

# In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

## Acting

Al-Allaamah Ahmad Bin Yahyah An-Najmee [may Allaah have mercy upon him]. All praise and thanks belongs to Allaah and may peace be upon Allaah's Messenger, the Messenger's family and companions. To proceed: Firstly, what is clear to me is that it is unlawful because it is based on the following forbidden affairs:

[a] Lying: That is because acting is not based except on lying, it is not built except on it, and it is not ended without it (i.e. because the person is not in reality the one who performed those actions initially). Lying is unlawful and a Muslim has no doubt regarding its unlawfulness. Indeed, Allaah - in His Mighty Book - dispraised lying and the one who commits the deed, rather He [The Exalted] cursed them. **ثُمَّ نَبَّهْنَا فَفَجَعَلْنَا لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ** - then we pray and invoke (sincerely) the Curse of Allah upon those who lie]. [Surah Aal Imran. Verse 61]

In a hadeeth reported from the Prophet [peace and blessings of Allaah be upon him], he said, "Verily, lying leads to immorality and immorality leads to the fire". [Saheeh Al-Bukhaari 6049 and Saheeh Muslim 2607]

[b] Forgery and falsehood: In an authentic hadeeth reported from the Prophet [peace and blessings of Allaah be upon him], he said, "He who made a claim of anything, which (in fact) did not belong to him (or he does not possess), is not from us..." [Saheeh Muslim. Number 61]

[c] The actor pretends to cry, or laugh, or sadness, or joy, or anger, or satisfaction, whilst he is lying.

[d] Assuming the personality of someone else: A Muslim may assume the personality of a disbeliever, or a disbeliever or an immoral person may assume the personality of a believer among the most senior personalities in Islam- either a companion of the Prophet, or a noble scholar, or a just king. This is a great offence.

[e] The actors make lawful these forbidden deeds whilst knowing that a person imitating another person in his appearance, his gait, or his speech by way of a narrative is tantamount to backbiting (i.e. speaking about them behind in their absence), and backbiting is forbidden. The Prophet [peace and blessings of Allaah be upon him] said, "I do not love that I imitate anyone even if I should get such and such". [Sunan Abu Dawud 4875. Silsilah As-Saheehah 901]

[f] It teaches deception and immorality: The corrupt affairs that occurred due to the viewing of these corrupt plays (or dramas) has either gained the upper hand or belied the claim to rectification.

[g] The actors who ascribe to Islam do a great service to the orientalisists - the enemies of Islam. That is because they take narratives that are fabricated about the leaders and

(distinguished) men of Islam, and the intent behind it is to degrade their status, so these actors take these narrations and spread them, whilst either being beware of them or become amazed by them, either not knowing or thinking that that they are sound. And by way of this, they definitely give service to the orientalist and injure the dignity of Islaam and its (distinguished) men. This is the height of offensive behaviour against Islaam and the people of Islam; rather it might lead the doer to disbelief.

[h] The Prophet's companions and those who came before them were influenced through listening to the Qur'aan, the Sunnah and admonitions, and they were not in need of plays (or dramas). (1)

## Comedy

Mu'awiyah Ibn Haydah [may Allaah be pleased with him] reported that the Messenger of Allah [peace and blessings of Allaah be upon him] said, "Woe to one who tells lies to make people laugh. Woe to him! Woe to him!" [Source: Sunan Abee Daawud 4990]

**Woe (Waylun):** Qaadhi Iyaad [may Allaah have mercy upon him] stated that the word "Waylun" (Woe) has some of the following meanings: It is used whilst referring to one who has fallen into destruction. It is used whilst referring to one who deserves destruction. It is used to refer to destruction itself. It is used to refer to the difficulty found in punishment. It is used to refer to grief. It is used to refer to a valley in the hell fire. (2)

## Storytelling-

### [Stories have to be free from lies, bidah, superstition, fitna etc]

Ibn Umar [may Allaah be pleased with him and his father] said, "There was neither story telling in the time of the Messenger [peace and blessing of Allaah be upon him] nor in the time of Abu Bakr [may Allaah be pleased with him]; neither in the time of Umar [may Allaah be pleased with him] nor in the time of Uthmaan [may Allaah be pleased with him]; rather story telling started in the time of Fitan". (i.e. during the times of trials and tribulations). (3)

Masrooq [may Allaah have mercy upon him] said, "Once we were sitting with Abdullah (Ibn Mas'ood) whilst he was reclining; then a man came to him and said, 'O Abu Abdir-Rahmaan! Verily there is a storyteller at the doors of Kinda claiming that the portent of the Smoke will come along and snatch the breaths of the disbelievers (i.e. take their souls away) and the believers will get something like a cold from it'. So, Abdullaah said while sitting up and he was angry, 'O people fear Allaah! Whoever amongst you has knowledge of something, then he should speak with what he knows; and whoever does not know, then he should say, 'Allaah knows best', because it the best of knowledge for one of you to say, 'Allaah knows best' with regards to things he has no knowledge of. Indeed, Allaah (The Most High) said to His Prophet

(alayhis-salaam): 'Say (O Muhammad):

[قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ] - No wage do I ask of you for this (the Qur'aan), not am I one of the Mutakallifun (those who pretend and fabricate things which do not exist)]. [Soorah Saad. Ayah: 86] (4)

Imaam Ibnul Jawzi [may Allaah have mercy upon him] stated, "When it is the case that addressing the (people) through exhortations is mostly (directed at) the common people, the ignorant story tellers found a way of reaching their goals. Their religious innovations did not cease until the affair reached alarming proportions, so they brought about evil (through their) deeds, statements and goals. (5)

## **We Do Not Participate In un-Islamic Practices In The Name of Assimilation**

Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] said:

There were many practices that took place in Makkah when the Prophet (peace be upon him) lived there for the first thirteen years of his Prophethood, the worst of those being idolatry. Other oppositions to Islam also took place (such as the killing of baby girls), but he persevered patiently with the people and did not abandon calling them to worship Allah alone and to good conduct and morals. He lived amongst them and had great concern for their spiritual well-being. <https://www.abukhadeejah.com/educate-yourself-ethics-1-1-faith-and-ethics-redstone-academy/>

## **Living With Non-Muslims In The West: With Fine Conduct**

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[Ref 1: Source: An Excerpt from Al-Fataawaa Al-Jaliyyah Anil Manaahij Ad-Da'wiyyah Vol 1. Pages 55-57. Publisher: Daarul Minhaaj. 1st Edition 1425AH (2004)]

[Ref 2: Quoted by Shaikh Abdullaah Al-Bukhaari in Sharh Umdatul Ahkaam: lesson 2]

[Ref 3: صحيح موارد الظمان إلى زوائد ابن حبان - By Imaam Albaani (rahimahullaah) Vol 1: Chapter 19. page 134]

[Ref 4: Source: Kitaabul Ilm of Abu Khaythama with the checking of Imaam Al Albaanee, page19. Narration number 67]

[Ref 5: Source: كتاب القصص والمذكرين - page 290]