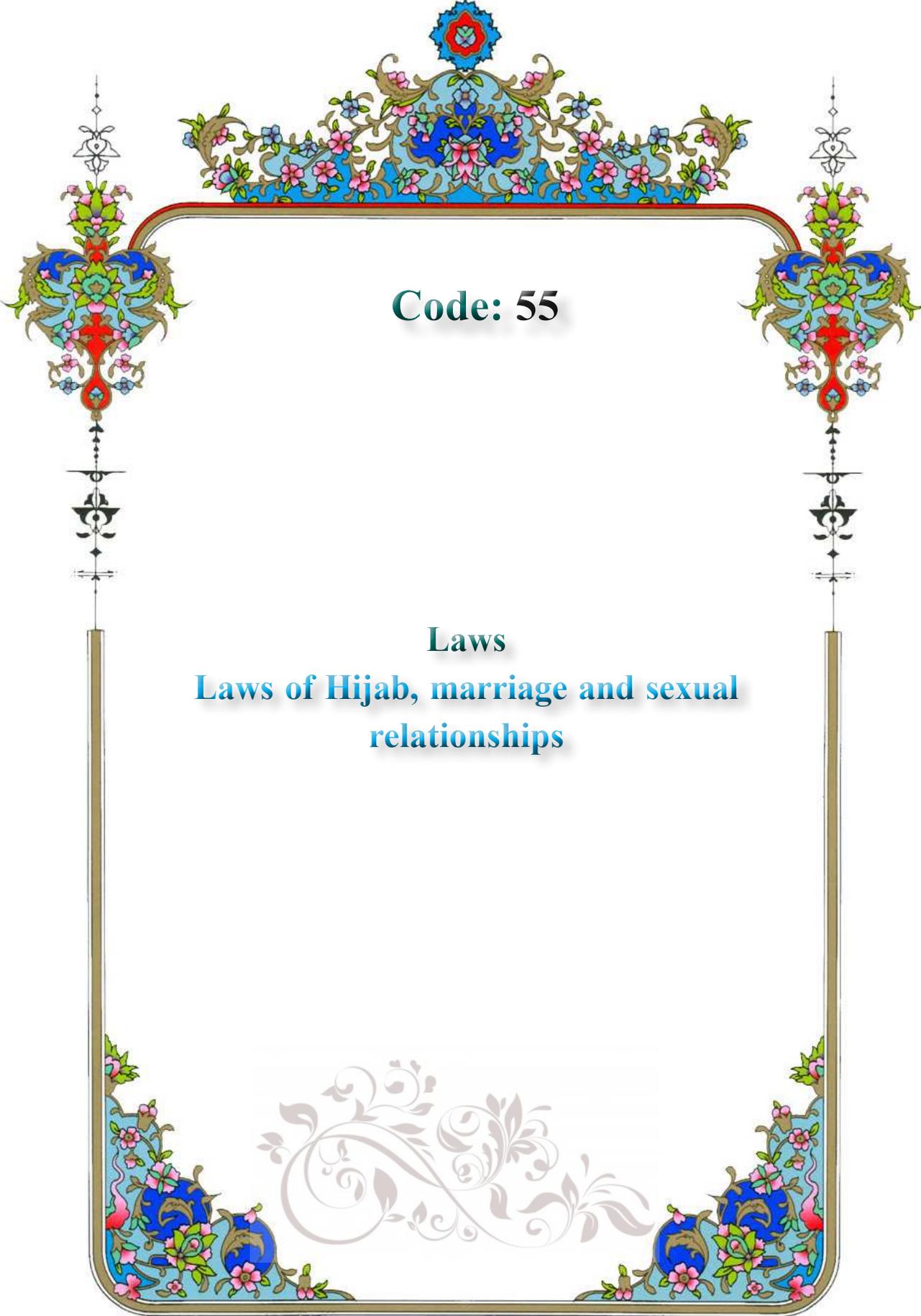


Questions & Answers





Code: 55

Laws
Laws of Hijab, marriage and sexual
relationships



Bismillah Ar-Rahman Ar-Rahim

Author: Ali Razi

Date: 21/10/2015

What is the law of chairwomanship and management of women? Should one disobey a chairwoman or manageress?

Is it OK to shake hands with female colleagues because of observing the customary and social laws and rules (not because of pleasure)?

Answer to question: 1

Date: 23/10/2015

Woman's employment in a job which necessitates her continuous communication with men who are not Mahram¹ to her is Makruh², and if it necessitates her to involve in Haram then it is considered forbidden, but regardless of this aspect, there is no prohibition for her chairwomanship, and obeying her within the limits of the religion is permissible; as the Messenger of God peace be upon him and his household, before prophet-hood used to work in a commercial convoy whose chairwoman was Khadija.

But shaking hands with a woman, although without the fear of becoming involved in Haram by looking at her, is not permissible, unless there be a barrier like gloves between, in which case, without the fear of becoming involved in Haram by looking at her and without uncommon squeezing, there is no problem.

Appendix Number

Appendix Author

Appendix Date

1

Sajjad

13/11/2017

Is it religiously problematic to shake hands with non-Mahram women like our uncle's wife which definitely would not be for the purpose of pleasure, but would be for the purpose of politeness and respect?

Thank you for the time you spend on answering.

Answer to appendix: 1

Date: 15/11/2017

Touching the body of a non-Mahram Muslim woman, although without the fear of becoming involved in Haram by looking at her, is not permissible, and

1 . [Translator note: Mahram is an unmarriageable kin with whom marriage or sexual intercourse would be considered haram, illegal in Islam]

2 . [Translator note: Of a deed in Islam, not Haram or forbidden, but detested]

this is one of the certainties of Muslims which is realized through the meaning and style of verses of Hijab and look and also through the apparent meaning and the explicit meaning of some narrations, unless there be a barrier like gloves between, in which case, without the fear of becoming involved in Haram by looking at her and without uncommon squeezing, there is no problem; because this is not touching the body of woman, but touching the barrier. Also, the prior law is to avoid shaking hands with a woman of the book, unless a necessity demands it; such as reluctance or Taqiya¹ or repelling an important damage; with respect to God's word who has said: ﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾ (An-Nahl / 106); "Except for the one who is compelled to, whereas whose heart is firmly upon faith" and has said: ﴿إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً﴾ (Al-i Imran/ 28); "Unless it be to protect yourselves against them" and has said: ﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ (Al-Baqarah/ 185); "God desires ease for you and does not desire hardship for you" and has said: ﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ (Hajj/ 78); "And He has not kept any hardship upon you in religion" and regarding the word of the Messenger of God peace be upon him and his household, who has said: «لا ضَرَرَ وَ لا ضِرَارَ فِي الإِسْلَامِ»; "There should be neither harming nor reciprocating harm in Islam".

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The section for answering questions



1 . [Translator note: a precautionary dissimulation or denial of religious belief and practice in the face of persecution.]