

REBUTTING THEIR 'REFLECTIONS' ON ANIMATE PHOTOGRAPHY



The Verdicts of the Grand Muftī of Pakistan:
Mufti Muhammad Shafi' 'Uthmānī رحمه الله

Made easier to understand by the general audience

أُمَّتِي
•• ummati 

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ

Title: Rebutting their 'Reflections' on Photography

Adapted From: Verdicts of Senior Scholars of recent times, with special emphasis to the honourable father of Mufti Taqī'Uthmāni: Mufti Muḥammed Shafī' 'Uthmāni Raḥmatullahi'Alaihi's clear verdicts on the so called 'new issue' called digital photography.

First Edition: 10th Muḥarram 1445/ 29th July 2023- Zāhid bin Jamūl

Zaahidkhanummah@gmail.com

<http://www.ummata.co.za>

Published by:



Contents

Introduction.....	4
Mufti Maḥmūd Gangohī's Intellectual Discussion.....	5
Definition of a Photograph.....	7
A Photograph of a Head Severed Off.....	8
Mufti Muḥammed Shafī' Declares Digital Photography as Ḥarām.....	9
Mufti Shafī' Answers the Question of whether a Photograph is a Picture.....	11
Mufti Shafī' Refutes the Reflection Claim.....	12
Intertwining the Words of Aḥādīth.....	13
Changing Names for Desires.....	13
Photography's Origin is Shirk.....	15
A Major Sin.....	15
Can one Snap an Animate Picture for Another.....	16
Mufti Shafī' Answers the Question Regarding Praying Behind an Imām Involved in Photography	16
Why is Photography Shirk? Moulānā Yūnus Patel Answers.....	17

Photography Can Never be used to Refresh Tawbah....	20
Television and Videos as Picture Making.....	22
Using Photography/ Videos/ Television for Da'wah- 'Allāmah Binnori's Golden Words.....	24
Shah Ḥakim Akhtar Ṣaheb's Open Announcement.....	27
Moulana Ḥusain Aḥmed Madani's Stance.....	29
Moulana Salīmullah Khan's Inspiring Talk.....	30
Fatwā of Ḥakīm-ul-Ummah.....	32
Moulana Ibrāhīm Dewla's Verdict: Photography is Totally Ḥarām.....	33
Conclusion.....	35
Mufti Riḍā-ul Ḥaqq Ṣāheb's Fatwa.....	36
Advice to Masjid Committee Members.....	37
Promoting Dīn through Ḥarām Means.....	38



Introduction

Allāhﷻ is the greatest and will protect His pristine Dīn with whomsoever He ﷻ desires. Attempts are in place to pollute the minds of the masses as Masājid Imāms advance to claim the permissibility of an act which has practically equipped us to lose our identities. In essence, they have adulterated its meaning. This is an open attempt to lessen its severe consequences in the light of the Divine Shari'ah.

Some Masājid which have been closely run under luminaries now intend to launch attacks on the brains of the public to render what is clear ḥarām as permissible via a wicked name change strategy.

The vice of animate photography needs to be made clear enabling one to identify the right from the wrong thus one will have the remorseful mindset avoiding further transgression. Witnessing the views of scholars whose illumination go beyond our understanding will equip the reader with enough light *إن شاء الله* to understand its clear prohibition!

Mufti Gangohi's Intellectual Discussion

Faqīhul Ummah, Ḥaḍrat Mufti Maḥmūd Gangohi
Raḥmatullahi' Alaih states:

A person sought permission to take a photograph of me. I did not permit him and told him that photography is impermissible. This person responded saying,

Person: The impermissibility is with regards to Idols.

Mufti Ṣāheb: Ḥaḍrat 'Āishah رضي الله عنها had hung a curtain with pictures on it in her apartment. On seeing it, Nabī ﷺ tore it and said that the people to be inflicted with the worst punishment will be those who draw pictures.¹

In this incident, there were no Idols, yet Nabī ﷺ tore the curtain with pictures and expressed his displeasure.

Person: This is only a reflection, similar to a person's image reflected in water, one does not play any role in it.

Mufti Ṣāheb: Man does play a role in it, for the simple reason, that the camera does not capture the picture out of its own accord. The entire process is commenced by man's

البخاري¹

action. Then man also completes the developing of the photo as well.²

Mufti Maḥmūd Gangohi Raḥmatullahi 'Alaih's Clear Verdict Regarding Photography

Question: Is there any difference between drawing pictures and photography? What does the Shari'ah say about keeping photos?

Answer: There is no difference whatsoever regarding the hukm (injunction) of both. Photography has absolutely the same ruling as drawing pictures. It is not permissible in the Shari'ah to keep pictures of animate objects.

It is reported from Abū Talḥah رضي الله عنه that Nabī ﷺ said:

'The Malā'ikah do not enter a home in which there is a dog or pictures.'

It is permissible to keep and take photos of inanimate objects, such as trees, etc.

The Ūlamā have stated that drawing pictures of animate objects is ḥarām – vehemently ḥarām – and it is among the major sins (kabā'ir) in view of its denunciation with this severe warning:

²Malfoozaat Of Faqīhul Ummah, Vol 1, pg 210

*'The most severely punished people by Allāh will be the picture-makers.'*³

Definition of a Photograph

The principles of jurisprudence demand our definite interest in the lexicon meaning of the topic discussed.

"الأحكام الشرعية على وفاق المعاني اللغوية"

*"The laws of shari'ah corresponds to the linguistic definition"*⁴

Thus creeping into the definition of photography do we find the word 'picture' cannot be separated despite the discreet efforts:

*"The word photography comes from Greek words meaning to write or to draw with light. A photograph is basically a picture drawn with rays of light"*⁵

³Fatāwā Maḥmūdiyyah, 5/90-1

⁴الهداية- كتاب الحوالة

⁵ The World Encyclopedia, Volume 15, page 408

A Photograph of a Head Severed Off

It should be noted when discussing prohibited pictures in the light of Shari'ah, we refer to animate pictures. Haḍrat Jibrā'il عليه السلام instructed Rasūlullah ﷺ,

"مُرْ بِرَأْسِ التَّمَاثِيلِ الَّذِي بِالْبَابِ فَالْيُقَطَّعُ فَيَصِيرُ كَهَيْئَةِ الشَّجَرَةِ"

*"Sever the head of the image at the door so that it will become like a tree stump"*⁶

Haḍrat' Abdūllāh b. 'Abbās رضي الله عنه after warning a man of the severe punishment of earning a living through animate pictures said:

"إِنْ أَبَيْتَ إِلَّا أَنْ تَصْنَعَ، فَعَلَيْكَ بِهَذَا الشَّجَرِ، كُلِّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ"

*"If you insist on making pictures I advise you to make pictures of trees, any other unanimated objects."*⁷

الترمذي- كتاب الأدب عن رسول الله صلى الله عليه و سلم باب ما جاء أنّ الملائكة لا تدخل بيتا فيه صورة و لا كلب⁶
البخاري , كتاب البيوع⁷

Mufti Muḥammed Shafī' 'Uthmāni Declares Digital Photography as Ḥarām

In the chapter on *sports, singing and pictures*, these relevant questions were posed and answers were given directly by Mufti Shafī' Ṣāheb, the Grand Mufti of Pakistan at the time, who is well known for his accepted and famous tafsīr 'Ma'ariful-Qur'ān

(THE RESPECTABLE FATHER OF MUFTI TAQI 'UTHMĀNI):

Question: What is the Shar'i ruling regarding pictures?

Answer: Pictures in the Islamic law is *ḥarām (totally forbidden)* with no exceptions whether with a pen, in the form of a **photograph** or via the press on the condition that it is an **animate picture**.

In the Ḥadīth (Būkhāri and Muslim):

«أشد الناس عذابا يوم القيامة الذين يضاھون بخلق الله»

“The worst punishment on the day of Qiyāmah are those who imitate the creation of Allāh Ta'ālā”

In other narrations the word المصورون (The Picture-Makers) is used as is narrated in Būkhāri and Muslim.

The hadīth authenticated by Būkhāri and Muslim states
Haḍrat Abū Hūrayrah رضي الله عنه narrated:

"I heard Rasūlullah ﷺ saying,

« قال الله تعالى: ومن اظلم ممن ذهب يخلق كخلقي»

*"Allāh Ta'ālā said: Who is more of an oppressor than him
who goes to create like My creation?"*

Yet another narration of Muslim:

«يقال لهم أحيوا ما خلقتم»

Meaning at the time of punishment for the picture makers
as a means of reprimanding:

"it will be said: 'Give life to what you made'"

In these narrations and other types of Aḥādīth it is proven
that pictures are without exception ḥarām.⁸

⁸فتوى دار العلوم ديوبند، حضرت مفتي محمد شفيع صاحب، كتاب اللعب و الغناء و التصاوير ر 991

Mufti Shafī' Sāheb Answers the Question: Whether a Photo is a Picture

Question: Is a photograph included in the meaning of pictures?

Answer: A photo is a type of picture similar to how a picture is developed through the method printed by the usage of a printing press. The difference is this much, hand drawn pictures and those crafted via the means of a dip pen (or any drawing utensil) require the aid of (pen) ink and those printed by the press require ink cartridges.

The notion is that the photo 'reflector' depends on material and instruments used, thus to utilize this logic on a mirror or water is exceptionally baseless!

This is due to the fact that the reflection of (a mirror or water) did not consist of any interaction utilizing material or mechanism for the process of capturing. Hypothetically, if via the institution of material (advanced technology), the reflection can be captured then too it will be rendered as a picture thus all the laws of picture making apply.

Now this reflection (of water and a mirror) does not remain because in essence, a reflection is only for the period that

which is reflected is in front of the water or mirror. It cannot come into existence by its separation.

It is apparent that a photo remains even after a person passes away and from this we come to know that photography falls under the laws pertaining to picture making⁹.

Mufti Shafī' Sāheb Refutes the Reflection Claim

Any animate picture whether in the form of a statue or a painting or colourful picture, whether it is drawn (or painted) with a pen (or brush/any drawing instrument) or it is printed, or through the means of a picture's reflection it is captured, without doubt this is all تماثيل and تصاویر (picture making) in which its ḥurmat (total prohibition) is narrated in clear authentic Aḥādīth that if the claim is made that it is tawātur (a vast authentication) then most certainly the claim would be true.

For one to say that a photograph's picture is not a picture is really a futile rejection.

This doubt that for one to view their own reflection is not forbidden to draw the conclusion that a photograph is a

⁹فتوٰی دار العلوم دیوبند، حضرت مفتی محمد شفیع صاحب، کتاب اللعاب و الغناء و التصاویر ر 992

reflection has no basis. This 'reflection' is captured through a mechanism; this is exactly what is referred to as a 'picture'. A reflection will remain one as long as it is not captured. However once it is captured, it has been removed from boundary of a reflection and has now entered the realm of picture making.¹⁰

Intertwining the Words of Ahādīth

Mufti Shafī' Ṣāheb says further:

*"To remove it (photography) from the understanding of picture making is tahrīf (changing the words) of nusūs-e-shari'ah (the clear authentic texts of Qur'ān and Ahādīth) which is a separate deadly sin."*¹¹

Changing Names for Desires

To change the name of something that is ḥarām does not make it ḥalāl.

Hadhrat Abū Mālik al-'Ash'ari رضي الله عنه reported:

"Rasūlullah ﷺ said, "Some people from my nation will drink wine, calling it by different names, and musical instruments will be played for them and girls will sing to

¹⁰فتوى دار العلوم ديوبند، حضرت مفتي محمد شفيع صاحب، كتاب اللعب و الغناء و التصاوير ر 10994

¹¹فتوى دار العلوم ديوبند، حضرت مفتي محمد شفيع صاحب، كتاب اللعب و الغناء و التصاوير ر 11995

*them. Allāh will cause the earth to swallow them up, and He will turn some of them into apes and pigs."*¹²

Thus the way **interest** is given the name 'manafi' (rewards/benefit) and **bribery** is given the name 'ḥaqqul khidmah' (the rights of services) and **alcohol** is given the name 'brandy' and 'spirits', gambling in the form of roulette, and singing is given the name of 'gramophone' does not make it ḥalāl. In like manner, to transform the name 'picture making' into photography (attempting to remove it from the definition of picture making) or call it areflection does not make the ḥarām ḥalāl.

If something ḥarām is changed through some intervention, it won't change into ḥalāl as long as its reality and prohibition remains. For instance, an innovative way to murder is established whereby the life of a person is taken via the means of electrical current. Similar is the current global effort to allow free access to distilled alcohol. Previously this did not exist, or gambling in the form of roulette or many other types, even a new way of committing zinā (adultery or fornication) is established as is the trend in so many other innovations in Europe.

This will not render the ḥarām ḥalāl. Thus picture making is ḥarām. *Any innovative way to establish it will remain ḥarām. Name changes or through the institution of a name*

- كتاب الفتنا باب العقوبات ابن ماجه¹²⁴

change, does not remove its prohibition because the cause of its prohibition clearly remains.

Photography's Origination is Shirk

The origination of picture making has its deep history in Shirk. Essentially that is the root cause here. It is also very much in line with imitating the kuffār.

If one says, "in photography there is no worshipping":

The answer to this is that there is and even if there is not and it remains as is the current trend, today there may not be worshipping but the fear remains for the future!

A Major Sin

Since it is firm now that picture making through the means of photography or a pen (any drawing instrument) both follow the same law, it is now prevalent that to snap an animate object, or for someone to request it be snapped, will both be passed as a major sin.

In a lengthy narration of Būkhāri and Muslim:

"كُلُّ مُصَوِّرٍ فِي النَّارِ"

"Every picture maker will be in the fire"

Can One Snap an Animate Photo for Another Individual?

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“Do not assist each other in vice and aggression. And fear Allāh; indeed, Allāh is severe in punishment.”¹³

From the Aḥādīth on photography mentioned and the texts of the Fuqahā', it is proven that photos, and any capturing of animate objects, or requesting one to snap or even using it and to even keep it in your possession is a *major sin*. The one involved in these acts will be a *fāsiq*.

For more information we urge one and all to read:

رسالة احكام التصوير مصنفه مفتي محمد شفيع صاحب رحمه الله

The Imāmat of a Pro-Animate Photographer:

Mufti Shafī' Šāheb's Fatwa is clear as broad daylight:

“The consequences of ṣalāh behind such people (those involved in animate photography) when more pious Imāms can be found will render that ṣalāh as Makruh-e-Tahrīmi (a serious prohibition).”

¹³Chapter 5- Surah al-Maidah: verse 2, al-Qur'an al-Kareem

Mufti Shafi' Şāheb's Fatwa in Darul Uloom Deoband

(This fatwā dated 1356 A.H, 3rd of Sh'abān) was signed and approved as الجواب صحيح by the following great senior scholars of Deoband¹⁴:

- 1) Mufti Asgar Hussain رحمه الله
- 2) Mufti Shamsul-Ḥaqq رحمه الله
- 3) Mufti A'zāz Ali رحمه الله
- 4) Mufti Mas'ūd Aḥmad رحمه الله

Why Photography is Shirk

by Hazrat Maulānā Yūnus Patel Şāheb رحمه الله

One of the greatest calamities of our times is the abuse of the camera.

Nowadays, with the availability of cell phones, digital cameras, camcorders, etc., everyone seems to own a tool which has created an upheaval in mischief. How many have had their names dragged through the mud or have been blackmailed, slandered or left humiliated and disgraced due to photographs taken and then circulated?

Photography is an evil which has been entirely misjudged and underestimated.

فتوى دار العلوم ديوبند، حضرت مفتي محمد شفيع صاحب، كتاب اللعب و الغناء و التصاوير 14995

Recently, a brother related a dream to me, requesting an interpretation. I interpreted his dream: *'It seems as if movies are being viewed in the Masjid.'*

Within a matter of days, the interpretation was made apparent. We had a visiting 'Ālim give a talk in our Masjid. I was sitting on a chair near the front when I observed three young boys very absorbed with their cell phones. I requested a friend to go to the back of the Masjid and see what they were up to. He observed that they were viewing some film with dirty, indecent pictures — إنا لله وإنا إليه راجعون —. We give our children technology at the expense of ḥayā' (modesty), Dīn and Imān.

One is to have no shame and commit sins in the presence of Allāh ﷻ, but increasing in shamelessness is when one is brazen enough to commit sins whilst in the Masjid, the House of Allāh ﷻ.

The same shamelessness is found en-masse in the Masjid of all Masājid, Masjidul Ḥarām in Makkah Sharīf. The objective of most visiting these days is to take photos and videos instead of engaging in 'Ibādah.

There are complaints – and it is even our experience – of flashes and camera clicks, which can be seen or heard whilst ṣalāh is in progress or during ṭawāf.

There is a very dire need to explain that this is a grave and serious crime in the sight of Allāh ﷻ.

What needs to be understood is that **photography of anything animate is a clear prohibition. It is ḥarām.**

It has been narrated from 'Āishah رضي الله عنها that Rasūlullah ﷺ forbade pictures in the house, and he ﷺ forbade making them.¹⁵

Rasūlullah ﷺ said:

"Verily, of the most grievously tormented people on the Day of Resurrection are picture-makers."¹⁶

There are, in fact, many other Aḥādith which clearly prove this prohibition.

Why did Allāh ﷻ prohibit photography?

One reason is quite clear; that it was the origin of Shirk (polytheism):

Going down the passage of history, we find that mankind was introduced to idol worship due to Shayṭān's efforts to lead humanity astray.

Due to his whispering encouragement, people began to draw and sketch their pious predecessors, thinking that their faces and images would be a source of inspiration and an incentive to also follow in their footsteps of piety. However, it was the means by which many began to

¹⁵Sahih al-Bukhari

¹⁶Sahih al-Bukhari

worship those pictures and thereafter carved such idols; and idol worship came into vogue.

Whilst this would have been more than sufficient for the Believer, it is no longer considered a worthy reason by Muslims who want to engage in the sin. Many say that there is no way that they would worship a photograph or even a sketch, let alone an idol.

My Shaykh, Ḥaḍrat Maulānā Ḥakīm Muḥammad Akhtar Ṣaheb (damat barakātuḥu), explains that one reason behind the prohibition is that Allāh Ta'ālā may protect the respect and dignity of His servants.

Moulānā Yūnus Patel Explains Further: Why Photography can never be used to Refresh Tawbah

Many a time, a person who was engaged in various evils is granted Hidāyah (guidance). Sometimes, this Hidāyah is such that he attains a high stage of Wilāyah. The person becomes a great Wali (friend) of Allāh Ta'ālā and even a Shaykh, with thousands of people attending his gatherings. Now at such a time, if someone were to dig up pictures of his past, what embarrassment would he have to endure?

From Allāh Ta'ālā's side, there is forgiveness of sins on sincere taubah, to the extent that all evidence is 'deleted' and insha Allāh, the person will not have to render an account for those sins. However, if photographs were taken, this is evidence that the person has produced against

himself, which cannot always be destroyed – especially if it is in the hands of others who wish to bring disgrace to the person.

My Shaykh mentioned the above reason during an election in Pakistan, where a woman was a candidate. She was blackmailed with photographs of herself in a compromising situation so that she withdraws.

Further, we find that the porn industry and filthy films are based on pictures.

Islām nips the problem in the bud by prohibiting photography.

If everyone practiced this teaching, we would not have pornography, woman abuse and exploitation, child pornography, and the evil consequences of rape, insanity, suicide, incest, etc. – much of which has shattered and devastated the marriages and homes of many Muslims.

Now thinking over all these harms, we should appreciate the prohibition all the more and show that appreciation by abstaining. There is nothing but great wisdom and benefit in the prohibitions of Allāh Ta'ālā for His servants.¹⁷ (*end of article*)

¹⁷<https://yunuspatel.co.za/the-prohibition-of-photography/>

Television and Videos as Picture Making

Once we have affirmed that animate photography is forbidden, it is important to know why television and videos follow the same verdict as photography too. Well we have to ask simply, how does a television operate?

Ian Graham writes in his book, *the world of computers and communications*, pg 14 under the topic of Televisions:

A television set receives radio signals and changes them into sounds and pictures. The moving picture that appears on the screen is actually a series of still pictures that appear so quickly one after the other (25 or 30 per second) that they seem to merge together and make a moving picture. In a fraction of a second, each picture is built up from hundreds of separate lines and each line contains hundreds of spots of light. The light comes from glowing chemicals, called phosphors, that are painted on the back of the screen.

The phosphors glow when they are struck by three beams of electrons (electrically charged particles) that are fired from the back of the set. The electron beams sweep to and fro across the screen, tracing out the lines. The red, green, and blue phosphors are lit up by different electron beams. By varying the strengths of the beams, the three primary colours can be combined to make a whole range of colours."

How Videos Operate

*"When the eyeballs see a sequence of changing images, the brain creates the illusion of movement. It's partially the way that the human visual system works. The fundamental concept of a video exploits this particularly. A video can be perceived as a series of pictures being shown, one after the other, at a given pace."*¹⁸

From the above we learn an important lesson:

Television and videos are both a collection of pictures thus it follows the same prohibition of 'picture making' in the Sharī'ah.

Thus can we ever use that which is prohibited to promote that which is pure?

Allāh Ta'ālā says:

*Say, "The evil and the good are not equal, even though the abundance of (what is) evil may attract you. So fear Allāh, O men (of) understanding, so that you may (be) successful."*¹⁹

¹⁸<https://howvideo.works>

¹⁹Chapter 5 Surah al-Māidah, Verse 100

'Āllāmah Binnorī's Golden Words

Muftī Taqī 'Uthmānī Ṣāheb, after penning the following incident, writes, "These last words of advice of *Ḥaḍrat Binnorī Raḥimahullah* should be inscribed on the heart of every person involved in propagating and spreading *Dīn*."

A few days before his demise,

Moulana *Binnorī Raḥimahullah* attended a meeting of the Islāmic Advisory Council in Islamabad.

On the second day of the meeting, some people approached *Maulānā*, requesting him to deliver a *Bayān* (lecture) which would be broadcasted on television. *Moulānā* politely refused and did not accede to their request. This then led to the question of whether television, videos, etc. should be used for the sake of spreading and propagating *Dīn*, if it is kept free from immodesty, shamelessness and other such elements which negatively affect peoples' character. Although not on the agenda of the meeting, this topic was unofficially being discussed.

The crux of what *Moulānā Binnorī Raḥimahullah* said on this occasion is as follows:

I would like to mention one important *Usūl* (principle) regarding the topic under discussion.

Allāh Ta'ālā has not made us *Mukallaf* (duty-bound) to use any and every means possible in order to bring people onto *Dīn*. Yes, we have most definitely been made *Mukallaf* (duty-bound) to use the various permissible means and methods of propagating *Dīn* at our disposal.

Together with commanding us to propagate and spread *Dīn*, *Islām* has shown us the method and *aadāb*.

If we, by adopting the permissible methods and means of propagating *Dīn*, achieve our goals and objectives, then well and good. But, supposedly, if we adopt the permissible means and methods, and by doing so, we do not achieve our goals, then we have not been made *Mukallaf* (responsible/duty-bound) to adopt those methods and means declared impermissible by *Sharī'ah*, just for the sake of propagating the message of *Dīn* and winning people over to our side.

If by adopting these methods and means which *Sharī'ah* has permitted, together with the *aadāb* of propagation, only one person is brought onto *Dīn*, then our propagation efforts have been successful.

On the other hand, if, by adopting those methods and means which are declared impermissible by *Sharī'ah*, even a hundred people are affected and won over, then this "success" or "achievement" holds no value in the sight of *Allāh Ta'ālā*, because that propagation which entails trampling upon the laws of *Dīn* can never be the

propagation of *Dīn*, but rather it is the propagation of something else.

Videos and films are in itself against the laws of Islām, therefore we have not been made *Mukallaf* (commanded) of using it for the propagation of *Dīn*.

We will extend our heart and soul for those who are prepared to listen to our *Da'wat* through the correct and permissible means, but as for those who are only prepared to listen to our *Da'wat* if it is done via those means and methods which are not permissible, like videos and films, then we are *Ma'thūr* (excused) from conveying the message to such persons in such a manner.

If we do not adopt this stance which has been explained, then today, for the sake of the people, we will be using films to propagate *Dīn*, tomorrow women without *Purdah/Hijāb* will be used for spreading *Dīn*, and we will try to bring people onto *Dīn* through gatherings of music and dancing ... and in this way, in the name of propagating *Dīn*, we will be trampling upon and destroying the laws of *Sharī'ah*, one by one.²⁰

²⁰Adapted from *Ulamā-e-Deoband Ke Ākhri Lamahāt* Pg. 170/171

Shāh Hakīm Akhtar's **Open Announcement**

Based on the guidelines of Ḥakīmul Ummah, Haḍrat Moulānā Ashraf 'Alī Thanwī (Raḥmatullāhi'Alāih), Shāh Ḥakīm Akhtar Ṣaheb (Raḥmatullāhi'Alāih) announced how khilāfat becomes redundant:

- 1) IF ON THE INTERNET, ANIMATE PICTURES OF THE INDIVIDUAL CAN BE FOUND***
- 2) HE IS INVOLVED IN PHOTOGRAPHY OR SELFIES OR MAKING MOVIES (VIDEOS)***
- 3) ONE WHO DOES NOT ADHERE TO THESHARI' PARDAH (DOES NOT TAKE PRECAUTION WITH STRANGE WOMEN(ANY WOMAN A PERSON CAN MARRYINCLUDING ONES SISTER IN LAW)***
- 4) ONE WHO PARTICIPATES IN NON SHAR'I GATHERINGS***
- 5) PRACITICING ACTIONS FOREIGN TO SHARI'AH AND SPEAKS ABOUT AFFAIRS REGARDING THE UNSEEN AND ITS LIKES***

READ BELOW FOR CLARITY:

نوٹ

① بعض ممالک کے مجازین کے نام بوجہ اس فہرست میں شامل نہ کیے جاسکے، جو ان شاء اللہ آئندہ مناسب موقع پر شائع کیے جائیں گے۔

② حضرت والا شیخ العرب والجم عارف باللہ مجدد زمانہ حضرت مولانا شاہ حکیم محمد اختر صاحب رحمۃ اللہ علیہ نے فرمایا تھا کہ "خلافت میں نے اپنے حسن ظن سے دی ہے۔ آئندہ اگر کوئی خلیفہ سنت و شریعت کی راہ سے بے گام اور کسی منکر میں مبتلا ہوگا مثلاً نامحرم عورتوں سے پردہ نہ کرنا، تصویریں کھینچوانا وغیرہ کسی بھی بدعنوانی میں مبتلا ہوگا اس کی خلافت خود بخود سلب ہو جائے گی اور اللہ تعالیٰ اس سے دین کا کام نہیں لیں گے، اگر کام نظر بھی آئے گا لیکن اس میں برکت نہیں ہوگی۔ اس سلسلہ میں حضرت والا رحمۃ اللہ علیہ نے ایک اعلان برائے اطلاع عام شائع کیا تھا جو یہاں بحیثیت نقل کیا جاتا ہے:

جو خلیفہ (اجازت یافتہ) کسی بھی گناہ میں مبتلا پایا جائے تو حضرت حکیم الامت مجدد الملت حضرت مولانا شاہ اشرف علی تھانوی رحمۃ اللہ علیہ کے ارشاد کے مطابق اس کی خلافت منسوخ بھی جائے گی مثلاً:


- (۱).....نی وی پر آنا اور انٹرنیٹ پر تصویر کے ساتھ آنا۔
- (۲).....تصویر کھینچوانا یا چھپوانا اور مووی بنوانا۔
- (۳).....شرعی پردہ نہ کرنا (نامحرم عورتوں سے احتیاط نہ کرنا)
- (۴).....غیر شرعی تقریبات میں شرکت کرنا۔
- (۵).....مروجہ غیر شرعی عملیات کرنا اور غیب کی باتیں بتانا وغیرہ۔

(محمد اختر عفا اللہ عنہ)

۲۷ ربیع الثانی ۱۴۳۳ھ مطابق ۲۱ مارچ ۲۰۱۲ء

العساف
سید عشرت عیسیٰ میر عفا اللہ عنہ
۲۷ مارچ ۲۰۱۲ء مطابق ۲۱ مارچ ۲۰۱۲ء

2



Hadrat Moulana Husain

Ahmad Madani

Rahmatullahi 'Alaih:

"I never ever had my photo taken knowingly and voluntarily. That takes place when I am unaware, and I do not consider it permissible.

Those who do that [i.e. take other peoples' pictures] are responsible for their actions."

(Ma'aarif wa Haqaiq, 380)

Hadrat Moulānā Salīmullah Khan's Inspiring Talk

Hadrat Moulānā Salīmullah Khan Raḥmatullahi 'Alaih, the honourable teacher of Mufti Taqī Uthmāni, expressed in a worried tone, addressing those present from the 'Ulamā and those who completed the 'Ālim course:

"Today our 'Ulamā and students have left the way of our pious predecessors mentioned. Today television sets can be found in houses of Molvis.

Today various speeches of Molvis have become movies. Easily accessible are pictures of Molvi's talks with ghair (maḥārim) women.

I have seen many big Muftis eating with a fork and knife.

That is why, seeing such a big group of Scholars, I find the need to address this. Many people will dislike what I have to say. You can understand it to be bad but I am least concerned. Whoever is unhappy with what I have to say, I remain unmoved.

The very pious seniors whose names I have taken, I am witnessing a major change in their progeny.

That is why today I am offering this well wishing advice to those who wish to be successful then you will stay away from these new inventions. If you follow these new inventions, you will destroy yourself and others. The way to salvation is one:

Qurān Sharīf – Surah No. 9 التوبة Ayah No. 119

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O those who believe, fear Allāh, and be in the company of the truthful.

Choose Taqwā and to attain Taqwā you know better you have to remain with the truthful.

Many people adopt the mannerisms of the Ṣādiqīn, but I say on oath that they are not Ṣādiqīn

That is why you really need to take precaution!"

This inspiring bayān in urdu can be found below:

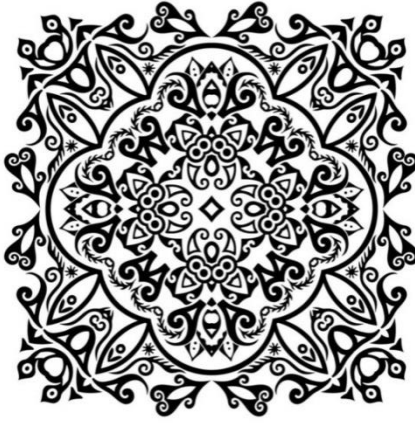
<https://ummati.co.za/?p=3909>

Fatwā of Ḥakīmūl-Ummah

Hazrat Moulānā Ashraf 'Ali Thanwi (Raḥmatullāhi 'Alāih) said:

“Making and keeping of pictures – generally referred to as photos nowadays – both are ḥarām. It is wājib to get rid of and efface them in view of the grave sin involved in this practice.”

(Imdādul Fatāwā, 4/243)



Moulānā Ibrāhīm Dewla's Verdict: Photography is Ḥarām

In a recent gathering in South Africa, Ḥaḍrat Moulānā Ibrāhīm Dewla Ṣāheb commented: (summarised translation)

→ People are capturing photographs 📷, *it is undoubtedly, undeniably ḥarām (impermissible)*

→ This is a blessed gathering wherein Dīn is being propagated and the laws of Allāh Ta'ālā are being expounded upon, why are we polluting it (with this photography)

→ Such stern warnings ⚠ are sounded in the Aḥādīth for the sin of photography.

→ One such Ḥadīth Sharīf is: On the day of Qiyāmah, in front of the entire creation, a neck will emerge from Jahannam and single out the picture-makers to be flung into Jahannam. (Tirmidhi 2574)

→ Why are you making this act a means of you entering the hell-fire? It's a very serious matter!

→ We should resort to excessive Taubah!

→ Limit the usage of the mobile phone 📱! It is a tool of futility.

→ Sayyidunā 'Ali رضي الله عنه used to say “The tools of futility will diminish (the respect) of the Qur'ān Sharīf henceforth people find no enjoyment in the recital of the Qur'ān-e-Karīm

→ This is a great evil, yet it is done with great enjoyment.

→ If done for a pressing need, that's in its place.

→ We've become oblivious of the prohibition (of photography) by Allāh Ta'ālā and carry it out with enthusiasm.

→ This is the height of ignorance (to take photographs), more so in these blessed gatherings!

ABSTAIN FROM THIS SIN IN TOTALITY !!

Audio accessible via this link:

<https://ummati.co.za/?p=3933>

In Conclusion

Photography has left us to wither away. Life has lost its quality because we all have become actors. Gone are the real human beings. Life has become about the self hence the word 'SELFIE'. Everything has to be captured whether it be the Ḥajj/'Umrah journey from beginning to end, be it at the time of slaughter when all attention is supposed to be directed to Allāh Ta'ālā as it is taqwā that reaches your Sustainer.

Pomp and show in our speeches has led many to further decorate themselves (makeup and the rest) for public broadcast. Men look at women, women look at men, the result is in unhappy, less interested spouses. We are earning the curses of Rasūlullah ﷺ.

**Is it not time we as an Ummah, especially the
'Ulamā of the world get together to remove this
filth that is polluting our sincere worship in Allāh
Ta'ālā?**

ALLĀH TA'ĀLĀ GUIDE US ALL TO THE ḤAQQ.
WHAT REACHES US AFTER THE HAQQ IS
NOTHING BUT DECEPTION. DO WE WANT THE
CURSES OF RASŪLULLAH ﷺ?

وَعَنْ أَبِي جَحِيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الدَّمِّ وَثَمَنِ الكَلْبِ
وَكَسْبِ البَغِيِّ وَلَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ وَالْمُصَوِّرَ.

رَوَاهُ البُخَارِيُّ

Hadhrat Abu Juḥaifah رضي الله عنه said that Rasūlullah ﷺ forbade the price paid for blood, the price paid for a dog, and the earnings of a prostitute, and cursed him who accepted and him who paid usury, him who tattooed and him who had himself tattooed, and the picture makers (the one who produces representations of living things).²¹

Mufti Ridā-ul Ḥaqq Ṣāheb's Fatwa

*"A person who watches television and movies is classified as a fāsiq and fājir, and it is makruh taḥrimi to perform ṣalāh behind a fāsiq and fājir. Thus, such a person should not be appointed as an Imām."*²²

²¹ البخاري- كتاب البيوع

²²FatāwāDarul-Uloom Zakarriya, Vol 2 pg 268

Advice To Masjid Committee Members

We have presented to you the clear proofs from a Shar'ī perspective regarding photography and its impermissibility thus it is totally impermissible for the Houses of Allāh Ta'ālā to host such Imāms, speakers or anyone who are involved in these crimes. If a committee member does not hold a belief that photography is permissible but still allows those who consider it permissible to conduct programs, he will equally be involved in the crime. The same applies if a member organizes the program and then says, "but I will not attend."

Allāh Ta'ālā says:

"Do not cooperate in sin and aggression. And fear Allāh; indeed, Allāh is severe in penalty."

(Verse 2: Chapter 5, Surah al-Mā'idah)

Rasūlullah (ﷺ) said:

'When a sin is committed in the earth, then the one who sees it and disapproves of it will be regarded to have been absent, but he who is not present physically and approves of it will be regarded to have been present'

(Sunan Abi Dawūd, Ḥadīth: 4345)

Promoting Dīn Through Harām Means

We are Propagating Islām!

Faqihul ummat Hazrat Mufti Mahmūd Hasan Gangohi (ra) the Grand Mufti of India and mufti of the Islamic Seminary Dârul Ulûm Deoband was asked about participating in gatherings where the laws of Islām are being transgressed, with the intention and aim of gradually winning over and rectifying the participants of those gatherings.

Hazrat Mufti Saheb (ra) mentioned,

"Listen attentively. There are two aspects involved,

- 1) Hifazat-e-Dīn (protection of Dīn),
- 2) Ishâ'at-e-Dīn (propagation of Din).

Hifazat-e-Din is muqaddam (primary), and Ishâ'at-e-deen is mu'akkhar (secondary).

To destroy the first one (hifazat-e- din) for the sake of the second one (ishâ'at-e-dīn) is:

- 1) Not regarded as deen,
- 2) And is not the demand of intelligence."

(Fatawa Mahmūdiyyâ 10/115)

Source: Can Din Be Propagated In Any And Every Way? By Moulana Musa Kaji (Hafizahullah)



O Allāh ﷻ, You be a witness that we brought to the attention of the masses the truth.

O Allāh ﷻ, You be pleased with us and give the masses the ability to realize this evil which has it's roots in shirk and give us the ability to shun what You hate!

Forgive us for considering that which is wrong as right and that which is right as wrong. Forgive us for all our shortcomings. Aamīn!



Ḥadīrat Anas رضي الله عنه said,

"You commit such actions which you consider more insignificant than a strand of hair whereas during the time of Rasūlullah ﷺ we used to consider them to be among the intensely destructive"²³

This ḥadīth is collaborated by a verse of al-Qur'ān al-Karīm:

﴿Ye counted it a trifle. In the sight of Allāh it is very great. ²⁴﴾

²³Būkhārī

²⁴ Chapter 24:Sūrah Nūr: Verse 15

Beyond the truth is nothing except falsehood!

صَلِّ عَلَى
عَلِيٍّ
وَسَلِّمْ

Photo lovers claim cameras are supposed to help you relive a moment, but how could you when you never lived the moment because you were too engrossed taking pictures?





Animate photography was not regarded as permissible by our Akabireen. Only recently, many Ulama have reversed their established rulings and sanctioned what was once considered haram, thereby influencing the thoughts of numerous individuals.

Our Akabireen bore witness to the emergence of photography and possessed the wisdom and foresight to ground their verdict on its impermissibility.

This book delves into the pronouncements and narratives of esteemed 'Ulama from our ranks, including Mufti Gangohi rahmatullahi 'alayh, Mufti Shafi' Uthmani rahmatullahi 'alayh, Moulana Yunus Patel rahmatullahi 'alayh and more.

It serves as a direct refutation of the contentions put forth by modernists who assert that a digital photo does not constitute a taswir. When approached with an open heart, the reality of the Shariah's stance on animated photography will, Insha Allah, be unveiled within the reader's heart.

