



## Rulings about photography and videography in Islamic sharia

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## Rulings about photography and videography in Islamic sharia

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### Abstract

Entertainment has been a fundamental human need throughout history, often involving visual arts such as painting. The capturing of first-hand pictures dates back many centuries, even during the blessed era of the Holy Prophet. However, Islam prohibits the replication or imitation of the creation of Allah, a principle underscored by numerous hadiths of the Holy Prophet. With the advancement of technology, particularly the invention of the camera, the issue of photography and videography in Islamic jurisprudence has become a subject of significant debate among scholars. There are essentially two main viewpoints regarding the permissibility of photography within Islamic law. On the other hand, another group of scholars holds the opinion that photography is impermissible regardless of its purpose. They argue that capturing images, whether through photography or videography, involves replicating the creation of Allah and is thus forbidden in Islam. This viewpoint is based on the principle of avoiding anything that may lead to the worship of idols or the glorification of created beings over the Creator. In light of these differing opinions, attempts have been made to navigate between the two viewpoints, taking into consideration the context and purpose of photography or videography. Some scholars suggest that photography may be permissible for certain pragmatic reasons, such as documentation or legal purposes, while others advocate for stricter limitations on its usage. Overall, the debate surrounding photography and videography in Islamic jurisprudence remains complex and multifaceted, reflecting the ongoing efforts to reconcile religious principles with technological advancements in the modern world.

**Keywords:** Photography, image, Shariah, videography, picture and tasweer.

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## Introduction

Photography and videography are contemporary mediums that have become integral parts of modern life, raising pertinent questions about their permissibility within the framework of Islamic Sharia. This introduction aims to provide an overview of the complex and multifaceted debate surrounding the religious rulings on photography and videography in Islam. From the early days of Islam to the present era, technological advancements have continually posed new challenges to traditional religious interpretations. Photography and videography, in particular, have sparked diverse opinions among Islamic scholars regarding their compliance with Islamic principles. While some scholars argue for their permissibility under certain conditions, others maintain that they are inherently forbidden due to their potential to imitate the creation of Allah. This debate is rooted in the fundamental Islamic principle of avoiding anything that may lead to idolatry or the glorification of created beings over the Creator. Proponents of permissibility often cite the pragmatic benefits of photography and videography, such as documentation, education, and preservation of memories. Conversely, opponents raise concerns about the potential for misuse, particularly in propagating inappropriate or unethical content. Given the rapid evolution of technology and its pervasive influence on society, navigating the intersection of religious principles and modern innovations remains a pressing challenge. This introduction sets the stage for a deeper exploration of the various arguments, perspectives, and scholarly opinions regarding the rulings on photography and videography in Islamic Sharia.

## Definition of Picture and Photograph

Picture is defined as:

" scene : total visual or mental impression produced"<sup>(1)</sup>

Another meaning is:

"a painting, drawing of objects, esp. as a work of art"<sup>(2)</sup>

Whereas photograph is defined as:

" A picture that is made by using a camera that has a film sensitive to light inside it"<sup>(3)</sup>

## Islamic ruling about picture

Before proceeding to know the ruling of photography or videography we should know about ruling of picture /drawing/ tasweer which is meant to be the same by some scholars.

The first basic thing about the picture is the image to be worshipped. They are absolutely prohibited As the Prophet (peace and blessings of Allaah be upon him) forbade the image of the Cross, The Prophet (peace and blessings of Allaah be upon him) said:

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عُمَرَ بْنِ حِطَّانَ، أَنَّ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصَالِيْبُ إِلَّا نَقَضَهُ<sup>(4)</sup>

The prophet (peace and blessings of Allah be upon him) said to us that whenever the messenger of Allah (peace and blessings of Allah be upon him) found something in his house on which the image of the cross was made (as the prophet (peace and blessings of Allah be upon him) he would break it.

<sup>1</sup> J. Coulson, C.T. Carr, Lucy Hutchinson, Dorothy eagle, Oxford illustrated dictionary, oxford university press, London, 1975A.D, p.637

<sup>2</sup> Ibid

<sup>3</sup> Sally Wehmeier; AS hornby, Oxford Advanced Learner's Dictionary of current English Oxford University press, New York, 2000A.D, p.848

<sup>4</sup> Al-Bukhārī, Muhammad ibn Ismā'il, *Al-Jami 'al-Sahih* (Miṣar: Dār Tawq al-Najāt, 1422 AH), Ḥadīth #: 5952.

If the picture is of the Spirit, it is not permissible, and something will happen to man in the Hereafter:

حَدَّثَنَا الْحُمَيْدِيُّ ، حَدَّثَنَا سُفْيَانُ ، حَدَّثَنَا الْأَعْمَشُ ، عَنْ مُسْلِمٍ ، قَالَ : كُنَّا مَعَ مَسْرُوقٍ فِي دَارِيسَارْبِنِ نُمَيْرٍ ، فَرَأَى فِي صُفْتِهِ تَمَائِيلَ ، فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ ، قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ<sup>(5)</sup>

We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, I heard `Abdullah saying that he heard the Prophet saying, the people who will receive the severest punishment from Allah will be the artists “

Another narration says:

حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ، قَالَ: سَمِعْتُ النَّضْرَ بْنَ أَنَسِ بْنِ مَالِكٍ، يُحَدِّثُ قَتَادَةَ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ، وَهُمْ يُسْأَلُونَهُ، وَلَا يَذْكُرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سُئِلَ، فَقَالَ: سَمِعْتُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كَلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفَخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ»<sup>(6)</sup>

Aish ibn Walid narrated to us, said Abdul Ahluwalia narrated to us, said Saeed ibn Abi Aruba narrated to us, he said that I heard from Nazar ibn Malik, he used to tell Qatada that I was with Ibn Abbas Raziullah people were asking him different problems. Unless they were specifically asked, they did not refer to the Prophet (peace and blessings of Allaah be upon him) and then he said, "I have heard from the Prophet Muhammad, whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.”

And the pictures that have their heads cut off are permissible, as the Prophet (peace and blessings of Allaah be upon him) said:

حدثنا أبو بكر قال: حدثنا ابن عليه، عن أيوب، عن عكرمة، قال: «انما الصورة الرأس، فاذا قطع فلا بأس»<sup>(7)</sup>

There is a narration from Hasrat Ikrama that the real picture is the head, when the head is cut off, then there is nothing wrong.

And the images that have been trampled are valid, and the argument is:

حدثنا محمد بن عبد الله الحضرمي قال : حدثنا عبد الله بن عمر بن أبان قال : حدثنا عبد الرحيم بن سليمان ، عن سليمان بن أرقم ، عن محمد بن سيرين ، عن أبي هريرة ، يرفع الحديث إلى النبي صلى الله عليه وسلم : في التماثيل رخص فيما كان يوطأ ، وكره ما كان منصوبا<sup>(8)</sup>

The Prophet (peace and blessings of Allaah be upon him) said: The pictures that are trampled on in the palace are allowed, and those who stand are invalid.

All these principles make the picture in Allama Badruddin Aini Umdat al-Qari:

وقالوا: كره رسول الله ما كان سترًا ولم يكره ما يداس عليه يوطأ، وبهذا قال سعد بن ابى وقاص و سالم وعروة وابن سيرين وعطاء وعكرمة، وقال عكرمة: فيما يوطأ من الصور هوان لها، وهذا الوسط المذاهب، وبه قال مالك الثوري وابو حنيفة والشافعي<sup>(9)</sup>

The Prophet (peace and blessings of Allaah be upon him) said that the Messenger of Allaah (peace and blessings of Allaah be upon him) had declared the pictures which were invalid and did not invalid the pictures that

<sup>5</sup> Al-Bukhārī, *Al-Jami 'al-Sahih*, Hadīth #: 5950.

<sup>6</sup> Al-Bukhārī, *Al-Jami 'al-Sahih*, Hadīth #: 5963.

<sup>7</sup> Abū Bakar ibn Abī Shaybah, *Al-Muṣanaf* (Rīyādh: Maktab al-Rashīd, 1409 AH), 3: 25299.

<sup>8</sup> Abū Qāsim Sulaimān bin Aḥmad al-Tibrānī, *Al-Mu'jam ul-Kabīr* (Irāq: Maṭba'ah az-Zuhrā al-Ḥadīthah, ND), 10:108, Ḥadīth: 5703

<sup>9</sup> Badr al-Dīn al-'Aīnī, Mahmūd ibn Aḥmad, 'Umda al-Qārī, (Beirūt, Labnān: Dār al-Fikr , Lil Tabā 'at Wa Al-Nashar, 2005), 22: 74

were trampled and sat on them. It is their humiliation. This is the religion of Imam Malik and Sufyan Shourie and Abu Hanifa

Imam Nawawi sums up the principles of picture in his saheeh Muslim with more clarity:

قال أصحابنا وغيرهم من العلماء تصوير صورة الحيوان حرام شديد التحريم، وهو من الكبائر؛ لأنه متوعد عليه بهذا الوعيد الشديد المذكور في الأحاديث، وسواء صنعه بما يمتن أو غيره، فصنعه حرام بكل حال؛ لأن فيه مضاهاة لخلق الله تعالى، وسواء ما كان في ثوب أو بساط أو درهم أو دينار أو فلس أو إناء أو حائط أو غيرها، وأما تصوير صورة الشجرة ورجال الإبل وغير ذلك مما ليس فيه صورة حيوان فليس بحرام. هذا حكم نفس التصوير. وأما اتخاذ المصور فيه صورة حيوان فإن كان معلقا على حائط أو ثوبا ملبوسا أو عمامة ونحو ذلك مما لا يعد ممتننا، فهو حرام، وإن كان في بساط يداس ومغدة ووسادة ونحوها مما يمتن فليس بحرام إلى أن قال: ولا فرق في هذا كله بين ما له ظل وما لا ظل له. هذا تلخيص مذهبنا في المسألة، وبمعناه قال جماهير العلماء من الصحابة والتابعين ومن بعدهم، وهو مذهب الثوري ومالك وأبي حنيفة وغيرهم.<sup>(10)</sup>

Our gentlemen and other scholars have said that it is strictly haram to paint a picture of an organism and that it is one of the most sinful sins because it has a strong war on it which is mentioned in many hadiths and it is equal to create a picture of something that is demeaning and trampled. Or it is forbidden to make anything else. Because in this the virtue of the Truth is to copy the universe. And it is equal that it is in cloth or in the floor and in dirham and dinar or money or in utensils and dinars, etc., but it is not forbidden to photograph things of camel sins of trees which are not a spirit, but the use of these things is the description of the spirit that is created. They are in the wall of clothes or wearing clothes or items, etc., which are not considered degraded and despised, so it is haram to use them, and if the wealth is in the floor or in a mattress and pillow, etc., it is not haram, and there is no difference between the image that has a shadow, but not a statue. It is a summary that the problem of our religion is in the picture and this is the religion of the sahabah and tabains of the jamhooor scholars and among the scholars who followed them.

### Rulings about photography and vedeography

Regarding photography, it is speculated that it is halal or haram. There are three types of arguments for this in Islam.

Firstly, there are group of scholars which says that videography and photography both are haram because the word tasweer used in hadith means the same. and they quoted this Hadith:

حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ، قَالَ: سَمِعْتُ النَّضْرَ بْنَ أَنَسِ بْنِ مَالِكٍ، يُحَدِّثُ قَتَادَةَ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ، وَهُمْ يُسْأَلُونَهُ، وَلَا يَذْكُرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سُبِّلَ، فَقَالَ: سَمِعْتُ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كَلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ»<sup>(11)</sup>

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<sup>10</sup> Al- Nawawī, Yaḥyā bin Sharaf, *Sharah Şaḥīḥ Mislim Bi Sharḥ Al- Nawawī*(Baīrūt: Dār al-Fikar, 1401 AH), 14: 81.

<sup>11</sup> Al-Bukhārī, *Al-Jami 'al-Sahih*, Ḥadīth #: 5963.

Mostly these types of scholars contain from the countries of Arab and Indo-Pak. This also include the fatwa of nasir-ul-din Albani.

The second opinion is that still pictures is haram but videography is haram this is the opinion of ibn- e -baz and other scholars.

The third opinion is that photography and videography both are Halal because photography and picture making in hadeeth is different. photography is just like looking a mirror. This is the opinion of all advanced scholars of modern age.

In my opinion the third opinion is close to Islam. It is not like hand drawings. It reflects one own reflection.

### **Views/fatwas of ulama about photography and videography**

#### **Photography and videography are haram**

##### **Mufti Muhammad shafi**

The photographer does not create and preserve the limbs. As if he is the cause of companionship, so he will be tormented, he will be asked to put his life in the picture he has made, when he is unable to do so, he will be tormented. But even if you work carefully, no artist can actually create the limbs. The surface of the limbs is formed by the image. Neither the veins nor the muscles nor the bones and flesh are formed in it. What is the difference between painting the surface of the limbs in a photo and painting it with a pen? <sup>(12)</sup>

##### **Shabeer Ahmad Qasmi**

Photography or video making is illegal if it is done merely for entertainment or news or in various secular and pornographic programs or purely corrective religious programs; However, if there is a need for religion, for example, to strengthen the voice of Muslims against the propaganda of false sects, or to take simple pictures for passports and visas, then despite the fact that it is not permissible, Under the ulema, there is room for it. The same is true of the profession of photography or video-making, which is permissible if the equipment is used legally and illegal if it is used improperly. But in both cases, there is a reward for hard work and dedication. Therefore, it is halal and its order is similar to the salary of a bank, but precaution is better here. <sup>(13)</sup>

In another book it is stated that:

The mirror does not remain unmatched, after the fall fronts, the image also disappears, instead of photo, and it is quite obvious, and then from the industry; therefore, exactly the same is the hand image. <sup>(14)</sup>

##### **Mufti Muhammad jafar mili**

Photography and videography, they also take a picture of the soul and the non-living soul, it is haram to take a picture of the soul, and it is permissible to portray non-living souls such as trees, mountains and rivers, etc., it is found that these instruments are used for both legitimate and illegal purposes, so it depends on user weather he uses it for legal or illegal works. For illegal purposes, therefore, the purchase and sale of these equipment, repair work and its wages are valid. <sup>(15)</sup>

##### **Moulana Muhammad yusuf ludhanwi**

<sup>12</sup> Muhammad Shafi, mufti , tasweer kay sharayi ahkam,idara-tul-maarif , Karachi,(n,d),p.52

<sup>13</sup> Al-qasmi, Shabeer Ahmad,Fatawa qasmia, Maktaba Ashrafia, Deoband,(n.d),21/733

<sup>14</sup> Al-qasmi, Shabeer Ahmad, Imdad-ul- Fatawa Jadeed, Zakaria Book Depot, Deoband, Saharanpur,(n,d),9/378

<sup>15</sup> Muhammad jafar mili, Moulana, Al masail muhima-tul fima abtalat aama, Maktab-ul-Salam Jamia Akal Kawa, Nandohar(n,d),6/242

Films and pictures are haram according to the instructions of the Prophet (peace be upon him), and those who make them are cursed. How can a cursed thing be a means of spreading Islam? Calling a photo, a "mirror" is self-deception, because if this reflection is not obtained by human action and then not made sustainable, then the photo cannot be made, so to speculate on a natural and involuntary thing is an optional thing. It's a hoax. The very word "film industry" implies that it is a man-made thing. <sup>(16)</sup>

#### **Ahmad raza khan brelvi**

It is haram to portray an organism without imprisonment and condition, whether shadowy or shadowless, whether made of hand or mere reflection. In the blessed time of The Prophet (peace and blessings of Allah be upon him), people used to make both kinds of pictures which were in the form of sculptures or mere images and shadows, So In hadith, about making the picture seven punishment is mentioned without any specification, so all forms of the picture are prohibited, it is only the religion of Rawafiz who justifies the imageless image. <sup>(17)</sup>

#### **Mohammed Tosir Miah**

Picture taking with a gadget of photography: The passability of this is contrasted among the contemporary researchers. Some have expressed they are pictures that fall under the overall restriction while others recommend that these pictures are not 'pictures' yet rather the catching of a shadow (follow), consequently this wouldn't fall in the strict (sharee) disallowance. The deeper assessment as per us, in this classification, is restriction overall conditions and passability at the events of need, for example,

- i. Picture for character cards to perceive a people appearance
- ii. Pictures for visas
- iii. Pictures for acquiring visas
- iv. Pictures for driving permit of vehicles and driving
- v. Pictures for the need of distinguishing crooks and their captures
- vi. Pictures for the need of distinguishing understudies in schools, schools and colleges
- vii. Pictures for representative ID cards to separate organization laborers and outside guests.
- viii. What's more, in other such necessities, it would be passable
- ix. Also, it wouldn't be precluded to utilize pictures (of invigorate objects) assuming they are little to such an extent that the nitty gritty body appendages are not satisfactory for the passerby who is in a standing position, while these photos are on the floor or spread on the ground without being loved. <sup>(18)</sup>

#### **Mufti Abdul Qasim Nomani**

Muslims are not permitted to get their photographs clicked except if it is for an ID card or for making a passport. <sup>(19)</sup>

#### **Dar-ul-ifta deoband**

It is unlawful and haram to take a picture or There is a strong punishment mentioned in Hadith. For who take pictures and it has been said that on the Day of Resurrection, those who take pictures will have the most severe punishment. <sup>(20)</sup>

<sup>16</sup> Muhammad yusuf ludhanwi, Moulana, ap kay masail aur un ka hal, maktaba ludhyanvi, Karachi, 1999A.D, p.67

<sup>17</sup> Ahmad Raza khan brelvi, Fatawa Razawiyya, Raza foundation Lahore, 2003A.D, 24/563

<sup>18</sup> "What Is the Ruling on Digital Pictures?," IslamQA, January 21, 2022, retrieved on :4/5/2022, <https://islamqa.org/hanafi/darulifta-birmingham/19581/digital-pictures/>.

<sup>19</sup> "Photography Is a Sin, According to India's Leading Islamic Seminary," PetaPixel, December 12, 2021, retrieved on :4/5/2022, <https://petapixel.com/2013/09/11/photography-sin-according-indias-leading-islamic-seminary/>.

<sup>20</sup> "Is it permissible to create images?," retrieved on :4/5/2022, <https://darulifta-deoband.com/home/ur/halal-haram/167398>.

## Allama Muhammad Yusuf Banori

It is still unlawful and haram to take a picture of any living thing, as it was before, no matter what device is used for this photography, according to a large number of scholars and fatwas. The division of digital and non-digital about legitimacy is unreliable from a Shariah point of view; it is important to avoid photography. <sup>(21)</sup>

## Photography is halal

### DR ZAKIR NAIK

As far as photography is concerned brother, there's a Hadith in Sahi Bukhari and other Sahi Hadith that Tasweer is Haram. Allah will ask you to put life in that tasweer. At that time photography wasn't there. Tasweer means painting today in Arabic. Unfortunately, or fortunately the same word tasweer is used for photography and for painting, In English there are two different words. Painting is a different word. Photography is a different word. So, when we go back, we come to know that the Prophet never prohibited a person looking in the reflection, look in the mirror or combing there or by looking in the water. So, photography today is nothing, but reflection preserved on paper. The scholars say that photography personally is not Haram. What is Haram is painting and sculpture. That is what this means of Tasweer in the Hadith. But if you use photography for wrong means for idol worshiping ship is Haram. If you make a big photograph of Amitabh Buchan keep in your house, it leads to Hiroshi worship, the photography used for idol worship, hero worship, pornography, is obviously haram. <sup>(22)</sup>

### Shaikh Asim al Hakim

Some scholars begged to differ and I'm inclined to that opinion because when you take a photograph there is no there is no human intervention the picture you see on your tv screen is a reflection of light it's the same that I see when I talk to a mirror or when I see my reflection on a pond of water so this is not something that I created this is the creation of Allah and some scholars say as long as there's no photoshopping as long as there's no editing of the picture it's just as you had taken it this is permissible<sup>(23)</sup>

### Engineer Muhammad Ali Mirza

A picture that is created for respect is Haram whether it is made by hand, whether it is made from a camera, whether it is a video. Well, in the same way, a picture that is made of any living organism made by hand, even if it is not made for respect, is also Haram, because the words of Bukhari and Muslim are that Ibn Adam is the one who cannot produce the grain, but he copies my Creation. And if a man copies someone he will spoil it. For example, If I make your picture, Then I cannot copy the nose of you that Allah has created. I will spoil it with my hand. Then I have spoiled the creation. On the contrary, if I make a video of you or take it in the digital camera. Actually, I didn't make you but I saved your thing, it's biggest. example is mirror. If Islam had been irritated by the digital picture, it would have been haram to look at the mirror first.<sup>(24)</sup>

<sup>21</sup> "Digital Image Ruling," Page 1, Jamia Uloom-e-Islamia Banoori Town, February 6, 2020, retrieved on :4/5/2022, <https://www.banuri.edu.pk/readquestion/2020-02-06/144106200449-ڈیجیٹل-تصویر>

<sup>22</sup> Fahim Akhtar Ullal, Photography is allowed or not, Dr. Zakir Naik [YouTube video], 3 October 2019, <https://youtu.be/fEB1YMXZPUw>

<sup>23</sup> Assimalhakeem, If photography is permissible, why is it prohibited to hang pictures on the walls? - Assim al hakeem [YouTube video], 8 November 2020, <https://youtu.be/6s-FJEsC550>

<sup>24</sup> Engineer Muhammad Ali Mirza- official, PICTURES (Tasaveer) & VIDEOS peh True ISLAMIC RULINGS ? Importance of MEDICAL Education for WOMEN! [YouTube video], 8 January 2016, <https://youtu.be/aeLT2brCoY>

### **Mufti Menk**

It applies to the term the sweep when you have a mirror image when you look into the mirror and you can freeze that image you are not competing with Allah and the creation of Allah no have you created something it's a photograph it's done by an apparatus it's frozen you can keep it for memory you can keep it for whatever. <sup>(25)</sup>

### **Mufti Tariq masood**

The image of video is not a real picture. There is a lot of disagreement about its being a picture. There are many scholars who do not consider it as a picture, so I have my own tendency that this is not a tasweer. Sometimes it happens that if we have something then there is no name in the dictionary to give it. If we have something similar then we borrow the name and put it on it. It was not made in the time of the Prophet (peace and blessings of Allaah be upon him). When it came into being, it looked like haram Tasweer. It will not have the rules that are its rules. Many great scholars have said that the most basic condition for an image is that it is stuck and still, the image which is forbidden by Islam is based on two basic things. It has been declared haram because of the imitation of the creation of the Qur'an. The image of the digital camera is not a copy of Allah because in its man does nothing by himself. These are the same human beings that Allah has created, they are shown on the camera screen. <sup>(26)</sup>

### **DR. TAHIR-ul-qadri**

Religion is being propagated through photography and videography. And if we consider it permissible, that's why we have allowed it. Because if we do not adopt the method by which all the countries of the world have adopted, then we will be left behind in the world in the propagation of religion which may be through it. However, it should be avoided in haram activities. <sup>(27)</sup>

At another account He said:

This video and photography do not fall under the category of the image and allegory which is forbidden in the hadith. Rather, they are like a mirror, now the question arises, what comes in this matter? So, idols come in this matter <sup>(28)</sup>

He said in the same speech:

If the education system of the whole world is in the form of this video and picture. So, Islam, which is the religion of nature, will deprive its followers of the wealth of education??? <sup>(29)</sup>

### **Suggestions**

From above discussions I have some suggestions:

- \* Don't click photos of na-mahram.
- \* Don't blackmail any na-mahram by clicking his picture.
- \* Click or take picture only for official use.
- \* Don't upload family photos on social media for public.

<sup>25</sup> Believing beings, Ruling of taking pictures|mufti Menk 2018[YouTube video],31 January 2018, <https://youtu.be/6wBVGnypMh8>

<sup>26</sup> Islamic lab, photography in Islam mufti Tariq Masood[YouTube video],5 April 2019, <https://youtu.be/ycvtJeTE8pM>

<sup>27</sup> Mohammed Arshid, Islam mein picture banana by Dr Tahir ul .MPG[YouTube video],15 April 2011, <https://youtu.be/Pe3SvfSmZSA>

<sup>28</sup> Awish303, photography in Islam by Dr Tahir ul qadri Sahab.flv [YouTube video],2 December 2010, <https://youtu.be/pFFtOzCDHeA>

<sup>29</sup> Ibid

## Conclusion

In conclusion, the discussions surrounding the permissibility of digital photography in Islamic jurisprudence lead us to the understanding that, in the contemporary context, digital photographs are generally considered permissible (halal). However, it is essential to emphasize that the permissibility is contingent upon the purpose and usage of these photographs. While capturing digital images is permissible, it is imperative to ensure that they are used in accordance with Islamic principles and values. For instance, using photography for purposes that are deemed haram, such as photographing non-mahrams without proper adherence to Islamic guidelines, would render such actions impermissible (haram). Therefore, it is incumbent upon individuals to exercise caution and mindfulness in their utilization of digital photography, ensuring that it aligns with the ethical and moral standards set forth by Islam. Ultimately, by adhering to these principles, individuals can navigate the realm of digital photography in a manner that is both permissible and in accordance with Islamic teachings.