In the Sufi community music is widespread. Sufis consider music to be halal. The Sufis even use it in their worship and claim that music makes them come closer to Allah. We even find popular artists such as Sami Yusuf singing about Allah with music playing in the background. Sami Yusuf (b. Tehran 1980)

Sami Yusuf is a British singer, songwriter, multi-instrumentalist, composer, record producer, and humanitarian who grew up in London. Yusuf gained international attention with the release of his debut album, Al-Mu‘allim, in 2003. Now with over 34 million albums sold, he performs at packed venues around the world. His seventh studio album, Barakah, was released in 2016. In recognition of his humanitarian work, in 2014 Yusuf was appointed United Nations Global Ambassador for the World Food Programme.

https://www.youtube.com/watch?v=4bFDb7xEAa4&list=RD-z2zf8iUJdk&index=7
The drunk Qalandar is in his drunken state / There's just one echoing sound in my mouth, Ali Ali
The generous red-robed Qalandar is in his drunken state / Jhoole Lal
Qalandar is in his drunken state
God has blessed countless people / He has blessed the wretched ones
Whoever comes to your doorstep / Never returns empty-handed
You have a lofty grace, O Master! / May the darkness inside me disappear, O Master!
Oh Master! I have put my hopes in you, O Master! / Listen to my plead today, O Master!
There's just one echoing sound in my mouth, Ali Ali / The generous red-robed Qalandar is in his drunken state
O Mystic! keep saying Ali, Ali, Ali / O Mystic! Keep saying it and they will accept the truth
If not today, everyone will say Ali, Ali tomorrow / The drunk Qalandar is in his drunken state,
Nusrat Fateh Ali Khan (1948 - 1997) was a Pakistani vocalist, primarily a singer of “Qawwali”, a devotional Sufi music notably popular in Pakistan. Widely considered one of the greatest voices ever recorded, he possessed an extraordinary range of vocal abilities and could perform at a high level of intensity for several hours. Extending the 600-year old Qawwali tradition of his family, Khan is widely credited with introducing Qawwali music to international audiences.
[...] narrated Abū 'Āmir or Abū Mālik Al-Ashʿarī that he heard the Prophet (ﷺ) saying: - From among my followers there will be some people who will consider [illegal] sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him “Return to us tomorrow”. Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.” (https://sunnah.com/bukhari/74/16).
How can music be considered ḥarām?
Listen to Shaykhs Said Rageah (b. Somalia, raised Saudi Arabia and US), Yusha Evans (South Carolina, converted 1998) and Yusuf Chambers (b. Woking, Surrey, converted) answer this question.

https://www.youtube.com/watch?v=3UAm3VlhKmM
Islamic views on the **permissibility** of musical instruments and singing:

- Al-Azhar University: [https://islamictextinstitute.co.za/music-azhar-fatwa/](https://islamictextinstitute.co.za/music-azhar-fatwa/)

Islamic views on the **prohibition** of musical instruments and singing:

- IslamQA.info: [https://islamqa.info/ar/5000](https://islamqa.info/ar/5000) (Arabic)
- IslamWeb.net (the legal status of singing, with or without music, Arabic)

Ibn Bayya (2009): under certain conditions, “*là ba’sa bi-hi*”
[https://www.youtube.com/watch?v=U_0tzhfEVI4](https://www.youtube.com/watch?v=U_0tzhfEVI4) (from 3:30’).
A stark Arabic chant is emerging as the anthem of the Islamic State. And it’s just the tip of a booming industry turning out songs of bloodshed and devotion. Alex Marshall investigates the rise of the jihadi ‘nasheed’” [...] (The Guardian, Sun 9 Nov 2014).

nashīd, pl. anāshīd = “chant”, a work of vocal music. In general, Islamic anāshīd do not contain string instruments, or wind and brass instruments, although digital remastering is permitted. This is because many Muslim scholars state that Islam prohibits the use of musical instruments except for some basic percussion.