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Indecency in English Cartoons in Light of Quran & Hadith

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Abstract

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This paper explores the growing concern regarding the presence of indecent and morally inappropriate content in English cartoon films and its impact on children's psychological and spiritual development. Many globally popular animations contain hidden sexual innuendos, vulgar language, and immodest visuals that contradict the moral teachings of Islam. Drawing upon the Quran o sunnah , the study emphasizes the importance of modesty, ethical upbringing, and parental responsibility in safeguarding children from such harmful media. The research highlights the urgent need for alternative Islamic media, vigilant parental involvement, educational reforms, and governmental regulation to promote morally sound entertainment for children in alignment with Islamic values.

English cartoon films are, in fact, a well-orchestrated scheme from the forces of evil to corrupt children, containing numerous elements that are contrary to Islamic teachings. In almost every English cartoon, one can find content that promotes immodesty. However, only a few examples are mentioned here.

Depiction of Obscene Imagery

In Disney's English animated film *The Rescuers*, there is a scene in which explicit images of a woman's private parts have been artistically incorporated. The depiction is crafted so subtly that an ordinary viewer may not even suspect it to be such an image. This visual element effectively reflects the point being raised here.¹



Similarly, in another animated film, *Tom and Jerry: Fast and Furry*, a woman's undergarment — specifically a brassiere — is depicted being used by the character Jerry as a parachute. This scene, as illustrated in the referenced image, serves as a clear example of the insertion of inappropriate visual elements into children's entertainment.²



In one scene from *The Little Mermaid*, the attire of a Christian priest is animated in such a way that his genital area appears to be visible. To the casual viewer, it may seem as though the priest's legs are being shown; however, children, being unaware of the nature and location of such body parts, are unable to discern the implication. Consequently, Disney's product is consumed without suspicion, while children are subtly exposed to immodesty, leading them away from moral and spiritual values. The scene in question is as follows.³



Islam strongly promotes modesty and strictly forbids indecency. This is clearly stated in the Qur'an:

وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ⁴

He forbids indecency, wrongdoing, and transgression. He admonishes you so that you may take heed

The Prophet Muhammad ﷺ also prohibited indecency. Abu Mas'ud 'Uqbah (RA) reported that the Messenger of Allah ﷺ said:

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَعْيِ فَأَفْعَلْ مَا شِئْتَ⁵

From among the sayings that people have retained from the earlier prophets is this: If you do not feel shame, then do whatever you wish.

In Islam, the emphasis is not only on condemning immodesty, but also on actively adopting modesty, which is considered a virtue. Anas ibn Malik (RA) reported that the Prophet ﷺ said:

إِنَّ لِكُلِّ دِينٍ خُلُقًا وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ⁶

Every religion has a distinct characteristic, and the distinct characteristic of Islam is modesty.

Furthermore, Sahl ibn Sa'd (RA) narrated that the Prophet ﷺ said:

مَنْ يَتَكَفَّلْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَتَكْفُلَ لَهُ بِالْجَنَّةِ⁷

"Whoever guarantees me (control over) what is between his jaws and what is between his legs, I will guarantee him Paradise."

From this hadith, it may be inferred that a person who refrains from exposing their private parts and avoids indecent acts will be rewarded with Paradise.

Many animated films promote Christian imagery and symbolism. However, one must ask whether Christianity, as a faith, advocates immodesty. The answer is certainly not. The Biblical text itself promotes covering the body, as illustrated in the instruction:

"And you shall make for them linen trousers to cover their nakedness"⁸

Indecent Dialogue in Animated Films

In certain animated films, immodesty is not limited to visual elements alone; rather, dialogues are included that no self-respecting believer could bear to hear, let alone repeat. For instance, in Disney's *Aladdin*, the Genie is heard whispering privately to Aladdin:

Good teenagers take off their clothes.⁹

While this is already inappropriate for children's entertainment, *The Simpsons* animated film contains even more explicit and indecent remarks. In one scene, a friend of Marge Simpson addresses her by saying:

Thanks for giving me your pregnancy pants.¹⁰

In Islam, conversations containing indecent or immoral content are strictly prohibited. This is affirmed in the Qur'an:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ¹¹

"Indeed, those who like that indecency should be spread among the believers will have a painful punishment in this world and the Hereafter. And Allah knows, while you do not know."

In Surah Al-Mu'minun, one of the qualities of true believers is described as follows:

"And they, who avoid vain talk."¹²

Similarly, Surah Al-Furqan elaborates:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا¹³

"And the servants of the Most Merciful are those who walk upon the earth in humility, and when the ignorant address them, they say, 'Peace.'"

The Prophet Muhammad ﷺ also warned against engaging in frivolous and meaningless talk. Abu Hurayrah (RA) reported that the Messenger of Allah ﷺ said:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ¹⁴

Part of the perfection of one's Islam is his leaving that which does not concern him.

Nudity in Cartoons from an Islamic Perspective

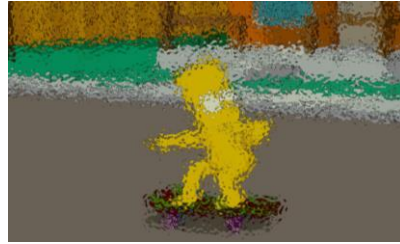
In Islam, clothing holds a special significance as it is considered a source of adornment and dignity. As the Qur'an states:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا¹⁵

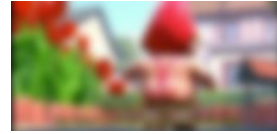
O children of Adam! We have bestowed upon you clothing to cover your nakedness and as an adornment.

This verse makes it clear that Allah Almighty has granted clothing to human beings so that they may conceal their bodies rather than roam about unclothed. To remove one's garments and embrace nudity is part of Satan's scheme, as he once deceived our forefather Adam (AS) and mother Hawwa (AS) into exposing themselves by removing their garments.

In pursuit of this same satanic agenda, cartoons often normalize nudity, thereby contributing to the erosion of modesty. For example, in *The Simpsons* movie, the father dares his son to ride a skateboard completely naked, and the son, Bart, proceeds to fulfill this challenge — an act that trivializes and promotes indecency in children's entertainment.¹⁶



In the animated film *Gnomeo and Juliet*, there is a character who roams around unclothed at all times. This normalisation of nudity is in stark contrast to the teachings of Islam, which condemns indecency at every step¹⁷.



During the Farewell Pilgrimage, the Prophet ﷺ instructed that it be publicly proclaimed:

أَنَّ أَبَا بَكْرٍ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَبْلَ حَجَّةِ الْوَدَاعِ فِي زَهْطٍ يُؤَدِّنُ فِي النَّاسِ أَلَّا لَا يَحْجَنَّ بَعْدَ الْعَامِ مُشْرِكٌ
وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ¹⁸

No polytheist shall perform Hajj after this year,
and no naked person shall circumambulate the
Ka'bah."

This prohibition clearly establishes that walking around unclothed is not permissible in Islam, and such acts nullify the acceptability of one's worship.

The Messenger of Allah ﷺ further taught:

بَهْرُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ، عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ؟ قَالَ: «اخْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ
أَوْ مَا مَلَكَتْ يَمِينُكَ» قُلْتُ: أَرَأَيْتَ إِنْ كَانَ قَوْمٌ بَعْضُهُمْ فَوْقَ بَعْضٍ قَالَ:
«إِنْ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَلَا يَرَيْتَهَا» قُلْتُ: أَرَأَيْتَ إِنْ كَانَ خَالِيًّا؟
قَالَ: «فَاللَّهِ أَحَقُّ أَنْ يُسْتَحْيَى مِنْهُ» وَوَضَعَ يَدَهُ عَلَى فَرْجِهِ «¹⁹

"Bahz bin Hakim reported from his father, who narrated from his grandfather that he asked the Messenger of Allah (ﷺ): "O Messenger of Allah, from whom should we observe modesty (purdah), and from whom should we not?" The Prophet (ﷺ) replied: "Guard your private parts from everyone except your wife and your slave-girl." I asked: "What if some people live on higher ground while others live on lower ground—what is the ruling regarding modesty

in such a situation?"The Prophet (ﷺ) said:"Protect yourself as much as possible from their sight, and women should also avoid looking (at men unnecessarily)."I further inquired:"If a person is in an empty place where no one can see him, what is the ruling regarding covering his private parts?"The Prophet (ﷺ) responded:"Allah is watching him, and He is more deserving of being revered (so one should still maintain modesty). At the very least, he should place his hand over his private parts."

Another Hadees of holy prophet in Mustadrak imam hakim states:

عَوْرَةُ الرَّجُلِ عَلَى الرَّجُلِ كَعَوْرَةِ الْمَرْأَةِ عَلَى الرَّجُلِ، وَعَوْرَةُ الْمَرْأَةِ عَلَى الْمَرْأَةِ
كَعَوْرَةِ الْمَرْأَةِ عَلَى الرَّجُلِ²⁰

"It is equally obligatory for a man to conceal his private parts from another man as it is from a woman; likewise, it is equally obligatory for a woman to conceal her private parts from another woman as it is from a man."

In another hadees it is stated:

حَمَلْتُ حَجْرًا ثَقِيلًا فَبَيْنَا أَمْشِي فَسَقَطَ عَنِّي ثَوْبِي فَقَالَ لِي رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ عَلَيْكَ ثَوْبَكَ وَلَا تَمْشُوا عُرَاءً²¹

Sayyiduna Miswar bin Makhramah (RA) reported, Once, I was carrying a heavy stone when my garment fell off. The Messenger of Allah (ﷺ) said to me, "Pick up your garment and do not walk in a state of nakedness"

Islam's stance is so protective of human dignity that it forbids unnecessary exposure even in private spaces such as the bathroom. The Prophet (ﷺ) said:

«إِنَّ اللَّهَ حَيِّيٌّ يُحِبُّ الْحَيَاءَ، وَسِتِّيْرٌ يُحِبُّ السُّتْرَ، فَإِذَا اغْتَسَلَ أَحَدُكُمْ
فَلْيَتَوَارَ»²²

"Indeed Allah is Modest and Concealing; He loves modesty and concealment. So when any one of you bathes, let him conceal himself."

Contrary to these principles, many Western cartoons portray characters not only roaming naked but also bathing in public view — for example, *The Little Mermaid* is shown bathing without clothing.²³ Such

portrayals subtly erode the natural sense of modesty in children and pave the way for the acceptance of indecency as harmless entertainment.

From an Islamic viewpoint, bathing should be done in privacy, and public bathing is strictly prohibited. Actions that promote immodesty distance a person from their Lord and undermine the moral fabric of society:

إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ، فَإِذَا اغْتَسَلَ أَحَدُكُمْ، فَلْيَسْتَرِ. ²⁴

"Indeed Allah is Modest and Concealing; He loves modesty and concealment. So when any one of you bathes, let him conceal himself "

Influence of western cartoon characters clothing on islamic values

From an Islamic perspective, the attire of many English cartoon characters is far from praiseworthy. Rather than preserving modesty, such costumes alienate children from their true cultural and religious identity. Young viewers often wish to dress like their favourite animated characters without considering whether such clothing fulfils the actual purpose of dress in Islam. In particular, most female "heroine" characters are depicted wearing tight, incomplete, and short garments — a style that stands in stark opposition to the Islamic code of modesty.

Islam commands women to cover themselves from head to toe, allowing only that which may naturally become visible. The Qur'an commands:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ. ²⁵

"And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what [must] appear thereof, and to draw their veils over their bosoms"

Similarly, Allah instructs:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ، ذَلِكَ أَذْنَى أَنْ يُعْرِفْنَ فَلَا يُؤْذِينَ، وَكَانَ اللَّهُ غَفُورًا رَحِيمًا. ²⁶

"O Prophet! Tell your wives, your daughters, and the women of the believers to draw their cloaks over themselves. That is more suitable so that they will be recognised and not abused. And Allah is All-Forgiving, Most Merciful"

From these verses, two rulings are clear:

1. **The obligation of hijab** for women.

2. **The necessity of using a full-body covering** such as a cloak or jilbab that conceals the entire figure.

Today, however, many women have grown up watching Western cartoons that normalise immodest attire, and thus wearing revealing clothes no longer appears unusual to them. In this way, the Western cultural agenda has succeeded in influencing Muslim societies.

The Prophet ﷺ warned of the severe consequences in the Hereafter for those who adopt such attire:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةٍ كَذَا وَكَذَا²⁷

"There are two types of the people of Hell whom I have not seen: men with whips like the tails of cattle, with which they beat people, and women who are clothed yet naked, deviating from the right path and causing others to deviate; their heads are like the humps of tilted camels. They will not enter Paradise nor even smell its fragrance, though its fragrance can be perceived from such and such a distance".

This hadith makes it clear that wearing tight or revealing clothing, even if technically “clothed,” is a grave sin. Clothing in Islam is not merely an accessory but a divine command to preserve chastity, honour, and dignity — values that are systematically undermined by the portrayal of female characters in Western media.

Adultery and Sexual Provocation in Western Animation

In English-language animated films, male and female protagonists are often portrayed as falling deeply in love with one another. This romantic attraction between unrelated (non-mahram) characters typically begins from the moment they first meet — with the hero gazing into the heroine’s eyes and becoming enchanted by her beauty. Such portrayals can be observed, for example, in the film *Gnomeo and*



Juliet, in which the initial encounter is depicted as a moment of instant, mutual fascination²⁸.

From an Islamic standpoint, the concept of love in this context is entirely misrepresented. The Arabic word for love, ḥubb, originates from a root meaning “seed,” signifying that true affection develops gradually over time, much like a seed that requires nurturing before it becomes a plant. Islam therefore rejects the notion of “love at first sight” and prohibits any form of prolonged, lustful eye contact between a man and a woman who are not lawful to one another.

Should an accidental glance occur during an unexpected meeting, it is excusable; however, any intentional or repeated gaze is strictly forbidden. This command safeguards the purity of society and prevents the moral corruption that often begins with unrestrained visual interaction. For this reason, Allah has instructed both men and women to lower their gaze :

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ²⁹

"Tell the believing men to lower their gaze and guard their private parts; that is purer for them.

Indeed, Allah is fully aware of what they do-".

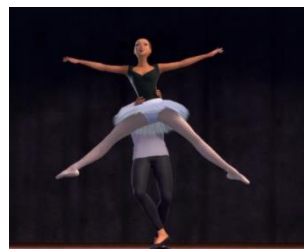
This Qur’anic injunction forms a foundational aspect of Islamic ethics, ensuring that relationships between men and women remain within the boundaries set by divine law. The portrayal of instant romantic attraction in Western cartoons, however, normalises behaviour that directly contradicts these principles and subtly encourages sexual provocation, paving the way for immorality.



Westerners aim to erode the modesty and innocence of young children, conditioning them to become susceptible to sexual provocation. They seek to normalize physical contact between boys and girls—touching, embracing, and expressing affection—as trivial matters. Moreover, they are even prepared to violently suppress anyone who opposes this agenda. For instance, in the English cartoon film *Little Mermaid*, the princess is depicted sitting close to

the prince, touching him while singing—a scene that clearly illustrates this indoctrination.³⁰

Similarly, in *Barbie and the Pink Shoes*, a boy grabs a girl and dances with her, lifting her legs and touching her body inappropriately, as seen in this image³¹.



Likewise, in the English cartoon *Thumbelina*, Thumbelina is shown catching a firefly and riding it for a joyride, as depicted here.³²



These examples highlight how Western media systematically promotes the loss of decency and encourages premature exposure to romantic and physical interactions among children.

In English cartoons, boys often express love toward girls, and sometimes girls are shown reciprocating this affection. Such portrayals can contribute to the normalization of love outside the boundaries set by Allah, subtly influencing societal perceptions of romantic attachment. The dialogues in these animations are crafted in a way that captures viewers' attention and emotions. For example, in *Gnomeo & Juliet*, Juliet expresses her love in Gnomeo's absence in front of her frog companion.

Oh, my true love. I only saw him once³³

Similarly, in *The Princess and the Frog*, love is expressed through the dialogue:

My dream wouldn't be complete without you in
it. I love you, Naveen.³⁴

Beyond these examples, many other cartoons openly depict heroines expressing love toward male characters. In *Beauty and the Beast*, a similar sentiment is conveyed:

Please don't leave me, I love you.³⁵

Such representations can incite sexual arousal and lead individuals to seek romantic relationships prematurely, often resulting in significant social and personal consequences. Islam prohibits all forms of sexual arousal outside lawful bounds and classifies it among major sins, such as fornication (zina).

The Prophet Muhammad ﷺ emphasized strict adherence to moral conduct and the avoidance of actions that may lead to such transgressions. Holy prophet ﷺ said:

إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَقَّهُ مِنَ الزِّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ فَرِيَا الْعَيْنِ
النَّظْرُ وَزِنَا اللِّسَانِ الْمُنْطِقُ وَالتَّنْفُسُ تَمَتَّى وَتَشْتَبِي وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ
يُكَذِّبُهُ³⁶

Allah Almighty has decreed that every human being will inevitably have a share of fornication (zina). The zina of the eyes is looking at a non-mahram; the zina of the tongue is speaking to a non-mahram; the zina of the heart is desire and lust; and the private parts either confirm it or deny it.

In English animated films, romantic and sexual relationships between a man and a woman are often depicted outside the bounds of marriage in ways that a practicing Muslim cannot even imagine. For example, in *Sleeping Beauty*, the story portrays that the prince awakens the princess through a love-filled kiss—an act that, in real-life Islamic terms, would be considered fornication (zina). Ultimately, the princess regains consciousness through the prince's intimate gesture, normalizing such unlawful physical contact.³⁷



According to Islamic teachings, zina is a grave sin, so severe that one is forbidden even to approach it. Allah Almighty states in the Qur'an :

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا³⁸

"Do not even approach adultery, for it is an abomination and an evil way."

According to Islamic teachings, if someone commits the heinous act of adultery (zinā), a severe punishment has been prescribed. The wisdom behind this punishment is to deter people from even thinking of such an act and to make it an example for others. Allah says in the Qur'an:

الرَّائِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ³⁹

"The woman and the man guilty of fornication—flog each one of them with a hundred stripes. Let not compassion withhold

you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day; and let a group of the believers witness their punishment."

The Prophet Muhammad ﷺ further elaborated on this ḥadd punishment in his noble ḥadīth:

«خُذُوا عَنِّي، خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا، الْبِكْرُ بِالْبِكْرِ جُلْدُ مِائَةٍ وَنَفْيُ سَنَةٍ، وَالزَّيْبُ بِالزَّيْبِ جُلْدُ مِائَةٍ، وَالرَّجْمُ⁴⁰

"Take from me, take from me. Allah has provided a way for them: for the unmarried person who commits fornication, it is one hundred lashes and exile for one year; and for the married person who commits adultery, it is one hundred lashes and stoning."

This combination of Qur'anic injunction and prophetic explanation demonstrates Islam's uncompromising stance against adultery, emphasizing both moral deterrence and legal enforcement.

Western cartoons have also placed significant emphasis on promoting homosexuality globally. A clear example of this can be seen in *The Simpsons*, where homosexuality is not only depicted but also shown as being legally endorsed.⁴¹



In one scene, Homer's daughter addresses a seminar, suggesting the legalization of same-sex marriage to boost tourism:

"Why don't we legalize same-sex marriage?"⁴²

In response, one of the attendees—a young man—stands up and expresses support despite having no prior knowledge of it:

"Never heard of it, but I'm still in favor of that same-sex marriage deal."⁴³

Subsequently, the government is shown granting legal recognition to same-sex marriage.

Such actions are entirely displeasing to Allah. Historically, this was the practice of the people of Prophet Lot (peace be upon him), and Allah destroyed the entire nation as a punishment. The Prophet Muhammad ﷺ also

indicated that the legalization or widespread acceptance of homosexuality would be one of the signs of the Day of Judgment.

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ⁴⁴

What I fear most from my Ummah is the behavior of the people of Lut.

نبی کریم ﷺ نے لواطت کرنے والے کیلئے حدیوں مقرر فرمائی:

مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلُ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ⁴⁵

Whomever you find doing the actions of the people of Lut then kill the one doing it, and the one it is done to

In English animated films, not only is homosexuality and sexual arousal between humans depicted, but sexual interest in animals is also sometimes portrayed. A practical example of this can be observed in *The Simpsons Movie*,⁴⁶ and similar depictions can be found in *The Princess and the Frog*.⁴⁷



Islam strictly forbids any sexual acts with animals and prescribes severe punishment for such behavior. The Prophet Muhammad ﷺ clearly warned against engaging in such acts, emphasizing their grave nature.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَّاقِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرٍو

بْنِ أَبِي عَمْرٍو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ مَنْ وَجَدْتُمُوهُ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ وَاقْتُلُوا الْبَهِيمَةَ⁴⁸

“Whomever you see having relations with an animal then kill him and kill animal.”

Agenda of feminism

Feminism is a Western movement aimed at securing so-called rights for women. One of its key agendas is to assert that men and women are equal and that whatever a man can do, a woman can also perform. According to this ideology, claiming that a woman is weak or delicate is considered a direct insult. In the animated film *Gnomeo & Juliet*, this notion is promoted when a father tells his daughter that she is delicate, and she responds emphatically:

"I am not delicate."⁴⁹

Islam does not support this extreme view. While Islam does not prevent women from showing courage or participating in battles, it recognizes that women are naturally more delicate and require care and consideration.

Therefore, the Sharia does not impose undue hardship on them. This principle is exemplified in the following Hadith:

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ وَمَعَهُنَّ أُمُّ سُلَيْمٍ، فَقَالَ: «وَيْحَكَ يَا أَنْجَشَهُ، رُؤْيَاكَ سَوْفًا بِالْقَوَارِيرِ»⁵⁰

Musaddad narrated to us, Isma'il narrated to us, Ayyub narrated to us, from Abu Qilabah, from Anas ibn Malik (RA), who said: The Prophet ﷺ, during a journey, came to some of his wives who were riding on camels, accompanied by Umm Sulaym (RA), and said: "Woe to you, Anjashah! Go slowly with the glassware."

In this Hadith, "glassware" refers metaphorically to the women, emphasizing their delicate nature. Anjashah was a slave responsible for guiding the camels, whose melodious voice made the camels move swiftly. The Prophet ﷺ advised him to proceed slowly to prevent the women from falling. The metaphor of glass highlights the fragility of women, conveying that men should always treat them with care. This is a profound demonstration of the mercy of the Prophet ﷺ, who made men aware of women's natural delicacy at every step, ensuring their protection and respect.

Conclusion

The present study provides a detailed analysis of the negative impacts of English animated films from the perspective of Islamic teachings. The article highlights that such cartoons incline children toward immorality through elements like indecency, nudity, sexual arousal, frivolous speech, and disrespect for religion. Using examples from well-known animated films such as The Rescuers, Tom and Jerry, The Little Mermaid, and Gnomeo and Juliet, it is demonstrated that these films not only depict sexual organs but also normalize indecent gestures, behavior, and language in front of children.

In Islam, modesty, hijab, chastity, and the protection of the tongue and gaze are fundamental values. Violating these principles is strongly condemned in the Qur'an and Sunnah. The study shows, through Quranic and Prophetic evidence, that such films morally corrupt children and are part of a satanic scheme designed to make Muslim societies captives of Western culture.

Recommendations

1. **Production of Islamic Cartoons and Content:** Promote alternative animated films, stories, and games for children based on Islamic

teachings and moral values so that they become familiar with religious principles.

2. **Parental Training and Supervision:** Parents should closely monitor the content their children watch and listen to and educate themselves about the effects of media.
3. **Media Education in Schools and Madrasas:** Educational programs highlighting the positive and negative effects of media should be introduced so that children develop awareness themselves.
4. **State-Level Censorship:** The government should strictly supervise content broadcast for children and implement effective measures to prevent immoral and obscene material.
5. **Guidance by Scholars and Thinkers:** Religious leaders should raise public awareness about morality and modesty through Friday sermons, lessons, and lectures, emphasizing their societal importance.

حواله جات

¹ Wolfgang Reitherman; John Lounsbery & Art Stevens, The rescuers , Walt Disney Productions, united states, 1977 A.D, 29:22

² Bill Kopp, Tom and Jerry: fast and furious, Turner Entertainment Co & Warner Bros Animation, united states, 2005 A.D, 3:58

³ Ron Clements & John Musker, The little mermaid, Walt Disney Productions & Silver Screen Partners IV , united states, 1989 A.D, 1:08:13

⁴ An-Nahl 16:90

⁵ Al-Bukhārī, Muḥammad ibn Ismā‘īl. Ṣaḥīḥ al-Bukhārī, Kitāb Aḥādīth al-Anbiyā’, (3483.)

⁶ Ibn Mājah, Abū ‘Abdullāh, Muḥammad bin Yazīd, Sunan Ibn Mājah, Kitāb az-Zuhd, Bāb al-Ḥayā’, (4181).

⁷ Tirmidhī, Qāzī Abū ‘Īsā Muḥammad bin ‘Īsā, Jāmi‘ Tirmidhī, Kitāb az-Zuhd ‘an Rasūl Allāh ﷺ, Bāb mā jā’a fī ḥifẓ al-lisān, (2408).

⁸ Kitāb Muqaddas, Khurūj, Bāb 28, Āyat no. 42.

⁹ Ron Clements & John Musker , Aladdin, Walt Disney Pictures & Walt Disney Feature Animation, United states, 1992 A.D, 53:16

¹⁰ Matt Groening, The Simpsons Movie , Gracie Films & The Curiosity Company & 20th Century Fox Animation, united states, 2007 A.D, 11:03

¹¹ An-Nur 24:19

¹² Al-Mu’minun 23:3

¹³ Al-Furqan 25:63

¹⁴ Tirmizī, Qāzī Abū ‘Īsā Muḥammad bin ‘Īsā, Jāmi‘ Tirmizī, Abwāb az-Zuhd ‘an Rasūlillāh ﷺ, Bāb: Min ḥusni Islām al-mar’i tarkuhū mā lā ya’nīhi, (2317).

¹⁵ Al-A‘rāf 7:26

¹⁶ Matt Groening, The Simpsons Movie, 11:54

¹⁷ Kelly Asbury, Gnomeo & Juliet, Touchstone Pictures & Rocket Pictures, United Kingdom & United States, 2011 A.D., 43:49

¹⁸ Nasā’ī, Aḥmad bin Shu‘ayb, Sunan an-Nasā’ī, al-Mawāqīt, Qawluḥū ‘azza wa jall: "Khuzū zīnatakum ‘inda kulli masjidin", (2957).

¹⁹ Ḥākim, Muḥammad bin ‘Abdullāh bin Muḥammad, al-Mustadrak ‘ala aṣ-Ṣaḥīḥayn lil-Ḥākim, Kitāb al-Libās (7358)

²⁰ Ḥākim, Muḥammad bin ‘Abdullāh bin Muḥammad, al-Mustadrak ‘ala aṣ-Ṣaḥīḥayn lil-Ḥākim, Kitāb al-Libās (7359)

²¹ Abū Dāwūd, Sulaimān bin Ash‘ath, Sunan Abī Dāwūd, Kitāb al-Ḥammām, Bāb mā jā’a fī at-ta‘arrī, (4016).

²² Abū Bakr ‘Abd ar-Razzāq, al-Muṣannaf li-‘Abd ar-Razzāq, Kitāb at-Taḥārah, Bāb Satr ar-rajul idhā ighṭasala, (1111).

²³ Ron Clements & John Musker, The little mermaid, 49:46

²⁴ Abū Dāwūd, Sulaimān bin Ash‘ath, Sunan Abī Dāwūd, Kitāb al-Ḥammām, Bāb an-Nahy ‘an at-Ta‘arrī, (ḥadīth no. 4012).

²⁵ An-Nūr 24:31

²⁶ Al-Aḥzāb 33:59

²⁷ Muslim bin Ḥajjāj, Ṣaḥīḥ Muslim, Kitāb al-Libās wa az-Zīnah, Bāb an-Nisā’ al-Kāsiāt al-‘Āriyāt al-Mā’ilāt al-Mumīlāt, (2128).

²⁸ Kelly Asbury, Gnomeo & Juliet, 17:59

²⁹ An-Nūr 24:31

³⁰ Ron Clements & John Musker, The little mermaid, 25:09

³¹ Owen Hurley, Barbie in The Pink Shoes, Universal Studios Home Entertainment, United States, 2013 A.D., 04:40

³² Don Bluth & Gary Goldman, Thumbelina, 20th century fox, United States, 1994 A.D., 17:40

³³ Kelly Asbury, Gnomeo & Juliet, 23:11-23:17

³⁴ Ron Clements & John Musker, The Princess and the Frog, Walt Disney Pictures & Walt Disney Animation Studios, United States, 2009 A.D., 1:23:23-1:23:31

³⁵ Gary Trousdale & Kirk Wise, Beauty and the Beast, Walt Disney Pictures & Walt Disney Feature Animation & Silver Screen Partners IV, United States, 1991 A.D., 1:21:29-1:21:34

³⁶ Al-Bukhārī, Muḥammad bin Ismā‘īl, Ṣaḥīḥ al-Bukhārī, Kitāb al-Qadar, Bāb: Wa ḥarāmūn ‘alā qaryatin ahlaknāhā annahum lā yarji‘ūn, (6612).

³⁷ Clyde Geronimi & Eric Larson & Wolfgang Reitherman & Les Clark, *Sleeping Beauty*, Walt Disney Productions, United States, 1959 A.D , 1:11:29

³⁸ Banī Isrā'īl (Al-Isrā') 17:32

³⁹ An-Nūr 24:2

⁴⁰ Muslim, Muslim bin Hajjāj, Ṣaḥīḥ Muslim, Kitāb al-Ḥudūd, Bāb Ḥadd az-Zinā, (1690)

⁴¹ Nancy Kruse, *The Simpsons*, Gracie Films & 20th Television, fox network, united states, 2005 A.D, season 16 , episode 10, 5:38

⁴² I.B.I.D, 4:32-4:40

⁴³ I.B.I.D, 4:56-4:58

⁴⁴ Tirmidhī, Qāzī Abū 'Īsā Muḥammad bin 'Īsā, Jāmi' Tirmidhī, Abwāb al-Ḥudūd 'an Rasūlillāh ﷺ, Bāb mā jā'a fī ḥadd al-Lūṭī, (1457)

⁴⁵ Tirmidhī, Qāzī Abū 'Īsā Muḥammad bin 'Īsā, Jāmi' Tirmidhī, Abwāb al-Ḥudūd 'an Rasūlillāh ﷺ, Bāb mā jā'a fī ḥadd al-Lūṭī, (1456)

⁴⁶ Matt Groening, *The Simpsons Movie*, 22:05

⁴⁷ Ron Clements & John Musker, *The Princess and the Frog*, 29:32

⁴⁸ Tirmidhī, Qāzī Abū 'Īsā Muḥammad bin 'Īsā, Jāmi' Tirmidhī, Abwāb al-Ḥudūd 'an Rasūlillāh ﷺ, Bāb mā jā'a fī man yaqa'u 'ala al-bahīmah, (ḥadīth no. 1455).

⁴⁹ Kelly Asbury, *Gnomeo & Juliet*, 06:06 -06:09

⁵⁰ Al-Bukhārī, Muḥammad bin Ismā'īl, Ṣaḥīḥ al-Bukhārī, Kitāb al-Adab, Bāb mā yajūzu min ash-shi'r, war-rajaz, wal-ḥidā', wa mā yukrahu minhu, (ḥadīth no. 6149).