

The image shows a book cover with a dark brown, vertically-grained wood texture. In the center, there is a light-colored wooden frame containing a white rectangular area. Inside this white area, the title 'PICTURES IN ISLAM' is written in a large, black, sans-serif font, split across two lines. Below the title, the author's name 'SHAIKH MIR ASEDULLAH QUADRI' is written in a smaller, black, sans-serif font.

# PICTURES IN ISLAM

SHAIKH MIR ASEDULLAH QUADRI

# **PICTURES IN ISLAM**

Written By

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## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

In view of unprecedented development in print and electronic media, particularly TV, Internet and Video phones, it is important that we understand the issue of 'pictures' in Islam in its proper perspective. In this booklet, we have explained this issue in the light of Quran and Ahadith.

This book is an important read for all those who would like to know facts in this context.

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## DRAWING / TAKING / HANGING OF PICTURES FOR GOOD PURPOSES IS ALLOWED IN ISLAM

- (1) **It is in Quran** - وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ عَجَلًا جِسدًا لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ [The people of (Prophet) Musa (عليه السلام) made in his absence, out of their ornaments, the image of calf, (for worship) : it seemed to glow: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong.] (**Al-Araf - 148**).
- (2) **It is in Quran** - وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ- إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ النَّمَائِلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ - قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ- قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ [We bestowed afore-time on Ibrahim (عليه السلام) his righteousness of conduct, and well were We (Allah) acquainted with him. Behold! He (Ibrahim) said to his father (the brother of his father whom he used to call father out of affection) and his people, "What are these images, to which you are (so assiduously) devoted?" They said, "We found our fathers worshipping them." He said, "Indeed you have been in manifest error, you and your fathers."] (**Al-Anbiya - 51-54**).
- (3) **It is in Quran** - يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَائِيلٍ وَجَفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ اعْمَلُوا [ They worked for him (Prophet Sulaiman) as he desired, (making) arches, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places) : "Work O' Sons of Dawood (عليه السلام) with thanks! but few of My servants are grateful!.] (**Saba - 13**).

The first Quranic verse says that in the absence of Prophet Musa (عليه السلام) some people made an image of a Calf for worship. This act on their part was wrong.

The second Quranic verses say that some people in Prophet Ibrahim's (عليه السلام) time made some images and worshiped them. This act on their part was wrong.

The third Quranic verse says that some people worked as per the orders of Prophet Sulaiman (عليه السلام) and made images. This act on their part was right. Why? Because these images were not meant for worship.

The above Quranic verses confirm the fact that the intention behind making images has to be virtuous. Images made with bad intention (for worship) are disallowed and images made out of good intention are allowed in Islam.

## **DRAWING / TAKING PICTURES OR EVEN MAKING DOLLS (HUMAN OR ANIMAL SHAPES) FOR GOOD PURPOSES IS ALLOWED IN ISLAM**

**(1) It is in Hadith** - Narrated by Ummul Momineen Aisha (رضي الله تعالى عنها) - "I used to play with dolls in the presence of the Prophet (صلى الله عليه و آله وسلم) and my girl friends also used to play with me. When Allah's Apostle (صلى الله عليه و آله وسلم) used to enter (my dwelling place) they used to hide themselves, but the Prophet (صلى الله عليه و آله وسلم) would call them to join and play with me. **(Bukhari)**.

**(2) It is in Hadith** - Narrated by Ummul Momineen Aisha (رضي الله تعالى عنها) "When the Apostle of Allah (صلى الله عليه و آله وسلم) arrived after the expedition of Tabuk or Khaybar (the narrator is doubtful), an end of the curtain was raised which was hung in front of her store-room, revealing some dolls which belonged to her. He (the Prophet ﷺ) asked : What is this? She replied: My dolls. Among them he saw a horse with wings made of rags, and asked : What is this I see among them? She replied : A horse. He asked : What is this that it has on it? She replied : Two wings. He asked : A horse with two wings? She replied: Have you not heard that Solomon had horses with wings? She said : Thereupon the Apostle of Allah (صلى الله عليه و آله وسلم) laughed so heartily that I could see his molar teeth. **(Abu Dawud)**.

**From above Ahadith, following conclusions are drawn.**

- (i)** Pictures drawn, taken or even making shapes of human beings or animals is allowed in Islam provided they are made for some good purpose; even as play things for children.
- (ii)** Pictures can be drawn in text books / drawing books / black boards, etc., to explain various subjects to students.
- (iii)** Pictures can be drawn / taken for scientific and technological research and education at Colleges, Universities and laboratories.
- (iv)** Human / Animal models can be made for scientific research and education.
- (v)** Medical fraternity can work on dead bodies of humans and animals for their education and research. They can record their findings by way of pictures.
- (vi)** Pictures can be taken and used for Passports / I-Cards / Driver licenses / social security and a host of other requirements.
- (vii)** Pictures of Islamic scholars / Shuyooks can be drawn / printed in books for identification.

(viii) Islamic scholars / Shuyooks can appear on TVs, Internet and Videophones to explain Islamic issues to people.

(ix) Pictures can be taken for security purposes. Surveillance cameras can be placed at places where there is risk of theft and/or life security of the people.

(x) Pictures of family members can be drawn / taken with the help of a Camera. Since these pictures are used as a remembrance for the following generations, these can be hanged on walls.

(xi) As we respect our elders, similarly, we must respect their pictures. No one would like to place picture of his father / Shaikh on the floor and walk over it. This will be a show of utmost disrespect. Reverence is different from worship. Some people argue that reverence is the first step, which is usually followed by worship. This argument does not hold good for Muslims because they clearly know the difference between reverence and worship.

**It is in Sahih Ahadith** (Bukhari, Muslim and others) that we can kiss hands and feet of our parents and Shuyookh as a mark of respect. We have written a book in this context. This is a show of reverence which has been allowed in Islam. While kissing the feet, our posture becomes almost similar to 'prostration'. However, there is a difference between prostration and kissing of feet.

**It is in Hadith** - Umar (رضى الله تعالى عنه) narrated : I heard Allah's Apostle (صلى الله عليه وآله وسلم) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended." (**Bukhari, Book 1, Volume 1**)

Therefore when we are bowing in front of our Shaikh to kiss his feet, our intention is 'to kiss his feet' (not prostrate), which is allowed in Islam. Prostration of reverence is prohibited in Islam but kissing of feet of our elders /religious shuyooks is sunnah which is proved from many Ahadith.

**It is in Hadith** - Ali (رضى الله تعالى عنه) kissed the hands and feet of Hazrat Abbas (رضى الله تعالى عنه) (**Bukhari - Adab Al Mufrad, Hadith No. 976**).

Similarly, we should also respect the pictures of our parents and Shuyooks and can hang them on the walls of homes / offices for their remembrance and reverence.

We see live pictures of Masjid Al-Haram and Masjid-e-Nabawi five times a day during congregational prayers there. During these telecasts, Muslims all over the world see live pictures of Rawda-e-Rasool (صلى الله عليه وآله وسلم) and Khana-e-Kab'a, and thousands of people praying 5 times a day on their televisions. Similarly we see live events of Hajj on live TV all over the world.



Muslims all over the world hang pictures of Prophet's (صلى الله عليه و آله وسلم) Green Dome, Masjid-e-Nabawi, Ka'abatullah, Dargah of Awliya Allah and Shuyooks on the walls of their homes and office as remembrance and mark of respect and reverence. Whenever they look at these pictures, they get reminded of Allah (عَزَّ وَجَلَّ) and Prophet Mohammad (صلى الله عليه و آله وسلم) which helps them in strengthening their religious bond and their commitment to do virtuous deeds.

## CORRECT UNDERSTANDING OF AHADITH

Many of us will be surprised to know that Prophet Mohammad (صلى الله عليه و آله وسلم) never had to pay Zakat. Why, because, the Prophet (صلى الله عليه و آله وسلم) never kept anything for himself or his family that entitles him to pay Zakat. Whatever (money) the Prophet (صلى الله عليه و آله وسلم) had in his hand, he used to give to the needy on the same day. Similarly, Prophet Mohammad (صلى الله عليه و آله وسلم) used to stand in prayers during nights and it is in Ahadith that his feet used to get swelled. Prophet (صلى الله عليه و آله وسلم) used to keep continuous fast, sometimes 5 days or more in a row. Sahaba (رضى الله تعالى عنهم اجمعين) tried to emulate but could not do so. Prophet Mohammad (صلى الله عليه و آله وسلم) did not like to wear costly clothing. Most of the time he and his family members used to wear simple clothes. Also Prophet (صلى الله عليه و آله وسلم) did not like his family members keep costly things at homes.

**(1) It is in Hadith** - Narrated Ibn Umar : Once the Prophet (صلى الله عليه و آله وسلم) went to the house of Fatima (رضى الله تعالى عنها) but did not enter it. 'Ali (رضى الله تعالى عنه) came and she told him about that. When 'Ali (رضى الله تعالى عنه) asked the Prophet (صلى الله عليه و آله وسلم) about it, he said, "I saw a (multicolored) decorated curtain on her door. I am not interested in worldly things." 'Ali (رضى الله تعالى عنه) went to Fatima (رضى الله تعالى عنها) and told her about it. Fatima (رضى الله تعالى عنها) said, "I am ready to dispense with it in the way the Prophet (صلى الله عليه و آله وسلم) suggests." The Prophet (صلى الله عليه و آله وسلم) ordered her to send it to such-and-such needy people." **(Bukhari - Book #47, Hadith #783).**

The above Hadith clearly establishes the fact that though Prophet Mohammad (صلى الله عليه و آله وسلم) did not like his daughter Fatima (رضى الله تعالى عنها) to use the decorated curtain, but he gave it to a needy Sahabi for use. This shows that using of decorated curtain is not forbidden (Haraam) in Islam. However, Prophet (صلى الله عليه و آله وسلم) preferred that his family members maintain utmost simplicity as far as possible.

**(2) It is in Hadith** - Busr bin Said (رضي الله تعالى عنه) narrated that Zaid bin Khalid Al-Juhani (رضي الله تعالى عنه) narrated to him something in the presence of Said bin 'Ubaidullah Al-Khawlani (رضي الله تعالى عنه) who was brought up in the house of Ummul Momineen Maimuna (رضي الله تعالى عنها). Zaid (رضي الله تعالى عنه) narrated to them that Abu Talha (رضي الله تعالى عنه) said that the Prophet (صلى الله عليه وآله وسلم) said, "The Angels (of Mercy) do not enter a house wherein there is a picture." Busr (رضي الله تعالى عنه) said, "Later on Zaid bin Khalid (رضي الله تعالى عنه) fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to Ubaidullah Al-Khawlani (رضي الله تعالى عنه), "Didn't he (Zaid- رضي الله تعالى عنه) tell us about the (prohibition of) pictures?" He said, "But he excepted the embroidery on garments. Didn't you hear him?" I said, "No." He said, "Yes, he did." **(Bukhari - Book # 54, Hadith # 449).**

The above Hadith establishes the fact that Sahaba used decorated curtains with pictures in their houses which was allowed by Prophet Mohammad (صلى الله عليه وآله وسلم).

**(3) It is in Hadith** - Narrated by Anas (رضي الله تعالى عنه). Ummul Momineen Aisha (رضي الله تعالى عنها) had a Qiram (a thin marked woolen curtain) with which she had screened one side of her home. The Prophet (صلى الله عليه وآله وسلم) said, "Take away this Qiram of yours, as its pictures are still displayed in front of me during my prayer" **(Bukhari - Book # 8, Hadith # 371).**

The above Hadith establishes the fact that Prophet Mohammad (صلى الله عليه وآله وسلم) removed the curtain as the pictures on it were visible in front of him during the prayers. If the pictures were Haram, then Prophet Mohammad (صلى الله عليه وآله وسلم) would not have allowed the curtain to remain there in the first place.

**(4) It is in Hadith** - Narrated by Al-Qasim (رضي الله تعالى عنه) : 'Ummul Momineen Aisha (رضي الله تعالى عنها) said that she hung a curtain decorated with pictures (of animals) on a cupboard. The Prophet (صلى الله عليه وآله وسلم) tore that Curtain and she turned it into two cushions which remained in the house for the Prophet (صلى الله عليه وآله وسلم) to sit on. **(Bukhari - Book # 43, Hadith # 659).**

The above Hadith establishes the fact that though the curtain was tore, but it was used for cushions for the Prophet (صلى الله عليه وآله وسلم) which he used it.

**(5) It is in Hadith** - Ummul Momineen Aisha (رضي الله تعالى عنها) said : I stuffed for the Prophet (صلى الله عليه وآله وسلم) a pillow decorated with pictures which looked like a Namruqa (a small cushion). He came and stood among the people with excitement apparent on his face. I said, "O Allah's Apostle (صلى الله عليه وآله وسلم)! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)?" **(Bukhari - Book # 44, Hadith # 447)**

It is obvious that the pictures on the cushion were objectionable, therefore, the Prophet (صلى الله عليه وآله وسلم) declined to use that cushion. **Refer Hadith # 4 above**, it is clearly mentioned that the Prophet (صلى الله عليه وآله وسلم) used the pillow which contained **animated pictures (Bukhari Book 43 #, Hadith # 659)**.

**Some people misunderstand and misquote a Hadith** of the Prophet (صلى الله عليه وآله وسلم) in which he ordered Hadhrat Ali (رضي الله تعالى عنه) to "destroy every over-sized grave." This Hadith is in the Sahihayn, Sunan, and Musnad with various wordings.

**Imam Sufyan al-Thawri** said : "(the wordings of) the Hadith may misguide people except those who possess (Sahi) understanding (of Islam)."

The correct understanding of the Hadith is, Prophet (صلى الله عليه وآله وسلم) asked Ali (رضي الله تعالى عنه) to destroy all graves of non-believers (pagans) and Christians/Jews which were high on the ground. This correct understanding is based on the following Hadith of Prophet Mohammad (صلى الله عليه وآله وسلم).

**It is in Hadith** - Narrated Anas (رضي الله تعالى عنه) : When the Prophet arrived in Medina, he ordered that a Mosque be built and sent for some people of Banu-an-Najjar and said, "O Banu an-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah (عَزَّ وَجَلَّ)! We do not demand its price except from Allah (عَزَّ وَجَلَّ)." Anas (رضي الله تعالى عنه) added : There were Graves of pagans in it and some area was un-leveled and there were some date-palm trees in it. The **Prophet (صلى الله عليه وآله وسلم) ordered that the Graves of the Pagans be dug out** and the uneven land be leveled and the date-palm trees cut down . (So all was done). **(Bukhari Book #8, Hadith #420)**.

**Ibn al-Jawzi** in at-Tahqiq said about the above Hadith of Ali (رضي الله تعالى عنه) as follows. "This (Hadith) is understood to refer to the elevated (Pre-Islamic) tombs/grave Pagans & Christians used to build high and decorated them (as an object of worship)" **(Al-Zayla'i mentioned it in Nasb al-Raya)**.

Prophet Mohammad (صلى الله عليه وآله وسلم) wanted to destroy Idol worship in all its formats. He wanted to clean all traces of Idol worship; pictures, Idols and Graves of Apostasy.

**(6) It is in Hadith** - Narrated Hadhrat Ali (رضي الله تعالى عنه) that he said to Abul Hayyaj al-Asadi (رضي الله تعالى عنه), "Should I not send you on the same (mission) as Allah's Apostle (صلى الله عليه وآله وسلم) sent me? Do not leave an image (of worship) without obliterating it or a high grave (of apostasy) without leveling it." **(Muslim, Tirmidhi, Abu Dawood)**.

It is obvious that Abul Hayyaj Al-Asadi (رضي الله تعالى عنه) was ordered by Hadhrat Ali (رضي الله تعالى عنه) to destroy the high graves and pictures related to Apostasy. And Hadhrat Ali (رضي الله تعالى عنه) is saying that the Prophet (صلى الله عليه وآله وسلم) had sent him for the same purpose.

**(7) It is in Hadith** - It is narrated on the authority of Abdullah Ibn Abbas (رضي الله تعالى عنه) (that) he said : I heard Allah's Apostle (صلى الله عليه وآله وسلم) say, “Whoever makes a picture in this world will be charged with breathing spirit (into it), while he is not one that breathes (spirits).” **(Bukhari)**

**(8) It is in Hadith** - It is narrated on the authority of Abdullah Ibn Mas'ud (رضي الله تعالى عنه) (that) he said :Allah's Apostle (صلى الله عليه وآله وسلم) said, “Verily, of the most grievously tormented people on the Day of Resurrection are picture-makers.” **(Bukhari, Muslim)**

If we take the literal (textual) meaning of the above Ahadith, then we will have to negate/deny many Quranic verses and Ahadith in which Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه وآله وسلم) allowed pictures. The Prophet (صلى الله عليه وآله وسلم) allowed Ummul Momineen Aisha (رضي الله تعالى عنها) to play with dolls. There are Ahadith that the Prophet (صلى الله عليه وآله وسلم) used cushions on which pictures were printed. There are Ahadith in which Sahabah were reported to have used curtains printed with pictures.

Therefore, the correct understanding of the above Ahadith is, if someone makes a picture and consider it to be the picture of a living thing/god, or an object of worship, and/or performs Puja (worship) in front of it, then he will be asked to prove his wrong understanding by asking him to breath life into that picture. Since he cannot do that, he will be punished for his wrong understanding.

If someone makes a picture or even idol as a plaything like dolls for children, etc., this is allowed in Islam. **As a matter of fact it is Sunnah** as the Prophet (صلى الله عليه وآله وسلم) allowed Ummul Momineen Aisha (رضي الله تعالى عنها) to play with dolls. Similarly, if someone makes a picture for virtuous cause, like making a picture of a Dargah, or Murshid living or dead, or Parents, etc., as a remembrance and hangs it on the wall, it will be considered as act of virtue. But if someone makes a picture of a nude woman or any picture which is used for sinful activity or evil purposes, it is indeed a sin.

**(9) It is in Hadith** - Narrated Abu Zur'ah (رضي الله تعالى عنه) : I entered the house of Marwan with Abu Hurayrah (رضي الله تعالى عنه), and he saw pictures therein and said : I heard Allah's Apostle (صلى الله عليه وآله وسلم) say, “Allah (عَزَّ وَجَلَّ) said, ‘And who is more unjust than one who set out to create a creation like My creation? Let them create an atom, let them create a grain, or let them create a barley corn!’” **(Bukhari, Muslim)**

Prophet Mohammad (صلى الله عليه وآله وسلم) has allowed pictures only for lawful purposes. Hadhrat Abu Hurairah (رضي الله تعالى عنها) was a senior Sahabi. If he sees something in the later times which requires correction, he will definitely do it. There must have been something objectionable in those pictures for which he cautioned Marwaan.

## **PICTURES DRAWN OR TAKEN FOR UNLAWFUL PURPOSES ARE FORBIDDEN IN ISLAM**

The following Ahadith clearly specify prohibition of pictures drawn or taken for unlawful purposes like worship, immorality, hatred, satire, etc.

**(1) It is in Hadith** - Narrated by Ummul Momineen Aisha (رضي الله تعالى عنها) : Um Habiba (رضي الله تعالى عنها) and Um Salama (رضي الله تعالى عنها) mentioned about a Church they had seen in Ethiopia in which there were pictures. They told the Prophet (صلى الله عليه و آله وسلم) about it, on which he said, "If any religious man dies among those people (Christians) they would build a place of worship at his grave (considering him to be divine) and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection." **(Bukhari - Book # 8, Hadith #419).**

**(2) It is in Hadith** - Narrated by Abu Juhaifa (رضي الله تعالى عنه): "I saw my father buying a slave whose profession was cupping and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Apostle (صلى الله عليه و آله وسلم) prohibited taking money for blood, the price of a dog and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures (for bad purposes)". **(Bukhari - Book #34, Hadith #440)**

**(3) It is in Hadith** - Narrated by Ibn Abbas (رضي الله تعالى عنه): 'When the Prophet (صلى الله عليه و آله وسلم) saw pictures in the Ka'ba, he did not enter it till he ordered them to be erased. When he saw (the pictures of Ibrahim - عليه السلام and Ishmael - عليه السلام carrying the arrows of divination), he said, "May Allah (عَزَّ وَجَلَّ) curse them (the Quraish)! By Allah, neither Ibrahim (عليه السلام) nor Ishmael (عليه السلام) practiced divination by arrows." **(Bukhari - Book #55, Hadith #571).**

**(4) It is in Hadith** - Narrated by Abdullah bin Umar (رضي الله تعالى عنه) : Allah's Apostle (صلى الله عليه و آله وسلم) said, "Those who make these pictures (for worship) will be punished on the Day of Resurrection and it will be said to them. 'Make alive what you have created.' **(Bukhari - Book #72, Hadith #835).**

**(5) It is in Hadith** - Narrated by Said bin Abu Al-Hassan (رضي الله تعالى عنه) - "While I was with Ibn Abbas (رضي الله تعالى عنه) a man came and said, "O son of 'Abbas (رضي الله تعالى عنه)! My sustenance is from my manual profession and I

make these pictures.' Ibn 'Abbas (رضي الله تعالى عنه) said, "I will tell you only what I heard from the Allah's Apostle (صلى الله عليه وآله وسلم). I heard him saying, 'Whoever makes a picture (for prohibited usage) will be punished by Allah till he puts life in it, and he will never be able to put life in it.' Hearing this, that man heaved a sigh and his face turned pale. Ibn 'Abbas (رضي الله تعالى عنه) said to him, "What a pity! If you insist on making pictures, I advise you to make pictures of trees and any other un-animated objects (that are not prohibited in Islam)." **(Bukhari)**.

**(6) It is in Hadith** - "On the Day of Resurrection a neck will stretch forth from Hell; it will have two eyes to see, two ears to hear, and a tongue to speak. It will say, "I have been appointed to take care of three types of people: every arrogant tyrant, every person who called on some deity other than Allah and those who made (forbidden) pictures"**(Tirmidhi)**

**(7) It is in Hadith** - Narrated by Ummul Momineen Maymunah (رضي الله تعالى عنها) "One morning Allah's Apostle (صلى الله عليه وآله وسلم) was silent with grief. Ummul Momineen Maymunah (رضي الله تعالى عنها) said : Allah's Apostle (صلى الله عليه وآله وسلم), I find a change in your mood today. Allah's Apostle (صلى الله عليه وآله وسلم) said : Jibreel (عليه السلام) had promised me that he would meet me last night, but he did not meet me. By Allah, he never broke his promises; and Allah's Apostle (صلى الله عليه وآله وسلم) spent the day in this sad (mood). Then it occurred to him that there had been a puppy under their cot. He gave an order and it was turned out. He then took some water in his hand and sprinkled it on the place. When it was evening Jibreel (عليه السلام) met him and he said to him: You promised me that you would meet me the previous night. He said : Yes, but we do not enter a house in which there is a dog or a picture. So the very next morning he commanded the dogs to be killed. He announced that the dog kept for the orchards should also be killed, but he spared the dog used for the protection of extensive fields (or big gardens). **(Muslim)**.

The above Hadith establishes the fact that keeping dogs as pets inside the houses is prohibited. However, keeping dogs for self protection or protection of live stock and extensive fields / large gardens is allowed provided they are kept outside the house.

Similarly, hanging of pictures (of deities or scantily clad film / sport persons or pictures which are forbidden in Islam) are not allowed to be hanged on the walls of the house.

Why we do not have the picture of Prophet Mohammad (صلى الله عليه و آله وسلم) or other prominent Sahaba? Why we all Muslims are so sensitive if someone draws an image of Prophet Mohammad (صلى الله عليه و آله وسلم)?

It is because Prophet Mohammad (صلى الله عليه و آله وسلم) did not permit people to draw his picture. There are some exclusive Awliya Allah in the world who have direct spiritual access to Prophet Mohammad (صلى الله عليه و آله وسلم) by way of unveiling (Kashf - spiritual vision) or otherwise. There are some others who see Prophet Mohammad (صلى الله عليه و آله وسلم) in their dreams. However, no one attempts to draw the picture of the Prophet (صلى الله عليه و آله وسلم) because he did not like it during his life time.

There has been protracted debate among Ahle sunnah Ulema on the issue of pictures in Islam. Some Islamic Scholars / Shuyooks do not like their pictures taken and published in print and electronic media. There are many other scholars / Shuyooks who allow their pictures taken and published. It is, however, observed that every single Islamic scholar / Shaikh in the world takes his picture for the lawful purposes like Passport, I-cards, Medical Purposes, Drivers License, Security screening, X-Rays, Scans, and a host of other things. Their followers are also allowed to take pictures for all lawful purposes.

**It is in Quran - وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ [And our duty is only to proclaim the clear message." ] (Ya seen - 17)**