

Limits and

conditions within which a man may speak to a non-mahram woman

My question is about the adab or the manner between a brother and sister?

I need clarification, are we allowed to give salam to sister who is not your muhram or talk to her as you talk to a brother, and how much you allowed to talk?

and what about the non-muhram who are cousine, for example the uncles daughter Am I allowed to give salam and talk to her, and how is her life? please provide for me daleel (proof) and what about marriage? what allowed talk and salam, (what is allowed and not) all these things! because today people mixed between culture and deen, when you tell them about that they say you are bringing new religion!, even alot brothers who religious don't know this, you may see salafy brother talking weetlgy to sister who were nikab and not his muhram,

Praise be to Allaah.

In brief, what the fuqaha have said about

women's voices is that they are not awrah in and of themselves, and there is

nothing wrong with listening to them when there is a need to do so, so they do not forbid

listening to them, but certain conditions apply, as follows:

The woman should speak without elongating the words, making her voice soft, or raising her voice. It is haraam for a man to listen with enjoyment, for fear of fitnah (temptation).

The decisive factor for knowing what is haraam in the matter of women's speaking is what is included in the aayah (interpretation of the meaning):

O wives of the Prophet! You are not like any other women. If you keep your duty (to Allaah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with

desire, but speak in an honourable manner. [al-Ahzaab 33:32] What is forbidden is being too soft in speech. It is obligatory for women to speak in an honourable manner, which means, as the mufasssireen explained, that they should not make their voices soft when addressing men. In conclusion, what is required of the Muslim woman when she speaks to a non-mahram man is that she should adhere to what is mentioned in this aayah. She should refrain from what is forbidden and should fulfil her duties. She should speak only when necessary, and only about matters that are permissible and honourable, not evil. Between a woman and a non-mahram man there should be no intonation, gestures, chat, joking, flirting or playful talk, so that there will be no room for provocation of desires and doubts. Women are not prevented from talking to non-mahram men when it is necessary to do so, such as dealing directly with them when buying things or conducting any other financial transaction, because in such cases it is necessary for both parties to speak. A woman may also ask a scholar about some legal Islamic matter, or a man may ask a woman such questions, as is proven in various texts of the Qur'aan and Sunnah. Within the guidelines described above, there is nothing wrong with a woman speaking to a non-mahram man. It is also permissible for men to greet women with salaam and vice versa, according to the most correct opinion, but this greeting must be free of anything that may provoke desire in the person in whose heart is a disease, so as to be safe from fitnah and pay attention to the regulations outlined above. If there is fear of fitnah being provoked by this greeting, then the

woman should refrain from either initiating or returning the greeting, because warding off fitnah by neglecting the greeting is warding off mischief, and warding off mischief takes precedence over doing something useful. (See al-Mufasssal fi Ahkaam al-Mar'ah by Abd al-Kareem Zaydaan, vol 3/276). And Allaah knows best.