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Ḥadīths on al-Taṣwīr and Ittijāhāt al-'Ulamā' Concerning Handmade Image-making

Muhammad Akmalludin bin Mohd Hamdan *

Amar Fettane **

ABSTRACT: This research is concerned with the issues pertaining to image-making while aiming to understand the trends amongst the scholars in dealing with the subject. The divergence of opinions between scholars since the early time of Islam until today substantiates the significance of this particular research. The researchers start by searching for and collecting the most important *ḥadīths* and verify them based on the standard *ḥadīth* verification principles. The second step is to analyse the debate amongst the scholars, as well as to compare the position of the scholars in this particular matter, with some academic appraisals on their respective stance. The inductive and analytical methods are utilised in the entire study. As the outcome of this research, the researchers conclude that the dispute amongst the scholars in this matter is not due to the status of the *ḥadīths*, i.e., whether they are authentic, weak, or fabricated, but the dispute was based entirely on their differences in understanding the *ḥadīths* and their reasoning. This, as it is well-known, is considered as a branch of the *ḥadīth* sciences which is *fiqh al-ḥadīth*.

Keywords & Phrases: *Thematic ḥadīth; Fiqh al-sunnah; Visual arts; Islamic art; Trends in Sunnah.*

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Introduction

Among the many important rulings in the *sharīʿah* of Islam is the prohibition against image-making that was legislated with the purpose to preserve Islam and its *community* from corruptive beliefs and acts such as paganism or claiming to imitate God's act of creation. Muslims' efforts in comprehending this ruling and applying them in their lives indicate their full submission to everything that came from the Messenger and that he neither dictates nor forbids anything upon them except in ways that benefit the people. One of the bases for this prohibition is *ḥadīths* mentioned in the books of *sunnah* that indicate a warning of great torments on the Day of Resurrection for the image-makers. The threats mentioned in the *ḥadīths* show the significance and importance of this issue as it deals with the destiny of man in the afterlife. For this reason, the scholars had taken a keen interest in the issue of image-making. Nevertheless, they exhibited different stances on the interpretation of image-making mentioned in the *ḥadīths* and the extent of its prohibition. This issue will be discussed thoroughly by the researchers throughout this paper.

1. Research Limitation and Its Methodology

This research is limited to inductive investigation on the *marfūʿ ḥadīths* and narrations related to the issue of image-making, with the explanation of its statuses and validity, from only the *kutub al-tisʿah*. It is also limited to the subject of handmade image-making, excluding other possibly related types such as photography, cinematography, etc. This research gathers most relevant *ḥadīths* on the subject, and provides its *takhrīj*, with a current analysis on the topic. It will also examine the opinions of various scholars and their arguments on the subject matter.

2. Terminologies

2.1 *Ittijāhāt al-ʿUlamāʾ*

Lexically, the word *al-ittijāhāt* comes from its root *ittajaha* and it is derived from the word *wajaha* which means opposing something or facing towards it (*muqābalah li al-shayʾ aw al-istiqbāl lahu*).¹ Ibn Manẓūr said: “(Anything) that faces something: (is) its opposite.”² On the other hand, *al-ittijāh ilā* (heading towards) a certain thing means to come to it and it is its purpose (to reach there). It is said: “So and so headed to the house i.e., he came to the house, and he intended it (his purpose is to reach the house).”³

¹ See Aḥmad ibn Fāris, Abū al-Ḥusayn, *Muʿjam Maqāyīs al-Lughah*, ed. ʿAbd al-Salām Muḥammad Hārūn, (Beirut: Dār al-Fikr: 1399H/1979), vol. 6, p. 88.

² See Ibn Manẓūr, Muḥammad ibn Mukarram, *Lisān al-ʿArab*, (Beirut: Dār Ṣādir: 1414H) 3rd ed., vol. 13, p. 555.

³ See ʿAbd al-Ḥamīd, Aḥmad Mukhtār ʿUmar et al., *Muʿjam al-Lughah al-ʿArabiyyah al-Muʿāṣarah*, (Cairo: ʿĀlim al-Kutub: 1429H/2008), 1st ed., vol. 3, p. 2406.

Conceptually, the term *al-ittijāh* in this research is defined as an intellectual approach and it indicates an individual's stance towards a certain intellectual position and issue.⁴

2.2 *al-Taṣwīr*

The word *al-taṣwīr* comes from the root word *ṣawwara* and its definition as recorded in *Mu'jām al-Wasīṭ* is: “*Ṣawwarahu*: to make for him a solid form of an image. In *al-Tanzīl al-‘Azīz*: “It is He who forms you in the wombs however He wills” (2:6). And a thing, or a person, is drawn on the paper, or the wall or the like of it using pen, or brush, or image-making tools...”⁵ In our opinion, the meaning of the word *al-taṣwīr* in the *ḥadīths* could not be determined unless by clarifying the meaning of *al-ṣūrah* (image or picture), since it is the outcome of *al-taṣwīr*.

al-ṣūrah in its lexical meaning as defined by al-Aṣfahānī is:

“What is notable through the eyes and can be differed from the other, and there are of two types; one of it is perceptible and can be recognized both in particular and in general, it can be perceived by both humans and animals through seeing it, such as the image of a human, a horse and a donkey. The second is only comprehensible in particular but not in general, like the image that can only be perceived by man using his mind and consideration...”⁶

It is understood from this definition that *al-ṣūrah* lexically refers to its literal meaning such as the image of a human, a horse, or a statue, which is the concern of this research. It could also be used figuratively to refer to the image of a problem or a matter in the mind.

Before delving into the conceptual meaning of *al-taṣwīr*, it must be underlined that image-making is generally divided into two types, each differs from another in terms of instrument and technique, and in terms of the material it is made of.⁷ These two types are a solid form image and a flat form image. Each has been defined elaborately by the scholars to distinguish it from the other.

The solid form image is a form that has its parts connected to each other, each part could not stand without the other. It is equivalent to a three-dimensional form that can be perceived directly; a form that has depth on all its sides and can be perceived using the

⁴ ‘Uluwwah Zuhayr, ‘Abd al-Ra’ūf Ḥamādanah, *al-Ittijābāt al-‘Ilmiyyah lada Ṭalabah Kuliyah al-Ḥuṣṣan al-Jāmi‘iyyah*, accessed November 3, 2016, <https://www.scribd.com/book/79126859>.

⁵ ‘Ahmad al-Zayyāt et al., *al-Mu’jam al-Wasīṭ* (Cairo: Dār al-Da‘wah: n.d.), p. 528.

⁶ al-Rāghib al-Aṣfahānī, al-Ḥusayn ibn Muḥammad, *al-Mufradāt fī Ḡharīb al-Qur’ān*, ed. Ṣafwān ‘Adnān al-Dāwūdī, (Damascus: Dār al-Qalam, 1412H), 1st ed., p. 497.

⁷ Muḥammad ibn Aḥmad Wāṣil, “Aḥkām al-Taṣwīr fī al-Fiqh al-Islāmī” (MA thesis, Imām Muḥammad ibn Sa’ūd Islamic University, 1417H), p. 21; Hayfā’ ‘Abd al-‘Azīz Sulṭānī al-‘Ashrafī, “al-Sharḥ al-Mawḍū‘ī li al-Ḥadīth al-Sharīf: Dirāsah Naẓariyyah Taṭbiqīyyah” (MA thesis, International Islamic University of Malaysia, 2007), p.147-149.

sensory faculty.⁸ From this explanation, it can be concluded that the solid form image-making is the making of images that correspond to the three-dimensional form, which possesses length, width, and depth. It can be distinguished from other images by human by just looking at it such as the statues of presidents, leaders, etc.

On the other hand, a flat form image is defined in *Mu'jam al-Wasīṭ* as the “engraving of the image of things or people on the board or a wall or the like of it using pen, or brush, or image-making tools,”⁹ such as the drawing of the images of animals or trees on a board or a wall. The solid form image, thus, is distinguished from the flat form in two aspects. First, the mention of the use of hand drawing tools such as pen and brush. Second, the platform for the drawing or the flat images such as the board and the wall.¹⁰

3. Verification of Relevant Ḥadīths to the Subject of al-Taṣwīr

There are many prophetic sayings related on the issue of image-making which generally indicate the condemnation of such act and Islam's detestation of it. A great deal of them explicitly mentions phrases of condemnation and the negative consequences of such an act; for instance, a house that contains images will not be visited by the angels and a painful torment awaits image-makers in the hereafter. However, there are also some reported ḥadīths that indicate some exceptions. Among the significant ḥadīths in this subject are:

3.1 Ḥadīth on the Painful Torment Prepared for the Image-makers

Al-Bukhārī reported that: al-Ḥumaydī narrated to us that; Sufyān narrated to us that; al-A'mash narrated to us; from Muslim: “We were with Masrūq at the house of Yasār ibn Numayr. Masrūq saw images on his terrace and said: “I heard ‘Abd Allāh saying that he heard the Prophet saying: “The one who will receive the severest punishment from Allah will be the image-makers.”

3.1.1 Ḥadīth Verification

Al-Bukhārī documented this ḥadīth in his *Ṣaḥīḥ*, in the Book of Dress, Chapter on “Punishment for image-maker on the Day of Resurrection,”¹¹ and in the chapter on “Image made on things that are to be trodden on,”¹² with the wording: “The one who will receive the severest punishment on the Day of Resurrection will be those who try to make the like

⁸ al-Jurjānī, ‘Alī ibn Muḥammad, al-Sharīf, *al-Ta'rifāt*, (Beirut: Dār al-Kutub al-‘Ilmiyyah: 1403H/1983), 1st ed., p. 135.

⁹ al-Zayyāt, *al-Mu'jam al-Wasīṭ*, p. 528.

¹⁰ Wāṣil, *‘Abkām al-Taṣwīr fī al-Fiqh al-Islāmīy*, p. 23.

¹¹ al-Bukhārī, Muḥammad ibn Ismā‘īl, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ṭawq al-Najāḥ: 1422H), 1st ed., Book of Dress, Chapter: Punishment for image-maker in the Day of Resurrection, vol. 7, p. 167, no. 5950.

¹² Ibid., Book of Dress, Chapter: Image made on things that are to be trodden on, vol. 7, p. 168, no. 5954.

of Allah's creations." He also reported it in the Book of Good Manners, Chapter on "What to say when one is angry for the sake of Allah."¹³

Muslim documented it in his *Ṣaḥīḥ* in the Book of Dress and Adornments, Chapter on "The angels do not enter a house where there is an image", *ḥadīth* 2109¹⁴ and 2107 (91)¹⁵ with the wording: "The most grievous torment for the people on the Day of Resurrection would be for those who try to imitate Allah in the act of creation" and in *ḥadīth* 2107 (92)¹⁶ with the wording: "O 'Ā'ishah, the most grievous torment from Allah on the Day of Resurrection would be for those who imitate (Allah) in His act of creation."

Al-Nasā'ī likewise recorded it in his *Sunan* in the Book of Adornment, Chapter on "The people who will be most severely punished", *ḥadīth* 5364¹⁷ with the wording: "Among the people who will be most severely punished on the Day of Resurrection are the image-makers," and in *ḥadīth* 5356¹⁸ with the wording: "The people who will be most severely punished on the Day of Resurrection are those who try to match the creation of Allah," and in *ḥadīth* 5357¹⁹ with the wording: "The people who will be most severely punished on the Day of Resurrection will be those who try to imitate the creation of Allah" and also *ḥadīth* 5363²⁰: "The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allah."

Aḥmad also recorded it in his *Musnad* in the Musnad of 'Abd Allāh ibn Mas'ūd, *ḥadīth* 3558 and 4050 with the wording: "The people of Hellfire who will be most severely punished on the Day of Resurrection will be the image-makers,"²¹ and in Musnad al-Nisā', Musnad of al-

¹³ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book of Good Manner, Chapter: What to say when one is angry or harsh for Allah's sake, vol. 8, p. 27, no. 6109.

¹⁴ Muslim ibn al-Ḥajjaj, Abū al-Ḥusayn al-Naysābūrī, *Ṣaḥīḥ Muslim*, (Beirut: Dār 'Iḥya' al-Turāth al-'Arabī: n.d.), Book of Dress and Adornments, Chapter: The angels do not enter a house where there is an image, vol. 3, p. 1670, no. 2109.

¹⁵ Ibid., p. 1667, no. 2107.

¹⁶ Ibid., p. 1668, no. 2107.

¹⁷ al-Nasā'ī, Abū 'Abd al-Raḥmān Aḥmad ibn Shu'ayb, *Sunan al-Nasā'ī*, ed. 'Abd al-Fattāḥ Abū Ghuddah, (Aleppo: Maktab al-Maṭbū'āt al-'Islāmiyyah, 1406H/1986), 2nd ed., Book of Adornment, Chapter: The people who will be most severely punished, vol. 8, p. 216, no. 5364.

¹⁸ Ibid., vol. 8, p. 214, no. 5356.

¹⁹ Ibid., no. 5357.

²⁰ Ibid., Book of Adornment, Chapter: What the image-makers will be commanded to do on the Day Of Resurrection, vol. 8, p. 216, no. 5363.

²¹ Aḥmad ibn Ḥanbal, Abū 'Abd Allāh, *Musnad Aḥmad ibn Ḥanbal*, ed. Aḥmad Muḥammad Shākir (Cairo: Dār al-Ḥadīth: 1416H/1995), 1st ed., Musnad of 'Abd Allāh ibn Mas'ūd, vol. 4, p. 128, no. 3558 and 4050.

Ṣiddīqah 'Ā'ishah bintu al-Ṣiddīq, *ḥadīth* 24536²² with the wording: "The people who will be most severely punished on the Day of Resurrection are those who match (the creation of Allah)" and *ḥadīth* 25839²³ with the wording: "The most grievous torment from Allah the Almighty on the Day of Resurrection would be for those who imitate (Allah) in the act of creation" and in *ḥadīth* 25631²⁴: "The most grievous torment for the people on the Day of Resurrection would be for those who try to imitate Allah in the act of creation", and *ḥadīth* 24081²⁵ with the wording: "The most grievous torment from Allah the Almighty on the Day of Resurrection would be for those who imitate (Allah) in the act of creation, or who liken them", and *ḥadīth* 24556²⁶: "The people who will be most severely punished on the Day of Resurrection will be those who try to imitate the creation of Allah the Almighty" and *ḥadīth* 24563²⁷ with the same wording as the previous *ḥadīth*.

3.2 The Angel Does Not Enter a House That Contains Images

Abū Dawūd reported that: Abū Ṣāliḥ Maḥbūb ibn Mūsā narrated to us that; Abū Ishāq al-Fazārī narrated to us; from Yūnus ibn Abī Ishāq; from Mujāhid who said that; Abū Hurayrah narrated to us: "The Messenger of Allah said: Jibrīl came to me and said: "I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So, order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be expelled." The Messenger of Allah then did so. The dog belonged to al-Ḥasan or al-Ḥusayn and was under their couch. So, he ordered it to be expelled."²⁸

3.2.1 Ḥadīth Verification

²² Aḥmad ibn Ḥanbal, Abū 'Abdullah, *Musnad Aḥmad ibn Ḥanbal*, ed. Shu'ayb al-Arna'ūṭ et al., (Beirut: Mu'assasah al-Risālah, 1421H/2001), 1st ed., *Musnad al-Nisā'*, *Musnad of al-Ṣiddīqah 'Ā'ishah bint al-Ṣiddīq*, vol. 41, p. 82-83, no. 24536.

²³ Ibid., vol. 43, p. 33, no. 25839.

²⁴ Ibn Ḥanbal, *Musnad*, *Musnad al-Nisā'*, *Musnad of al-Ṣiddīqah 'Ā'ishah bint al-Ṣiddīq*, vol. 42, p. 423, no. 25631.

²⁵ Ibid., vol. 40, p. 97-98, no. 24081.

²⁶ Ibid., vol. 41, p. 105-106, no. 24556.

²⁷ Ibid., vol. 41, p. 111, no. 24563.

²⁸ This *ḥadīth* has been authenticated by al-Albānī. See: al-Albānī, Muḥammad Naṣir al-Dīn, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shāy' min Fiḥihā wa Fawā'idubā*, (Riyadh: Maktabah al-Ma'arif li al-Nashr wa al-Tawzī', 1415H/1995), 1st ed., vol. 1, p. 692.

Abū Dāwud documented this *ḥadīth* in his *Sunan* in the Book of Clothing in the chapter “of images,” *ḥadīth* 4158²⁹ and al-Tirmidhī recorded it in his *Jāmi'* in the Chapters of Good Manners under the sub-chapter “The angel does not enter a house where there is an image or a dog,” *ḥadīth* 2806.³⁰ al-Nasā'ī also recorded it in his *Sunan* in the Book of Adornments, in the chapter “The people who will be severely punished,” *ḥadīth* 5365,³¹ while Aḥmad recorded it in his *Musnad* under Musnad al-Mukthirīn min al-Ṣaḥābah in the Musnad of Abū Hurayrah, *ḥadīth* 8045,³² 8079,³³ 9063,³⁴ and 10193.³⁵

3.3 The Obligation to Obliterate Images

3.3.1 First *ḥadīth*

Aḥmad reported: Rawḥ narrated to us that Ibn Jurayj narrated to us that Abū al-Zubayr told him that he heard Jābir ibn 'Abd Allāh said: “The Prophet ordered 'Umar ibn al-Khaṭṭāb who was in al-Baṭḥā' at the time of the conquest (of Makkah) to visit the Ka'bah and obliterate all images in it. The Prophet did not enter it until all the images were obliterated.”³⁶

3.3.1.1 *Ḥadīth* Verification

Abū Dāwud documented this *ḥadīth* in his *Sunan* in the Book of Clothing in the chapter “Of images” *ḥadīth* 4156³⁷ and Aḥmad recorded it in his *Musnad* under Musnad al-Mukthirīn

²⁹ Abū Dāwud, Sulaymān ibn al-'Ash'ath, *Sunan Abī Dāwud*, ed. Muḥammad Muḥy al-Dīn 'Abd al-Ḥamīd, (Beirut: al-Maktabah al-'Aṣriyyah: n.d.), Book of Clothing, Chapter: Of images, vol. 4, p. 74, no. 4156.

³⁰ al-Tirmidhī, Abū 'Īsā Muḥammad ibn 'Īsā, *Jāmi' al-Tirmidhī*, ed. Aḥmad Muḥammad Shākir, et al., (Egypt: Shirkah Maṭba'ah Muṣṭafā al-Bābī al-Ḥalabī al-Bābī, 1395H/1975), 2nd ed., Chapters of Good Manner, Sub-chapter: The angel does not enter a house where there is an image or a dog, vol. 5, p. 115, no. 2806.

³¹ al-Nasā'ī, *Sunan al-Nasā'ī*, Book of Adornments, Chapter: The people who will be severely punished, vol. 8, p. 216, no. 5365.

³² Ibn Ḥanbal, *Musnad*, Musnad al-Mukthirīn min al-Ṣaḥābah, Musnad of Abū Hurayrah, vol. 13, p. 413, no. 8045.

³³ Ibid., p. 443-444, no. 8079.

³⁴ Ibid., vol. 15, p. 27, no. 9063.

³⁵ Ibid., vol. 16, p. 152, no. 10193.

³⁶ Shu'ayb al-Arna'ūṭ had authenticated this *ḥadīth* in his commentary of *Musnad Aḥmad*. See Ibn Ḥanbal, *Musnad*, ed. Shu'ayb al-Arna'ūṭ et al., vol. 2, p. 459.

³⁷ Abū Dāwud, *Sunan*, Book of Clothing, Chapter: Of images, vol. 4, p. 74, no. 4156.

min al-Ṣaḥābah in the Musnad of Jābir ibn ʿAbd Allāh, *ḥadīth* 14614,³⁸ 15109³⁹ and 15261⁴⁰ with the wording: “There were images in Kaʿbah, then the Prophet asked ʿUmar ibn al-Khaṭṭāb to erase them, so ʿUmar wet a cloth and wiped them off with it, then the Messenger of Allah entered it (Kaʿbah), and there was nothing left of them (images) in it.”

3.3.2 Second *ḥadīth*

Abū Dawūd reported that: Muḥammad ibn Kathīr narrated to us that; Sufyan told us that; Ḥabīb Ibn Abī Thābit said; from Abī Wāʾil; from Abī Hayyāj al-Asadī who said: “Alī said to me: I am sending you on the same mission as the Messenger of Allah sent me that I should not leave a high grave without levelling it and an image without obliterating it.”

3.3.2.1 *Ḥadīth Verification*

Muslim documented it in his *Ṣaḥīḥ* in the Book of Funerals, Chapter on “The order to level the grave”, *ḥadīth* 969,⁴¹ and al-Tirmidhī in his *Jāmiʿ* in the Chapter of Funerals, sub-chapter “What has been related about levelling the grave”, *ḥadīth* 1049.⁴² Abū Dāwud had likewise recorded it in his *Sunan* in the Book of Funerals, Chapter on “Levelling the grave”, *ḥadīth* 3218⁴³ and al-Nasāʾī in his *Sunan*, in the Book of Funerals, Chapter on “Levelling graves if they have been made high”, *ḥadīth* 2031.⁴⁴

Aḥmad documented it in his *Musnad*, under the Musnad of Khulafāʾ al-Rāshidīn, in the Musnad of ʿAlī ibn Abī Ṭālib, *ḥadīth* 657⁴⁵ with the wording: “Those of you who are going to al-Madīnah should not leave an idol in it without demolishing it, no grave without levelling it and no image without smearing (obliterating) it.” In *ḥadīth* 1064⁴⁶ and 1170⁴⁷ it says: “Whoever comes to al-Madīnah, he must not leave the grave without levelling it, nor image without smearing (obliterating) it and nor idol without demolishing it...” Other than that,

³⁸ Ibn Ḥanbal, *Musnad*, Musnad al-Mukthirīn min al-Ṣaḥābah, Musnad of Jābir ibn ʿAbdullāh, vol. 22, p. 459, no. 14614.

³⁹ Ibid., vol. 23, p. 326, no. 15109.

⁴⁰ Ibid., vol. 23, p. 409, no. 15261.

⁴¹ Muslim, *Ṣaḥīḥ Muslim*, Book of Funerals, Chapter: The order to level the grave, vol. 2, p. 666, no. 969.

⁴² al-Tirmidhī, *Jāmiʿ al-Tirmidhī*, Chapter of Funerals, Sub-chapter: What has been related about levelling the grave, vol. 3, p. 357, no. 1049.

⁴³ Abū Dāwud, *Sunan*, Book of Funerals, Chapter: Levelling the grave, vol. 3, p. 215, no. 3218.

⁴⁴ al-Nasāʾī, *Sunan*, Book of Funerals, Chapter: Levelling graves if they have been made high, vol. 4, p. 88, no. 2031.

⁴⁵ Ibn Ḥanbal, *Musnad*, Musnad of Khulafāʾ al-Rāshidīn, Musnad of ʿAlī ibn Abī Ṭālib, vol. 2, p. 287, no. 657.

⁴⁶ Ibid., vol. 2, p. 317, no. 1064

⁴⁷ Ibid., vol. 2, p. 366, no. 1170.

in *ḥadīth* 1239,⁴⁸ it says: “...and no images without putting it down” and in *ḥadīth* 1284⁴⁹ with the wording: “I should carve out every image and level every grave.”

3.4 Objects That Are Not Considered as Images

3.4.1 First *ḥadīth*

Al-Bukhārī reported that: Muḥammad narrated to us that; Abū Muʿāwiyah told us that; Hishām narrated to us from his father, from ʿĀʾishah, she said: “I used to play with the dolls in the presence of the Prophet, and my female friends also used to play with me. When The Messenger of Allah entered (my dwelling place) they will hide themselves, but the Prophet would call them to join and play with me.”

3.4.1.1 *Ḥadīth* Verification

Al-Bukhārī documented it in his *Ṣaḥīḥ* in the Book of Good Manners, Chapter on “To be cheerful with the people”, *ḥadīth* 6130⁵⁰ and Muslim in his *Ṣaḥīḥ* in the Book of The Merits of The Companions under the chapter “The virtues of ʿĀʾishah”, *ḥadīth* 2440.⁵¹

Abū Dāwūd likewise recorded it in his *Sunan* in the Book of Good Manners under the chapter “Playing with dolls”, *ḥadīth* 4931⁵² while al-Nasāʾī in his *Sunan* recorded it in the Book of Marriage, Chapter on “Consummation of marriage with a girl of nine”, *ḥadīth* 3378.⁵³ In his *Sunan*, Ibn Mājah recorded this *ḥadīth* in the Book of Marriage, in the chapter “Good relation with the women”, *ḥadīth* 1982⁵⁴ and it is recorded likewise by Aḥmad in *Musnad al-Nisāʾ* under the *Musnad* of al-Ṣiddīqah ʿĀʾishah bint al-Ṣiddīq, *ḥadīth* 25334,⁵⁵ 24298,⁵⁶ 25961,⁵⁷ and 25968.⁵⁸

⁴⁸ Ibid., vol. 2, p. 399, no. 1239.

⁴⁹ Ibid., vol. 2, 422-423, no. 1284.

⁵⁰ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book of Good Manners, Chapter: To be cheerful with the people, vol. 8, p. 31, no. 6130.

⁵¹ Muslim, *Ṣaḥīḥ Muslim*, Book of The Merits of The Companions, Chapter: The virtues of ʿĀʾishah, vol. 4, p. 1890, no. 2440.

⁵² Abū Dāwūd, *Sunan*, Book of Good Manners, Chapter: Playing with dolls, vol. 4, p. 283, no. 4931.

⁵³ al-Nasāʾī, *Sunan*, Book of Marriage, Chapter: Consummation of marriage with a girl of nine, vol. 6, p. 131, no. 3378.

⁵⁴ Ibn Mājah, Abū ʿAbdullah Muḥammad ibn Yazīd, *Sunan Ibn Mājah*, ed. Muḥammad Fuʾād ʿAbd al-Bāqī, (Cairo: Dār ʾIḥyāʾ al-Kutub al-ʿArabiyyah-Fayṣal ʾIsā al-Bābī al-Ḥalabī: n.d.), Book of Marriage, Chapter: Good relation with the women, vol. 1, p. 637, no. 1982.

⁵⁵ Ibn Ḥanbal, *Musnad*, *Musnad al-Nisāʾ*-*Musnad* of al-Ṣiddīqah ʿĀʾishah bint al-Ṣiddīq, vol. 42, p. 204, no. 25334.

⁵⁶ Ibid., vol. 40, p. 340-341, no. 24298.

⁵⁷ Ibid., vol. 43, p. 115, no. 25961.

⁵⁸ Ibid., vol. 43, p. 118, no. 25968.

3.4.2 Second ḥadīth

Al-Bukhārī reported that: Aḥmad narrated to us that; Ibn Wahb narrated to us that; ‘Amrū told us that; Bukayr ibn al-Ashajj narrated to him that; Busr ibn Saʿīd narrated to him that; Zayd ibn Khālīd al-Juhanī narrated to him something in the presence of Saʿīd ibn ‘Ubayd Allāh al-Khawlānī who was brought up in the house of Maymūnah, the wife of the Prophet, that Zayd narrated to them that Abū Ṭalḥah said that the Prophet PBUH said: “The Angels (of Mercy) do not enter a house wherein there is a picture.” Busr said, “Later on Zayd ibn Khālīd fell ill, and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to ‘Ubayd Allāh al-Khawlānī: “Did not he (i.e., Zayd) tell us about the (prohibition of) pictures?” He said, “But he excluded the embroidery on garments. Did you not hear him?” I said, “No.” He said, “Yes, he did.”

3.4.2.1 Ḥadīth Verification

Al-Bukhārī recorded it in his *Ṣaḥīḥ* in the Book of The Beginning of Creation under the chapter “If anyone says *āmīn* (during the prayer at the end of the recitation of *ṣūrah al-Fātiḥah*)”, *ḥadīth* 3226⁵⁹ and Muslim in his *Ṣaḥīḥ* in the Book of Clothing and Adornments under the chapter “The Angel does not enter a house that has a dog or picture in it”, *ḥadīth* 2106 (85).⁶⁰

3.4.3 Third ḥadīth

Al-Bukhārī reported that: Abū Maʿmar ‘Abd Allāh ibn ‘Amrū narrated to us that; ‘Abd al-Wārith narrated to us that; ‘Abd al-‘Azīz ibn Ṣuhayb said; from Anas ibn Mālīk: “Ā’ishah had a *qirām* (a thin marked woollen curtain) with which she had screened one side of her home. The Prophet said, “Take away this *qirām* of yours, as its pictures are still displayed in front of me during my prayer (i.e., they divert my attention from the prayer).”

3.4.3.1 Ḥadīth Verification

Al-Bukhārī recorded it in his *Ṣaḥīḥ* in the Book of Prayer, Chapter on “If someone offers *ṣalāh* (prayer) in a garment bearing marks of a cross or picture, will his *ṣalāh* be annulled? And what is forbidden thereof”, *ḥadīth* 374⁶¹ and in the Book of Dress under the chapter “It is discouraged to offer prayer wearing clothes with images,” *ḥadīth* 5959.⁶² Aḥmad also

⁵⁹ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book of The Beginning of Creation, Chapter: If anyone says *āmīn* (during the prayer at the end of the recitation of *ṣūrah al-Fātiḥah*), vol. 4, p. 114, no. 3226.

⁶⁰ Muslim, *Ṣaḥīḥ Muslim*, Book of Clothing and Adornments, Chapter: The Angel does not enter a house that has a dog or picture in it, vol. 3, p. 1666, no. 2106.

⁶¹ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book of Prayer, Chapter: If someone offers *ṣalāh* (prayer) in a garment bearing marks of a cross or picture, will his *ṣalāh* be annulled? And what is forbidden thereof, vol. 1, p. 84, no. 374.

⁶² Ibid., Book of Dress, Chapter: It is disliked to offer prayer wearing clothes with images, vol. 7, p. 168, no. 5959.

recorded it in his *Musnad*, in the Musnad of al-Mukthirīn min al-Ṣaḥābah, under the Musnad of Anas ibn Mālik, ḥadīth 14022⁶³ and 12531.⁶⁴

3.4.4 Fourth ḥadīth

Muslim reported that: Hārūn ibn Ma'rūf narrated to us that; Ibn Wahb narrated to us that; 'Amrū ibn al-Ḥārith narrated to us that; Bukayr narrated to him that; 'Abd al-Raḥmān ibn al-Qāsim narrated to him that his father narrated to him that 'Ā'ishah, the wife of the Messenger of Allah reported that she had hung a curtain which had pictures upon it. The Messenger of Allah entered (the room) and he pulled it. 'Ā'ishah said: "I then tore it and made two cushions out of that." A person who was then in that company and whose name was Rabī'ah ibn 'Aṭā', the freed slave of Banū Zuhrah, asked: "Did you hear Abū Muḥammad making a mention of 'Ā'ishah having stated that the Messenger of Allah, PBUH used to recline upon them?" Ibn al-Qāsim said: "No, but I heard Qāsim ibn Muḥammad saying so."

3.4.4.1 Ḥadīth Verification

Muslim recorded it in his *Ṣaḥīḥ* in the Book of Clothes and Decoration, Chapter on "The Angels do not enter a house in which there is an image or a dog", ḥadīth 2107⁶⁵ and Aḥmad in his *Musnad*, in the Musnad al-Nisā' under the Musnad of al-Ṣiddīqah 'Ā'ishah bint al-Ṣiddīq, ḥadīth 24812:⁶⁶ Narrated 'Ā'ishah: She bought a design (fabric) that has images on it and she wanted to make it into a *ḥajalah* (a type of curtain). Then the Messenger entered upon her, so she showed it to him and told him she wants to make it into a *ḥajalah*. He said to her: "Cut it into two pillows (sheets)." She said: So, I did, I made it into pillows, and he used them." Also, ḥadīth 26103:⁶⁷ Narrated 'Ā'ishah: "Rasūl Allāh came back from his travel, and I had bought a design (fabric) that has images on it, and I used it as a curtain in my house. When he entered it, he disliked what I had made. And he said: "Are you covering the walls, O 'Ā'ishah?" So, I tore it and I cut it into two cushions. I saw him leaned on one of them, and there's an image on it."

4. Ittijāhāt al-'Ulamā' (the trends of scholars) in their Position on the subject of al-Taṣwīr al-Yadawī (Image-making)

Generally, images are categorised according to their nature and the way they are made. As for the former, the image could be either of animate or inanimate beings while the latter,

⁶³ Ibn Ḥanbal, *Musnad*, Musnad of al-Mukthirīn min al-Ṣaḥābah-Musnad of Anas ibn Mālik, vol. 21, p. 421, no. 14022.

⁶⁴ Ibid., vol. 20, p. 11, no. 12531.

⁶⁵ Muslim, *Ṣaḥīḥ Muslim*, Book of Clothes and Decoration, Chapter: The Angels do not enter a house in which there is an image or a dog, vol. 3, p. 1668, no. 2107.

⁶⁶ Ibn Ḥanbal, *Musnad*, Musnad al-Nisā'-Musnad of al-Ṣiddīqah 'Ā'ishah bint al-Ṣiddīq, vol. 41, p. 316, no. 24812.

⁶⁷ Ibid., vol. 43, p. 209, no. 26103.

they could be either three-dimensional or flat (two-dimensional). Based on this, we can identify three trends of the scholars in their approaches on the ruling of image-making:

4.1 *Ittijāh al-Taḍyīq* (The Narrowing Trend)

Those who propounded this approach ruled that image-making of animate beings is prohibited, both three-dimensional and two-dimensional, except for children's toys. The production of inanimate images, in both forms however is permissible. This approach is propounded by most scholars.⁶⁸

al-Nawāwī said:

“Scholars of our *madhhab* and others maintained that making images of animals is *ḥarām*, strictly prohibited, and it is one of the major sins, as it is warned with stern warning in the *ḥadīths*, regardless of whether it is made to be hanged or otherwise. Image-making (of animals) as such is prohibited in every situation as it imitates God's creation and this includes the making of it on the cloth, rugs, and on the dirhams, dinars, coins as well as the utensil, the wall, etc. However, the image-making of trees and the camel's saddle and other thing that does not portray animals is not prohibited...”⁶⁹

The proponents of this view have adduced several proof-texts amongst them:

- a. “The people who will receive the severest punishment from Allah are the image makers.”⁷⁰ This is a general stern warning, and the image-maker of animate beings is included in it.
- b. The *ḥadīth* narrated by Jābir ibn ʿAbd Allāh: “There were images in Kaʿbah, then the Prophet asked ʿUmar ibn al-Khaṭṭāb to erase them, so ʿUmar wetted a cloth and wiped them off with it, then the Messenger of Allah entered it (Kaʿbah), and there was nothing left of them (images) in it.”⁷¹ It is understood from this *ḥadīth*, from the action of ʿUmar of erasing the images using a wet cloth, that the Messenger hated images of animate beings even if it is made flat (two-dimensional).

⁶⁸ See al-Nawāwī, Yahyā ibn Sharaf, *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Hajjāj*, (Beirut: Dār ʿIhyāʾ al-Turāth al-ʿArabī: 1392H), 2nd ed., vol. 14, p. 81-82 and 91-92. See also Ibn ʿAbd al-Barr, Yusuf ibn ʿAbd Allāh, *al-Tamīd li mā fī al-Muwatṭāʾ min al-Maʿānī wa al-Masānīd*, ed. Muṣṭafā ibn Aḥmad al-ʿAlawī and Muḥammad ʿAbd al-Kabīr al-Bakrī, (Morocco: Wizārah ʿUmūm al-Awqāf wa al-Shuʿūn al-Islāmiyyah: 1387H), vol. 21, p. 201. Also Wizārah al-Awqāf wa al-Shuʿūn al-Islāmiyyah, *al-Mawsūʿah al-Fiqhiyyah al-Kuwaytiyyah*, (Kuwait: Wizārah al-Awqāf wa al-Shuʿūn al-Islāmiyyah: 1427H), vol. 12, p. 102-104.

⁶⁹ al-Nawāwī, *al-Minhāj*, vol. 14, p. 81.

⁷⁰ Previously verified.

⁷¹ Previously verified.

- c. *Ḥadīth* of Abū Hurayrah: "The Messenger of Allah said: "Jibrīl came to me and said: I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So, order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushion spread outs on which people may tread; and order the dog to be expelled." The Messenger of Allah then did so..."⁷² This *ḥadīth* denotes a permission making the image of inanimate beings as suggested by al-ʿAynī. He said: "This *ḥadīth* presents the ruling on the permissibility of making images (of things) that do not have a soul like trees and so on which is the view held by the majority of the *fuqahāʾ* and *ahl al-ḥadīth*."⁷³
- d. The *ḥadīth* that is affirmed by ʿĀʾishah: "I used to play with the dolls in the presence of the Prophet, and my female friends also used to play with me. When the Messenger of Allah entered (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me."⁷⁴ This *ḥadīth* is evidence of the Messenger's permission for the act of ʿĀʾishah as he allowed her friends to play with her, while knowing that they are playing with such toys. If it is forbidden to do so, he would have prevented and forbade them from that and he would have asked them to play with something else. This event is such evident in the exclusion of children's toys from the general prohibition.

Ibn Hajar said: "The words "*fa yusarribuhunna ʿilayy*" means send them (to me). This *ḥadīth* indicates the permissibility of taking images to be played with by the girls, which excludes it from the general prohibition. This is validated by ʿIyāḍ, as cited by the majority of the scholars, that they permitted the buying of toys to teach girls on household chores from an early age."⁷⁵

4.2 *Ittijāh al-Tawsī* (The Expanding Trend)

The proponent of this approach viewed that the original ruling of image-making is permissible, and it is not prohibited unless it leads to intentional worshipping of other than Allah or if it is done with the intention to challenge His creation. Among the proponents of this view are Abū Saʿīd al-Isṭakhrī⁷⁶ and several contemporary scholars like Dr. Jabra

⁷² Previously verified.

⁷³ al-ʿAynī, Maḥmud ibn Aḥmad, *ʿUmdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār ʿIḥyāʾ al-Turāth al-ʿArabī: n.d.), p. 39.

⁷⁴ Previously verified.

⁷⁵ Ibn Hajar al-ʿAsqalānī, Aḥmad ibn ʿAlī, *Fatḥ al-Barī bi Sharḥ Ṣaḥīḥ al-Bukhārī*, ed. ʿAbd al-ʿAzīz ibn ʿAbd Allāh ibn Bāz et al., (Beirut: Dār al-Maʿrifah: 1379H), vol. 10, p. 527.

⁷⁶ He is al-Ḥasan ibn Aḥmad ibn Yazīd ibn bin ʿIsā Abū Saʿīd al-Isṭakhrī, a *shaykh* of the Shafītes in Baghdad and one of the prominent scholars of the *madhhab*. He was also a devout and an ascetic. Abū Ishāq al-Marwazī said: "When I entered Baghdad, there was no one who deserved to be studied from

Khudayr al-Baitāwī⁷⁷ and Dr. Bāsim Daḥdūḥ.⁷⁸ They had inferred several *dalīls* amongst others:

- a. Allah says: “They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], “Work, O family of Dāwud, in gratitude.” And few of My servants are grateful” (Qurʾān 34:13). The making of statues was permissible during the time of Sulaymān. Since it is considered as a rule ordained by Allah for the people before *the Muslim community*, it is as such considered a rule ordained for us.
- b. They took evidence from the famous *ḥadīth* that forbids image-making: “The people who will receive the severest punishment from Allah will be the picture makers.”⁷⁹ They argued that this ordain is general as the *ḥadīth* does not differentiate between the image-making of animate and inanimate beings. If one applies it on the image of animate being, it will also be applicable on the inanimate, as they both are included in the general words of the *ḥadīth*.

However, that is not the case since the scholars have agreed on the permissibility of image-making of soul-less things as mentioned before. As such, the proponents of the expanding approach maintained that the prohibition is only applied if the image-making is done with the intention to worship other than Allah or to challenge His creation or the like of these. Otherwise, it is then due to its original ruling which is permissible.

- c. They adduced rational evidence by arguing that the prohibition mentioned in the *ḥadīth* is particularly applicable to the era of the Messenger as it is imminence to idolatry custom of the people before the coming of Islam. Along the time, as the creed of the Muslims became stronger, the prohibition then is nullified, as a ruling revolves with the presence or the absence of its reason (‘illah).

except Ibn Surayj and Abū Saʿīd al-Iṣṭakhrī. See Ibn Qāḍī Shuhbah, Abū Bakar ibn Aḥmad, *Ṭabaqāt al-Shāfiʿiyyah*, ed. ʿAbd al-ʿAlīm Khān, (Beirut: ʿĀlim al-Kutub, 1407H), 1st ed., vol. 1, p. 109. See also Tāj al-Dīn Subkī, Abū Naṣr ʿAbd al-Waḥhāb ibn ʿAlī, *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā*, ed. Maḥmud al-Ṭanāḥī and ʿAbd al-Fattāḥ al-Ḥulu, (Cairo: Hijr li al-Ṭabāʿah wa al-Nashr wa al-Tawzīʿ, 1413H), 2nd ed., vol. 3, p. 230-253. Also Wizārah al-Awqāf wa al-Shuʿūn al-Islāmiyyah, *al-Mawsūʿah al-Fiqhiyyah al-Kuwaytiyyah*, vol. 12, p. 100-101.

⁷⁷ One of the Academic members at Department of Arabic Language at al-Najāḥ National University, Palestine. See Jabr Khuḍīr al-Baitāwī, *al-Taṣwīr wa al-Naḥt min Manẓūr Islāmī*. A paper presented for the 2nd Conference of Art in Palestine, al-Najāḥ National University, Nablus, 1431H/2010.

⁷⁸ One of the lecturers at the Department of Printing, Faculty of Fine Arts at University of Damascus. See Bāsim Daḥdūḥ, *al-Taṣwīr ʿind al-ʿArab wa al-Muslimīn bayn al-Ibāḥah wa al-Taḥrīm (fi al-ʿUṣūr al-Wuṣṭā)*, Damascus University Journal of Engineering, 2010, 26(1).

⁷⁹ Previously verified.

4.3 Ittijāh al-Taḥṣīl (The Detailing Trend)

The proponents of this approach ruled the exclusion of the making of an image that is carved and in flat form (two-dimensional) from the general prohibition, regardless of whether it is of animate or inanimate beings. The least of the ruling for it would be that it is disliked yet still does not reach to the extent of prohibition. Among the proponents are al-Qāsim ibn Muḥammad ibn Abī Bakr,⁸⁰ as recorded by Dr Yusuf al-Qaraḍāwī in his book,⁸¹ and is preferred by him likewise. They forwarded several arguments:

- a. The ḥadīth: “The Angels (of Mercy) do not enter a house wherein there is a picture.” Busr said, “Later on Zayd ibn Khālid fell ill, and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to ‘Ubayd Allāh al-Khawlānī, “Did not he (i.e., Zayd) tell us about the (prohibition of) pictures?” He said, “But he excluded the embroidery on garments. Did not you hear him?” I said, “No.” He said, “Yes, he did.”⁸² This ḥadīth has come with the phrase “*illā raqm fī thawb*,” which has specified the generality of other ḥadīths that indicate the prohibition of image-making. As argued by the proponents, it is intended to exclude the making of two-dimensional images from the general prohibition.
- b. The ḥadīth: “Who would be more unjust than the one who tries to create the like of My creatures?”⁸³ Allah has created his creation in solid, three-dimensional form, and not otherwise, i.e., in flat form. As such, the warning that came from the ḥadīths is ordained on the making of the former and not the latter.
- c. The proponents cited some narrations that indicate the dislike of making flat images and that it does not reach to the level of prohibition. Among the ḥadīth is: “Take away this *qirām* of yours, as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer).”⁸⁴ This narration as a whole does not indicate the prohibition of the making of flat, two-dimensional images, as the Messenger said, “*‘Amīṭī ‘annā qirāmaki* (Take away this *qirām* of yours)...” which shows his acknowledgement on the presence of the veil with images in his house. He only ordered ‘Ā’ishah to move it to another place because it disturbed him during prayer.

⁸⁰ al-Nawāwī, *al-Minhāj*, vol. 14, p. 82.

⁸¹ Yusuf al-Qaraḍāwī, *al-Islām wa al-Fann*, p. 49-50, <http://alqudslana.com/PublicFiles/Library/1317724812-4390.pdf>.

⁸² Previously verified.

⁸³ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book of Dress, Chapter: The obliteration of pictures, no. 5953; Muslim in *Ṣaḥīḥ Muslim*, Book of Clothes and Adornment, Chapter: The Angels do not enter a house in which there is an image or a dog, no. 2111.

⁸⁴ Previously verified.

5. Ittijāhāt al-'Ulamā' on 'Iqtinā' al-Ṣuwar al-Yadawiyyah (The Acquisition of Handmade Images)

The scholars differed on the ruling of acquisition of handmade images after their making. We can elaborate their approaches on this issue as follows:

5.1 Ittijāh al-Taḍyīq (The Narrowing Trend)

The proponents of this approach ruled the general prohibition of animated images, be it in a solid or flat form, excluding children's toys. However, the acquisition of inanimate images is allowed. The majority of scholars went by this ruling.⁸⁵ They cited the same evidence on the ruling of image-making that has been discussed before. Some additional evidence include:

- a. 'Ā'ishah narrated: "That she bought a cushion which had pictures on it. When the Messenger of Allah saw it, he stopped at the door and did not enter. She recognised disapproval on his face and said, "Messenger of Allah, I turn in repentance to Allah and His Messenger. What have I done wrong?" The Messenger of Allah said, "What is the meaning of this cushion?" She said, "I bought it for you to sit and recline on." The Messenger of Allah PBUH said, "Those who make such pictures will be punished on the Day of Rising. It will be said to them, 'Bring to life what you have created'. Then he said, 'The angels do not enter a house in which there are pictures.'"⁸⁶

From this *ḥadīth*, it is understood that the Messenger disapproved the action of 'Ā'ishah and stated that the angels do not enter a house that has images. It is without doubt that the images on the cushion bought by 'Ā'ishah was only flat, two-dimensional images. This indicates the prohibition of acquiring images of animate beings, regardless of their form.

al-Nawāwī said: "Some of the *salaf* said: The prohibition is upon the image that has shadow, while it is permissible for images that do not have shadow; and this *madhhab* is false as the veil that was disapproved by the Prophet had images on it which is undoubtedly denounced, and it has no shadow. (And it is also evident) from the rest of the *ḥadīths* that include every image..."⁸⁷

5.2 Ittijāh al-taḥṣīl (The detailing trend)

The proponents of this approach opine that the absolute prohibition is for acquisition of images that have shadows. However, they differed on the range of permissibility on the acquisition of images of animate beings that do not have shadows. Some of them viewed it

⁸⁵ al-Nawāwī, *al-Minhāj*, vol. 14, p. 81-82.

⁸⁶ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book of al-Tawḥīd, Chapter: Of the word of Allah: "While Allah created you and that which you do?" (37:96), no. 7558; Muslim, *Ṣaḥīḥ*, Book of Clothes and Adornment, no. 2107.

⁸⁷ al-Nawāwī, *al-Minhāj*, vol. 14, p. 82.

as permissible in general, as subscribed by Dr. Yusuf al-Qaraḍāwī, who also said that this view was also held by al-Qāsim ibn Muḥammad ibn Abī Bakr.

Al-Qaraḍāwī said: “The *arjah* (most acceptable opinion) is that the prohibition is limited to materialised (images). However, flat images on paper, walls, woods or the like of it, the utmost (ruling) would be *karāhiyah al-tanzīhiyyah* as said by al-Imām al-Khaṭṭābi, unless if there is exaggeration and waste...”⁸⁸ Those who viewed this absolute permissibility inferred some evidence, among them:

- a. They inferred from the *ḥadīth* “*illa raqm fi thawb*” mentioned earlier.⁸⁹ They said that the *ḥadīth* meant images that is flat and of animate beings and this does not contradict the *ḥadīth* of the bird imagery that was in ‘Ā’ishah’s house⁹⁰ and the words of the Prophet to her: “Take away this *qirām* of yours, as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer).”⁹¹

If the interpretation of the *ḥadīth* is limited to only inanimate images, this will lead to contradiction between two *ḥadīths*.⁹² In the *ḥadīth* “take away this *qirām* of yours...”, the Prophet only ordered ‘Ā’ishah to move the image with his acknowledgment of the veil with images in his house which shows the permissibility of acquiring flat images of animate beings. As such, it is a must to interpret *al-raqm* in the *ḥadīth* that is excluded from the general prohibition as flat images of animate beings to ensure the sensible meaning on the words of the Messenger in both *ḥadīths*.

Some of them viewed the permissibility was only for non-hanging things, such as rugs, pillows, carpets, and others. This view is propounded by the Hanafiyyah, and some Mālikiyyah.⁹³ They based it on several evidence such as:

- a. Narrated ‘Ā’ishah: “Rasūl Allāh came back from his travel, and I had bought a design (fabric) that has images on it, and I used it as a curtain in my house. When he entered it, he disliked on what I had made. And he said: “Are you covering the walls, O ‘Ā’ishah?” So, I tore it and I cut it into two cushions. I saw him leaned on one of them, and there is an image on it.”⁹⁴

By looking at this *ḥadīth*, it appears that that the Messenger leaned on a cushion that has images on it which indicates the permissibility of acquiring flat images of

⁸⁸ al-Qaraḍāwī, *al-Islām wa al-Fann*, p. 50.

⁸⁹ Previously verified.

⁹⁰ Previously verified.

⁹¹ Previously verified.

⁹² al-Qaraḍāwī, *al-Islām wa al-Fann*, p. 50.

⁹³ al-Ashrafī, *al-Sharḥ al-Mawḍūʿī li al-Ḥadīth al-Sharīf: Dirāsah Naẓariyyah Taṭbiqiyyah*, p. 158.

⁹⁴ Ibn Ḥanbal, *Musnad*, Musnad al-Nisā’-Musnad of al-Ṣiddiqah ‘Ā’ishah bint al-Ṣiddiq, no. 26103.

animate beings on things that is not hung. The permission is not absolute as he detested the action of 'Ā'ishah of using a curtain that has images on it, and he got angry because of it. He however used it after it has been made into two cushions and the like of it that is considered non-hanging. This as such shows that the permission is limited only to things that are not hung, while it remains prohibited for other images that are hung.

6. Discussion

After completing the comparative study of the *ḥadīths* underlying the approaches of the scholars on the issue of image-making, the researchers have concluded several findings, which are as follow:

- a. The researchers found that this issue is derived from authentic *ḥadīths* of the Prophet. In fact, they are of the highest degree of authenticity, as most of them have been recorded by al-Bukhārī and Muslim in their *Ṣaḥīḥs*. He also finds that most of them come with dispraise and stern warning on the Resurrection Day upon those who act on it as well as the Messenger's detestation and anger on this action, with a small number of the narrations that shows some exceptions on this issue.
- b. This exploration has likewise shown that in this issue, the scholars did not differ on the status of the *ḥadīths*, whether they are authentic or weak, yet they differed in their understanding of the *ḥadīths* and how to interpret them. This, as it is commonly known, is one of the branches of the *ḥadīth* sciences called *fiqh al-ḥadīth*.
- c. Two major issues that has been focused on and differed by the scholars are on the rulings of image-making and acquiring it. As such, for every type of images, be it in solid, three-dimensional form or flat, two-dimensional form or if they are of animate beings or otherwise, it does not fall outside the scholars' discussion on the rulings of their making and acquisition.
- d. The scholars had adopted three approaches in dealing with the issue of image-making which are: *ittijāh al-taḍyīq*, *ittijāh al-tawsī* and *ittijāh al-taḥṣīl*. On the acquisition of images, there are two approaches: *ittijāh al-taḍyīq* and *ittijāh al-taḥṣīl*.
- e. The scholars agreed on the prohibition of image-making that is used for worshipping and glorification and its permissibility in the making of children's toys and its acquisition. The latter belongs to the exception from the general prohibition as indicated by the *ḥadīths*, as it is permissible likewise for the image-making of inanimate beings and its acquisition. The scholars have also agreed on the prohibition of the traditional, solid form image-making for their imminence to the meaning of imitation (*al-muḍāhah*) mentioned in the *ḥadīth* and that it is leading to *al-shirk*, even in the present days.
- f. The proponents of *ittijāh al-taḍyīq* viewed that the original ruling of image-making of animate beings is prohibited, except for images that are excluded by the *ḥadīths*.

They differed with the proponents of *ittijāh al-tawsī* that viewed the original ruling of image-making is permissible, except for images that are made for glorification and worshipping to other than Allah. On the other hand, those who propounded the *ittijāh al-tafṣīl* viewed the exception of flat, two-dimensional image-making of inanimate beings from the general prohibition and argued that the utmost ruling for it is only dislike and does not reach to the level of prohibition.

- g. The proponent of *ittijāh al-taḍyīq* viewed that the original ruling on the acquisition of the handmade images of both forms is prohibited, except for those that are excluded by *ḥadīths*. On the contrary, the proponents of *ittijāh al-tafṣīl* differed on the extent of the permissibility of acquiring flat images of inanimate beings, between being absolutely permissible or limiting it only to non-hanging things.

Conclusion

The researchers conclude that the scholars' disagreement on handmade image-making is not due to the degree of authenticity of the subjected *ḥadīths* as those *ḥadīths* are among authentic *ḥadīths* of the Messenger. They agree that those *ḥadīths* are at the highest levels of validity, as most of them have been included by al-Bukhari and Muslim in their *Saḥīḥs*. Yet, they differed in the understanding of those *ḥadīths* and the methodologies in deriving jurisdiction from the *ḥadīths*, which is a branch in the sciences of *ḥadīth*, namely *fiqh al-ḥadīth*. What the researchers found to be the best solution on these issues is the restrictive approach favoured by most of the scholars. They consider the ruling and acquiring image-making of animate beings, three-dimensional or flat (two-dimensional), degrading or not, are not permissible, except for children's toys and non-animated beings. The prohibition of ruling and acquiring image-making of animate beings is based on the clear warning of the severe punishment for the doer on the Day of Resurrection and the Messenger's actions that show strong dislike for those actions. The evidence is also apparent in the Messenger's command for others to erase, demolish, and tear down the image, and he himself had destroyed them with his hands. The exception of children's toys and inanimate beings is due to the evidence mentioned in several *ḥadīths* indicating that it is permissible in the *sharī'ah*.

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