315944 - Ruling on illustrating educational stories for children and adults with pictures that include images of animate beings

the question

What is the ruling on working for a magazine that contains drawings for teaching Arabic language to adolescents and youth, which contain cartoon drawings with clear features, including the eyes, head and the entire body of animate beings; and illustrated stories and drawings of famous Arab poets and so on? It is a print magazine that is very famous in the Arab world; it is called *Majallat ad-Dad*; it teaches grammar and poetry in an interesting way, and it is beneficial for both children and adults. What is the ruling on working for this magazine? What is the ruling on the money earned from that? Is the ruling on working on putting together stories and pictures different from the ruling on writing for the magazine? In other words, if the magazine is prohibited, can I write articles for it only? Please note that the magazine is published and sold as one unit, containing both writing and illustrations.

Detailed answer

Praise be to Allah.

Firstly:

It is not permissible to draw images of animate beings, because of what is proven about image makers being cursed and condemned in many well-known religious texts, one of which is the report narrated by al-Bukhari (2225) from Ibn `Abbas (may Allah be pleased with him), according to which a man came to him and said: O Abu `Abbas, I am a man who earns a living by the work of my hands, and I make these pictures (or images). Ibn `Abbas said: I will only tell you what I heard the Messenger of Allah (blessings and peace of Allah be upon him) say; I heard him say, “Whoever makes an image in this world will be punished until he breathes life into it, and he will never be able to do so.’’ The man became very upset and his face turned pale. He (Ibn `Abbas) said: Woe to

you! If you insist on making them (images), then you can make images of these trees and everything that does not have a soul.

Muslim (2110) narrated it as follows: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: “Every image maker will be in Hell, and for every image that he made, a soul will be created which will punish him in Hell.” He said: If you must do that, then make (images of) trees and inanimate things.

But there are some exceptions to that:

1.

What is drawn of such images for children, or what children draw, because a concession is granted for children regarding three-dimensional images, so it is more appropriate that there should be a concession regarding drawing.

As for drawing such things for adults, or adults themselves drawing them, or drawing things that children do not need, such as images of poets, the original prohibition remains in effect.

Abu Dawud (4932) narrated that `A’ishah (may Allah be pleased with her) said: The Messenger of Allah (blessings and peace of Allah be upon him) came back from the campaign to Tabuk or Khaybar and there was a curtain over her niche. The wind lifted the edge of the curtain and uncovered `A’ishah’s toy dolls. He said: “What is this, O `A’ishah?” She said: My dolls. He saw among them a horse with two wings made of cloth and he said: “What is this that I see in the midst of them?” She said: A horse. He said: “What is this that I see on it?” I said: Two wings. He said: “A horse with wings?” She said: Have you not heard that Sulayman had horses with wings? She said: And the Messenger of Allah (blessings and peace of Allah be upon him) smiled so broadly that I saw his molars. Classed as authentic by al-`Iraqi in *Takhrij al-Ihya’*, 2/344; and by al-Albani in *Sahih Abi Dawud*.

Al-Hafiz ibn Hajar (may Allah have mercy on him) said:

This hadith is quoted as evidence to prove that it is permissible to make dolls and toys for girls to

play with, and that is an exemption from the general prohibition on making images. This was stated definitively by `Iyad, who narrated it from the majority of scholars and said that they allowed selling dolls to girls to train them from an early age to take care of their homes and children.(*Fat-h al-Bari*, 10/527).

2.

Drawing incomplete images, such as a partial image. The majority of jurists said that it is permissible to draw an image if there is omitted from it that without which life could not remain.

Ibn Qudamah (may Allah have mercy on him) said: If the head of the image is cut off, it is no longer disapproved. Ibn `Abbas said: The image is the head. So if the head is cut off, it is no longer an image. That was also narrated from `Ikrimah. And it was narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Jibril came to me and said to me: I came to you last night, and nothing kept me from entering but the fact that there were statues at the door and there was a curtain in the house on which there were images, and there was a dog in the house. So tell someone to cut off the heads of the statues that are by the door of the house, so that they will become like trees, and tell someone to take down the curtain and make it into two cushions which can be placed on the floor and on which people may step, and tell someone to take the dog out.'" And the Messenger of Allah (blessings and peace of Allah be upon him) did that.

But if there is omitted from the image that without which the animate being could not survive, such as the chest or stomach, or it has a head that is separate from its body, it does not come under the prohibition, because the image could not live after that, so that is like cutting off its head.

But if what is omitted from the picture is something without which the animate being could still survive, such as the eye, hand or foot, then it is an image that is included in the prohibition.

Similarly, if it is an image of a body without a head, or a head without a body, or it is given a head but the rest of its body is not animate, then it is not included in the prohibition, because that is not

an image of an animate being.(*Al-Mughni*, 7/216).

Secondly:

If the magazine does not pay attention to that, and draws prohibited images, what appears to be the case is that it is permissible to write useful articles for it, and the sin is on those who draw and publish the images.

And Allah knows best.