

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 39 – The Prohibition of Making Pictures that Contain Souls

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The shaykh began with the Khutbatul Haajah.

The shaykh mentioned that this chapter has a direct connection with ‘Aqeedah and Tawheed, for verily it [i.e. making pictures] is from imitating the creation of Allaah, and this is an attribute that solely and exclusively belongs to Allaah (subhaanahu wa ta’aalaa). And the ones that go and create pictures, then they are imitating and trying to copy Allaah in this attribute which belongs solely to Him (subhaanahu wa ta’aalaa).

THE PROHIBITION OF MAKING PICTURES THAT CONTAIN SOULS (TAHREEM TASWEER DHAWAAT AL-ARWAAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

1. Narrated Abee Talhah (radiyAllaahu ‘anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Verily, the angels do not enter a house which has in it a dog or a picture [Soorah]))**. Narrated by al-Bukhaaree, no. 5605 and Muslim, no. 2106.
2. Narrated ‘Abdullaah ibn Mas’ood (radiyAllaahu ‘anhu) who said: “I heard the Messenger of Allaah (صلى الله عليه وسلم) say: **((The most severely punished people on the Day of Resurrection would be the picture-makers [al-Musawwiroon]))**.” Narrated by al-Bukhaaree, no. 5606 and Muslim, no. 2109.
3. Narrated Abee Hurayrah (radiyAllaahu ‘anhu) who said: “I heard the Messenger of Allaah (صلى الله عليه وسلم) say: **((Allaah (‘azza wa jall) said: Who is more a wrongdoer than one who tries to create creation like My creation. Let him create a small ant or a grain of wheat or that of barley))**.” Narrated by al-Bukhaaree, no. 5609 and Muslim, no. 2111.

I say:

And the proofs regarding the prohibition of making pictures that contain souls – except for a necessity [Illaa lidh-Dharoorah] – are numerous.

Refer to: The Risaalah (treatise) of ash-Shaykh Ibn Baaz and the Risaalah of ash-Shaykh Muqbil and my Risaalah regarding the prohibition of making pictures that contain souls.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

The shaykh pointed out the heavy punishment of those people who make pictures and are trying to imitate the creation of Allaah (subhaanahu wa ta'alaah). And the shaykh mentioned that in some of the Ahaadeeth, the Sahaabah restricted these Ahaadeeth and made them specific to those pictures that contain souls, such as drawing pictures that contain faces, or eyes, or making pictures of animals, and things that are similar to these.

And the Prophet (صلى الله عليه وسلم) sent 'Alee ibn Abee Taalib (radiyAllaahu 'anhu), and 'Alee ibn Abee Taalib also sent Abul-Hayyaaj on a mission, as he [i.e. 'Alee] himself was sent on a mission by the Prophet (صلى الله عليه وسلم), to not leave any raised grave except that it is made levelled with the earth and to not leave any picture except that it has been erased and wiped out¹.

And at the conquest of Makkah, when the Prophet (صلى الله عليه وسلم) entered in the Ka'bah, he found many pictures, and amongst them he found the pictures of Ibraaheem and Ismaa'eel ('alayhimus salaam), so he ordered for a wet cloth to be brought to him and then he erased the pictures². And Shaykh Ahmed mentioned that this is a proof and also a refutation against those who say that the prohibition of taking or making pictures that have souls in them only applies to pictures that have a shadow to them, such as pictures that are similar to statues and have shadows to them [i.e. three-dimensional (3D) pictures]. So Shaykh Ahmed mentioned that this Hadeeth is a refutation against these people and their saying, for verily the Prophet (صلى الله عليه وسلم) asked for a wet cloth to be brought to him so that he could erase the pictures that were drawn on the **wall** of the Ka'bah. Meaning that the prohibition applies to pictures that have shadows to them, such as pictures that are similar to statues [i.e. 3D pictures] and applies to pictures that do not have a shadow to them [i.e. 2D pictures].

And Shaykh Ahmed explained the statement of Shaykh Muhammad ibn 'Abdul-Wahhaab al-Wasaabee, *Illaa Lidh-Dharoorah* (except for a necessity), by saying that this is only allowed in the time we live in, for verily in the time of the Prophet (صلى الله عليه وسلم) and the early generations there was no need and necessity for pictures for any reason. But in this day and age, a person has a hard time living without having his picture taken, for example for a passport or for a driver's license and things similar to this. So the shaykh mentioned that a person cannot make Hajj unless he has a passport. So out of necessity, he is allowed to go and take his picture so that he can obtain his passport in order to carry out the rituals of Hajj. So if a person has a need to drive a car, or to have a passport, or to obtain a citizenship card in whatever country he may be, so these are necessities that allow him to take pictures.

¹ Narrated Abul-Hayyaaj al-Asadee who said: ((‘Alee ibn Aboo Taalib (radiyAllaahu ‘anhu) said to me: “Shall I not send you on the same mission as Allaah’s Messenger (صلى الله عليه وسلم) sent me? Do not leave a picture without obliterating/effacing it, nor a grave which is raised above the ground without levelling it to the ground.”)). Narrated by Muslim 2/459, no. 2115.

² Narrated 'Usamah (radiyAllaahu 'anhu) that: ((The Prophet (صلى الله عليه وسلم) entered the Ka'bah, then commanded me (to bring water). I then brought to him some water in a bucket. He (صلى الله عليه وسلم) began to wet a cloth and beat the images with it [to remove them], saying: “May Allaah curse a people who make images of that which they did not - nor can they – create”)). Narrated in Musnad Aboo Daawood at-Tayaalisee, pg.87, no.623; as-Saheehah 2/731, no.996.

And the sin of this [i.e. getting his picture taken] is not upon him, rather it is upon those who have forced him to take his picture. And some people consider necessities the possession of pictures of their children for remembrance or pictures of their marriage, but these are not from the necessities of life.

And it is upon us to be very careful in this day and age due to numerous amounts of propaganda and the different ways of advertising that companies use such that no avenue or road is free from the utilization of pictures. So it is upon the Muslims to know that this forbidden and is not allowable.

And some of the people use some Shubuhaat (doubts) and some ambiguous and unclear affairs to say that the television is allowed. Saying that the pictures on the television are like a mirror or that they are similar to making the pictures go opposite, so Shaykh Ahmed mentioned that these are pictures and they are clearly pictures, and they are not allowable, nevermind taking into consideration the fact of what is presented on the television, such as the uncovering and revealing of the man and the woman. And Allaah (subhaanahu wa ta'aalaa) said:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). (An-Noor 24:30)

And He (subhaanahu wa ta'aalaa) also said:

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) (An-Noor 24:31)

So watching the television is not permissible, no matter what types of Shubuhaat they may bring saying that it is not a picture or that it is allowable.