

'Mahram and Na-Mahram'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah--azwj the Beneficent, the Merciful. The Praise is for Allah -azwj Lord -azwj of the Worlds, and Blessing be upon our Chief Muhammad -saww and his -saww Purified Progeny -asws, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

'Mahram' and 'Na-Mahram'

Summary:

Mahram, its root-word is 'مَحْرَمٌ' meaning sacred (i.e., الْمَسْجِدُ الْحَرَامُ Masjid Al-Haram, as there are certain extra restrictions due to its reverence), in terms of its application, usually *Mahram* means close relatives, by blood or by marriage, whereas, those who are not *Mahram* are referred as '*Na-Mahram*'. The term defines the extent of 'حَيَاءٌ' (bashfulness and modesty) within families at home and/or while interacting with other public members. Observing the limits of '*Mahram* and *Na-Mahram* are for our own benefits, i.e., to practice (Islamically) a healthy, comfortable and moderate lifestyle. The accursed Iblis^{la} does not affect our mental health and spiritual status, until and unless Islamic instructions are not violated. For example, Imam Al-Baqir^{asws} says: 'لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ' the one who has no bashfulness has no Eman.¹ Bashfulness is also covered in another article: <https://hubeali.com/articles/Hijab%20for%20women%20and%20men.pdf>.

We quote, against the above brief background on *Mahram*, a Holy Verse from Quran:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِزْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۚ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {31}

And say to the Mominaat to cast down their eyes and preserve their private parts and not to display their adornments except what is apparent from these. And let them place their scarves upon their bosoms. And they should not display their adornments except to their

¹ 106 ص: الكافي (ط - الإسلامية)، ج 2، ص: 106

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ.

(Imam) Abu Abdullah^{asws} says: Bashfulness is from Eman and Eman is in Paradise.

husbands, or their fathers, or fathers of their husbands, or their sons, or sons of their husbands, or their brothers, or sons of their brothers, or sons of their sisters, or their womenfolk, or what their right hands possess, or servants without being nourished from the men, or the children, those not having been exposed to the private parts of the women, and they should not strike with their legs for it to be known what is hidden from their adornments. And repent to Allah altogether, O Momineen, perhaps you will succeed [24:31]

وقال علي بن إبراهيم: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: **وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا** قال: «هي الثياب، والكحل، والخاتم، وخضاب الكف، والسوا والزينة ثلاثة: زينة للناس، وزينة للمحرم، وزينة للزوج فأما زينة الناس، فقد ذكرناه، وأما زينة المحرم: فموضع القلادة فما فوقها، والدمليج وما دونه، والخلخال وما أسفل منه، وأما زينة الزوج: فالجسد كله.

And Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud, from;

Abu Ja'far^{-asws} regarding His^{-azwj} Words **[24:31] and do not display their ornaments except what appears thereof**, he^{-asws} said: 'It is the clothes, and the Kohl, and the ring, and the Henna upon the palm, and the face. And the adornments are three – Adornment for the people, adornment for the *Mahram* (one outside the ambit of marriage) and adornment for the husband. So, as for the adornment for the people, so we^{-asws} have mentioned it (first line after the Verse). And as for the adornment of the *Mahram*, so it is the place of the neck and above it, and the bracelet and what is besides it, and the anklets and what is below it. And as for the adornment for the husband, so it is the whole body'.²

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن مروك بن عبيد، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما يحل للرجل أن يرى من المرأة إذا لم يكن محرماً؟ قال: «الوجه، والقدمان، والكفان».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Marwak Bin Ubeyd, from one of our companions,

'I said to Abu Abdullah^{-asws}, 'What is permissible for the man that he can look at the woman, if she is not a *Mahram* (*Na-Mahram* - other than in relation)?' He^{-asws} said: 'The face, and the two feet, and the two wrists'.³

² تفسير القتي 2: 101.

³ الكافي 5: 521 / 2.

Further Ahadith on *Mahram* are presented in the following sections.

Introduction:

Some Holy Verses and Ahadith for further clarification on *Mahram* and *Na-Mahram* topic are cited in the following sections.

Mahram(s) from Close Relatives

Allah^{-azwj} Says in the Holy Quran:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَأَبْنَاؤُكُمْ وَأَخَوَاتُكُمْ وَعُمَّائُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَالَاتُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {23}

Prohibited unto you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and daughters of the brother and daughters of the sister, and your mothers who breast-fed you, and your sisters from the breast-feeding, and mothers of your wives, and your step-daughters who are in your care from the women whom you entered with, but, if you did not enter into them, then there is no blame upon you; and the wives of your sons who are from your loins, and from gathering between the two sisters (in marriage) except for what has passed; surely Allah was always Forgiving, Merciful [4:23]

[العياشي] عن أبي حمزة قال: سألت أبا جعفر (عليه السلام) عن رجل تزوج امرأة وطلقها قبل أن يدخل بها أتخل له ابنتها؟ قال: فقال: قد قضى في هذا أمير المؤمنين (عليه السلام) لا بأس به ان الله يقول: * (ورببكم التي في حجوركم من نسآلكم التي دخلتم بهن فإن لم تكونوا دخلتم بهن فلا جناح عليكم) *. لكنه لو تزوج الابنة ثم طلقها قبل أن يدخل بها لم تخل له امها.

Al Ayyashi, from Abu Hamza who said,

'I asked Abu Ja'far^{-asws} about a man who married a woman and divorced her before he had consummated the marriage, is her daughter Permissible to him?' So he^{-asws} said: 'Amir Al-Momineen^{-asws} had judged with regards to this. There is no problem in it, as Allah^{-azwj} is Saying ***and your step-daughters whom are in your care from the women whom you entered with, but, if you did not enter into them, then there is no blame upon you [4:23]***. But, if he were to marry her daughter, then divorce her before having consummating her, her mother would not be Permissible to him'.

قال: قلت: أليس هي سواء؟ فقال: لا ليس هذه مثل هذه، ان الله يقول * (وأمهت نساآلكم) * لم يستثن في هذه كما اشترط في تلك هذه هاهنا مبهمة ليس فيها شرط وتلك فيها شرط.

I said, 'Is this not the same?' So he^{-asws} said: 'No! This is not similar to this. Allah^{-azwj} is Saying **and mothers of your wives** (Forbidden). There is no exclusion in this just as a condition having been stipulated in that. This one here is vague, there is no stipulated condition in it, and in that there is a stipulated condition'.⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ ظَرْيَفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [أبي] أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحَسَنِ وَالْحَسَنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا إِنَّمَا ابْنَا رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيُّ شَيْءٍ اخْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ اخْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى فَجَعَلَ عِيسَى ابْنَ مَرْيَمَ مِنْ ذُرِّيَّةِ نُوحٍ (عليه السلام)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Zareyf, from Abdul Samad Bin Bashir, from Abu Al-Jaroud, who has narrated the following:

Abu Ja'far^{-asws} said to me: 'O Abu Al-Jaroud! What are they saying to you all with regards to Al-Hassan^{-asws} and Al-Husayn^{-asws}? I said, 'They are denying us that the two of them^{-asws} are the sons^{-asws} of the Rasool-Allah^{-sawww}'. He^{-asws} said: 'So by which thing do you argue against them?' I said, 'We argue against them by the Statement of Allah^{-azwj} regarding Isa^{-as} Bin Maryam^{-as}: **and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:84] And Zakarriya and Yahya and Isa [6:85]**. So He^{-azwj} Made Isa^{-as} Bin Maryam^{-as} to be from the descendants of Noah^{-as}'.

قَالَ فَأَيُّ شَيْءٍ قَالُوا لَكُمْ قُلْتُ قَالُوا قَدْ يَكُونُ وَلَدُ الْإِنْتِ مِنَ الْوَلَدِ وَ لَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيُّ شَيْءٍ اخْتَجَجْتُمْ عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى لِرَسُولِهِ (صلى الله عليه وآله) قُلْنَا تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ قَالَ فَأَيُّ شَيْءٍ قَالُوا قُلْتُ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَ آخَرُ يَقُولُ أَبْنَاؤُنَا

He^{-asws} said: 'So what is it that they say to you?' I said, 'They say, 'The sons of a daughter can be from the sons, but they still are not from the lineage'. He^{-asws} said: 'So, which argument do you argue against them with?' I said, 'We argue against them by the Statement of Allah^{-azwj} to His^{-azwj} Messenger^{-sawww}: **say: Come let us call our sons and your sons and our women and your women and ourselves and your selves [3:61]**. He^{-asws} said: 'So what do they say?' I said, 'They say that in the speech of the Arabs a man may say 'our sons' for the sons of another man'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَ تَعَالَى أَنَّهُمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَزِدُّهَا إِلَّا الْكَافِرُ قُلْتُ وَ أَيْنَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةَ إِلَى أَنْ أَنْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ خَلَائِلُ الَّذِينَ مِنْ أَصْلَابِكُمْ فَسَلُّهُمْ يَا أَبَا الْجَارُودِ هَلْ كَانَ يَجِلُّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) نِكَاحَ خَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَّبُوا وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهَمَّا ابْنَاهُ لِصُلْبِهِ.

(The narrator) said, 'Abu Ja'far^{-asws} said: 'O Abu Al-Jaroud! I^{-asws} will give it (proof) from the Book of Allah^{-azwj} that the two of them^{-asws} are from the progeny of the Rasool-Allah^{-sawww}. None

⁴ Hadeeth No. 59

shall reject it except for the infidel'. I said, 'May I be sacrificed for you^{-asws}, and where is that?' He^{-asws} said: 'Where Allah^{-azwj} Says: **Prohibited unto you are your mothers, and your daughters, and your sisters [4:23]** - the Verse until it ends with the Words of the Blessed and High **and the wives of your sons who are of your own loins**. So, ask them, O Abu Al-Jaroud, was it Permissible for the Rasool-Allah^{-saww} to marry the wives of the two of them^{-asws}? If they say, 'Yes', they lie, are mischievous, and if they say, 'No', so the two of them^{-asws} are from his^{-saww} seed'.⁵

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو، و قد اجتمع إليه في مجلسه جماعة من أهل العراق، و ذكر الحديث بطوله، إلى أن قال فيه الرضا (عليه السلام): «فيقول الله عز و جل في آية التحريم: حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ إِلَى آخِرِهَا فَأَخْبِرُونِي هَلْ تَصْلَحُ ابْنَتِي أَوْ ابْنَةُ ابْنَتِي وَ مَا تَنَاسَلُ مِنْ صِلْبِي لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا: لَا. [قال: «فأخبروني هل كانت ابنة أحدكم تصلح له أن يتزوجها لو كان حيا؟» قالوا: نعم.].

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Al Husayn Bin Shazawiya Al Mowdib, and Ja'far Bin Muhammad Bin Masrouf who both said, 'It was narrated to us by Muhammad bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayan Bin Al Salt, who said,

'Al-Reza^{-asws} attended a gathering of Al-Mamoun at Merv, and he had gathered to him in his gathering a group from the people of Al-Iraq' - and he mentioned the Hadeeth in its length up Al-Reza^{-asws} having said in it: 'So Allah^{-azwj} Mighty and Majestic is Saying **Prohibited unto you are your mothers, and your daughters, and your sisters [4:23]** – up to its end. So, Inform me^{-asws}. Is it correct for my^{-asws} daughter or a daughter of my^{-asws} daughter, and whatever is lineage from my^{-asws} lineage to Rasool-Allah^{-saww} that he^{-saww} could marry her if he^{-saww} had been alive?' They said, 'No'. He^{-asws} said: 'Then inform me^{-asws}, if it was a daughter of one of you, would it be correct for him^{-saww} that he^{-saww} marries her, if he^{-saww} was alive?' They said, 'Yes'.

قال: «ففي هذا بيان أننا من آله و لستم من آله، و إلا لحرمت عليه بناتكم كما حرمت عليه بناتي، لأننا من آله و أنتم من أمته».

He^{-asws} said: 'Thus, in this is a clarification that we^{-asws} are from his^{-saww} Progeny^{-asws} and you aren't from his^{-saww} Progeny^{-asws}, or else your daughter would have been Prohibited unto him^{-saww} just as my^{-asws} daughters would have been Prohibited unto him^{-saww}, because we^{-asws} are from his^{-saww} Progeny^{-asws} and you are from his^{-saww} community'.⁶

و عنه، قال: حدثنا أبو أحمد هاني بن محمد بن محمود العبدى (رضي الله عنه)، قال: حدثنا أبي محمد بن محمود، بإسناد رفعه إلى موسى بن جعفر (عليه السلام)، في حديثه (عليه السلام) مع الرشيد، قال (عليه السلام): «قلت له: يا أمير المؤمنين، لو أن النبي (صلى الله عليه و آلِهِ) نشر فخطب إليك كرىمتك هل كنت تحببه؟» فقال: سبحان الله! و لم لا أحببه، بل افتخر على العرب و العجم و قريش بذلك.

And from him (Al Sadouq), said, 'It was narrated to us by Abu Ahmad Hany, from Muhammad Bin Mahmoud Al Abdy, from Abu Muhammad Bin Mahmoud, by a chain,

Raising it to Musa^{-asws} Bin Ja'far^{-asws}, in his^{-asws} Hadeeth with (Haroun) Al-Rashid. He^{-asws} said: 'I^{-asws} said to him, 'O commander of the faithful! If the Prophet^{-saww} was to be Resurrected and

⁵ الكافي (ط - الإسلامية)، ج8، ص: 317

⁶ عيون أخبار الرضا (عليه السلام) 1: 239 / 1.

addresses to you for your prestige (hand of your daughter), would you answer him?' So, he said, 'Glory be to Allah^{-azwj}! And why should I not answer (accept) him^{-saww}. But I would pride upon the Arabs and the non-Arabs, and the Quraysh due to that'.

فقلت له: «لكنه (عليه السلام) لا يخطب إلي ولا أزوجه». فقال: «لم؟ فقلت: «لأنه (صلى الله عليه وآله) ولدني ولم يلدك». فقال: أحسنت، يا موسى.

So, I^{-asws} said to him: 'He^{-saww} would neither address to me^{-asws} nor would I^{-asws} marry (my^{-asws} daughter) to him^{-saww}'. He said, 'And why not?' So I^{-asws} said: 'Because he^{-saww} begot me^{-asws} and did not beget you'. He said, 'Excellent, O Musa^{-asws}!'⁷

علي بن إبراهيم، قال: فإن الخوارج زعمت أن الرجل إذا كانت لأهله بنت ولم يربها، ولم تكن في حجره حلت له لقول الله تعالى: اللاتي في حُجُورِكُمْ. قال الصادق (عليه السلام): «لا تحل له».

Ali Bin Ibrahim said, The Khawarijites are alleging that the man, when there was a daughter of his wife and he had not nourished her, and she did not happen to be in his care, she would be Permissible for him due to the Words of Allah^{-azwj} the Exalted: **who are in your care [4:23]**. Al-Sadiq^{-asws} said: 'She is not Permissible for him'.⁸

Shaking Hands with (Na-mahram) Women is Forbidden:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخُزَّازِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ هَلْ يُصَافِحُ الرَّجُلُ الْمَرْأَةَ لَيْسَتْ بِذِي حُجْرٍ فَقَالَ: لَا إِلَّا مِنْ وَرَاءِ الثَّوْبِ.

Ali ibn Ibrahim has narrated from his father, who from ibn abu Umayr, who from abu Ayyub Al-Khazzaz, who from Abu Basir, who says:

This is regarding my question before Abu Abdullah^{-asws}, if one can shake hands with women who are lawful for marriage? He said: No, it is not permissible except from behind the cloth.⁹

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن أحمد بن إسحاق، عن سعدان بن مسلم، قال: قال أبو عبد الله (عليه السلام): «أ تدري كيف بايع رسول الله (صلى الله عليه وآله) النساء؟» قلت: الله أعلم و ابن رسوله، قال: «جمعهن حوله ثم دعا بتور برام و صب فيه نضوحا، ثم غمس يده فيه، ثم قال: اسمعن يا هؤلاء، أبايعكن على أن لا تشركن بالله شيئا، و لا تسرقن، و لا تزنين، و لا تقتلن أولادكن، و لا تأتين ببهتان تفتريه بين أيديكن و أرجلكن، و لا تعصين بعولتكن في معروف، أقررتن؟ قلن: نعم، فأخرج يده من التور ثم قال هن: اغمسن أيديكن، ففعلن، فكانت يد رسول الله (صلى الله عليه وآله) الطاهرة أطيب من أن يمسه بها كف أنثى ليست له بمحرم».

And from him, from Abu Ali Al-Ash'ary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim who said,

⁷ عيون أخبار الرضا (عليه السلام) 1: 81 / 9.

⁸ تفسير القتي 1: 135.

⁹ H. 2. الكافي (ط - الإسلامية)، ج5، ص: 525.

'Abu Abdullah^{-asws} said: 'Do you know how the women pledge their Allegiances to Rasool Allah^{-saww}?' I said, 'Allah^{-azwj} Knows, and the son^{-asws} of His^{-azwj} Rasool^{-saww} knows'. He^{-asws} said: 'They gathered around him^{-saww}, then he^{-saww} called for a container, and poured water into it, and immersed his^{-saww} hand in it, then said: 'Hear me^{-saww}, O those who are around. You will be pledging Allegiance upon the (conditions) that you will not associate anything with Allah^{-azwj}, nor will you steal, or commit adultery, nor kill your children, nor slander by forging with your hands and your feet, nor disobey me^{-saww} regarding the good. Do you accept?' They said, 'Yes'. So, he^{-saww} took his^{-saww} hand out from the container, then said to them: 'Immerse your hands'. So, they did that'. The hand of Rasool Allah^{-saww} was pure, and clean from being touched by a female who was not a 'Mahram' to him^{-saww}'.¹⁰

Initiating Salam to *Na-Mahram* is Forbidden:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَا تُسَلِّمَ عَلَى الْمَرْأَةِ.

Mohammed ibn Yahya has narrated from Ahmed ibn Mohammed from Mohammed ibn Yahya, who from Ghiyath ibn Ibrahim, who says:

Abu Abdullah^{-asws} has said: You must not offer 'Salam' to a (*Na-Mahram*) woman.¹¹

Momina may accompany *Na-Mahram* Momineen for Hajj-Ziyarah:

العباشي: عن صفوان الجمال، قال: قلت لأبي عبد الله (عليه السلام): بأبي أنت و أمي، [تأتيني] المرأة المسلمة قد عرفتني بعلمي، و عرفتني بإسلامها و حبها إياكم و ولايتها لكم، و ليس لها محرم. فقال: «إذا جاءتك المرأة المسلمة فاحملها، فإن المؤمن محرم المؤمنة» و تلا هذه الآية وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ.

Al-Ayyashi, from Safwan Al Jamaal who said,

'I said to Abu Abdullah^{-asws}, 'May my father be sacrificed for you^{-asws} and my mother! A Muslim woman comes to me having recognised me by my deed, and I recognise her by her Islam, and her love for you^{-asws} and her Wilayah for you^{-asws}, and there is no *Mahram* for her'. So he^{-asws} said: 'When a Muslim woman comes to you, so carry her (give her a ride), for the believing men are *Mahram* for the believing women'. And he^{-asws} recited this Verse [9:71] **And (as for) the Believing men and the Believing women, they are guardians of each other**'.¹²

¹⁰ الكافي 5: 2/526.

¹¹ H. 2. الكافي (ط - الإسلامية)، ج 5، ص: 535.

¹² تفسير العياشي 2: 87/96.

Momina may stay in Hijab among other ladies of other religion(s):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تُنْكَشِفَ بَيْنَ يَدَيِ الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ فَإِنَّهُنَّ يَصِفْنَ ذَلِكَ لِأَزْوَاجِهِنَّ.

Ali Bin Ibrahim has narrated from his father, who from Mohammed ibn Ismail, who has narrated from Al-Fadl ibn Shadhan, they all from ibn abu Umyr, who from Hafs ibn Al-Bakhtariy, who said,

'Abu Abdullah has said: It is not proper for a (Muslim) lady to remove her veil before a Jewish woman or a Christian woman because they can describe it to their husband.¹³

H. 5. الكافي (ط - الإسلامية)، ج5، ص: 519 13

APPENDIX

Additional Holy Verses on 'Na-Mahram'

Additional Ahadith are cited here on *Mahram* subject.

'Na-Mahram' Ladies of advance age:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ {24:60}

And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing [24:60].

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، أنه قرأ: أَنْ يَضَعْنَ ثِيَابَهُنَّ، قال: «الخنمار و الجلباب». قلت: بين يدي من كان؟ فقال: «بين يدي من كان، غير مترجعة بزينة، فإن لم تفعل فهو خير لها، و الزينة التي يبدن لها شيء في الآية الاخرى».

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby, from;

(Imam) Abu Abdullah^{asws} having recited [24:60] **if they put off their clothes**, then said: 'The muffler and the robe'. I said, 'In front of whosoever it may be?' So, he^{asws} said: 'In front of whosoever it may be **without displaying their ornaments**. But if she were not to do it, it is better for her. And the ornaments are that which shows something of her, in another Verse ([24:31] **except what appears thereof**).¹⁴

Islam Condemn Pre-Islamic Practices related to *Mahram*

وَلَا تُنكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا {22}

And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22]

العباشي: عن الحسين بن زيد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تعالى قد حرم علينا نساء النبي (صلى الله عليه و آله) بقول الله: وَ لَا تُنكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ».

Al-Ayyashi, from Al-Husayn Bin Zayd who said,

الكافي 5: 1 / 522 14

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} the Exalted has Forbidden to us the wives of the Prophet^{-saww} by the Words of Allah^{-azwj} **And you cannot marry from the women whom your fathers married [4:22]**’.¹⁵

واما ما ذكرت انهم يستحلون نكاح ذوات الارحام التي حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نساءه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدا ان ذلكم كان عند الله عظيما

(Al-Sadiq^{-asws}) said: ‘And as for what you have mentioned is that they have permitted for themselves to marry those women whom Allah^{-azwj} has Prohibited in His^{-azwj} Book, for they are thinking that it has only been Prohibited to us to marry the wives of the Prophet^{-saww}, so it is more rightful what is clear from it, the veneration of the Right of Allah^{-azwj} and the prestige of His^{-azwj} Rasool^{-saww} and the veneration of his^{-saww} state. And whatever Allah^{-azwj} has Prohibited upon his^{-saww} followers to marry his^{-saww} wives after His^{-azwj} Words, **and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah [33:53]**.

وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنكحوا ما نكح آباؤكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

And Allah^{-azwj} Blessed and High has Said: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6]**, and he^{-saww} is a father to them. Then He^{-azwj} Said **And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22]**’.¹⁶

Abbreviations:

saww: - Sa l al la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

¹⁵ تفسير العياشي 1: 70 / 230.

¹⁶ Basaair Al Darajaat – P 10 CH 21 H 1 (Extract)