

**THE ISSUE OF**  
**FILMS & PHOTOS**  
**IS NOT AN IKHTILAFI ISSUE**



**Decree By**  
**Huzoor Sayyidi Taajush Shariah**  
**Radi Allahu Anhu**

**A Noori Publication**

**THE ISSUE OF FILMS  
& PHOTOS IS  
NOT  
AN IKHTILAFI ISSUE**

AS DECREED BY

THE QUTB OF THE ERA, THE GREATEST FAQIH OF THE ERA,  
HUZOOR SAYYIDI TAAJUSH SHARIAH HAZRAT ALLAMA  
MUFTI MOHAMMED AKHTAR RAZA KHAN  
QAADIRI AZHARI ﷺ

TRANSLATED THROUGH THE BLESSINGS OF  
HUZOOR MUFTI E AZAM HIND ﷺ

BY A HUMBLE SERVANT OF ALLAH  
MUHAMMAD AFTHAB CASSIM AL QAADIRI  
RAZVI NOORI

PUBLISHED BY  
IMAM MUSTAFA RAZA RESEARCH CENTRE  
OVERPORT, DURBAN, SOUTH AFRICA

A NOORI PUBLICATION

## ALL RIGHTS RESERVED

No part of this publication may be produced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical photocopying or otherwise without the prior permission of the Copyright Owner.

The Publishers

Imam Mustafa Raza Research Centre

P.O. Box 70140, Overport, 4067 Durban, South Africa

Offices

28 Clayton Road, Overport, Durban

Tel/Fax: 031 2081045

Email: [noori@noori.org](mailto:noori@noori.org)

Website: [www.noori.org](http://www.noori.org)

Contribute towards a noble course: For those brothers and sisters who wish to contribute towards our humble efforts, our Banking Details are as follows:

Name : Imam Mustafa Raza Research Centre  
Bank : Nedbank  
Acc No : 2034044606  
Branch : Sydenham  
Code : 103409

### **Sponsor the Printing of a Book for Esaal-e-Thawaab**

Contact us if you wish to sponsor the printing of a book for the Esaale Thawaab of the marhooms in your family. Sponsor the printing of a book and send the Thawaab to your marhoom family members. This is Thawaab-e-Jaariyah and a means of educating the Ummat. Knowledge is Power!

**This Humble Effort is Dedicated to**

**Our Shaykh e Kaamil  
& The Imam of This Era**

**The Treasure-Trove of  
The Knowledge Of Sayyidi Aala Hazrat**

**The Radiance and Beauty of  
Huzoor Hujjatul Islam,**

**The Piety & Luminous Example Of  
Huzoor Mufti e Azam Hind**

**The Beloved Son & True Successor of Huzoor  
Mufas'sir e Azam**

**Taajush Shariah, Rahbar e Tariqah,  
Qutb ul Waqt, Afqahul Fuqaha,  
Hazrat Allama Mufti Qadi Imam  
Mohammed Akhtar Raza Khan  
Qaadiri Azhari ﷺ**

SAG E MUFTI E AZAM

MUHAMMAD AFTHAB CASSIM  
QAADIRI RAZVI NOORI

## TRANSLATOR'S NOTE

All Praise is due to Almighty Allah, who blessed man with intelligence, so that he may attain true success and salvation by following in the Sacred Footsteps of His Beloved and Chosen Servants.

Peace, Blessings and Salutations upon the Most Exalted and The Most Beloved, and The Greatest in Allah's Creation, Sayyiduna Rasoolullah ﷺ. Who is The Greatest Guide unto mankind. Peace and Blessings upon His Noble Family and His Illustrious Companions, who followed Him ﷺ meticulously, and upon those who followed them without differing, and those who followed them, and those after them, and so on and so forth, and upon all those who will follow sincerely in the Sacred Footsteps of those who followed the way of the truly pious servants of Almighty Allah.

Lately, there has been a lot of hue and cry about whether photography etc. is an Ikhtilafi issue or not. Since, the Pardah of Huzoor Sayyidi Taajush Shariah ﷺ, the modernist lobby has attempted to plant their modernist views into the minds of the followers of Maslak e Aala Hazrat, trying to take advantage of a grieving nation, by using the name of Sayyidi Taajush Shariah ﷺ to peddle their modernist views.

It must be said that modernist scholars will always come and go, and there will always be arguments for and against this, and many other issues, but we must remind the modernist lobby, that Huzoor Sayyidi Taajush Shariah ﷺ has indeed journeyed from this physical world, but the authority, and control of Huzoor Taajush Shariah, and the Rulings issued by Huzoor Taajush Shariah are still alive in this physical world, and will remain until the seas of knowledge will flow.

I have presented in this document a translation of the decree of Huzoor Sayyidi Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qadiri Azhari رحمۃ اللہ علیہ, supported by the Fatwa of Ghaus ul Waqt Huzoor Mufti e Azam Hind رحمۃ اللہ علیہ, the gist of which was cited in his response to this issue by The Grand Mufti of the Time, Huzoor Sayyidi Taajush Shariah رحمۃ اللہ علیہ.

For those, who are ‘true and sincere followers’ of the grandmasters of knowledge and wisdom, I would like to simply say the following before sharing my attempted translation of the decree of Huzoor Taajush Shariah رحمۃ اللہ علیہ and the Fatwa of Huzoor Mufti e Azam Hind رحمۃ اللہ علیہ;

It is upon us to follow in the footsteps of the pious and true servants of Allah. We have no doubt in the piety, wisdom, greatness and knowledge of the great Mujaddid Sayyidi Aala Hazrat Imam Ahle Sunnat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ, and in the sagacity, and profound understanding of the Deen as held by Ghaus ul Waqt Huzoor Mufti e Azam Hind Ash Shah Imam Mustafa Raza Khan Qadiri رحمۃ اللہ علیہ, and in the scholarly expertise and genius of Sadrush Shariah Allama Mufti Amjad Ali Azmi رحمۃ اللہ علیہ, and the wisdom and sincere adherence to the way of the knowledgeable grandmasters by the likes of Huzoor Sayyidi Hafiz e Millat, Sadrul Afaadil Allama Na’eemud’deen Muradabadi, Muhad’dith e Azam Pakistan Allama Sardaar Ahmed, and in the sincere adherence of those great and blessed teachers and seas of knowledge and wisdom, who followed these grandmasters of knowledge without differing on issues which these grandmasters regarded as being issues of consensus.

Why then, would we even think of diverting from the teachings of these grandmasters of knowledge, wisdom and piety, in order to accept and pay heed to the modernist ideologies of modernist scholars of today, who feel that they have the knowledge, the capability and the audacity to differ

with the likes of our Imam, our Master, our Guide, our Shaykh e Kaamil, Huzoor Sayyidi Taajush Shariah Allama Mufti Akhtar Raza Khan Qaadiri رحمۃ اللہ علیہ whose entire life was spent following in the sacred footsteps of the Grandmasters of Knowledge, Wisdom and Piety, and who left his physical world remaining steadfast on the way of the pious predecessors, no matter how many storms of the opposition he had to face in his life!

Do those who truly love Huzoor Sayyidi Taajush Shariah رحمۃ اللہ علیہ and those who regard him as the Imam of Knowledge and Piety in this era, still find the need to fall prey to the sweet talk, of modernist scholars who use the name of Aala Hazrat رحمۃ اللہ علیہ and the name of Huzoor Sayyidi Taajush Shariah رحمۃ اللہ علیہ to dupe their followers?

Leave alone the knowledge, wisdom and piety of Huzoor Taajush Shariah رحمۃ اللہ علیہ, just the Janaazah of the Great Imam Huzoor Sayyidi Taajush Shariah رحمۃ اللہ علیہ is by itself the evidence of the greatness of this great Imam and Qutb of this era. Even after seeing all this, if those who claim to love him, still fall prey to their Nafs, and compromise what Huzoor Sayyidi Taajush Shariah stood for and preached all his life, then indeed it is time to inspect the condition of the hearts.

There is no comparison between Huzoor Sayyidi Taajush Shariah رحمۃ اللہ علیہ and any modernist scholar of today. Whether anyone agrees or not, and whether any modernists acknowledge it or not, the excellence and the Maqaam of Huzoor Sayyidi Taajush Shariah has been acknowledged in the Court of Allah and His Beloved Rasool ﷺ.

O' Lovers and adherents of The Grandmasters of Knowledge, Wisdom and Piety! Hold firmly to the teachings of Huzoor Sayyidi Taajush Shariah رحمۃ اللہ علیہ and to that which is still being proclaimed and propagated by the The Sea

of Sacred Knowledge and Wisdom, Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi (Allah preserve him), and turn a deaf ear to the streams which have just started trickling, thinking that they are seas, whereas they have not even realised the excellence of Huzoor Sayyidi Taajush Shariah ﷺ and Huzoor Sayyidi Muhad'dith e Kabeer, for if they did, they would dare not differ with those who adhered to the way of the Grandmasters without differing.

Such people are playing games with the minds of the laymen, and referring to it as the 'moderate path. Beware! They are pleasing their own modernist followers by saying such issues are Ikhtilafi, and at the same time they are trying to pacify Huzoor Taajush Shariah's mureeds, saying that you should follow your Shaykh in this, but this is an Ikhtilafi issue, and those who don't follow are also correct. O Followers of Taajush Shariah! Remember that your Shaykh says, **'This Is Not An Ikhtilafi Issue'**, hence all the sweet talk of such people holds no water.

As for those who say that this was Huzoor Taajush Shariah's 'Shiddat' (extreme attitude) in regards to disallowing photos etc, it must be said that they have not understood the Maqaam of Huzoor Taajush Shariah ﷺ. This was not his 'Shiddat' but rather it was his, 'Istiqamat' (steadfastness) on the Shariat, and Istiqamat is the sign of Wilaayat.

If such people truly understood the 'Hikmat' great wisdom in Huzoor Taajush Shariah's commands and His steadfastness, then they would not have called this issue ikhtilafi. The fact that they claim his firmness held great wisdom, and yet they still dare to differ, proves that they have not understood the wisdom in the commands and practices of Huzoor Taajush Shariah ﷺ.

I must thank my Ruhani brother, Hazrat Allama Mufti Zahid Hussain Al Qaadiri for reading through this document and making very valuable suggestions, and for writing a beautiful and well evidenced foreword, on such notice. Allah bless him with Barkat in his knowledge. Aameen. I must also thank brother Rukhsar Husain (U.K.) for reading through the document and proofing the language etc. Allah bless him and keep him well. Aameen

May the blessings of Huzoor Sayyidi Taajush Shariah ﷺ rain upon us always, and may we remain true and loyal adherents of Maslak e Aala Hazrat as thought and expounded by the True Representative, and the True inheritor of the knowledge of Sayyidi Aala Hazrat, our Master, Huzoor Sayyidi Taajush Shariah ﷺ.

May Allah Bless Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi, and the Spiritual Successor of Huzoor Sayyidi Taajush Shariah, Hazrat Allama Mufti Asjad Raza Khan Qaadiri Qibla with long life and good health, and continue to bless them and us with the special blessings of Huzoor Sayyidi Taajush Shariah ﷺ

Sag e Mufti e Azam

**Muhammad Afthab Cassim Qaadiri Razvi Noori**

Imam Mustafa Raza Research Centre (Durban, South Africa)

## FOREWORD

By Hazrat Allama Mufti Zahid Hussain Al Qadiri  
The Sunniway, Preston (U.K.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّ عَلَى رَسُولِهِ الْكَرِيمِ

I have been through this document which holds an accurate English translation of the decree of the great Imam Taaj Al-Shariah Wa Al-Tareeqah (Allah is pleased with him), and the edict of the great Imam Al-Mufti Al-Azam Bi Al-Hind (Allah is pleased with him) regarding the Shar'i ruling for videos, movies, films, photography etc which contain pictures (tasweer) of humans and animals (hayawaan). I am grateful to the Mufti of South Africa Al-Sheikh Al-Kaamil Allamah Aaftab Qasim Sahib Qiblah for producing this work for the English speaking at a time where opportunists have attempted to take advantage of the demise of the great Imam of Bareilly Shareef.

Although the two; verbal and written, edicts are enough for the mass followers of the Maslak of Imam Ahmed Raza (Allah is pleased with him), I deem it beneficial to add some matter to further explain the rules already mentioned in the two edicts.

The Hadith of the Prophet Muhammed peace and blessings be upon him are quite clear in forbidding 'Tasweer' and are 'Mutawaatir' (recorded by so many in each generation that it is impossible for all of them to gather upon a lie).

For this reason, the prohibition of “Tasweer” has been a matter of consensus which has been indicated quite clearly in the decree of Taaj Al-Shariah (Allah is pleased with him).

Here is the text that the great Imam mentioned from Radd Al-Muhtar of the great Syrian Imam, Al-Allamah Ibn Aabideen (Allah is pleased with him).

وظاهر كلام النووي في شرح مسلم الإجماع على تحريم تصوير الحيوان, وقال: وسواء صنعه لما يمتهن أو لغيره, فصنعتة حرام بكل حال لأن فيه مضاهاة لخلق الله تعالى, وسواء كان في ثوب أو بساط أو درهم وإناء وحائط وغيرها.

‘and the apparent of the decree of Imam Nawawi in the Sharah of Muslim is that there is an Ijma (consensus) upon the hurmah (forbiddance) of tasweer (pictures) of hayawaan (animates). He said, the tasweer of hayawaan is completely Haraam, whether it is made for contempt or for any other purpose because it is resembling the act of creating and it is completely Haraam whether it is on a fabric, mat, dirham, utensil or wall etc.’

The great Egyptian Imam, Al-Allamah Ibn Nujaym (Allah is pleased with him) has also recorded this in Al-Bahr Al-Raa’iq, in fact it is from here that Imam Ibn Aabideen recorded the aforementioned text,

وظاهر كلام النووي في شرح مسلم الإجماع على تحريم تصويره صورة الحيوان وأنه قال قال أصحابنا وغيرهم من العلماء تصوير صور الحيوان حرام شديد التحريم وهو من الكبائر لأنه متوعد عليه بهذا الوعيد الشديد المذكور في الأحاديث يعني مثل ما في الصحيحين عنه - صلى الله عليه وسلم - «أشد الناس عذابا يوم القيامة المصورون يقال لهم أحيوا ما خلقتم» ثم قال وسواء صنعه لما يمتهن أو لغيره فصنعتة حرام على كل حال لأن فيه مضاهاة لخلق الله تعالى وسواء كان في ثوب أو بساط أو درهم ودينار وفلس وإناء وحائط وغيرها اه. فينبغي أن يكون حراما لا مكروها إن ثبت الإجماع أو قطعية الدليل لتواتره

‘and the apparent of the decree of Imam Nawawi in the Sharah of Muslim is that there is an Ijma upon the hurmah (forbiddance) of the tasweer of hayawaan, and he said that our Scholars (Shafa'i scholars) and other scholars have said the tasweer of hayawaan is Haraam, furthermore, severely Haraam and it is from the kabaa'ir (major sins) because it has been warned against with this severe warning mentioned in many Hadith, which is similar to what is narrated from his eminence peace and blessings be upon him in the Saheehayn (Bukhari and Muslim), ‘the most severe punishment on the day of Judgement will be for those who make (take) pictures, it will be said to them, bring to life what you have created’. Then he (Imam Nawawi) said (that) the tasweer of hayawaan is completely Haraam, whether it is made for contempt or for any other purpose because it is resembling the act of creating and it is completely Haraam whether it is on a fabric, mat, dirham, utensil or wall etc. Therefore (Imam Ibn Nujaym says), it is appropriate that it is regarded as Haraam (forbidden) and not just Makrooh (disliked) now that Ijma (consensus) has been established or now that the Qat'iyah of the Daleel (unambiguousness and explicitness of the evidence) has been established due to it being Mutawaatir’

The texts quite clearly show the prohibition of all ‘tasweer’ of humans and animals in our Shari’ah whether they have a shadow (idols), or they do not have a shadow (pictures). Some people attempt to deceive the layman by arguing that the ‘tasweer’ which is forbidden and is agreed upon by consensus is that which has a shadow and not the pictures that are flat and do not have a shadow.

Imam Nawawi in his Sharah of Muslim after what has been recorded above and mentioning that this is the position of the Sahabah, Tabi'een and Imam Abu Haneefah and Imam Maalik as well, writes,

وقال بعض السلف إنما ينهى عما كان له ظل ولأبأس بالصور التي ليس لها ظل وهذا مذهب باطل فإن الستر الذي أنكر النبي صلى الله عليه وسلم الصورة فيه لا يشك أحد أنه مذموم وليس لصورته ظل مع باقي الأحاديث المطلقة في كل صورة

'and some (or one of) the predecessors said that the only tasweer that is forbidden is that which has a shadow and there is no harm in the tasweer that does not have a shadow; this is an obsolete ideology and of no legal consideration because the Prophet ﷺ forbade the fabric which had a tasweer on it and no one has a doubt that, that is offensive (legally) and that did not have a shadow and furthermore, the rest of the many Hadith, forbid tasweer unrestrictedly and unconditionally'.

The great Mujaddid Imam Ahmed Raza also recorded the above texts in his various Fatawa and with quite clear words forbade photography, he writes,

شک نہیں کہ ذی روح کی تصویر کھینچنی بالاتفاق حرام ہے اگرچہ نصف اعلیٰ بلکہ صرف چہرہ کی ہی ہو کہ تصویر چہرہ کا نام ہے۔ امام طحاوی رحمہ اللہ تعالیٰ شرح معانی الآثار میں سیدنا ابو ہریرہ رضی اللہ تعالیٰ عنہ سے راوی الصورة الراس (تصویر چہرہ ہی کا نام ہے) اگرچہ ان کے پاس رکھنے میں خلاف ہے اور صحیح و معتمد یہ ہے کہ ان کا بھی رکھنا حرام ہے جیسا پوری تصویر کا مگر جبکہ اتنی چھوٹی ہو کہ زمین پر رکھ کر کھڑے ہو کر دیکھنے سے اعضاء کی تفصیل نظر نہ آئے یا ذلت و خواری کی جگہ مشافرش پانداڑ میں ہو یا چہرہ بگاڑیں کاٹ دیں محو کریں کہ ان صورتوں میں پوری تصویر بھی رکھنی جائز ہے یا ضرورت و مجبوری ہو جیسے کہ کی تصویریں، اس کی کامل تحقیق ہمارے رسالہ 'عطایا التقدر فی حکم التصوير' میں ہے اور ان صورتوں میں اگرچہ رکھنا جائز ہے کھینچنا ان کا بھی حرام ہے: لاطلاق نصوص رسول اللہ صلی اللہ تعالیٰ علیہ وسلم فی احادیث متواترہ ثم اطلاق الائمة فی کتب متکاثرہ۔ اس لئے کہ حضور علیہ الصلوٰۃ والسلام سے اس کے متعلق متواتر حدیثوں میں مطلق نصوص وارد ہوئیں، اور پھر ائمہ کرام نے متعدد کتابوں میں اس کو علی الاطلاق (بغیر کسی قید کے) ذکر فرمایا ہے۔ اور جس کا کھینچنا حرام ہے کھینچنا بھی حرام ہے۔ شرع مطہرہ کا قاعدہ ہے: ما حرم اخذہ حرم اعطاؤہ۔

‘There is no doubt and it is agreed upon that taking photos is Haraam even if it is a photo of the upper half because the face is what ‘tasweer’ is referred to. Imam Tahtawi narrates from Sayyiduna Abu Hurayrah in Sharah Ma’aani Al-Aathaar, ‘Tasweer is the face’. Although there is dispute in keeping that (such a picture), the correct and reliable position is that keeping that is also Haraam in the same way as keeping a complete picture but it is permissible to keep a picture when it is so small that if it is placed on the floor and while standing the features of the body cannot be seen or if it is in a place of filth and ruin such as a mat to rub the feet on, or the face has been scribbled off or cut off or rubbed off, or it is for necessity or one is helpless, the detail on this ruling is in my manuscript ‘Ataaya Al-Qadeer Fi Hukm Al-Tasweer’, and although keeping such pictures is permissible, to take (capture or make) them is also Haraam due to the unrestricted and unconditional so many evidences from the Messenger of Allah ﷺ in Mutawaatir Hadith and due to the unrestricted, unconditional and texts of the Imams in innumerable books. And because it is forbidden to take these pictures, it is also forbidden to have them taken because the principle rule in Shariah is that which Haraam to take is Haraam to give.’

I have recorded this text from Aala Hazrat Imam Ahmed Raza to show that photography is not something that the great Imam did not mention but in fact it is something upon which he has written extensively especially in his booklet ‘Ataaya Al-Qadeer’ and also in various Fataawa in Fataawa Razawiyah and so that it is clear that not only taking photos is forbidden but also asking others to take them for you is also forbidden and to be pleased with them being taken is also forbidden. I have also recorded this text here to show that there are certain pictures that are permissible to be left as they are, such as the pictures in money and newspapers or in a place of filth, it is not necessary upon us to eradicate

these pictures. Some people have either mistakenly or knowingly used texts similar to this from books of our predecessors, which show permission to keep these pictures as they are to prove that pictures are permissible, and it is a matter of 'ikhtilaf'. Beware, behold and be cautious, this is a grave mistake or a deceit of the devil, the Ulema, all agree that it is Haraam to make, take or produce these pictures but while in a position of ruin or filth or due to necessity, it is not necessary to rid them. Understand and recognise the difference between the two rules here and save yourself from the displeasure of Allah and His Beloved Messenger peace and blessings be upon him.

Aala Hazrat in another Fatwa writes,

فوٹو ہو یا دستی تصویر پوری ہو یا نیم قد، بنانا، بنوانا سب حرام ہے نیز اس کا عزت سے رکھنا حرام اگرچہ نصف قد کی ہو کہ تصویر فقط چہرہ کا نام ہے، نبی صلی اللہ تعالیٰ علیہ وسلم فرماتے ہیں: اشد الناس عذاباً یومہ القیامۃ من قتل نبیا او قتلہ نبی والمصورون قیامت کے دن سب سے زیادہ سخت عذاب اس پر ہے جس نے کسی نبی کو شہید کیا یا اسے نبی نے قتل فرمایا اور تصویر والوں پر اور فرماتے ہیں صلی اللہ تعالیٰ علیہ وسلم: ان الملک والاند خل یتنافیہ کلب ولا صورۃ رحمت کے فرشتے اس گھر میں نہیں جاتے جس میں کتا یا تصویر ہو

'Whether it is a photo or handmade picture, whether it is of the complete body or partial, it is all Haraam, to make it or to have it made. Further, to preserve it is also Haraam even if it is of half the body because 'tasweer' is the name for the face. The Prophet peace and blessings be upon him said, 'the worst punishment on the day of Judgement will be for he who killed a Prophet or a Prophet killed him and for those who take (or make) pictures' and He peace and blessings be upon him said, 'The Malaa'ikah of Mercy do not enter a house in which there is a dog or a picture'.

It has also been written from Aala Hazrat that if pictures (without shadows) were permitted then there would have been pictures of the Prophets and Messengers and of the Sahabah and the Imams and of the

Awliya of Allah. It is quite clear that such pictures have never been permitted and thus do not exist, in fact, it is mentioned clearly in the Hadith that such pictures of the past Prophets and Messengers were found in the 'Ka'bah' and immediately destroyed by the order of the Prophet Muhammed peace and blessings be upon him. Would they have been destroyed if they were permissible? Shame on those who now preserve pictures of their Sheikh and Pir Sahib and glorify these pictures and live in the fantasy that these pictures are propagating the deen. If pictures of man and animals propagated the deen then the Qur'an and Hadith would not have only been spoken and recorded as text but rather would have had drawings of man and animals, Al-Ayaaz Bi-Allah Min Zaalik.

There are people I have known of who have been doing Sajdah to pictures of their Pir Sahib in Blackburn, UK for over twenty-five years and they argue that it is permissible and an 'Ikhtilafi Mas'alah'. They listen to modern day 'Qawwali' with musical instruments and dance to it and argue that it is an 'Ikhtilafi Mas'alah'. They trim and shave their beards and claim it is the way of our Shuyookh and it is not Haraam to do so. Shame on those whose Shuyookh do not follow the Shariah and Sunnah and glad tidings are for those who found Taaj Al-Shariah Mufti Akhtar Raza Khan Al-Azhari, Allah is pleased with him for he upheld the Shariah and the Sunnah throughout his life. May Allah keep us all on the path of the Sahabah and the Ahl Al-Bayt which is the path of Imam Ahmed Raza and his household. May Allah reward our dear Sheikh Mufti Aaftab Qasim Sahib Qiblah for this work and increase the blessings of his Sheikh upon him and us all.

**Zahid Hussain Al-Qadiri**

[www.TheSunniWay.com](http://www.TheSunniWay.com)

## THE QUERY

Some people say that the issue relating to movies is Ikhtilafi (differed), and they say that some Ulama say movies (i.e. films etc.) to be Haraam (forbidden/illegal) and some say it to be Halaal (legal).

Therefore, those who do not have it made (i.e. those who do not allow it) are doing what is good (i.e. acting righteously), but those who have it made (i.e. support its legitimacy), will not be labelled as sinful ones (i.e. they will not be charged with sin). Please guide (Enlighten us)?

## THE VERDICT

They are sinful, extremely sinful, and are deserving the wrath of the Almighty.

This Masa'la (issue) is not Ikhtilafi i.e. (differed) at all. To say that this Mas'ala is Ikhtilafi is incorrect and futile. A Movie is a type (or form) of cinema, and in the recent past, none from amongst the Ahle Sunnat wa Jama'at, have said it to be permissible.

Only Maudoodi did, (and) Maudoodi is not from the Ahle Sunnat Wa Jama'at. He had certain specific beliefs which were not in accordance with the Aqaa'id (creed) of the Ahle Sunnat Wa Jama'at. He was a Wahabi. He held numerous views and beliefs contrary to the Shariah and contrary to the Deen. One of his beliefs was that cinema is permissible.

This (video/film) etc. is a form of movie. Even today those right-minded uneducated people even, who have no real connection to the knowledge of Deen, regard it as impermissible, and they (too) regard it as evil (i.e. sinful), and they regard it as something which is contemptible.

In the recent past, until such time that the curse of this movie had not become common, I saw that people would hide and watch cinema (i.e. movies). Those who were habitual movie goers would hide away from their acquaintances, from the people in the locality and from the elders, and they would conceal this evil habit (of theirs).

If a person came out of a movie theatre (cinema) and he noticed someone whom he knew passing by, he would be embarrassed and ashamed, and think what has happened that such and such person saw me (exiting the cinema).

Now this is (regarded) as the era of advances and innovation, and the era of scheming. Concerning photography, i.e. taking (and making) pictures of living (i.e. animate) things, or having pictures of living things taken, the (great) Aalims of the 13<sup>th</sup> Century Allama Ibn Aabideen Shaami, and Sayed Ahmed Misri Tahtawi, have reported the Ijma' regarding this issue, that to take (or make pictures) of living things is absolutely Haraam, be it if the picture is made with the intention of reverence, or contempt, or be it small or big; i.e. no matter which type of picture it may be, to make it or have it made (i.e. taken) is absolutely Haraam.

The Ijma' (consensus) in this regard remained established in the time of Aala Hazrat Azeem ul Barkat Faazil e Bareilly رحمۃ اللہ علیہ, and likewise it remained even during the time of Huzoor Mufti e Azam رحمۃ اللہ علیہ as well.

When the film 'Khana e Khuda' was shown, Huzoor e Mufti e Azam Hind ﷺ issued a Fatwa that to make a spectacle (i.e. entertainment) of Deen is impermissible (this is the essence of the Fatwa).

In the film 'Khana e Khuda' there was nothing which was openly regarded as contemptible. These people who say that it is permissible to watch Deeni Lectures and Deeni programs (should note) that it (Khana e Khuda) was also (regarded) as a Deeni message, (but still) Huzoor e Mufti e Azam Hind ﷺ gave the Fatwa that to make a spectacle (i.e. entertainment) of Deen is not permissible.

The people, i.e. the mureeds of Huzoor e Mufti e Azam ﷺ (etc.) protested against this film, and they even damaged cinemas (at this time), and many even went to jail, and faced the hardships of jail (due to this).

Since that time, upto now, no Aalim Saaheb had the audacity to refer to the Fatwa of Huzoor e Mufti e Azam Hind ﷺ as 'Ikhtilafi', and give the view or statement that (to watch) the film Khana e Khuda was permissible. Until now, it was this which was the Ijma' (consensus), so how has this now (suddenly) become 'Ikhtilafi'? The Fatwa of any Mufti Saab of today cannot abolish (i.e. end) the (established) preceding (i.e. primary) Ijma'. In fact, that Fatwa which is given to abolish the (established) preceding (i.e. primary) Ijma, is itself refuted.'

Answered By

**Afqahul Fuqaha Qutb uz Zama, Taajush Shari'ah, Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qadiri Azhari ﷺ**

29<sup>th</sup> January 2012

A TRANSLATION OF THE FATAWA OF  
GHAUS UL WAQT HUZOOR MUFTI E AZAM HIND ﷺ  
ABOUT SO-CALLED 'ISLAMIC' FILMS, AS CITED IN HIS  
RESPONSE BY HUZOOR SAYYIDI TAAJUSH SHARIAH ﷺ

## THE QUERY

Is it permissible or not to see bioscope, (i.e. films, cinema, etc.), since a new Hajj film has been currently released and is now showing in Calcutta. We have been informed that the Ulama of Arabia and Egypt have said it to be permissible to see, and the kings (leaders) of Arabia and Egypt have personally seen the film and liked (i.e. sanctioned) it.

The Muslim world has been essentially encouraged to see this film. This has thus become a sensation amongst the laymen, (who are now saying) that if the Ulama of Arabia and Egypt say it is permissible, then there should be no harm in watching this film, and how will it be impermissible to see?

We hope that you will enlighten us concerning the command of Allah and His Rasool ﷺ, so that we may be protected from inappropriate practices.

## THE VERDICT

الله الله (Allah, Allah!) What an era has come, where Muslims are having doubts as to whether something like cinema is Haraam and sinful! Who had thought that a dream would be seen of permitting this entertainment spectacle (Tamaasha) and that such a suspicion will arise?

Who thought that (both) the laymen and the knowledgeable ones, who always regarded this as something which is absolutely Haraam and sinful, would be not only hearing about this, but also seeing it. Who would have thought that there will be those who will say it to be permissible?

Who would have thought that something like this, with singing, music, dancing, pictures and other corrupt actions would be considered to be permissible one day? And this too (is being regarded permissible) with such vile evidence that, because the laymen and the elite (prominent people) of a certain place are involved in it.

Who had thought that even a person who has the lowest of the lowest understanding would name 'Shari'ah'; the action and statement of so called Molvis of a place, rulers and kings, (believing that) that which they say or do must be permissible and halal, (and asking) how can it be impermissible and haram?

Until now, Muslims understood that an Aalim is severely more blameworthy than a Jaahil and the elite is severely more blameworthy than the layman upon committing sin. The nobleman was always more blameworthy, cursed and reprehensible than the lowly man upon committing sin. These (Muslims) did not know that an era has come

whereby people on hearing the impermissible action and statement of so called Molvis and kings will make that action and statement of theirs evidence for permissibility rather than holding them severely blameworthy, cursing them and regarding them severely cursed and reprehensible, Allah forbid. Even though it is such an impure statement that it assists and supports those who make a laughing stock and mockery of the religion of Muslims.

Hajj is a fundamental pillar of the pure Deen of Muslims. If making a spectacle of this, is not to turn the Deen into some sort of entertainment, then what is it? ان لله وانا اليه رجعون ولا حول ولا قوة الا بالله العلي العظيم

To see cinema (films) is Haraam nonetheless, and to see Islam being made a spectacle of, by watching the Hajj film is Haraam upon Haraam. This is a severely wretched and evil action.

To be pleased with the Hajj film is to be pleased to turn your Deen into a laughing stock (i.e. a kind of worldly entertainment). What can be worse, more defiled, and more offensive than this?

If one needs to see more detail about the prohibition regarding singing and playing (i.e. musical instruments), and the impermissibility of photos, one should see the books, 'Aṭaaya al-Qadeer' and 'At-Tajeer' written by Aala Hazrat رحمته الله.

Some people become so carried away in appeasing kings and rulers, that if they say the day to be night, then they feel it is even necessary to agree with them concerning this. Whatever they (these leaders) do, these people also end up doing the same thing in order to please them. Concerning them it has been said,

## الناس على دين ملوكهم

‘The people are upon the Deen of their Kings’ (i.e. rulers/leaders)

The Deen of the Ruler (King) has an effect on the people. People adopt the traditions of the ruler's Deen, but until today I do not think that someone has taken the mere statements and actions of Rulers as evidence of permissibility for something in the Shariat, or that they have felt that the Shariat is in the hands (control) of the Rulers, and that their actions and statements should govern the Shariat.

Now who is not aware of the propaganda of the newspapers (i.e. the media), and placards (etc.). It is not known whether the names of the Ulama of Arabia and Egypt are simply being tainted (i.e. it cannot be confirmed whether the Ulama of Arabia and Egypt did say this to be permissible or not).

The Ulama will never utter such vile statements, and can never be pleased with such evil actions. They will never be pleased with such impure actions.

Those who try to disgrace the Ulama and bring them into disrepute, are not only found in India, but they are found everywhere. Such people are spread out, like insects that spring out in the rainy season.

It is amazing how (some of) the most ignorant of the ignorant (amongst the people) are today being called ‘Maulana’ and ‘Allama’. In the past, they tried to fool people with their huge turbans and long jubbahs. Now they have suddenly started lecturing.

Some of them got jobs in theatres and learnt how to orate and sing and then suddenly became so-called Maulanas, and if they wanted to be known as very big Maulanas, then they went into jail for some time, and to get their degree of Allama, such people do nothing, but simply sit in their houses, and suddenly become Allama.

They write erroneous articles in newspapers and then either they write Allama with their own names, or they ask their supporters to do this.

They just get few people to follow them around addressing them as Allama, and very soon they become well-known by this title (which they are not deserving of). ولا حول ولا قوة الا بالله.

If it is true that some of those in Egypt have sanctioned this film, and said it to be permissible, then they are Maulanas and Allamas like the ones mentioned above.

This impure action, and vile statement can never be that of any Aalim-e-Deen.

Even here in Delhi there is a famous (i.e. notorious) one, who is disgraced amongst the laymen and the elite, who watches films and writes positive reviews about it in papers, and publishes this.

Similarly, some servants of the world and servants of the riyal and dirham in Egypt, may have seen, screened and sanctioned the Hajj film.

Now, hypothetically speaking, even if all the laymen and prominent people of the world see this film, and commit such a Haraam act, then will this (action of theirs) make this Haraam permissible? **Absolutely not!**

لا والله ان الحكم الا الله ولا حول ولا قوة الا بالله - والله تعالى اعلم

No, By Allah! There is no (Divine) Command, but that of Allah.  
There is no strength or power but with Allah; and Allah knows best.

Answered by

**Imam ul Fuqaha, Naa'ib e Ghaus ul Wara, Shaan e Imam Ahmed Raza,  
Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind ﷺ Ash Shah Imam  
Mustafa Raza Khan ﷺ**