140315 - Women’s voices in the field of animation

the question

I work in the field of graphic design, animation and advertising for children and adults alike; this is the field of three-dimensional design. In this field movement of the lips is done by hand of some characters by using a computer program, then after that human voices, male or female, are added to the movement of the lips according to the character. And sometimes there are women's voices with a little softness or laughter for example, as well as the ordinary tone of the voice.
My question is:
is this work not allowed on the basis that the woman's voice is ‘awrah and that all work should be free of women's voices in which there may be laughter or soft speech, no matter what the reason for this work is, even if there is some benefit to the viewer in it and even if it is for children, but may also be watched by adults?.

Detailed answer

Praise be to Allah.

Firstly:

The scholars differed with regard to the ruling on photographic images. Some of the scholars are of the view that it is haram, and they quoted as evidence the general meaning of the hadeeths which forbid making images and forbid imitating the creation of Allah.

Other scholars are of the view that photographic images are permissible and that they are not imitating the creation of Allah; rather it is capturing an image of a visible object, just as this image may be reflected in the mirror and so on.

Those who allowed photographic images stipulated as a condition of it being permissible that the maker of the image should not change the features of the image from their original shape in any

way; rather the image should be left as it is.

See the answer to question number 82366.

With regard to animated drawings, we have previously stated that some of the scholars allow them and that they are not haram images, especially those that are produced for children, because it is narrated that there is a concession allowing children to play with dolls and the like.

See the answer to question number 71170 .

Secondly:

The scholars differed with regard to the ruling on a woman's image: is it ‘awrah or not?

The more correct view concerning this matter is that a woman's voice is not ‘awrah in and of itself; rather a woman should keep her voice away from non-mahram men, and men should not be allowed to hear it, if the voice is used in such a way as to cause fitnah and pleasure, and if the voice is produced in a natural way or if it is in the context of chitchat, joking, laughing and the like, which may cause fitnah.

It says in al-Mawsoo’ah al-Fiqhiyyah:

With regard to the woman's voice, if the listener finds pleasure in it or fears that he may be tempted, it is haram for him to listen to it, otherwise it is not haram. There are reports about the Sahaabah (may Allah be pleased with them) talking to women and listening to their voices; these reports are to be understood as referring to cases in which there was no fear of fitnah. A woman should not make her voice soft and alluring, because this is the cause of temptation and because Allah says (interpretation of the meaning): “then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire” [al-Ahzaab 33:32]. End quote.

Al-Mawsoo’ah al-Fiqhiyyah al-Kuwaitiyyah, 4/90

See also the answer to question number 26304 .

Shaykh Saalih al-Fawzaan (may Allah preserve him) said:

If a woman speaks to the owner of the shop according to necessity and in a manner in which there is no fitnah, there is nothing wrong with that. Women used to speak to men about ordinary needs and matters in which there is no fitnah and within the bounds of necessity.

But if it is accompanied by laughter or chitchat or an alluring tone, then this is haram and is not permissible.

Allah says to the wives of His Prophet (blessings and peace of Allah be upon him and may Allah be pleased with them): “then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner” [al-Ahzaab 33:32].

Honourable speech is that which people recognise and is limited to what is necessary; anything more than that, if it involves laughing or speaking in an alluring tone and so on, or if she uncovers her face in front of him, or uncovers her arms or hands, all of that is haram and is an evil deed and a means that may lead to temptation and falling into immoral actions. End quote. Al-Muntaqa min Fataawa al-Shaykh al-Fawzaan

Based on that, it is not permissible to produce a voice in which there is an alluring tone, softness of speech, laughter and the like, because that may lead to temptation and corruption.

The prohibition is more emphatic if it is the voice of a known woman and those who hear it can work out whose voice it is, or if the image is of a specific woman. In that case the temptation may be stronger and it opens the door to temptation and infatuation with this woman, as well as the deceit involved in by adding a voice to an image which it does not belong.

It is possible to achieve the hoped-for benefits, in sha Allah, without falling into any of these haram actions.

And Allah knows best.