

Darbuka and validity of joining it, by analogy, to Ad-Duff

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: Is it permissible to use the Darbuka¹ in weddings? And is it valid to join it, by analogy, to Ad-Duff²? May Allaah reward you with best.

Answer: All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

Know that using Ad-Duff is permissible in the `Eeds and weddings, according to the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: "**What distinguishes the illicit from the licit is sounds and the using of Ad-Duff [in wedding]**"³. As for the Darbuka, it is considered as one of the musical instruments, and it does not resemble Ad-Duff because it has a different shape and does not produce the same sound. Therefore, the Darbuka does not take the same ruling as Ad-Duff. For all that, the Darbuka is concerned by the hadeeth of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "**Indeed, there will be in my Nation people who will consider fornication, wearing silk, drinking wine and using musical instruments as permissible**"⁴ and the hadeeth, "**Two sounds are cursed in this world and in the hereafter; the sound of the flute at the time of happiness and wailing at the time of calamity**"⁵.

The perfect knowledge belongs to Allaah عَزَّ وَجَلَّ. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

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¹ A goblet shaped hand drum. Translator's note.

² A sort of tambourine, but with a piece of skin in its hole and without metal discs. Translator's note.

³ Reported by At-Tirmidhee in As-Sunan, chapter of "Marriage", concerning what is reported about making marriage public (hadeeth 1088), by An-Nasaa'ee in As-Sunan, chapter of "Marriage", about making marriage public by sounds and using Ad-Duff (hadeeth 3369), by Ibn Maajah in As-Sunan, chapter of "Marriage", about making marriage public (hadeeth 1896) and by Ahmad in Al-Musnad (hadeeth 15025) on the authority of Muhammad Ibn Haattib رَضِيَ اللهُ عَنْهُ. This hadeeth is judged Hassan (good) by Al-Albaanee in Irwaa' Al-Ghaleel (7/50).

⁴ Reported by Al-Bukhaaree without mentioning its chain of narrators but with an expression of certainty, in As-Saheeh, chapter of "Drinks", concerning what is reported about who makes wine permissible and calls it by another name instead of its real name (hadeeth 5268). However, Ibn Hibbaan in As-Saheeh (hadeeth 6754), At-Tabaraanee in Al-Mu`jam Al-Kabeer (3/282) and Al-Baihaqee in As-Sunan Al-Kubra (hadeeth 21590) reported it and mentioned its chain of narrators, on the authority of Aboo `Aamir or Aboo Maalik Al-Ach`ari رَضِيَ اللهُ عَنْهُ. Ibn Al-Qayyim said in Tahdheeb As-Sunan (10/111): "This hadeeth is authentic without any doubt". Moreover, Al-Haytami said in Az-Zawaajir (2/203): "This hadeeth is reported by several ways whose chains of narrators are authentic and not criticised at all". See As-Silsilah As-Saheehah (1/186) and Tahreem Aalaat At-Tarab (1/82) by Al-Albaanee.

⁵ Reported by Al-Bazaar in his Musnad as it is mentioned in Majma` Az-Zawaa'id of Al-Haythami (3/100) on the authority of Anas رَضِيَ اللهُ عَنْهُ. This hadeeth is judged Hassan (good) by Al-Albaanee in As-Silsilah As-Saheehah (hadeeth 427) and in Tahreem Aalaat At-Tarab (1/51).