



USING DHIKR RESEMBLING THE SOUND OF THE DAFF IN THE BACKGROUND OF NA‘ĀT

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**Allāh is the name I begin with –
the Most Gracious, the Most Merciful!**

A *fatwā* [legal verdict] issued by the dear and respected Mawlānā ‘Abd ul ‘Azīz al Ḥanafī of Karachi was sent to me for verification. As I was busy and constantly travelling, I was unable to verify the *fatwā* in the given time. The *fatwā* is regarding a cassette which contains dhikr and the sound of the dhikr resembles that of the *daff* [a single sided drum common in Arabia.] As it is clear from the question and it is also known verbally that those who are engaged in the dhikr have not used the *daff* but produce sounds from their mouths which resemble that of the *daff*. As this issue was worth pondering over, I acquired the cassette from the people and heard it myself. Verily the sound resembled that of the *daff*.

The *daff* is from the instruments of idle play and amusement [*lahw wa la'ib.*] In most cases it is used for idle play and amusement. So the use of the *daff* is not permitted by the sharī‘ah. The permissibility of *daff* without cymbals is known from some aḥadīth [Prophetic traditions] – for example –

“make the announcement for this marriage by beating the *daff*,”

but there is a principle from uṣūl ul fiqh [principles of Islamic jurisprudence] –

“if *ḥalāl* and *ḥarām* gather together, *ḥarām* will have preponderance.”

Based on which the preference is towards the impermissibility. This is further strengthened by the noble *aḥadīth* of our Master and Everlasting Comfort ﷺ – for example –

“my Lord has ordered me to obliterate musical instruments,”

and so on. In any case, the abovementioned *ḥadīth* (i.e. “make the announcement for this marriage...”) permits the use of the *daff* for announcement [of the *nikāḥ*].

We can take from this that in some cases it is allowed but as the people in this age are deprived of correct intentions, negligent of the laws of the *sharīʿah* and are engaged in idle play and amusement [*laḥw wa la'ib*,] allowing its use is not permitted.

This is further elaborated by the Imām, the noble forefather, *Shaykh* Aḥmad Riḍā Khān رحمہ اللہ in his blessed booklet *HĀDI UN-NĀS* in the topic regarding customs of marriage. It is mentioned in *DURR UL MUKHTĀR* after mentioning the narration from our Imām Abū Ḥanīfah رحمہ اللہ that the conclusion of the issue is that all the musical instruments are prohibited.

This was regarding the *daff* and other instruments of idle play [*laḥw*.] As for the sounds resembling those produced by the instruments of idle play, regardless of how they are produced, hold the same ruling as that of the sounds made by the instruments themselves.

Similar is the ruling in regards to those sounds produced by instruments like gramophones. Without doubt the sounds that exit the gramophone are not produced by actual instruments of idle play [*laḥw*] but are copies of their sounds. Thus, recording and listening to such sounds from a gramophone etc. is *ḥarām* in the same way as playing and listening to the instruments themselves is *ḥarām*.

The whistle is an instrument for producing a peculiar sound. Producing this sound through the mouth is utterly the way of the sinful [*fussāq*] and it is impermissible [*nā jā'iz*.]

Thus, it is clear from the above explanation that producing sounds similar to the *daff*, even if they are produced without using it is impermissible and if this is done intentionally, it is idle play and amusement which is absolutely prohibited [*mutlaqan ḥarām*.] If such sounds are unintentionally produced by the mouth, it is a case similar to idle play [*laḥw*.]

Thus, it is necessary to abstain from it. It is necessary to abstain from intentionally producing the tone of instruments of idle play (musical instruments) or its likeness especially in *naʿat* [eulogy of the Prophet ﷺ] and *dhikr* [remembrance of Allāh ﷻ.] Although the use of the *daff* is allowed in the *aḥadīth*, it is in relation to those verses (of poetry) which are not from *dhikr* and *naʿat*. It is

therefore mentioned in a *ḥadīth* that, a singer sought permission from the Prophet ﷺ and recited the following verses using the *daff* –

“Among us is a Prophet who knows what will happen tomorrow –”

The Prophet ﷺ then said –

“Leave these (verses in praise of the Prophet ﷺ) and recite what you were reciting before.”

This was because it was not befitting to recite the *na‘at shari‘f* in the form of idle play [*lahw*.] Now the *ḥukum* [ruling] on this issue is clear – that it is impermissible to produce sound with the mouth which is similar to that of the *daff*, and so on, because this is the way of the sinful [*fussāq*] and this is strictly impermissible in *dhikr* and so on.

And Allāh ﷻ knows best.

Faqīr¹ Muḥammad Akhtar Riḍā Khān al Azharī al Qādirī (may Allāh ﷻ forgive him!)

Endorsements –

“Singing and making sounds in a fashion that resembles instruments or the actual instruments are all impermissible [*nā jā‘iz*.] To resemble the sounds of musical instruments in recitation of *na‘at shari‘f* and especially the *ism ul jalālah* (Allāh) has an aspect of irreverence. Thus, the impermissibility is severe even if the intention is good.”

❖ Faqīr Ḍiyā' ul Muṣṭafā al Qādirī (may Allāh ﷻ forgive him!)

“The answer is correct and Allāh ﷻ knows best.”

❖ Qāḍi Muḥammad ‘Abd ur-Raḥīm Bastawī

❖ Khawājāh Muẓaffar Ḥusayn

❖ Muḥammad Kamāl

❖ Muḥammad Muẓaffar Ḥusayn Qādirī Raḍawī

¹ Literally meaning “the destitute,” it is used by such luminaries by means of humble self-expression.