

The Tasks of Music Art in Islam

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Annotation: This article discusses the role of music and the science of music in human life in Islam, the specific views of religious leaders, scholars and hadith scholars, the attitude to music and poetry, discussions and debates on the example of narrations and hadiths.

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It is no secret that our Uzbek national culture has always been closely linked with Islamic ideas. Therefore, one of its important aspects - the restoration of the ancient traditions of music and music with all its charm - cannot be ignored in Islam.

Our people, who enjoy religious freedoms thanks to independence, now need to know how to treat music. In a sense, this is especially important in the upbringing of some of our young people who have been educated in Islam or who believe in this religion. It is known that there is some disagreement among Muslims on the issue of love of music. The conclusions of Islamic scholars in this regard are as follows:

1. The performance and use of any music, that is, listening to it, is absolutely haram;
2. Singing and playing with weapons (dancing) is haraam, and the rest is absolutely permissible;
3. Absolutely permissible;
4. Not in Mubah, but in Mustahab.

Each of these views states the proofs of its own opinion and refutes the views expressed by its opponents. Of course, the disputing parties try to win over the opponent with their own views, which is often combined with excitement and hysteria, and creates conditions for dubious grounds to be included in the evidence.

Therefore, it is necessary to take a serious approach to this issue, based on the most reliable of them in the analysis of the evidence. It is not a good thing for Inchu to go into opposition with the whole of Islam, relying on the rational reasoning of some scholars and their own opinions.

As Allah creates each creature, He has certainly given it its own signs from its mysterious inside. These signs indicate his spiritual factors such as strength, ability, need. Man always tries to exaggerate some of these signs and to hide others. Music is one of such mysterious symbols.

There is no doubt that there is some wisdom in exaggerating or hiding it. Chingiz Aitmatov, a well-known writer who has made a worthy contribution to the world literary heritage and is recognized by readers around the world, described music as follows:

“Life - death, love, compassion and inspiration - everything is said by music, because we achieve the highest freedom through music, and we have fought for this freedom from the time of our enlightenment throughout our history, but we have achieved it only through music. Only music overcomes the beliefs of the times and always strives for the future ...”. This definition, in our view, seems to complement the ideas of the spiritual sect founded by Jalaliddin Rumi.

“Nothing in the world can reveal the hidden powers of the human soul, which is new to music and dance, and music can free him from the small worries of life and lead him to his own spiritual world ...

The music is like a woman. When you use it as a maid, you put the man to sleep and the animal to wake up. But you can also love him, cling to him, flow in a wave, and thus take the first step to awaken the true human essence in your soul ... awakening ...”

Although these quotations are not a sufficiently reliable document for Islamic rulings, they are very valuable in terms of clarifying the characteristics of the human race. As the main Islamic document, we recognize the verses of the Kur'an, hadith, ijma' and qiyas. Moreover, if there is no evidence in one of them, it will be possible to search from the second, if not in the second, from the third. It can be admitted that there is no verse in the Kur'an that says that it is permissible or impossible to listen to music.

Some scholars have tried to draw conclusions from similar verses. But this was not and is not an acceptable job. This is because verse 7 of Surat al-Imran, quoted in the holy book of Islam, states: "It is He Who has sent down to you the Book, in which are firm and clear verses which are the essence of the Book.

Now those who have a sense of deviation from the truth in their hearts follow His verses to deceive people into sedition and to interpret according to their own whims. In fact, only Allah knows the interpretation of such verses ..."

We have found it necessary to refer to certain hadiths and verses as proof of the above. Can the claim that listening to music is unclean be substantiated? Or is there a Shari'ah proof for this?

The opinions contained in the books of fatwas cannot be used as evidence. Therefore, narrations and narrations such as speculation or "So a wise person said like that when another one said like so" are not enough. As mentioned above, if there is no conclusive evidence such as a verse or a hadith, on what basis can music be considered haram?

We will try to find answers to such questions, with evidence. While scholars such as Masruh, Ibrahim, Nahi, Salim bin Abdullah, Hasan Basri, Umar bin Shu'ayb, Abdullah ibn Umar, Sa'd bin Abu Waqqas, Abdullah bin Masud have called poetry and music makruh, our engineers such as Imam Bukhari, At-Termizi and Abu Muslim In the authentic hadiths, the safety of listening to music is mentioned in the works of many Islamic scholars, such as Amir bin Sa'd, Abu Hanifa, Malik, Shafi'i, Ahmad, Sa'id bin al-Musiyyb, Abu Yusuf, Abu Ubay, Rizouddin bin Fakhridin.

The following two hadiths are narrated in the third volume of the book "Al-Jami 'as-Sahih" ("Collection of Reliable Hadiths") by our compatriot, the great hadith scholar Imam Bukhari:

"When the Messenger of Allah, may Allah bless him and grant him peace, came to join me, he sat on my bed as you do now. Our current girls will circle and start crying and singing about our ancestors who were martyred in the Battle of Badr. One of them:

"Our Prophet is among us now, and he will know tomorrow," they sang. He said, "Stop this song, sing your previous song". (P. 410). It is narrated on the authority of Hisham ibn Urwa that A'isha accompanied a bride to an Ansar bridegroom. The Messenger of Allah, may Allah bless him and grant him peace, said, "O Aisha, did you accompany the bride with music and entertainment? The Ansar like to play music and have fun"(P. 414).

It is clear from this that not only is it not forbidden to listen to music in the above-mentioned hadiths, but in our opinion, these hadiths also have a meaning of propaganda.

It is also known that the Messenger of Allah, may Allah bless him and grant him peace, did not forbid Aisha to listen to music on the day of Eid. So why is it that music is considered unclean? This can be explained by the fact that music can be a means of uttering words of humor, humor, and shamelessness; the music is thematic and sajli, in which it has the character of pleasure; it is close to the truth that in the biographies of those who claim to be the most artistic, there are often probabilities, such as the exaggeration of their inherent shortcomings and defects.

Music may not be a means of uttering words without humor, humor, or shame. Therefore, it can be said that it is not so accurate to understand humor and humor along with shameless words. Rizouddin bin Fakhridin in his commentary on al-Jawami 'ul-Kalim commented on the hadith, "Inna minal-bayani sehan na inna mina-sh-sheri hikaman", there are more words of humor, jokes, and obscenities in the prose than in the poem, and it is emphasized that if the poem is unclean because of such words, it is better to remain silent without speaking.

There is no reason for us to say that the subject and the sajdah are haram in Islam. This is because the thematic and sajli poems were recited many times in the presence of the Messenger of Allah. Another great compatriot, the hadith scholar Rizouddin bin Fakhridin Termezi, narrated:

"I attended the meetings of the Messenger of Allah (saw) more than a hundred times, during which the Companions recited poems and discussed the events of the time of ignorance. The Messenger of Allah,

may Allah bless him and grant him peace, used to listen to them and often smile. According to a hadith narrated from Sahih Bukhari, the Prophet (peace and blessings of Allaah be upon him) said: They said, "Read again, the angel Gabriel is equal to you." The fact that our great Prophet Muhammad (peace and blessings of Allaah be upon him) equated a poet with a great angel like Gabriel should not be just a joke.

Therefore, those who express the idea that poetry is different and melody is different may be unaware that a significant part of classical Arabic poetry is written in a dream weight.

The repetition of long and short syllables in a dream on the basis of a certain order creates a melody. Regarding the flavor, it can be said that Islam does not forbid all that is pleasing to (man). Among them, both poetry and melody are based on weight, one of which is haram and the other which is mubah. In fact, it is no coincidence that a good melody is equated with the singing of birds.

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