



Whilst I know that music is allowed in Islam? What can we listen too?

The full answer posted by Sheikh Omar posted before on music was as follows:

“...First of all, Islamically we distinguish between listening and hearing and between playing instruments and singing in different environments alone, with or without free mixing and with or without Haram words or instruments. Singing songs or Nasheed have the same rules as far as Islam is concerned.

- It is permissible to play instruments (A'zef) alone as long as they are permissible instruments. However playing string or wind instruments is prohibited.
- It is prohibited to listen (Istimaa' i.e. live in the presence) to a person playing prohibited instruments.
- Listening (Istimaa') to permissible instruments in free mixing environments is Haram (prohibited).
- It is permissible to hear (Samaa' i.e. on tape) instruments alone regardless of the types of instruments.
- It is prohibited to hear (Samaa' i.e. on tape or passing by e.g. in the market) instruments in free mixing environments.
- It is permissible to sing (Ghinaa) alone without Haram words e.g. without Sexual, Kufr or abusive words and without Haram instruments.
- It is prohibited to sing (Ghinaa) in free mixing environments with or without Haram words or with or without Haram instruments.
- It is permissible to sing (Ghinaa) without being in free mixing environments and without Haram words or instruments.
- It is prohibited to listen (Istimaa') to singing (Ghinaa) involving Haram words or instruments with or without being in free mixing environments.
- It is permissible to hear (Samaa') or sing (Ghinaa) without involving Haram Words with or without Haram instruments providing there is no free mixing.
- It is prohibited to intentionally hear (Samaa') singing (Ghinaa) involving Haram words with or without being in free mixing environments.
- Note that it is also Haram to trade (i.e buy, sell, produce, manufacture, develop, hire or promote) music tapes or videos involving singing in free mixing environments or with Kufr words...”

As for instruments that sound like wind and/ or string instruments, like tapping a pen on a table, or hitting the rim of a glass, or a machine that has various sounds but not actual wind

and or string instruments being played, these do not take the same hukm of wind and string instruments since the text is specific about them. However the other matters outlined above, such as free-mixing, Kufr words etc... still apply.

I trust that this clarifies the position.