



Fortifying The Resolute Brother With The Well Known Consensus That

MUSICAL INSTRUMENTS ARE PROHIBITED

By Shaykh ‘AbdulQādir Ibn Muḥammad al-Junayd



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By Shaykh ‘AbdulQādir Ibn Muḥammad al-Junayd

Translated by Abu Afnān Muḥammad ‘Abdullah

بسم الله الرحمن الرحيم

وبه استعين

فأنا عبد القادر بن محمد بن عبد الرحمن الجنيد قد أذنت للأخ أبي أفنان
محمد عبد الله الأمريكي - سلمه الله - بترجمة مقالاتي ودروسي المفرغة وما
أكتبه من كلمات عبر صفحتي في تويتر، وأنا على متابعة واتصال معه في
ذلك، فشكر الله له ذلك، ونفع بترجمته، إنه سميع الدعاء

وكانت هذه الكتابة في ليلة: ١ / ١٢ / ١٤٣٤ من الهجرة

In the Name of **Allāh** the Most Merciful and Most Beneficent and with Him I seek assistance.

I, 'Abdul Qādir Ibn Muḥammad Ibn 'Abdur Raḥmān al-Junayd, have given permission for the brother Abī Afnān Muḥammad 'Abdullāh al-Amrīkī -May **Allāh** grant him safety- to translate my articles, transcribed lessons and what I write on my Twitter account, and I follow up with him and I am in touch with him regarding this.

May **Allāh** acknowledge him for this and benefit through his translations. Verily He is the Answerer of supplications.

This was written on the night of: 1/12/1434 (Corresponding to 5/10/2013 C.E.)



[@aljuned77eng](https://twitter.com/aljuned77eng)

Follow the English Twitter account of Shaykh 'AbdulQādir al-Junayd (May Allāh preserve him)

Beneficial translations of the words of the scholars, past and present, principles of Salafiyyah and many more benefits in shā` Allāh.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praise is due to **Allāh**, the Most High, the Greatest, the Most Noble, the Most Generous, the Most Dominant and the All Able. Prayers and peace be upon His Servant and Messenger *Muḥammad* the Trustworthy Advisor, upon his family, guided Companions and those who follow them in the best way until the Day of Judgment.

O *Muslims*, indeed, from that which there is no doubt is the fact that we are living in times in which enticements and evil have increased, contemptible matters have multiplied and all of these have emanated from the callers to *bid'ah* and misguidance and the callers to corruption and vice. From this immorality and depravity, and from these detestable enticements is the statement that listening to musical instruments is permissible and that the scholars have disagreed concerning its legislative ruling as there are those who say that listening to them is permissible and there are those who say that listening to them is prohibited. This speech is articulated and presented in front of the people's sight and hearing by those who put themselves forward to direct and guide the people on satellite television channels, newspapers, magazines, websites or by certain writers and authors.

If these individuals were to regard their Lord, the Most High in the manner that He deserves to be regarded, and if they remembered the Day in which they will be gathered and presented



before Him; if they were to constantly focus their sights and thoughts upon this reality, they would know that with this speech of theirs they have accumulated an abundance of evil upon themselves and they have lead themselves to severe tribulations, as well as having exposed themselves to several factors that bring about ruin.



Evidence From The Sunnah That Shows The Impermissibility Of Musical Instruments

Firstly: They involved themselves in making permissible what **Allāh** has prohibited since they have permitted the people to listen to musical instruments even though listening to them is prohibited in the texts from the Prophetic *Sunnah* and consensus of the scholars of the *Shari'ah*.

The following is some of what has been narrated in the Prophetic *Sunnah* regarding this issue.

The First Proof:

The narration related by *al-Bukhārī* in his *Ṣaḥīḥ* (no.5268) from *Abī 'Āmir* or *Abī Mālik al-Ash'arī* (رضي الله عنه) that he heard the Prophet (صلى الله عليه وسلم) say: “There will be people from my *Ummah* who deem fornication, silk, alcohol and musical instruments permissible.”

The Arabic word معازف (*ma'āzif*) in this narration are instruments of entertainment that are used to make music such as the lute, flute, drum, *ṭanbūr* (another stringed instrument), clarinet, castanets and other than them.

Imām Ibn Qayyim al-Jawziyyah even mentioned in his book “*Ighāthah al-Lahfān*” (vol.1, pg.291): “*Al-Ma'āzif* (musical instruments) are all instruments of amusement/entertainment and there is no difference of opinion existing amongst the scholars of the language concerning this.”

This *ḥadīth* demonstrates the prohibition of listening to musical instruments and making music with them. The prohibition from this text is derived from three aspects:

The first aspect: From his (صلى الله عليه وسلم) statement: “They will make permissible” as making something permissible is not done unless that thing was first prohibited.

The second aspect: The fact that he (صلى الله عليه وسلم) compared making musical instruments permissible with making alcohol, illicit sexual acts and silk permissible; and it is well known in the *Sharī'ah* that these aforementioned affairs are prohibited.

The third aspect: This *ḥadīth* has been narrated in the context of censuring and disparaging whoever commits this *istiḥlāl* or believing the permissibility of these things.

This *ḥadīth* was considered authentic by numerous scholars from various eras and locations. These scholars include: *al-Bukhārī*, *al-Ismā'īlī*, *al-Burqānī*, *Ibn Ḥibbān*, *Ibn aṣ-Ṣalāh*, *Ibn Jamā'ah*, *Ibn Badrān ad-Dishtī al-Ḥanafī*, *Ibn Taymiyyah*, *Ibn Qayyim al-Jawziyyah*, *Ibn Kathīr*, *Ibn Mulaqqan*, *Zayn ad-Dīn al-'Irāqī*, *Ibn Rajab al-Ḥanbalī*, *Badr ad-Dīn al-'Aynī*, *Ibn Ḥajar al-'Asqalānī*, *Ibn Ḥajr al-Haytamī*, *as-Sakhāwī*, *Ibn al-Wazīr*, *Muḥammad al-Amīr aṣ-Ṣan'ānī*, *Aḥmad Shākir*, *Muḥammad al-Amīn ash-Shinqīṭī*, *al-Albānī*, *al-'Uthaymīn*, *al-Wādi'ī* and *Muḥammad 'Alī Ādam al-Ith'yūbī*.

The Second Proof:

The narration narrated by *Aḥmad* (vol.1, no.278, 289 & 350) and *Abū Dāwud* (no.3696) from *Ibn 'Abbās* that the Prophet (صلى الله عليه وسلم): “Indeed, **Allāh** has made prohibited for you alcohol, gambling and *kūbah* (a musical instrument akin to a drum).”

Several scholars considered this narration to be authentic, including: *Ibn Ḥibbān*, *Ibn Mulaqqan*, *Ibn Ḥajar al-Haytamī*, *Aḥmad Shākir* and *al-Albānī*.

The Arabic word '*kūbah*' means a drum. This was mentioned by *Ibn al-A'rābī*, *Ibn Durayd*, *al-Jawharī*, *Ibn Fāris* and *Ibn Sayyidihi*, who are from the scholars of the language as well as the narrator of the *ḥadīth* '*Alī Ibn Judhaymah*, and also mentioned by other *imāms*.



The proof derived from this *ḥadīth* is the fact that the prohibition of one type of musical instrument is mentioned and it is one of the least melodious of instruments, so how about instruments that are more melodious?

The Third Proof:

The *ḥadīth* narrated by *an-Nasā'ī* (no. 3385), *al-Hākim* (vol.2, no.1184 & 1183) and *aṭ-Ṭabarānī* in “*Al-Mu'jīm al-Kabīr*” (vol.17, pg.247) and this narration is his wording. It was also narrated by *al-Bayhaqī* (vol.7, pg.289) from ‘*Āmir Ibn Sa’d al-Bajalī* that he said: “I entered upon *Abī Mas’ūd*, *Qurṣa Ibn Ka’b* and *Thābit Ibn Zayd* and there were young servant girls beating their *duff* and singing. I said: You condone this and you are the Companions of *Muḥammad*? They replied: ‘Indeed, he permitted us (to do so) at weddings as he permitted crying for the dead without wailing.’”

Al-Hākim mentioned after this *ḥadīth*: “This *ḥadīth* is authentic according to the condition of the two *Shaykhs* (*al-Bukhārī* and *Muslim*), but they did not narrate it in their books.” And *adh-Dhahabī* agreed with his statement. *Shaykh al-Albānī* declared it authentic and *Muḥammad Ibn ‘Alī Ibn Ādam* declared it *ḥasan*. *Ad-Dāruqutnī* also mentioned this narration in “*Al Ilzāmāt*”.

The point of proof derived from this narration:

The consent to beat the *duff* during weddings for the women illustrates that it is prohibited in all situations other than weddings for all people.

The *duff* is the least melodious of musical instruments, so how about those instruments which are more melodious?



There Is No Difference Of Opinion Between The Scholars Regarding The Impermissibility Of Musical Instruments

Regarding the consensus and the absence of any difference of opinion between the scholars concerning listening to musical instruments, numerous scholars from different ages and schools of thought have narrated the existing consensus concerning the prohibition of listening to musical instruments. These scholars (who mentioned the consensus of the scholars prohibiting musical instruments) include:

1. **Al-Imām Muḥammad Ibn al-Ḥusayn al-Ājurī**, the *Shaykh* of the Noble Ḥaram during his time - May **Allāh** have mercy upon him - (born 280H and it is also said 264H) as mentioned in “*Nuzhati al-Asmā’ fī Mas’alati as-Samā’*” (pg.25) of *Ibn Rajab al-Ḥanbalī*.
2. **The Shaykh of the Shāfi’īs al-Qāḍī Abū aṭ-Ṭayyib aṭ-Ṭabarī** - May **Allāh** have mercy upon him - (born 348H) as mentioned in “*Nuzhati al-Asmā’ fī Mas’alati as-Samā’*” (pgs. 62-64) of *Ibn Rajab al-Ḥanbalī*.
3. **Ash-Shaykh Abū al-Faṭḥ Salīm Ibn Ayyūb ar-Rāzī ash-Shāfi’ī al-Muqrī al-Muḥaddith** - May **Allāh** have mercy upon him - (born around 360H) as mentioned in “*Kaff ar Ri’ā’ an Muḥarramāt al-Lahwu wa as-Samā’*”, (pg.124) and in “*Az-Zawājir ‘an Iqtirāf al-Kabā’ir*” (vol.2, pg.347) of *Ibn Ḥajar al-Haytamī*.
4. **Al-Imām al-Ḥusayn Ibn Mas’ūd al-Baghawī ash-Shāfi’ī** - May **Allāh** have mercy upon him - (born 436H) as stated in his book “*Sharḥ as-Sunnah*” (vol.12, pg.383).
5. **Ash-Shaykh Jamāl al-Islām Ibn al-Bazrī ash-Shāfi’ī**, the scholar of the people of the Arabian Peninsula - May **Allāh** have mercy upon him - (born 471H) as mentioned in “*Kaff ar Ri’ā’*



‘an Muḥarramāt al-Lahwu wa as-Samā’” (pg.114) and in “Az-Zawājir ‘an Iqtirāf al-Kabā’ir” (vol.2, pg.342) of Ibn Ḥajar al-Haytamī.

6. **Ash-Shaykh al-Qāḍi Ibn Abī ‘Uṣrūn ‘Abdullāh Ibn Muḥammad at-Tamīmī**, the scholar of the people of Shām - May **Allāh** have mercy upon him - (born 492H) as mentioned in “Kaff ar-Ri’ā’ ‘an Muḥarramāt al-Lahwu wa as-Samā’” (pg.115) of Ibn Ḥajar al-Haytamī.
7. **Al-Imām Abū Bakr Muḥammad Ibn al-Walīd at-Ṭarṭūshī al-Andalusī al-Mālikī** - May **Allāh** have mercy upon him - (born 520H) as mentioned in his book “Taḥrīm al-Ghinā’ wa as-Samā’” (pg.223, clause:87).
8. **Al-Imām Ibn Qudāmah al-Maqdisī al-Ḥanbalī** - May **Allāh** have mercy upon him - (born 541H) as mentioned in his book “Al-Mughnī” (vol.12, pg.457) and Ibn Badrān ad-Dishtī al-Ḥanafī’s book *an Nahī ‘an ar-Raqas wa as-Samā’*” (vol.2, pg.558).
9. **Al-Ḥāfiẓ Abū ‘Amrū Ibn as-Ṣalāh ash-Shāfi’ī** - May **Allāh** have mercy upon him - (born 557H) as mentioned in “Fatāwā Ibn as-Ṣalāh fī at-Tafsīr wa al-Ḥadīth wa al-Uṣūl wa al-Fiqh” (vol.2, pg.500, topic no.487).
10. **Al-Faqīh al-Muḥaddith Abū al-‘Abbās Aḥmad Ibn ‘Umar al-Qurṭubī al-Mālikī** - May **Allāh** have mercy upon him - (born 578H) as stated in his book “Kashf al-Qinā’ ‘an Ḥukm al-Wajd wa as-Samā’” (pg.72) and his book “Al-Mufhim Limā Ashkala min Talkhīs Muslim” (vol.3, pg.403) and Ibn Ḥajar al-Haytamī’s book “Az-Zawājir ‘an Iqtirāf al Kabā’ir” (vol. 2, pgs.337 & 348) and in “Ar-Rahṣ wa al-Waqas li Mustahil ar-Raqas” of Ibrāhīm al-Ḥalabī al-Ḥanafī (pg.72).



11. **Ash-Shaykh Maḥmūd Ibn Abī al-Qāsim Isfīdnār Ibn Badrān ad-Dishtī al-Kurdī al-Ḥanafī** - May **Allāh** have mercy upon him - (born 604H or 605H or sometime close to that) in his book “*An-Nahī ‘an ar-Raqāṣ wa as-Samā’*” (pgs.367, 511, 546, 550, 676, 729,744, vol. 2).
12. **Al-Imām Abū al-‘Abbās Aḥmad Ibn ‘Abdil Ḥalīm Ibn Taymiyyah** - May **Allāh** have mercy upon him - (born 631H) as mentioned in his “*Majmū’ al-Fatāwā*” (pg.118, vol.28) and (pgs.576-577, 597 & 603, vol.11).
13. **Ash-Shaykh Shihāb ad-Dīn al-Adhraṭ ash-Shāfi’ī** - May **Allāh** have mercy upon him - (born 708H) as stated in his book “*Kaff ar-Ri’ā’ ‘an Muḥarramāt al-Lahwu wa as-Samā’* (*Restricting The Common Folk From The Prohibitions of Idle Talk (Song) and Listening (to Music or Instruments)*)” (pg.120) as cited by *Ibn Hajar al-Haytamī*.
14. **Ash-Shaykh al-Faqīh Abū ‘Abdillāh Shams ad-Dīn Muḥammad Ibn ‘Abdillāh az-Zarkashī al-Miṣrī al-Ḥanbalī** - May **Allāh** have mercy upon him - (died 772H) as stated in his explanation of “*Mukhtaṣir al-Khirqī*” (pg.351, vol.6).
15. **Al-Ḥāfiẓ Zayn ad-Dīn Abū Faraj ‘Abdur Raḥmān Ibn Shihāb** famously known as **Ibn Rajab al-Ḥanbalī** - May **Allāh** have mercy upon him - (born 736H) as mentioned by him in “*Fath al-Bārī*” (pg.83, vol.6) under *hadīth* no.952 and in his book “*Nuzhatu as-Samā’ fī Mas’alati as-Samā’* (*A Listening Excursion Concerning The Issue of Listening (to Music, Instruments, etc.)*)” (pgs.25 & 60).
16. **Ash-Shaykh Muḥammad al-Bazāzī al-Kurdī al-Ḥanafī** - May **Allāh** have mercy upon him - (born 827H) as stated in “*Al-Baḥr ar-Rā’iq Sharḥ Kanz ad-Daqā’iq*” (pg.89, vol.7) of *Ibn Nujaym* and in “*Ar-Raḥṣ wa al-Waqāṣ li Mustahil ar-Raqāṣ*” of *Ibrāhīm al-Ḥalabī al-Ḥanafī* (pgs.72 & 85).



17. **Ash-Shaykh ‘Abū al-‘Abbās Aḥmad Ibn Muḥammad Ibn ‘Alī Ibn Ḥajar al-Makkī al-Haytamī ash-Shāfi‘ī** - May **Allāh** have mercy upon him - (born 909H) as in his book “*Kaff ar-Ri’ā’ ‘an Muḥarramāt al-Lahwu wa as-Samā’*” (pg.124), and in his book “*Az-Zawājir ‘an Iqtirāf al-Kabā’ir*” (pgs. 347-348, vol.2).
18. **Ash-Shaykh Ibrāhīm Ibn Muḥammad al-Hanafī** famously known as **al-Ḥalabī** - May **Allāh** have mercy upon him- in his book “*Ar-Raḥaṣ wa al-Waqṣ li Mustahil ar-Raqṣ*” (pgs. 75, 85-86 & 92).
19. **Ash-Shaykh Abū Layth as-Samarqandī** - May **Allāh** have mercy upon him - as cited in the book “*An-Nahī ‘an ar-Raqṣ wa as-Samā’*” by *Ibn Badrān ad-Dishtī al-Ḥanafī*, (pg.548, vol.2), (born 604H or 605H or closely thereto).
20. **Ash-Shaykh Abū al-Mahāsīn al-Ḥarānī al-Ḥanbalī** - May **Allāh** have mercy upon him- as cited in the book “*An-Nahī ‘an ar-Raqṣ wa as-Samā’*” of *Ibn Badrān ad-Dishtī al-Ḥanafī* (pg.549, vol.2), (born 604H or 605H or closely thereto)
21. **Al-‘Allāmah ‘Abdur Raḥmān Ibn Qāsim al-‘Āsimī an-Najdī al-Ḥanbalī** - May **Allāh** have mercy upon him - (born 1312H) in his book “*Ḥāshiyyah ar-Rawḍ al-Murbi’*” (pg. 357, vol.7).
22. **Al-‘Allāmah ‘Abdul ‘Azīz Ibn ‘Abdullāh Ibn Bāz** - May **Allāh** have mercy upon him - (born 1330H) as in his “*Majmū’ Fatāwā’*” (pg. 393, vol.3).
23. **Al-‘Allāmah Muḥammad Nāṣir ad-Dīn al-Albānī** - May **Allāh** have mercy upon him - (born 1914CE) in his book “*Tarḥīm Ālāt at-Ṭarb*” (pg.105) and his book “*Silsilah al-Aḥādīth aṣ-Ṣaḥīḥah*” (pg.330, vol.5).



Those Who Claim The Permissibility Of Music Are Despicable Liars

Secondly: Without a doubt, these individuals (who say music is permissible) lie to the people as they claim that the People of Knowledge differ regarding the prohibition of listening to music.

The aforementioned twenty three scholars, all from various schools of thought and differing eras, all stated that there is no difference of opinion amongst the scholars concerning the prohibition of listening to music.

Additionally, numerous scholars conveyed the *ijmā'* (or consensus) of the scholars regarding this without any follow up or objection.

Al-Hāfiẓ Ibn Rajab al-Ḥanbalī - May **Allāh** have mercy upon him - stated in his book "*Fatḥ al-Bārī*" (pg.83, vol.6) under *ḥadīth* no. 952: "And with regards to listening to musical instruments that have been derived from the customs/conditions of the non-Arabs. This is prohibited and there is consensus concerning this prohibition. Its being permissible is not known from any one of them (the scholars) and whoever narrates the permissibility of such by any *imām* whose statement is taken into consideration, then he has lied and fabricated."

Ash-Shaykh Ibn Hajar al-Makkī al-Haytamī ash-Shāfi'ī - May **Allāh** have mercy upon him - stated in his book "*Kaff ar-Ri'ā' 'an Muḥarramāt al-Lahwu wa as-Samā'*" (pg. 124): "Stringed instruments and other instruments such as the lute, 'ūd (a stringed instrument like the guitar) and the castanet (small percussion instrument used for music) - those instruments with strings - and the *rabāb* (lute-like instrument played with a bow), harp, *kamnajah* (a stringed fiddle), dulcimer (a type of stringed instrument), *ad-Durjī* (stringed instrument like the lute) and other instruments. All of these are prohibited and there is no difference regarding this. Whoever



mentions that there is a difference regarding this has erred or his desires have overtaken him to the extent that they have blinded and deafened him and caused him to fall from that which encourages *taqwā*. From those who cited consensus concerning the prohibition of all of these things is *Abū al-‘Abbās al-Qurṭubī* and he is trustworthy and upright.”

There is no doubt that lying is one of the most severe and despicable sins as well as being one of the most immoral with **Allāh** the Most High and the believers. Moreover, the offense of this sin increases and becomes more severe when it is related to a religious matter. The proofs from the *Qur’ān* and *Sunnah* concerning the wickedness of lying, its condemnation and baseness are extensive and well-known and are not unbeknown. In addition, its censure is clearly elucidated and not concealed or abstract, to the extent that it is not hidden from anyone.



A Severe Warning To Those Who Call To Misguidance And Prohibited Actions

Thirdly: They have caused an increase in this prohibited act and its becoming widespread amongst the *Muslims*.

A severe warning and threat which causes the hearts to tremble and the skin and body to shiver has been narrated regarding those who call the people to misguidance, prohibited actions, disobedience and abhorrent actions. It has been narrated by *al-Imām Muslim* in his “*Ṣaḥīḥ*” (no.2674) from *Abī Hurayrah* (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) stated: “*Whoever invites to misguidance, then he will incur sin the like of those who follow him and this will not decrease their sins in any way.*”

Al-Imām as-Sa’dī (رحمه الله) mentioned in “*Jawāmi’ al-Akhbār*” under *ḥadīth* no. 10: “This *ḥadīth* and similar *aḥādīth* contain the warning from inviting to misguidance and temptations and the severity of the sin incurred by the one who invites to this and his respective punishment.”

And this has been confirmed in the Book of **Allāh** (عز وجل) in *Sūrah an-Naḥl*:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ

“They will bear their own burdens in full on the Day of Resurrection, in addition to the burdens of those whom they misled without knowledge. Evil indeed is that which they will bear!”¹

¹ *Sūrah an-Naḥl* 16:25



Fourthly: With their speech and after the passage of time, they may prevent many of those musicians who play these instruments and those who listen to them from repenting and abandoning this reprehensible sin.

Allāh the Most High has made it obligatory upon His believing servants to abstain from all sins and disobedience. **Allāh** the Most High states in *Sūrah at-Taḥrīm*:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُم سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّا كُنَّا ظَالِمِينَ

“O you who believe! Repent to Allāh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allāh will not disgrace the Prophet and those who believe with him, their Light will emanate before them and with (their Records Books of deeds) in their right hands they will say: ‘Our Lord! Perfect our Light for us [and do not put it off till we cross over the Ṣirāt (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Ever Able to do all things.”²

In conclusion, I ask **Allāh** the Most High to prevent the evil of these *fatāwā* (permitting music) and writings from affecting the *Muslims* both male and female, children and adults, just as I ask Him to distance them from those who invite and call to such and that He grants sincere repentance to all, as He is the One who answers supplications.

² *Sūrah at-Taḥrīm* 66:8

