بسم اللہ الرحمن الرحیم

Ruling on Naat recitation accompanied by the daf and dhikr

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars say concerning this matter: what is the ruling on reciting and listening to Naats accompanied by the daf (frame-drum)? Also, is it permissible to recite and listen to those Naats in the background of which the remembrance (dhikr) of Allah is being performed, or not?

Questioner: Zain-ul-Abideen (Gulistan Colony, Rawalpindi)

Answer

Reciting the blessed Naat of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is, without doubt, a means of reward, a means of blessing, a cause for the descent of Divine mercy, a cause of the pleasure and approval of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and of an increase in love for him. But, as with all other matters, observance of the Sacred Law is binding in this too. Therefore, if the daf has cymbals (jhanjh) attached, then playing it is absolutely impermissible, and reciting Naat with a daf that has cymbals is even more forbidden and a grave sin. If the daf has no cymbals, then permission to play the daf is subject to three conditions; if even one of them is lacking, it is not permitted:

1. The first condition is that it not be played in a manner that arouses amusement (taṭarrub) — that is, the rules of music are not observed.
2. The second condition is that the one playing it not be a man, for it is absolutely disliked (makrūh) for men to play the daf.
3. The third condition is that those playing it not be reputable women; and if young girls and the like play it, they too should play it where there is no possibility of temptation (fitnah) — then it is permissible.

The daf whose playing is mentioned in the blessed Hadith was of this very manner. The method that is prevalent nowadays does not fulfil the complete conditions for playing the daf, so playing such a daf and reciting Naat with it is not permissible.

As for dhikr together with the blessed Naat: the manner in which dhikr is commonly performed with the Naat — in which a sound resembling that of a drum is produced, and this dhikr is used as a background to create allure in the Naat — the senior scholars have forbidden this, and this is also the verdict of our organisation. In some places the reciters (zakirin) have even been observed not performing the remembrance of Allah Almighty at all, or performing it in a distorted way so that a good rhythmic thump is produced — this is grave disrespect and impermissible. Listening to such dhikr is also forbidden.

وَاللّٰہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

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