

-VARIOUS ISSUES RELATED TO IMAGES- PICTURES USING A CAMERA, CARTOONS ON TV, MASHAAYIKH ON TV, MONEY WITH IMAGES, ERASING IMAGES FOUND IN BOOKS, ERASING THE HEAD OF AN IMAGE¹

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[Q 151]: What is the ruling on taking photographic images?²

[A]: The photographic images done by the use of the device that produces images instantaneously (camera), we see that this is not considered picture making, but we see that it is transporting an image created by Allaah with the help of this device. So, it is only an impression and not an action (of picture making) done by the slave of Allaah, and the ahadeeth (about picture making) are with regards to it being done by the slave of Allaah while trying to match Allaah in the attribute of Creating. And this becomes evident to you if, for instance, someone wrote you a letter and you photographed that letter using a camera. The picture produced is not the action of the one who operated the camera, for the one operated the camera may not know how to write, and the people know that this (the picture) is a written text. Secondly, he did not do an act of image making, however, if he takes a photo for a haraam purpose it becomes haraam, making all means of it haraam as well.

[Q 327]: What is the ruling on cartoons that are seen on the television? And what is your opinion regarding some of the Mashaayikh appearing on television? And what is the ruling on carrying dirhams (monetary currency) that contain Images?³

¹ From the book, Islaamic Rulings on 'Aqeedah (*Fataawa al-'Aqeedah*, Daar al-Manhaj Printing)

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[A]: As for the cartoon images that you mentioned which appear on televisions, if it is in the shape of a human, then the ruling of looking at them is that it is permissible, does it follow (look like) a real image or not? And the closest (to the truth) is that it doesn't follow (look like a real image). And if it resembles a non-human, then there is no harm watching it as long as it is not accompanied by an evil deed (such as) music or its like, and as long as it doesn't keep a person away from doing the obligatory (deeds).

And as for the appearance of some of the Mashaayikh on television then it is permitted, and it is a matter of Ijtihad (for the Shaykh, the one that actually appears on TV), if he is correct he gets two rewards, and if he is wrong he gets one reward. And there is no doubt that the one who loves the good (for the people), from amongst them is spreading knowledge and the rulings of the Sharee'ah. And because the television is the means for spreading information clearly, they (the ones who love the good for the people) say: We should talk on the television or else the others would talk, and perhaps their speech would be far from the truth. So we should advise the people and turn away the doors and block the road in front of those who talk without knowledge, those who misguide themselves and misguide others.

And as for a man carrying what the Muslims today have been tested with of dirhams which have on them images of kings and rulers, then this is an old matter and the people of knowledge have talked about it. And the people here have been carrying the pound (monetary currency) and it has depicted on it the image of a horse and a knight, and they used to also carry the French Riyaaal and it had depicted on it the image of a head, a neck and a bird. What we see regarding this matter is that there is no sin upon the one who carries it since it is a necessity. Therefore, there is no choice for a human being but to carry some of the dirhams (or any Monetary currency) in his pocket and refusing the people from doing so is an embarrassment and imposing hardship, and Allaah has said:

“Allaah intends for you ease, and He does not want to make things difficult for you.” (Sooratul-Baqarah, 2:185)

And He Also Said:

“He has chosen you (to convey His Message of Islaamic Monotheism to mankind by inviting them to His religion, Islaam), and has not laid upon you in religion any hardship.” (Sooratul-Hajj, 22:78)

The Prophet (*sallallaahu 'alayhi wa sallam*) said:

“Indeed the religion is easy, and none makes the religion difficult unless that it overcomes him. So block out (hardship), and get closer and be pleased.”⁴

And He (*sallallaahu ‘alayhi wa sallam*) said to Mu'aadh bin Jabal and Abee Moosaa when he sent them to Yemen:

“Make matters easy (for people) and do not impose hardship (upon the people), and give (the people) pleasing news and do not chase away (the people).”⁵

And He (*sallallaahu ‘alayhi wa sallam*) said to the people when they tried to restrain the Bedouin who urinated in the Masjid:

“Leave him, for you have been sent to make matters easy and have not been sent to impose hardship”⁶

So if a man carries these Dirhams which contain images or a citizenship card or a license card, and he is in need of them, then there is no embarrassment in that nor a sin, Inshaa'Allaah, if Allaah Ta'aala knows that this man hates the fact that it has an image on them and if it were not for necessity, he would not have carried them.

And I ask Allaah to free us all and the Muslims to be overcome by our mistakes and that he gives us the firmness and uprightness upon His Religion, for indeed He is Generous and Merciful.

[Q 435]: Is it obligatory for the person to remove the images which are found in books? And is cutting (erasing) the head from the rest of the body make the image halaal?⁷

[A]: I do not see it fit that it is obligatory to remove them, for in doing so is a lot of hardship. And it is because the book (mentioned in the question) has not been intended for images but for the content of knowledge within it. Also, placing a line between the neck and the body does not change the entity of the picture.

⁴ Reported by al-Bukharee (39). From the hadeeth of Abu Hurayrah

⁵ Reported by al-Bukharee (4341) Muslim (1733). From the hadeeth of Abu Burda

⁶ Reported by al-Bukharee (220). From the hadeeth of Abu Hurayrah

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