

In The name of Allaah, The Most Merciful, The Bestower of Mercy.

Allaah (The Most High) said: وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذْ مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا – And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity]. [Surah Al-Furqaan. Verse 72]

Muhammad Ibn Al-Hanafiyyah [may Allaah have mercy upon him] said, "In this (Ayah) falsehood means music. This is (also) what Layth (may Allaah have mercy upon him) reported from Mujaahid (may Allaah have mercy upon him)". Al-Kalbiy (may Allaah have mercy upon him) said, "They do not attend gatherings of falsehood" Az-Zujaaj (may Allaah have mercy upon him) said, "They do not sit with the sinful people". (1)

Narrated Abu 'Amir or Abu Malik Al-Ash'ari that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk (i.e. for men), 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". (2)

Imaam Ibn Qudaamah Al-Maqdisee [may Allaah have mercy upon him] said, "If you want to know the truth, then look into the Qur'aan and see whether the Messenger [sallal-laahu-alayhi-wasallam] and his companions did any of that. Then look into the statements of those who followed the companions in righteousness and their followers and the jurists of the Ummah, such as Imaam Maalik, Imaam Abu Haneefah, Imaam Shaafi'ee and Imaam Ahmad, because all of them spoke ill of Music. Imaam Maalik was asked about Music, he said, **"It is what the sinners do"**. (3)

Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] stated regarding the effect of Music upon the souls. "It is the intoxicant of the souls. When the souls are intoxicated with the sounds [from Music and musical instruments], Shirk (gradually) comes to them. They incline towards lewd acts and oppression, and thus they begin to commit Shirk, murder and fornication. These three deeds are present – a lot – amongst the people who listen to music". (4)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "What we and others have witnessed, and know based on experience, is that indeed **musical instruments and instruments used for forbidden amusement do not appear amongst a people, spread amongst them and they busy themselves with it, except that Allaah (allows) their enemy to overcome them, and they are afflicted with famine, drought and evil rulers.** Therefore, the sensible person reflects on the state of affairs of the world and examines. And Allaah's Aid is sought!" (5)

Regarding the above statement of Imaam Ibnul Qayyim, **"Musical instruments and instruments used for forbidden amusement do not appear amongst a people, spread amongst**

them and they busy themselves with it, except that Allaah (allows) their enemy to overcome them, and they are afflicted with famine, drought and evil rulers". This does not mean that we either fight the rulers, incite others to do so or criticize them in public, because this is the path of the Khawaarij (ISIS and their ilk); rather the rulers are advised in private, supplicated for and obeyed in what agrees with Allaah's Sharee'ah. [Read: <https://salaficentre.com/2021/02/10/believers-bahaviour-towards-muslim-rulers-advise-given-in-private-supplicate-for-them-and-refrain-from-rebellion-so-beware-of-spiteful-foreign-instigators-and-some-dangerous-social-media-networ/>]

<https://salaficentre.com/2021/01/18/importance-of-safety-in-the-lands-a-brief-rebuttal-against-initiators-of-protests-revolutions-and-regime-change/>

<https://www.abukhadeejah.com/the-tyranny-of-the-rulers-a-reason-for-rebellion/>

Therefore, this article is only a rebuke against the one who broadcasted the evil and shared it with the world - **Huda Al-Shair at Arab News**. Huda must refrain from promoting this evil in the name of culture and crafts <https://www.arabnews.com/node/1851671/art-culture>, because indeed that would lead to great calamity in this life and the next. Allaah [The Mighty and Exalted] said:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Verily, We give life to the dead, and We record that which they send before (them), and their traces, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book. [Surah Yaaseen. Verse 12]

[إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ] – Verily, We give life to the dead]- Meaning, We'll resurrect them after their death to recompense them for their deeds. (1) [وَنَكْتُبُ مَا قَدَّمُوا] – **and We record that which they send before (them)] – Meaning, good and evil, the deeds they did during their lifetime. (7)**

[وَأَثَرَهُمْ] – **and their traces]. Imaam Ibnul Qayyim [rahimahullaah] said: That which they initiated of good or evil and thus they were followed by others after their death. (8)**

Imaam Al-Aloosee [may Allaah have mercy upon him] said: That which they left behind of good deeds, such as the knowledge they taught people, books they wrote, land they gave as endowment or a building they built in the path of Allaah and other good deeds; or sins, such as establishment of laws [legislation, rules, regulations etc] that are tantamount to oppression and transgression, or setting up principles amongst the people that are tantamount to evil and corruption, and the evil Funoon [i.e. haraam professions, crafts etc] which they initiated and were revived after them by the corrupt people. (9)

Imaam As-Sadi [may Allaah have mercy upon him] said: It is the good and evil outcomes about which they were the cause of its occurrence during their life time and after their death, and those deeds that emanated from their statements, deeds and circumstances. Every good performed by one of the people due to the knowledge of the servant, his teaching and advice, or through enjoying good and forbidding evil, or knowledge he transmitted to the learners, or in a book which is benefitted from during his life and after his death, or a good deed, such as Salaah,

Zakaat, Sadaqah or kindness based on which he was followed, or built a masjid or a place which the people benefit from and what is similar, it will be from the good outcomes that are written for him, and likewise are the evil outcomes. The Prophet [sallal laahu alayhi wasallam] said, "Whoever starts a good thing [i.e. something other than bidah and sin] and is followed by others, he will have his own reward and a reward equal to that of those who follow him, without it detracting from their reward in any way. Whoever starts a bad thing [i.e. a bidah, sin or something that opposes Islaam] and is followed by others, will bear the burden of his own sin and a burden equal to that of those who follow him, without it detracting from their burden in any way". [Reported by al-Tirmidhi, no. 2675]

This subject matter makes clear to you the lofty station of calling to the path of Allaah, guidance to His path through every means and path that leads to it; and the lowly status of the caller to evil and a leader in it, and that he is the most degraded human being, one who has committed the severest crime and the greatest sin. (10)

Therefore, just as our Lord prohibited us from initiating sinful crafts and ideas, we are also prohibited from promoting customs that are in opposition to the divine legislation. Imaam Ash-Shaatibee [may Allaah have mercy upon him] stated in Al-Muwaafaqaat that customs are many different types- some are good and others are corrupt. The good customs are those that neither oppose the Sharee'ah texts nor lead to losing an affair deemed to be beneficial by the Sharee'ah, nor lead to an affair which the Sharee'ah deems to be corrupt. As for the corrupt customs, they are those that oppose the evidences in the Sharee'ah or some of the principles of the Sharee'ah, such as some of the customary dealings in usury and those deeds deemed to be evil by the Sharee'ah which the people engage in during occasions of happiness (or rejoicing etc). (11)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: Hardship is only encountered by the one who abandons the Ma'loofaat and Awaa'id [i.e. those habitual things, deeds, practices, customs etc] for other than the sake of Allaah. As for the one who abandons them truthfully and sincerely from the bottom of his heart- for the sake of Allaah alone- then indeed he does not encounter any difficulty due to abandoning them except in the beginning, in order that he is tested as to whether he is truthful or untruthful in abandoning them? If he exercises a little bit of patience, its [i.e. that abandonment] will alternate into pleasure. Ibn Seereen said that he heard Shurayh swearing by Allaah that "A servant does not abandon anything for the sake of Allaah and finds a loss in that." And their statement [i.e. the people of knowledge] that 'whoever abandons something for the Sake of Allaah, Allaah will replace it with what is better.' This is true. This compensation is of different types and the best of that which a person is compensated with is: the desire and yearning to get close to Allaah, seeking after Allaah's pleasure, love of Allaah, and the heart granted-by way of it- tranquility, strength, enthusiasm, happiness and being pleased with its Lord [The Most High]. (12)

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said: It is obligated on every Muslim that he does not depend on custom; rather he presents it to the pure Islamic

legislation [to be judged], so whatever the Islamic legislation affirms is permissible and whatever it does not affirm is impermissible. The customs of the people are not proof to determine the lawfulness of anything. All the customs of the people in their countries or tribes must be presented to the Book of Allaah and the Sunnah of His Messenger [peace and blessings of Allaah be upon him] for judgement, so whatever Allaah and His Messenger made permissible is permissible, and whatever they forbid, then it is obligatory to abandon it even if it is the custom of the people. (13)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said: The customs cannot make something that is not legislated (in the divine revelation) as something legislated, because of Allaah's statement: [وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا] – It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back] [Surah Al-Baqarah. Aayah 189], despite the fact that it was something they took as their custom and considered it to be an act of righteousness. Whoever takes something as a custom and believes that it is an act of righteousness, then it should be presented to Allaah's divine legislation. (14)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] also said: Extremism in related to customs is stringent adherence to old customs and not diverting to what is better than them. As for if the customs are equal in benefit [i.e. the ones judged to be permissible by the divine legislation], then a person remaining upon what he is upon would be better than going along with the new (or emerging) customs. (15)

Finally, we remind Huda that we have been commanded to enjoin good and forbid evil. Allaah [The Exalted] said: [كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ] - You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah]. [Surah Aal Imraan. Verse 110]

Allaah [The Exalted] said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. [Surah At-Tawbah. Verse 71]

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] stated:

Enjoining good and forbidding evil is a means to safety for the Ummah – one of the greatest means to safety. As long as enjoining good and forbidding evil is present, the ummah will have safety. If the Ummah abandons enjoining good and forbidding evil, it will be destroyed, just as Allaah related -to us- the story of Bani Israa'eel when they violated the command related to the Sabbath. The righteous forbade them from their transgression, but they did not comply. And a group amongst the righteous kept quiet and did not forbid them, rather – as Allaah informed us – they said:

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

Why do we preach to a people whom Allaah is about to destroy or to punish with a severe torment? (The preachers) said: In order to be free from guilt before your Lord (Allaah), and perhaps they may fear Allaah. [Surah Al- A'raaf. Verse 164]

And Allaah said:

وَسَأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ

And ask them (O Muhammad) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus, We made a trial of them, for they used to rebel against Allah's command. [Surah Al-A'raaf. Verse 163]

They transgressed by catching fish [on that day]. Allaah already forbade them from doing so, but they played a trick by casting nets that would retain the fish for them to collect on Sunday. The fish increased in abundance on the Saturday and not on the day they had no Sabbath, so they were beguiled into fishing as a trial and test. So, when they rejected advice, Allaah saved those who forbade them and destroyed those who transgressed. Allaah [The Most High] said:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ: أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ يَّيْسٍ بِمَا كَانُوا يَفْسُقُونَ

So, when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allah). [Surah Al-A'raaf. Verse 165]

The Prophet [peace and blessings of Allaah be upon him] said, "The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.'"

This is a manifest example. Indeed, if the people of sin, evil, and desires are left alone, the ummah will be destroyed. Therefore, the people of knowledge, sound judgment and religion must restrain them so that the ummah can be saved from the punishment of Allaah. Everyone will be destroyed-both the righteous one and the wicked one- if they [the people of sin] are left alone in sin and [evil] desires. Allaah [The Most High] said:

وَأْتَفُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And fear the affliction and trial which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allaah is Severe in punishment. [Surah Al-Anfaal. Verse 25]

When punishment descends on the disobedient ones, it afflicts both the righteous and the wicked one, except the one who rejected evil. Indeed he [the one who rejected evil] will be saved, [but] as for the one who did not reject evil; indeed he will be destroyed even if he a righteous person. He will be destroyed along with those who are destroyed, just as what happened to those who transgressed and fished on the day of the Sabbath. Allaah did not mention anything about those who kept quiet [i.e. those who did not reject evil]; rather Allaah only mentioned those who forbade from evil [i.e. that they were saved from punishment]. As for the second group- those whom Allaah informed us about that they said: لِمَ تَعْطُونَ قَوْمًا - Why do you preach to a people]? Allaah kept quiet about their affair and nothing was mentioned about them, as to whether they were amongst the destroyed or those saved, however, what is apparent is that they were amongst those destroyed.

The Prophet [peace and blessings of Allaah be upon him] recited the statement of Allaah:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

"Those among the Children of Israel who disbelieved were cursed by the tongue of Daawood and Eesaa, son of Maryam. That was because they disobeyed (Allaah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from evil which they committed. Vile indeed was what they used to do"; then he said, "They were cursed because they did not forbid one another from evil which they committed. So Allaah cursed all of them".

The Prophet [peace and blessings of Allaah be upon him] said, "By no means, I swear by Allaah, you must enjoin good and forbid evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right, or Allaah will mingle your hearts together and curse you as He cursed them". [Abu Daawood]

Many people place the responsibility of enjoining good and forbidding evil on others. They say, "It is the responsibility of the committee of senior scholars". Yes indeed, the committee of senior have a great responsibility, however, you also have responsibilities. Every Muslim has

responsibilities. The Prophet [peace and blessings of Allaah be upon him] said, "Whoever sees an evil deed should stop it with his hand. If he is not able to do that, then with his tongue, if he is able to do that, then with his heart, and that is from the weakest of Eemaan". [Muslim]

As for saying that the responsibility is only that of the committee and that you will neither forbid evil nor enjoin good, and that you will neither give advice nor call to Allaah, and that you will neither admonish nor give reminder, this is a means to destruction. The Prophet [peace and blessings of Allaah be upon him] said, "Whoever is not able, then let it be with his tongue, if he is not able to do that, then with his heart, and that is from the weakest of Eemaan". Therefore, you also have obligations to fulfil- obligations to be fulfilled in your household. Allaah [The Most High] said:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا قُوْا اَنْفُسَكُمْ وَاٰهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُوْنَ اِلٰهَ مَا اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

O you who believe! Ward off yourselves and your families against a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded. [Surah Al-A'raaf. Verse 6]

The committee of senior scholars and the ruler do not know the people in your household. You are responsible for the women in your household, because the people do not know what goes on in your house. The Prophet [peace and blessings of Allaah be upon him] said, "Every one of you is a guardian, and every one of you is responsible for those under his guardianship. A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). All of you are guardians and are responsible for [those under your guardianship]". <https://salaficentre.com/2019/10/22/an-insight-admonition-regarding-the-path-to-safety-for-the-ummah-by-shaikh-saaleh-al-fawzaan-hafidhahullaah/>

Question to Imaam Abdul Azeez Bin Baaz (may Allaah have mercy upon him) Regarding Enjoining Good and Forbidding Evil

Question: "Is enjoining good and forbidding evil by the hand an obligation on all Muslims or is it just confined to those in authority and their deputies?"

Answer: Enjoining good and forbidding evil is obligated on all Muslims according to their ability, because the Messenger [peace and blessings of Allaah be upon him] said, "Anyone of you who sees evil, let him stop it with his hand (i.e. by taking action); if not able, then with his tongue [i.e. by speaking out]; and if not able, then with his heart [i.e. by hating it and feeling that it is wrong], and that is the weakest of Eemaan". [Muslim, Abu Dawood, Tirmidhi & others]

However, stopping evil with the hand must be based on ability and should not result in greater corruption or evil. A man has the right to rectify matters with his hand in his home [i.e. within what the law of the land allows him]; a manager has the authority to make changes with the hand within the organization he is responsible for- in accordance with the

instructions given to him [i.e. the authority given to him by the government]; otherwise, people should not stop any evil with their hand which they are not authorised to stop (in that manner). If they do make changes in matters that they have no authority over, this will result in more evil and great corruption between them and the people and between the people and the state.

In this case they should make the change with their tongue (by speaking out). They may say: “O so-and-so! Fear Allah! That is not permissible,” “This is Haram (prohibited),” or “That is Waajib (obligated) on you,” and clarify it with Shar’iy (Islamic legal) evidence. **[NB: In the UK, objecting to certain behaviour can be viewed as harassment or verbal abuse, therefore a Muslim should be aware of what the law allows him before he says or does anything whilst living in the West].**

As for stopping evil with the hand, this should be done where one has authority, such as one’s home [i.e. within what the law allows], or those authorized by the ruler, such as organizations given permission and authority to enjoin good. They should stop evil in accordance with the degree of authority given to them and in a way prescribed by Islamic law- without exceeding their jurisdiction. The same applies to the governor of a city, for he take action in accordance with the instructions he has been given [by the government]. (16)

We ask allaah to protect us from every evil Aameen.

[Ref 1: Ighaathatul Luhfaan 1/241-242]

[Ref 2: Saheeh aal-Bukhaaree 5590]

[Ref 3: Minhaaj Al-Qaasideen page: 147]

[Ref 4: Majmoo Al-Fataawaa 10/417]

[Ref 5: Madaarij As-Saalikeen 1/500]

[Refs. 6 & 7: An Excerpt from Tafseer As-Sadi. Daar Ibn Hazm. 1st edition 1424AH (2003). Slightly paraphrased]

[Ref 8. An Excerpt from Badaa’i at-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim 2/358. Daar Ibn Al-Jawziy 1431AH. Slightly paraphrased]

[Ref 9: An Excerpt from Roohul Ma’aanee 12/325. Daar Al-Fikr. 1417AH (1997). Slightly paraphrased]

[Ref 10: An Excerpt from Tafseer As-Sadi. Daar Ibn Hazm. 1st Edition 1424AH (2003). Slightly paraphrased]

[Ref 11: Al-Muwaafaqaat 2/283]

[Ref 12: Al-Fawaa'id page 166]

[Ref 13: Majmoo Al-Fataawas 6/510]

[Ref: 14: Tafseer Surah Al-Baqarah 2/299]

[Ref 15: Majmoo Al-Fataawaa 7/7]

[Ref 16: An Excerpt from Fataawa Ibn Baaz 8/208]