

## Is It Permissible For A Graphic Designer To Create Digital Images?

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What do the religious scholars say regarding the issue that we work in graphic designing, and people ask us to design various items? Sometimes, we receive orders to create images of living beings, but we are not certain whether the customer will print them later or just use them on digital platforms. Is it permissible for us to create such items with images of living beings for them?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجواب بعون الملك الوهاب اللهم هداية الحق والصواب

Digital images are not considered equivalent to physical images according to Shariah. Therefore, in the situation mentioned, where you are not sure if the customer will print the image of a living being, it is permissible for you to work on graphic designs that involve such images. However, if the images contain immodesty, indecency, or other contrary to shariah elements, then it is impermissible to work on such designs even if they are not printed, because they contain contrary to shariah elements.

When an object is not specified for sinning, although there is a possibility that a sin can be committed with that object then selling that object will not be prohibited just because there is a possibility that a sin might be committed by using that object. This has been mentioned in Hidayah.

"وإن كان لا يعرف أنه من أهل الفتنة لا بأس بذلك، لأنه يحتمل أن لا يستعمله في الفتنة فلا يكره بالشك"

Translation: There is nothing wrong in selling weapons to an individual about whom one does know that he is from troublemakers, because there is a likelihood that the weapons may not be used in mischief. So, just because of suspicion, the selling of weapons will not be declared Makrooh (Prohibited).  
(Al-Hidiayah, Vol 04, Page378, Beirut)

Imam e Ahle Sunnat writes in his collection of Fatawas While discussing the matter of selling opium:

”افیون نشہ کی حد تک کھانا حرام ہے اور اسے بیرونی علاج مثلاً ضماد و طلاء میں استعمال کرنا یا خوردنی مجونوں میں اتنا قلیل حصہ داخل کرنا کہ روز کی قدر شربت نشہ کی حد تک نہ پہنچے تو جائز ہے اور جب وہ معصیت کے لئے متعین نہیں تو اس کے بیچنے میں حرج نہیں مگر اس کے ہاتھ جس کی نسبت معلوم ہو کہ نشہ کی غرض سے کھانے یا پینے کو لیتا ہے، لان المعصیۃ تقوم بعینہا فکان کبیع السلاح من اهل الفتنة۔ اس لئے کہ اس صورت میں گناہ عین شے کے ساتھ قائم ہے، لہذا یہ فتنہ پروروں کو ہتھیار بیچنے کی مانند ہو گیا۔“

Translation: Consuming opium is haram when the consumed amount reaches to the extent of intoxication but applying it externally on the skin as ointment or coating or adding a very small amount of it in eatable pastes is permissible provided the daily dosage of syrup does not reach to the extent of intoxication. So, when it is not solely for sinful purposes, it is permissible to sell it to anybody except a person who one knows that buys only for intoxication purposes because in this case sin is committed using the very object and selling in this case will be equal to selling arms to people of Fitnah (i.e. those who create turmoil in society)

(Fatawa Razaviyya, Vol. 23, Page 574, Raza Foundation, Lahore)

واللہ اعلم عزوجل ورسوله اعلم صلی اللہ تعالیٰ علیہ وآلہ وسلم

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