosocial approach. According to the biopsychosocial approach, “health” consists of complete physical, psychological and social well-being. In past times the illness or disease was treated as a sole and had nothing to do with the mental health or psychological condition of a patient. In recent times, psychologists as behavioral health providers are playing an important role in the understanding of the connection between mental and physical health. They have proven how mental health affects the behaviour and physical health of a person. The advancement of technology has made it possible to monitor the effects of different cognitive processes. This resulted in in-depth knowledge of such cognitive processes and their effects upon the body and soul simultaneously. It is recorded how cognitive and metacognitive learning affects the person's behavior towards himself and with his surroundings. Music is one of such processes which is being considered in medical sciences due to its proven effects on the central nervous system. After considering the Islamic perspective on the prohibition of musical instruments, the coming pages will gather the facts and assess the known impact of music on human psychology. The effects of music on human psychology and the resultant change in behaviour is vital to discuss and understand its effects on biopsychosocial behaviour upon a person as an individual as well as a member of society.

6.2.1 Effects of Music on Emotions

Thinking, sentiments, actions and behaviors are controlled by Central Nervous System in the brain. Response to emotions is related to Autonomic Nervous System. The Autonomic Nervous System comprises the sympathetic nervous system and parasympathetic nervous system. Sympathetic and parasympathetic nervous systems work in contrast to each other. Researchers have shown music does affect Autonomic Nervous System and can change the overall mood and perspective, behavior and reaction of a person.³² It can control and change the sentiments or working aptitude of a person. The selection of music does even affect the heartbeat, blood pressure, breathing rate, body temperature, sweating etc. When the parasympathetic nervous system is active as compared to the sympathetic nervous system, the blood pressure gets lower and the heartbeat is slowed down. When the sympathetic nervous system is more active as compared to the parasympathetic nervous system, anxiety, tightness, palpitations, and increased blood pressure are experienced. According to research performed by Min-Hao Wu and Ting-Cheng Chang (2021) the type of music whether it is fast, intermediate or slow, it does affect Autonomic Nervous System. In general cases, the appetite of a person does also get affected by music. It is well known that the hotels play smooth or soft music in case of fewer customers at a particular time and fast tracks in rush hours which in turn slows down or speeds up the eating speed respectively. This illustrates that instead of a person's perspective and dogma regarding some condition, issue, or matter, the outer side factor such as music can alter the ideology of a person.

6.2.2 Aggression in Youth

In terms, aggression refers to a behavior that can cause physical as well as mental harm to one's self and surroundings. People are lacking tolerance these days. Other than many psychological factors aggressive music is one of the reasons for violence. The use of mobile games including violent content is also among the reasons for anger in youth³³. The age range between 10 to 29 is more victims of aggression³⁴. According to research, music has a connection with human behaviour regarding violence and aggression. Violent songs increase aggressive thoughts and behaviors.³⁵ Aggressive and hostile behavior in youth can be the result of imbalances in certain hormones like testosterone and cortisol, and neurotransmitters, like serotonin and dopamine. Loud and fast music does cause hyperactivity in the brain and does release the same level of a neurotransmitter called "dopamine". Dopamine is related to the pleasure and reward system of the brain. Also, it plays an active role in the modulation of aggressive

behaviors³⁶. Music can affect the dopamine release which in return may affect the natural reward system. This change in the natural reward system may cause anxiety, aggression and uneasiness in behavior. If a person wishes and works for something but does not achieve it despite his best efforts then he will not be satisfied or in terms of psychology, his natural reward system will not be satisfied to release that amount of dopamine that would make him happy and serve him with a sense of achievement³⁷. This failure or pessimism may lead to aggression and violence. It depicts music as a factor of increase in aggression in youth.

6.2.3 Perspective Change

Cognitive and metacognitive strategies affect one's behaviour and perspective in life. Cognition is the learning we learn from the environment and meta-cognition means our perspective to interpret what we have learned through cognition. Music and different kinds of lyrics create behavior and cognitive change. Misogynous music which is mostly found in pop, rap, and rock music does change the cognitive behavior of males towards females and vice versa. Researchers have concluded, "The music you are listening to might directly alter the way you perceive the world."³⁸

The change in feelings and perspective does affect one's behavior. If a person comes across a friend but the friend passes away without recognizing him then there can be two, chances of feelings experienced by the first person. If the first person considers the second one a nice individual, then he will think that there must be some thoughts in his friend's mind that caused him to walk past without acknowledging it. In this case, a soft feeling of concern for the second person will arise in the first one's emotions. However, if the first person possessed some negative emotion toward the second, then he will consider it as an avoiding from the second person. In such a case, the feeling of anxiety may arise in the first person's emotions. This change in feelings and emotions is due to the meta-cognitive change in perspective. Similarly, it is seen that people who listen to aggressive or misogynous music behave roughly towards others due to aggression-related cognitive constructs. Thoughts results in actions. It is necessary how we look towards others as it will eventually affect our behavior towards them.³⁹ It illustrates that music can change one's perspective toward other people. This variation in thoughts may result in a disturbance in society. Hence, one must be aware of what sort of food is being provided to the soul.

6.2.4 Sexual Crimes

In recent times most music contains material that causes misogyny and glorification of exploiting women. It has given rise to increased sexual crimes. In rock music and its videos, it is frequently apparent that women are presented condescendingly.⁴⁰ She is shown as a sex object or unintelligent creature. Continuous listening to songs that contain such sensational lyrics results in inculcating the message in the mind of youth regarding sex. This makes boys learn themselves as sexually insatiable and women as a matter of sex objects. Such effects of music also make the male gender relentless in pursuit of women considering it a matter of conquest. Such behaviors and approaches have led to an increase in sexual assault, crimes and rape cases against women. It is also observed through recent findings that sexual harassment and assault cases are reported in musical concerts more often⁴¹. In musical concerts high volume and continuous listening to music cause sex-related wrongdoings as listening does affect the thought process and as result actions are produced.⁴²

6.2.5 Violence Against Women

These are the times when women are participating more as compared to any other time in the past. In every field of life, women are putting their participation with more knowledge and courage. They are working professionally as well as domestically. These ladies are not only helping the countries to flourish by putting their efforts but also raising their children to provide a bright future which ultimately upgrades the nations and the whole world. But even in such progressive times, violence against women is a matter of great concern. In movies, lyrics of songs, and videos of songs such content is demonstrated that causes gender violence. In such lyrics and videos, masculinity is shown in such a way that evokes sexual emotions and leads to risky sexual behaviour⁴³. It also results in domestic violence and aggression against women.⁴⁴

6.3 Harmful Effects of Music on Body and Soul

While keeping the Islamic perspective regarding music and the psychological aspects in view there are some points that a Muslim should measure while considering music as an allowed act, relaxational or motivational tool.

6.3.1 Music is a distraction from Good Deeds:

Those who consider music as food for soul relaxation must keep in mind that music does distract one from the bigger goals and perspectives. A man has a bigger role in life as Allah Almighty has created him as His vicegerent. Music is considered a tool of *shaiṭān*

(devil). Allah Almighty mentions in *The Holy Qur'ān* that upon denial of prostration of Ibblees before Allah Almighty, the devil vowed before Allah Almighty by these words:

*"He (Iblees) said, "Tell me, this one whom You have honoured more than me, If you give me respite until the Day of Judgment, I will subdue his progeny, except for a few. "He (Allah Almighty) responded, "Be gone! Whoever of them follows you, Hell will surely be the recompense of all of you—a full recompense. And entice whoever you can of them with your voice, rally against them all your horsemen and your footmen, and share with them in their wealth and their children, and make them promises." But Shaiṭan (devil) promises them nothing but delusion."*⁴⁵

This conversation between Allah Almighty and Ibless shows what is happening with us. The devil plans to lead human beings astray. It is mentioned in the above verse that Allah Almighty gave him the ability to incite people with his voice. But it is also the part of the challenge that Allah Almighty made him sure that Allah Almighty will not let him have control over "Ibād-Ur-Rehmān". It shows that the devil will not affect the slaves of Allah Almighty. Regarding the use of music Maulana Moūdodi (*Rahmat Allah 'alaih*) writes in *Tafheem ul Qur'ān*:

"This was almost the same trick that the great criminals of the nations have been using at all times. They try to immerse the people in sports and dances and hymns so that they do not have the consciousness to pay attention to the serious issues of life and in this world of fun they do not feel at all that what kind of destruction are they being pushed towards?"⁴⁶

The researches depict music has proven effects on human psychology. Above mentioned verses also show that the devil's plan is to distract human beings from the righteous path and take them to ultimate loss on the day of judgment.

6.3.2 Music: An Act Containing Fewer Benefits and Great Sins

Science is of view to use music for the benefit of people. The disadvantages of music and its effects on human psychology and life are researched from different angles in the above pages. The disadvantages of music are greater as compared to the advantages. Regarding the merits and demerits of intoxicants, it is mentioned in *The Holy Qur'ān*:

"They ask you about wine (i.e., intoxicants) and gambling. Say: 'Major sin lies in both of them and some benefits for the people, and their sin is greater than their benefit"⁴⁷

After sharing the merits and demerits, later Allah Almighty prohibited wine in these verses:

"O believers! Wine, gambling, altars and divining arrows (for seeking luck—all) are filthy works of Shaiṭan (devil). So, turn away from them (completely) so that you may prosper."⁴⁸

This shows the Islamic holistic approach to matters that have merits and demerits. In case of a controversial issue, Islam calls his vicegerent to consider both merits and demerits, if the demerits are in higher number as compared to merits, one must refrain from that particular stuff. Therefore, to avoid the long-term disadvantages and also to work on one's optimistic missions and goals, one must refrain from the use of music to have little time for false and unlawful pleasure.

6.3.3 Health Issues

It is narrated:

"The Messenger of Allah Almighty (Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Sallallahu 'alaihi wa 'alā Ālihi wa Ashābihi wa Sallam) said: 'The strong believer is better and more beloved to Allah Almighty than the weak believer"⁴⁹

With the advancement of technology and science, researchers have provided results more authentically and on a scientific basis. It is recorded that loud and high-beat music can damage hearing ability and it does affect the long-term health as prolonged use of headphones or hands-free causes loss of hearing power⁵⁰. Islam endorses taking care of oneself as is mentioned in the above Hadith. However, this listening to music not only affects psychology but also the human organs get affected which may cause loss of sense of hearing. This results in disability in a person that causes him to perform less in life.

6.3.4 Aḥadīth of Daur-e-Fitān:

It is mentioned in Aḥadīth that there will be times when people will do what is prohibited. The Holy Prophet *Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Sallallahu 'alaihi wa 'alā Ālihi wa Ashābihi wa Sallam* said:

*"Most certainly, there will be in my 'ummah people who will make lawful fornication, silk, liquor and musical instruments. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah Almighty 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."*⁵¹

At another place Holy Prophet (*Hađrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣhābihi wa Ṣallam*) informed:

*"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 Almighty will cause the earth to swallow them up, and will turn them into monkeys and pigs."*⁵²

This all is the situation of our society and world now a days. But as a poet described his concern in poetry, "So, you don't talk here and there, tell me why the caravan lay down I don't care about the robbers, it's a question of your leadership"

The sorry is felt for the Muslims, especially for youth who are used to listening to music. Allah Almighty has ordered the Muslims to follow the footsteps of the Holy Prophet (*Hađrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣhābihi wa Ṣallam*) for eternal success. It is compulsory for Muslims especially youth to be vigilant to follow the guidance provided in *The Holy Qur'ān* and study and follow the *Seerate-e-Rasool* (*Hađrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣhābihi wa Ṣallam*). Allah Almighty says in *The Holy Qur'ān*:

*"Say: 'Obey Allah Almighty, and obey the Messenger: but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on right guidance.'*⁵³

The Holy Prophet (*Hađrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣhābihi wa Ṣallam*) is the person upon whom the whole paradigm of Islam is based. Allah Almighty has sent him (*Hađrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣhābihi wa Ṣallam*) as the

perfect exemplar for mankind. The Holy Prophet (*Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Ashābihi wa Ṣallam*) has never been seen in his life span listening to or endorsing music and musical instruments. Apart from psychological disadvantages, listening to music makes a person disobedient of Allah Almighty and a drifted away from the teachings of the Holy Prophet (*Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Ashābihi wa Ṣallam*). These two elements if found in a single matter can never get any benefit for an individual.

7. Conclusion

It is written in *The Death of the west*:

“Now our World has been turned upside down. What was the right and true yesterday is wrong and false today? What was immoral and shameful- promiscuity, abortion, euthanasia, suicide has become progressive and praise-worthy. Nietzsche called it the trans valuation of all values; the old virtues become sins, and the old sins become virtue”⁵⁴

It is also the condition of Muslim society nowadays. The issue of music is taken as normal as there is no or less harm in listening to it. The archetype of Islam consists of *The Holy Qur’ān* and Sunnah. The life of the Holy Prophet (*Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Ashābihi wa Ṣallam*) is the perfect example of human behavior that is required by Allah Almighty. Islam prohibits music and musical instruments. Holy Prophet (*Hadrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Ashābihi wa Ṣallam*) neither listened to nor allowed music ever in his life. Science endorses the negative effects of music on human psychology. It does not only affect emotions and perception but also the internal and external human organs are affected by its negative impacts. Loud, pop, and rock music does affect hearing power, heartbeat and the chemicals within the body⁵⁵. Singing with music does create a situation in which a person instead of living in the real world and fulfilling his social and religious duties and responsibilities, indulges himself in an imaginary world leaving behind his call for duties. The lyrics and beats of songs along with music do change the perception of a person. It does affect the biopsychosocial approaches of a person also. Instead of one’s ethical approach to living a life according to the paradigm of Islam, unknowingly he acts like a different person due to a change in perception because of the effects of music. Such behaviors affect the person’s character in long run proving him an irresponsible member of society. Also, it is observed that every sinning place either these are

wine bars or brothels has one factor in common which is music. On the day of judgment, a question will be asked about how one has spent his life⁵⁶. The Muslims must be vigilant by keeping in view the effects of music on human psychology that the devil may not succeed by taking control of one's optimism and energy through lyrics and music and leading him astray from the righteous paths.

Music is considered a refreshment tool that makes one feel good for some time. This happiness and contented feeling can be attained with activities that may include volunteer work or practicing hobbies. If someone needs freshness then there are lots of physical activities which are proven to soothe human psychology. Along with physical activities, recitation of *The Holy Qur'ān* is an activity that refreshes the soul⁵⁷ and consequently the body. Then what is the point to involve in an activity which makes you indulge in the artificial world for moments. The happy hormones are released in times when you do some good to others, take some exercise, and get involved in some volunteer work.

Islam is a religion that demands from its vicegerent to remain mindful. It guides its followers to develop skills that are required to be a leader in true spirits. If someone would read the autobiography of successful people, they are the people who worked in real life and tough conditions. They were not the people who were sitting the whole day in a place during a trial or hardship while feeling pity for themselves. Nor they were the people who were listening to music to soothe themselves and daydreaming. Rather they got up for themselves. They used their pain of failure as a motivation to create history by their success.

Keeping in view the above-mentioned discussions some suggestions are made hereby to engage our youth in constructive works for the better future of our nation:

- Recitation of *The Holy Qur'ān* in beautiful sounds should be listened for soothing and refreshing one's soul.
- The Islamic teachings with a special focus on the *Sīrah* of the *Haḍrat Muḥammad Rasūlullāh Khātam un Nabiyyīn Sallallahu 'alaihi wa 'alā Ālīhi wa Aṣhābīhi wa Sallam* must be shared with students in institutes.
- During recreational events, instead of playing sensational tracks, content must be selected before time to make our youth aware of their glorious past and the personalities of Islamic history.
- There should be game periods for physical activities like rowing, horse riding and archery in institutes to make youth strong, active and fresh.

- The trips to the places like orphan houses, hospitals, old houses, fountain houses, and SOS villages must be arranged to make them feel their responsibility towards society.
- There must be trips to historical places to make them aware of their splendid past.
- There must be an honest effort to arrange recitation of the *The Holy Qur'ān, nashīd* (lyric) or poems with content aligned with the Islamic holistic approach, without musical instruments that may provide soothing effects to the ears.

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