

# Dynamic Picturasation And Modern Challenges: A Comparative Study In The Light Of Islamic Jurisprudence

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## Abstract

Islam is a complete code of life that guides regarding all the fields of life ranging from daily life chores to the frequently rising complexities. Advancements in science and technology has speed up the process of communication and entertainment. Images and Moving Images are the greatly emerging fields of life that are directly influencing the societies. Muslim society is supposed to observe all the limitations set by Islam in each field of life. Images especially the moving images are required to line up with the sphere of Islamic Jurisprudence. The most famous and the most influential scholars of Islam have different opinion regarding the sanctity of moving pictures. The differences in opinions arise due to different approach towards using science and technology. Pictures are different in nature from the videos and the set of Shariya orders defined for pictures don't apply on videos as they constitute an unprecedented fiefdom. None can deny the role of vedios and their relative importance in today's world. It requires a peculiar study and profound analysis while relying on primary and secondary sources of Islamic jurisprudence to determine the special status of moving pictures. Special status, thus, will be assigned with a particular decrees and opinions backed by Hadiths and Ijtehad to translate the legitimacy of videos. Eventually, the affirmative role that can be played by videos in the propagation and promulgation of Islam, will be considered.

**Key Words:** Dynamic pictures, videos, Islamic jurisprudence, sanctity, images, comparison, importance, religion, issues, recordings, status, legitimacy, propagation.

## Introduction

Moving pictures or the videos have become the vital part and parcel of society and are seen playing significant role in almost each area of human life. The most precise definition for video is mentioned as it is,

“A recording of an image or of moving images”<sup>1</sup>

Islam today is facing challenges from within and from the wider world. The critical problems are

the fundamental tensions within Islam.<sup>2</sup> As the world is progressing, it is putting forth new queries by introducing certain discoveries and inventions to human society. Moving images or videos are the altogether a novel domain that seeks answers to certain questions to claim its legitimacy. The question arises here if the Pictures and Moving Pictures are two different things or the same thing. It is vital to calculate the difference between these or otherwise same jurisdiction will be applied to both. There is a lot

of controversy found regarding the sanctity of video and how it is different from the pictures or statues to elude the following admonition presented in the Hadiths of Holy Prophet, Hazrat Muhammad (PBUH).

The hadith of the Prophet ﷺ dealing with the sanctity of the images is as follows.

إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ<sup>3</sup>

The Messenger of Allah (PBUH) said, "On the Day of Judgment, those who make pictures will be the most tormented."

Similarly, there is another hadith clearly mentioning that it is highly forbidden to paint, draw or create an image or images.

إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ<sup>4</sup>.

Translation: Allah's Messenger (ﷺ) said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. 'Make alive what you have created.'"

So, if the static images are as same as the moving images are, we clearly submit to the orders of Sharia as mentioned in the above blessed hadiths. But if they are not alike, it becomes clear that same set of order of Shariya will not be in effect to tackle both of the issues with significant difference in nature. In the presented article, it will be attempted to illustrate the differences between these two and a special status of legitimacy regarding video by presenting and analyzing the rulings and opinions of Jamhur Ulma of contemporary religious circles.

### **Allama Kazmi's opinion about moving pictures(Videos):**

Ever since the world has been inhabited, there has been arise of some art at sometime and some at other time. This era is the era of development and growth of industry and inventions. Everyday we get to see and hear demonstrations of new and amazing inventions. One of these modern inventions is the invention of the video camera, with the use of which any scene can be safely saved and this scene can be viewed at anytime.

Regarding this modern invention, Allama Kazmi was asked to inform according to the Shariah order about its sanctity. Also asked if recording the speeches of the scholars on the occasion of marriage and use it as a souvenir of the programs and is it permissible to make a video with the intention of teaching or not?

### **This is Allama Sahib's opinion in this matter:-**

1. There is no problem in saving the scenes with the video camera which are not forbidden to be seen under normal circumstances.

2. Those scenes of marriage which are correct to listen and watch from Sharia point of view can also be seen and heard from the video.

3 There is no harm in making a video of the speeches of the scholars for preaching and guidance, but it is the best way of welfare and reform. In this regard, he has presented the following arguments. Internet videos are one form of "new media" that enable us to study the movement of narratives.<sup>5</sup>

(1) Allama Kazmi's first argument is speculative in nature. He imagines the video camera on a tape record, just as sound is taped, after being taped, sound has no form but is immortal.

Similarly, there is no such thing as Rays which are saved in the video camera. He further states that no image of any kind is hidden in the video camera, but the things in front of it are taped by rays, no image is visible in the video even if you try to see it with the latest powerful microscope it goes failed.<sup>6</sup>

(2) The nature of the second argument is based on a hypothetical response, he said that we cannot consider videocameras as film, because the regular image is printed on the film and the image is protected by the text, while the video cassette tapes are magnetic that absorb the said rays when they are connected to the TV. TV changes these rays and shows it in the form of a mirror. Because form is dynamic and non-existent. Therefore, it can be assumed in the form of idols, as long as it is in front of the eyes, it will remain in form and will end in the form of splitting. As long as the video is connected to the

TV, the image will be visible and will disappear as soon as the connection is disconnected.

(3) The third argument of Mr. Kazmi is that the image which is shown on the big screen cannot be assumed. Because the images on the curtain screen are static and motionless. But the images on the videotape area deception of the eye, as the train rider sees the trees and the ground running behind him. Videocassette is quite the opposite in that no image of any kind is difficult when it arrives, they adopt rays of television they become dynamic and so on. That is why there is a difference between the image of film and the image of video.

(4) Allama Kazmi's fourth argument in the matter is that the programs are broadcast directly from TV without videocassettes. Images that are shown in them are printed, but the same rays are transmitted to others by means of cameras and machines. The TV tower collects them and transfers them to the TV boxes, then the same thing happens and displayed by connecting to a DVD-cassette TV and all scenes are displayed.

(5) Allama Kali's fifth argument on the mirror is that just as everything can be seen inside the mirror, it is permissible to see outside the mirror as well, so everything can be seen and heard through video and TV. These are permissible to watch and listen even without it, for example, it is for the purpose of reformative, constructive and research work. In this context, Allama Kazmi also mentioned those matters which are forbidden to watch through video or without it.

Allama's opinion about knowledge is that there is no reason to watch any film in which there is no picture of any living being and it is not involved in haram and prohibited signs. The names of Maulana Maududi, Maulana Rahmani and Mufti Muhammad Shafi are worth mentioning among the contemporaries of Allama Kazmi who have written on this issue. The opinions of these gentlemen are also matched and disagreed among some of them. They are presented below.

### **Opinion of Maulana Maududi.**

Maulana Maududi's opinion about this is that the video itself is permissible, but it's wrong use

would make it prohibited. The concept that is seen in it is not a picture but a shadow, as seen in the mirror.<sup>7</sup>

Maududi Sahib gives permission to teach this art and says that if your inclination is to learn this art, then you can learn it, but the condition is that your intention is to use it for a useful purpose, and according to me, this is permissible.

(1) Their first argument is that the concept of photo does not apply to it. Because the concept does not apply to what is inside the film unless it is printed on the film or something else, nor is the film used for these purposes.

In order to avoid this, Sharia has prohibit the picture.

2) Maulana Maududi's second argument is that if film is used for the welfare and well-being of humanity, its substantial results will emerge. By which the right of service of humanity will be fulfilled which is the most important need of the time.

(3) The third argument of Maulana Maududi in the matter of responsibility is that it is one of the great powers of nature, because whatever God has created in the world, He has created it for the service of truth along with other natural powers it can be used for other purposes.

(4) Syed Sahib's fourth argument is that Satan's servants are using film for satanic purposes. So, the servants of the Most Merciful should not runaway from them, but should fight them bravely and use them for merciful works.

(5) Where Maulana Maududi gives arguments in support of his views, he has also given recommendations for the use of video film which can be used to fulfill the purpose of Islam.

### **But there are two issues that can'tbe resolved:**

(1) A social film cannot be made in which a woman does not have a part. If a woman is included, it is not permissible.

(2) There can be no social drama without acting. But the drawback is that the actor loses his

personal character to a great extent while playing various roles.

(3) Maulana Maududi used the use of film dramas and videos only for the teaching and preaching of Islamic facts.

(4) According to Maulana Maududi, through geographical films, people can get such a wide familiarity with the conditions of the earth and its different parts. As if they have traveled around the world.

(5) Maulana Maududi has recommended that we can show numerous wrestlers of the life of different nations and countries from whom the people will get many lessons and their perspective will also be broadened

(6) Knowledge through cruelty can present their surprising facts and observations in such interesting ways that people forget the interests of erotic films. Then these sciences can be so instructive that the awe of Allah is placed in people's hearts.

(7) For filmmaking, different information of science should be made interesting and presented on the screen so that the audience have a substantial increase in information and the mental quality of the people should be raised with this scientific information.

(8) Cleanliness and civics can be presented through the film in such away that the lifestyle of a civilized person can be shown on the screen in a good way. No two will learn to live like human beings. In this regard, we can also show people the useful examples of the developed nations of the world. So that they can adjust their homes, their settlements and their collective life according to them.

(9) For filmmaking, the state of production of goods in various industries and factories and advanced methods of agriculture should be shown on the screen. Which can increase the quality of our industry and agriculture tremendously.

(10) The work of educating adults can also betaken from the film and this work can be made

so interesting that the uneducated people are not bored with it.

(11) Through the film, the people can be taught the art of war and the defense of the streets, protection from air attacks in such away that the people can prepare themselves in the best way to protect the country. Syed Sahib, after putting these proposals before the public, also explained that these proposals will be successful only if the government does not outright ban films that teach love and crime, that is, until the addiction to this alcohol will not be forcibly removed from people. It is impossible to put anything useful in their mouths. The second requirement for the success of this goal is that the government should initially use its own capital to make useful educational and constructive films and try to popularize them. When such films become successful, private capitalists will be attracted towards them.

### **Opinion of Maulana Rahmani.**

Maulana Khalid Saifullah Rahmani gives the opinion in the above issue that the film is "Umm al-Fawahish" and the cinema is immoral".<sup>8</sup>

Their arguments in this regard areas follows.

(1) Maulana Rahmani's first argument is that it contains images of the human beings. Therefore, it is prohibited because the ruling on the sanctity of the image is proven.

(2) Second argument Rahmani has stated that the purposes for which films are used today are very serious and worst for the society, including sexual immorality, looting and such immoral acts. And has become an effective school for shameless talk.

(3) Maulana Rahmani does not consider the film as permissible. He says that this argument is not correct because the image on the screen is definitely a reflection, but it is a negative image. Their argument is that the mirror serves as a means of bringing it into a frozen form on paper or some other object. And the "source" has the same order as the destination it derives from.

(4) Maulana Rahmani is convinced that if an educational film can be made without the image

of human being, then it will be allowed. Also, taking film for defense purposes will be allowed. In telecasting the program on TV, Allama Rahmani is of the opinion that if the picture of human being is broadcast after taking the negative, it is not correct, but if it is telecasted directly, it is permissible, and no woman should be brought forward. It should not be used for immoral purposes.

### **Mufti Muhammad Shafi's opinion.**

Mufti Sahib says that making a film is an abominable act which is obligatory on Muslims to stop, and its evils have been known and there is fear that all people will be caught in the falconry.<sup>9</sup> Their arguments are as follows.

(1) In Islamic Shari'ah, it is an absolute sin to take a picture of a living being, whether it is any picture, whether it is sculpture or non sculpture. Explaining this matter, you say that it is not permissible to see a non Muharram in normal circumstances, so how can it be permissible to see the picture?

(3) If any fault or defect is attributed to someone during the film, it will bring out the aspect of backbiting and backbiting is prohibited by the Shari'ah. If not, then slander is more than backbiting.

(4) Mufti Sahib is of the opinion that his picture is permissible only with respect to the non-spiritual. There are those things which are called inanimate which include plants and animals.<sup>10</sup>

In what cases is the film permissible? Mufti Sahib did not mention clearly; however, it is evident from his opinions that the way he is convinced of creating a picture of non-spiritual soul. In the same way, such a film which does not have the image of any living thing is also convincing.

### **A comparative analysis of Allama Kazmi's opinion**

(1) Allama Kazmi has clarified the reality and nature of the videocamera in that the object in front is taped and not photographed, while Maulana Maududi does not explain this matter.

(2) Another thing that is found in Allama Kazmi is that he has separated the cinema film from the video film and explained it in such away that it is not correct to speculate on the videocamera's film fibers. In which regular pictures are printed. This is not found in Maulana Maududi.

(3) Allama Kazmi has mentioned three cases in which the videocamera can be used.

- Those scenes of the wedding, which there is no Shariah obstacle to watch and listen, listen and watch through video TV.
- It is permissible to preserve the speeches of scholars.
- It can be used for education, guidance and correction, while Maulana Maududi has mentioned 8 cases in this regard, which distinguishes them among the cases of justification.

(4) Allama Kazmi describes the use of videocamera as similar to the use of gramophone tape records, while Maulana Maududi does not mention these things.

(5) Allama Kazmi has clearly mentioned all the cases in which caution is necessary, for example (a) In the present age, the nakedness of marriage. (b) Playing songs, women coming in front of non-mahram. In all these cases, the use of videocamera is not correct, while Maududi Sahib does not have an explanation for this.

(6) Maulana Maududi explained that in the present era, film is not used to teach goodness and free from crimes, while it is being used for satanic activities. Mr. Kazmi does not have an explanation for this.

(7) Another thing that makes Maulana Maududi stand out is that there are two problems in contemporary social films that cannot be cured.

- Not including the woman at all
- Losing the individual role of the actor.

(8) Allama Kazmi, justifying the use of the video, has encouraged that such areas in which religious and religious moral programs are shown and people are spoiling their morals and character by watching non-Sharia and immoral programs.

Also, if their children are also following this path, it would be very appropriate that they should be reformed by bringing home the purely religious, scientific and moral programs through video and find away to correct their actions, while this has not been highlighted by Maulana Maududi.

(9) Along with videocamera and film, Allama Kazmi has also determined the Shariah status of TV that people can be enlightened about the correct use of TV by doing preaching, guidance, education and reform. On the other hand, great construction works can also be carried out, while Syed Sahib did not explain this.

(10) In the cases where Allama Rahmani has called the film Umm al-Fawahish, Allama Kazmi has also called the film impermissible.

(11) One thing that may favor Maulana Rahmani's opinion is that the film cannot be permitted. Because the image on the screen is definitely a reflection, but it is a negative image. Therefore, it is the means of becoming animage and the order of the means is like its destination. While Allama Kazmi has no explanation for this.

(12) The second thing that Rahmani Sahib has done in the cases in which the film is allowed is that no woman should be brought forward at all, which Allama Kazmi has described in such away that Muharrams are not revealed. That is, those that do not fall under the category of taboos can come. Allama Maulana Rahmani's views in all other matters are in agreement with Allama Kazmi.

13- Mufti Sahib did not mention the cases in which Allama Kazmi has declared the film as permissible and by applying the picture on the film, he declared it as a bad act and in the cases in which he has declared the film to be illegal, Kazmi Sahib did not mention these cases. They also declare it illegitimate and Kazmi Sahib has proved with arguments that it does not contain images but rays.

14 - Mufti Sahib has called the film as an abominable act and demanded its closure and elimination, while the fact is that he should have made away to use it for the reformation of the

people by explaining its legitimate and correct use. While Kazmi Sahib described it as a weapon of preaching and guidance for Muslims.

15- Mufti Sahib has explained that if any fault or defect is attributed to someone during the film, then the aspect of the defect will come out. If that defect does not occur in it, it will become slander. In reality, this is not such an evil that is done only while watching a movie, but it is also in normal situations, people continue to make faults and defects, it does not mean that people do not come in front of each other, however, Kazmi did not explained this.

16- Talking about ‘talazzuz bil nazar’, Mufti Sahib writes that it is not permissible to look at a non- mahram, he has given justification for prohibiting the film, while Kazmi Sahib did not point to this point but said that don't let the mahrams come in front of the video.

17- Mufti Shafi Sahib has declared the film as prohibited because he has speculated on the picture, while Allama Kazmi's opinion is different from him. According to him, it is not right to speculate on the picture of Video film.

### **Analysis**

While researching the opinions of Jamhur Ulama, it came out that Allama Kazmi's style of reasoning is clearer among his contemporaries and Syed Maududi Sahib's opinions are clearer in some matters, which can be explained by the following points.

(1) The way Allama Kazmi researched about the videocamera said that the photograph does not apply to it, makes him stand out among his contemporaries.

(2) The second thing that makes Allama Kazmi unique among his contemporaries is that he has clearly explained the prohibited and legitimate methods of video film, i.e. he has declared it permissible for the publication of goodness and good and impermissible for obscenity and sexual excitement.

(3) The third thing that gives priority to Allama Kazmi's opinion is that he called the use of videocamera as the best method of Da'wah and

preaching, which also guides the general and the special and also provides them with sufficient information.

(4) Allama Kazmi has adopted an easy and simple approach while justifying the use of videocamera, which also increases the interest of the reader and makes it easy to understand. Can preserve scenes that are permissible to watch and listen to under normal circumstances and cannot preserve scenes that are not permissible to watch and listen to under normal circumstances.

In the case mentioned above, Allama Kazmi also has the distinction that he conveyed the right way of using TV to the people, that it is used for education and welfare, which has been mentioned in the opinions of Allama Kazmi.

(5) This point of Maulana Maududi is clearer in which he says that the use of video camera is one of the powers of nature, it is necessary to use it for good purposes.

(6) The specialty of Maulana Maududi is that he suggested the title for the cases in which he said it is permissible to make a film, that if films are made under them, the public can get a store of entertainment and information, while these titles were not explained by the contemporaries. On the above issue, Maulana Maududi has discussed the subject of filmmaking, while Allama Kazmi has discussed the use of videocameras. In this sense, Maulana Maududi's words have been read in more detail and this has become clear.

**The summary** of this discussion is that if every new invention is declared illegal and if every wrong is tried to find away in Islam, it is not right. History records its verdict that muslim Ummah led the world in science and technology for a considerable period of time due to positive attitude towards the assimilation of new technologies. The pre-Islamic civilizations of the Near East and of all the lands extending from Central Asia and northern India to Spain were inherited by Islam; and under the influence of Islam and of the Arabic language, the science and technology of these regions were greatly developed and advanced.<sup>11</sup> For this reason, it is necessary to consider within the limits of religion and flexibility should be created in those things

which have welfare and benefits for the Ummah. There is no harm in using it for the purposes of human welfare and good and Allama Kazmi's views are unique among his contemporaries. Modern technologies play a significant role in the propagation of Islamic knowledge in a large pace across the globe. In the Islamic point of view these technologies are the greatest blessings of God Almighty if utilized for right purposes, especially for the scholars of Islamic Sharia as they can use these technologies to serve humanity.<sup>12</sup>

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