

# Inviting non-Muslim singers to Muslim countries, paying for them, organising concerts and festivals, listening to their songs, and free-mixing between the sexes — Answered by Abdullāh Al-Ghudayān, Sālih Al-Fawzān, Abdul-‘Azīz Ālush-Shaykh, Bakr Abu Zayd

[abukhadeejah.com/inviting-singers-from-the-non-muslim-lands-festivals-concerts-in-muslim-countries](https://abukhadeejah.com/inviting-singers-from-the-non-muslim-lands-festivals-concerts-in-muslim-countries/)

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## Introduction

If a person looks at the advice given by the scholars in the fatwā below, he will notice the method of the scholars in guiding the Ummah and the citizens of a Muslim country. They do not mention the rulers, nor do they criticise them publicly. Their advice is directed to all the people in general, and the citizens of the country. Why? Because Allah has made each person responsible for his own deeds and conduct. Each person can withhold from .sins just as Allah has commanded him or her

Muslims do not need to attend gatherings of lewdness, transgression and immorality, where people listen to music, and where they dance and sing. No one compels a person to attend these concerts and festivals – people make their own decision to attend, and to disobey Allah, they choose to commit major sins and waste the wealth that Allah has given them. As for the rulers, then the duty of the sincere believers and scholars is to make du‘ā for them, that Allah guides them — and to offer them sincere advice privately if .one is able, or to write to them with sincere and truthful words

Importantly, we should advise the Muslims (and especially the youth) to not attend these sinful gatherings where Allāh and His Messenger (salallāhu alaihi wasallam) are disobeyed; and where sins are openly committed, and upon whom may come the anger .and punishment of Allah

And I remind Ahlus-Sunnah that it is not permitted to revile the Muslim rulers or to criticise them publicly. Imām al-Barbahārī (died 329H, rahimhaullāh) stated, **“If you find a man making du‘ā against the ruler, know that he is a person of innovation. And if you**

**find a person making supplication for the rectification of the ruler, know that he is a  
".person of the Sunnah, inshā' Allāh**

And Imām Ibn Bāz (rahimahullāh) stated: **"It is not from the methodology of the early scholars (Salaf) to spread the mistakes and shortcomings of the rulers and to mention that from the pulpits, because that leads to disorder and confusion, and the withdrawal of hearing and obeying the rulers in that which is good – and it leads to delving into affairs that are harmful and not of benefit. Instead, the way of the Salaf was to advise the sultan, and to write to him, or to inform the scholars who would then convey that advice to the ruler so that he is directed towards goodness. As for forbidding what is wrong without mentioning the name of the wrongdoer, such as forbidding and rebuking fornication, drinking alcohol and usury without mentioning the name of the doer, and that is an obligation due to the general proofs [in the Sharī'ah]. And it is sufficient that the sins are refuted and warned against without mentioning the name of the one doing them, not the ruler and nor other than him."** He continued, "And when the ignoramus Khawārij opened the door of evil in the time of the Caliph 'Uthmān (radiyallāhu 'anhu), and they criticised him openly, the fitnah became severe, fighting and corruption ensued whose effects upon the (people have not ceased till this day." (Majmoo' Al-Fatāwā of Ibn Bāz 8/210

The Messenger of Allah (salallāhu 'alaihi wasallam) said: **"If one of you sees something from the ruler that he hates, let him not publicise it."** This is a clear hadeeth forbidding openly protesting and publicly speaking against the ruler. Then he gave the Muslims a method of correcting the ruler: **"Rather you should take the ruler by his hand into seclusion and advise him privately. If he accepts the advice, then that is good. If he refuses, then you have fulfilled your duty."** (Hadeeth reported by Imām Ahmad in al-Musnad 3/403 no. 15369, As-Sunnah of Ibn Abī 'Āsim 3/102 no. 910, .(graded saḥīḥ by Al-Albānī and others

## **Question to the Permanent Committee for Scholarly Research and :Fatwa**

Date: 7-3-1420 AH / 21-06-1999 CE

It is not hidden from you that there are many festivals that are held in our blessed country in these times. These festivals involve music, singing, and inviting singers from inside this land and from abroad, distracting people from what benefits them in their religion and worldly affairs, as well as the fact that it is wasting money on things that do not please Allah. Could you kindly issue a Fatwa in this regard, and warn our Muslim brothers against indulging in these activities? May Allah reward you and cause the Muslims to .benefit from your knowledge

The Committee looked into the question submitted to the Mufti by some questioners and which was referred to it from the Secretariat General of the Council of Senior Scholars .((no. 1577 on 7/3/1420 AH

:The question reads as follows

Some notable people in our land during these days, the summer holidays, include events in their festivals such as inviting a number of singers, poets and actors from inside and outside the Kingdom, and they call the general people to come along and attend. We would like to ask about the following

1. What is the ruling on holding these festivals, which are filled with singing and where musical instruments are played?

2. What is the ruling on spending, encouraging others to attend, and being happy with that?

3. What is the ruling on bringing non-Muslim singers, paying for them, listening to their songs, encouraging them, and being pleased with their presence? What is the ruling on the audience who listens to them? Could you kindly advise on this matter? May Allah reward you, because some people think these things are lawful and Shari'ah does not prohibit all the cases mentioned above.

## :Answer

It is forbidden for a Muslim to organise celebrations or festivals which include evil and sinful actions such as singing, music, free-mixing between men and women, magicians and conjurers. There are abundant Shari'ah proofs that prohibit these matters as they are from the means that lead people to fall into what Allah has prohibited from lewdness, immorality and wickedness. Allah threatens a painful punishment for those who like that the sin of fornication and loose morals should be propagated among the believers – and for those who call people to these sins. Allah (the Glorified and Most Perfect) says

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

**Verily, those who love that lewdness and immoral sexual behaviour should be propagated among those who believe will have a painful torment in this world and in the Hereafter**

And if it is known that holding these carnivals and festivals is prohibited, then attending, spending money on them and calling people to them are prohibited too. It is a waste and loss of money and time in things that do not please Allah, the Most Perfect and Exalted, and it is cooperation in sin and transgression. Allah (the Most High) states

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِنِّمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

**Help you one another in righteousness and piety, but do not help one another in sin and transgression. And fear Allah, verily, Allah is severe in punishment**

It is related in the Hadeeth agreed upon by Bukhāri and Muslim that the **“Prophet (salallāhu ‘alaihi wasallam) used to forbid wasting wealth**

May Allah grant us success, and may the peace and blessings be upon our Prophet .Muhammad, his family, and Companions

:Scholars

Abdul-Azeez Ibn Abdillāh Aalush-Shaykh

Sālih Al-Fawzān

Abdullāh Al-Ghudayān

Bakr Abu Zayd

(Fatwa no. 20856, vol. 26, pp. 225-227)

(Source: <https://www.alifta.gov.sa>)

## :Further Articles to Read on the Topic

(Free-Mixing between the sexes in Islam – A detailed discussion. (Read here

The Islamic Ruling on Music and Singing —Ibn Bāz, Al-Albāni, Ibn Taymiyyah, Ibn Al-Qayyim and the Four Madhhabs. (Read here

The Deen Squad mock, abuse and revile those who call to practise Islam upon the Path (of the Prophet's Companions and the Salaf. (Read here

(Ruling on going to the Cinema and Watching Movies—by Shaikh Ibn Bāz. (Read here

س: لا يخفى على سماحتكم كثرة المهرجانات التي تقام في بلدنا الطيب في هذه السنوات، ومن مقومات هذه المهرجانات الأساسية الطرب والغناء، وإحضار المغنين والمغنيات من الداخل والخارج، وإلهاء الناس عما ينفعهم في دينهم ودنياهم، وتبذير الأموال فيما لا يرضي الله عز وجل. فنرجو من سماحتكم إصدار فتوى رسمية في هذه النازلة، وتحذير إخواننا المسلمين عن الانغماس فيها. سائلين الله أن يعظم أجركم وأن ينفع بكم الإسلام والمسلمين، والسلام عليكم ورحمة الله وبركاته. كما اطلعت اللجنة أيضًا على ما ورد إلى سماحة المفتي العام من بعض المستفتين والمحال إلى اللجنة من الأمانة العامة لهيئة كبار العلماء برقم (1577) وتاريخ 7 \ 3 \ 1420 هـ، ونص السؤال:

بعض الأعيان في منطقتنا في مثل هذه الأيام (أيام الإجازة الصيفية) يكون في احتفالاتهم وأفراحهم بعض المظاهر، منها: دعوة العديد من المغنين والشعراء والممثلين من داخل المملكة وخارجها، عند إقامتهم لحفلاتهم وأفراحهم ومناسباتهم المختلفة، ويدعون العديد لحضورها، ونود الإفادة عن ما يلي:

1 – ما حكم إقامة مثل هذه الحفلات، التي كل وقتها أو جلّه مشحونة بالغناء والطرب وآلات اللهو؟

2 – ما حكم الإنفاق عليها والدعوة إليها وتشجيعها والسرور

( الجزء رقم : 26، الصفحة رقم: 226)

بها؟ وما حكم إحضار المغنين من الجنسيات غير الإسلامية والإنفاق عليهم والاستماع إليهم، والتشجيع لهم، والفرح بحضورهم؟

3 – ما حكم الحاضرين في مجالسها للاستماع إليها؟

أفتونا مأجورين حيث إن البعض يرى إباحة مثل هذه الأشياء، وأن الشريعة لا تحرم كل ما تقدم. وجزاكم الله خيرًا.

ج : يحرم على المسلم إقامة حفلات أو مهرجانات مشتملة على أمور منكرة؛ كالغناء والموسيقى، واختلاط الرجال بالنساء، وإحضار السحرة والمشعوذين؛ للأدلة الشرعية الكثيرة الدالة على تحريم هذه الأمور، وأنها من أسباب الوقوع فيما حرم الله من الفواحش والفجور، وقد توعّد الله عز وجل من أحب شيوع الفاحشة بين المؤمنين ودعا إلى ذلك، وأعان عليه بالعذاب الأليم، فقال سبحانه: إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ، وإذا تقرر أن إقامة هذه الحفلات والمهرجانات محرم فحضورها وبذل الأموال فيها وتشجيعها والدعاية لها كل ذلك محرم أيضًا؛ لأنه من إضاعة المال

والأوقات فيما لا يرضي الله سبحانه، ومن التعاون على الإثم والعدوان، والله تعالى يقول:

( الجزء رقم : 26، الصفحة رقم: 227 )

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ وفي الحديث المتفق على صحته ، أن النبي صلى الله عليه وسلم كان ينهى عن إضاعة المال .  
وبالله التوفيق، وصلى الله علي نبينا محمد وآله وصحبه وسلم.  
اللجنة الدائمة للبحوث العلمية والإفتاء

بكر أبو زيد ، عبد الله بن غديان ، صالح الفوزان ، عبد العزيز بن عبد الله آل الش

س: هل من منهج السلف نقد الولاية من فوق المنابر؟ وما منهج السلف في نصح الولاية؟

ليس من منهج السلف التشهير بعيوب الولاية، وذكر ذلك على المنابر؛ لأن ذلك يفضي إلى الفوضى وعدم السمع والطاعة في المعروف، ويفضي إلى الخوض الذي يضر ولا ينفع، ولكن الطريقة المتبعة عند السلف: النصيحة فيما بينهم وبين السلطان، والكتابة إليه، أو الاتصال بالعلماء الذين يتصلون به حتى يوجهه إلى الخير.  
أما إنكار المنكر بدون ذكر الفاعل: فينكر الزنا، وينكر الخمر، وينكر الربا من دون ذكر من فعله، فذلك واجب؛ لعموم الأدلة. ويكفي إنكار المعاصي والتحذير منها من غير أن يذكر من فعلها لا حاكما ولا غير حاكم.  
ولما وقعت الفتنة في عهد عثمان: قال بعض الناس لأسامة بن زيد : ألا تكلم عثمان؟ فقال: إنكم ترون أنني لا أكلمه، إلا أسمعكم؟ إنني أكلمه فيما بيني وبينه دون أن أفتتح أمرا لا أحب أن أكون أول من افتتحه.  
ولما فتح الخوارج الجهال باب الشر في زمان عثمان وأنكروا على عثمان علنا عظمت الفتنة والقتال والفساد الذي لا يزال الناس في آثاره إلى اليوم، حتى حصلت الفتنة بين علي ومعاوية، وقتل عثمان وعلي رضي الله عنهما بأسباب ذلك، وقتل جمع كثير من الصحابة وغيرهم بأسباب الإنكار العلني، وذكر العيوب علنا، حتى أبغض الكثيرون من الناس ولي أمرهم وقتلوه، وقد روى عياض بن غنم الأشعري، أن رسول الله ﷺ قال: من أراد أن ينصح لذي سلطان فلا يبده علانية، ولكن يأخذ بيده فيخلو به فإن قبل منه فذاك، وإلا كان قد أدى الذي عليه.  
نسأل الله العافية والسلامة لنا ولإخواننا المسلمين من كل شر، إنه سميع مجيب.  
وصلى الله وسلم على سيدنا محمد، وآله وصحبه[1]  
مجموع فتاوى ومقالات الشيخ ابن باز (210 /8).