

The Negative Consequences of Gender Mixing and Its Rulings in Islamic Shariah

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ABSTRACT

This article delves into the topic of gender mixing in the context of Islamic Shariah law, examining its perils and rulings within the Islamic community. It is undeniable that the temptation of women poses a severe challenge to men, as highlighted in the teachings of Islam. Consequently, religious legislation emphasizes the importance of separation and distance between unrelated men and women. However, some individuals, influenced by notions of progress and permissibility, seek to dismantle these barriers and advocate for unrestricted mixing, labeling the call for segregation as regressive and reactionary. Acknowledging that Allah has created men to be attracted to women and vice versa, with inherent desires and passions that can blind and deafen them, this study explores the clear evidence prohibiting mixing and the associated dangers it poses to the Islamic community. The reasons for choosing this topic lie in the normalization of mixing, where the increasing prevalence of immoral influences weakens the sense of moral isolation within individuals. Hence, it becomes essential to elucidate the Islamic stance on this matter. The study begins by defining mixing, followed by a presentation of the evidence supporting its prohibition and an exploration of the reasons behind mixing and its consequences. By analyzing these aspects, we underscore the significance of adhering to the Islamic guidelines on gender interaction for the preservation of societal harmony and moral values.

In conclusion, this research highlights the pressing need to address the dangers of gender mixing and its negative impact on the Islamic community. By providing a comprehensive examination of the topic, incorporating relevant discussions, and referencing authoritative sources, this study aims to contribute to a deeper understanding of the rulings and implications surrounding gender mixing in Islamic Shariah law.

Keywords- Danger, Gender Mixing, Rule, Shariah, Islam.

I. INTRODUCTION

Islam emphasizes the roles of both men and women in life, their responsibility to seek goodness and righteousness, and to avoid corruption. Islam cares deeply about their well-being and the well-being of their society, seeking to protect them and their community, and preventing them from falling into undesirable situations. It is widely known that the crime of adultery is a heinous crime with grave consequences, and the ultimate goal of Satan is to lead men and women into the depths of immorality. However, he takes a gradual approach in enticing them towards temptation, through a

series of steps that lead from one to another, as mentioned in the following verse:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

«O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing» [An-Nur: 21]

One of Allah's mercies upon us is that He has legislated preventive measures to cut off the means of temptation between men and women. These preventive measures serve as a solid barrier that prevents both genders from reaching one another, safeguarding their dignity and protecting them from the shame of this world and the punishment of the hereafter. There is nothing that can equal the safety and security provided by these measures.

Among the factors that lead to adultery, which is prohibited by Islamic law, are the protection of one's honor and lineage, guarding one's virtue, and staying away from lewdness. These factors include women displaying their beauty in a provocative manner, women going out perfumed, looking at what Allah has forbidden, being alone with a non-Mahram woman, women traveling without a guardian, shaking hands with non-Mahram men, and men and women mixing in various aspects of life. Whoever violates these boundaries and trespasses these barriers falls into what Allah has warned against.

In this discussion, the researchers will focus on the issue of mixing between men and women, its dangers, and how it is one of the major factors leading to adultery. This raises the question: What exactly is meant by gender mixing?

II. IMPORTANCE OF THE RESEARCH

The importance of this research is listed as the followings:

1. Distancing and avoiding gender mixing is purer for the hearts of men and women, keeping them far away from immorality and its causes.
2. The importance of Muslim women in building the community and forming its cohesive fabric. Therefore, this research contributes to highlighting an important aspect of the rulings related to their non-mixing with unrelated men.
3. Achieving intellectual contentment for Muslim men and women regarding the non-requirement of mixing in various fields such as work and education.
4. Islam is extremely keen on bringing about benefits, preventing harm, and closing the doors leading to corruption. Therefore, researching the issue of gender mixing is one of the most significant doors leading to moral corruption, making it highly important.
5. Clarifying that definitive rulings do not change with changing circumstances and times.

III. RESEARCH OBJECTIVES

The objectives of this research are highlighted in the following points:

1. To clarify that mixing and advocating for it have serious consequences, negative outcomes, and grave repercussions, despite contradicting the religious texts.

2. To demonstrate that the demands of the era and the requirements of civilization do not permit anything that is forbidden in Islam.

3. To emphasize the Muslim's keenness on what brings happiness in this world and the hereafter, and to warn against actions that may lead them closer to the Hellfire.

4. To establish that opposing the texts of the Quran and Sunnah using rational arguments and mental analogies under the pretext that gender mixing is a necessity of the era is invalid. The Islamic law is from the All-Wise and All-Knowing, guiding towards the truth and the straight path.

IV. RESEARCH PROBLEM

1. What is gender mixing?
2. What is the ruling of Islamic law regarding gender mixing?
3. Is gender mixing permissible according to the requirements of the era and civilization?
4. What are the reasons behind gender mixing and its negative outcomes?

V. RESEARCH METHODOLOGY

In writing this research, the researchers have adopted a descriptive and analytical approach. They have followed a scientific methodology, by Referencing the Quranic verses, citing their sources with verse numbers and the names of the chapters they appear in. They have also referenced and examined the authenticity of prophetic traditions, relying on the opinions of scholars regarding their authenticity if they are not found in the two Sahihs (authentic collections of hadith). To ensure accuracy in documenting information and attributing statements to their sources and authors based on scholarly principles. This research also referred to relevant references and sources to provide scholarly material related to the research topic. This research has concluded the research by summarizing the most important findings and providing relevant recommendations related to the research topic.

VI. RESULTS AND FINDINGS

Definition of Gender Mixing:

Mixing in language refers to the act of blending, intertwining, or intermingling. It can be described as the overlapping or interaction between different individuals or elements. It is said that men and women have mixed, meaning they have intermingled with each other. The term "mixing" is derived from the verb "خَلَطْتُ الشَّيْءَ بِالشَّيْءِ فَاخْتَلَطَ" which means: I mixed one thing with another, and they became mixed. (16:7/291).

In a religious context, mixing refers to the gathering of men and non-mahram women (those with whom marriage is permissible) in one place, where they can communicate with each other through looking,

gesturing, speaking, or physical contact without any barrier or obstacle that would prevent suspicion or corruption.

Abdullah bin Jarr Allah, said: Mixing refers to the interaction between a man and a non-mahram woman, or the gathering of men with non-mahram women in one place, where they can communicate with each other through looking, gesturing, or speaking. Thus, seclusion between a man and a foreign woman in any form is considered mixing. (18: 69)

Ruling on Gender Mixing:

It is considered forbidden (haram) because there is a principle that states: the means to an end are treated like the end itself. Therefore, if fornication is prohibited, any means leading to it are also prohibited. The Muslim community, as well as other religions, agree that the Sharia (Islamic law) has been established to preserve the five necessities: religion, life, progeny, wealth, and intellect. If these necessities are lost, the interests of worldly matters will not be based on righteousness but rather on corruption, chaos, and the loss of life. In the hereafter, salvation will be lost. Zina is considered one of the greatest indecencies according to scholars and one of the most severe threats to the necessities of religion. That is why the prohibition of zina is unanimously agreed upon by both the general public and the scholars. It is known by necessity from the religion, and its prohibition is clearly evident in textual evidence. (11: 1/31)

Evidence for the Prohibition of Gender Mixing:

A. Evidence From the Quran:

The first evidence is from the verse of the Quran, where Allah says:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتَيْنَ
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا (الاحزاب: 33)

“and stay in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.”

The indicative meaning of the text is that Allah Almighty commanded the wives of the Prophet Muhammad (peace be upon him), the purified and virtuous ones, to remain inside their homes. This represents the highest level of hijab (modesty and seclusion), and this command is also applicable to other Muslim women, as it is established that the general principle applies (not specific to the reason).

{ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ }. (الغافر : 19)

"The One who knows the deception of the eyes and what the breasts conceal."

Significance of the evidence: Allah, in His exaltedness, describes the eye that steals glances at what

is forbidden to be seen from women as treacherous. So, how about mixing? Ibn Abbas (may Allah be pleased with him) explained it, saying: It is when a man enters the house of a family, and there is a beautiful woman among them, or he passes by them along with a beautiful woman. If they are negligent, he steals glances at her, but when they become aware, he averts his gaze. If they are negligent again, and then they become aware, he averts his gaze. Allah has looked into his heart and knows that he desires to see her private parts. (19:7/131). It is well known that isolating men from women prevents all of that. The saying of Allah, the Exalted:

{ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ } (الاحزاب: 53).

"And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts."

This verse indicates that the original state is for women to observe seclusion from men and to avoid mixing. Imam Al-Tabari said: Allah, may He be glorified, says: When you ask them [the wives of the Prophet] for something, do so from behind a partition, which is purer for your hearts and their hearts, protecting them from the evil eye and from matters related to women that are present in the hearts of men, and in the hearts of women regarding the affairs of men. It is more appropriate that Satan does not find a way between you and them. (3:22/39).

Al-Wahidi, in his interpretation, said: Women used to appear before men before the revelation of this verse. When this verse was revealed, the veil was imposed on them. So, this is the verse of the veil between them and men, which means the veil is purer for your hearts and their hearts. As-Samarqandi said: and when you ask [his wives] for something. Means, when you ask for something from their women, do not enter upon them, ask them from behind a partition" means, from behind the cover, and it is also said, outside the door. (20:3/66).

Al-Wahidi stated in his interpretation: "Before the revelation of this verse, women used to present themselves to men. But when this verse was revealed, the command for the veil was imposed upon them. Thus, this verse became the verse of the veil that separates them from men. That is, the veil is purer for your hearts and their hearts. (8:2/872)

The author of the Tafsir al-Kabir said: It means that the eye is the window of the heart. If the eye does not see, the heart does not desire. However, if the eye sees, the heart may or may not desire. Therefore, the heart is purer when there is no sight, and the absence of temptation is more apparent at that time.(21: 25/194) .

Al-Saadi, commented on the following statement in the Quran: { مِنْ وَرَاءِ حِجَابٍ } " {from behind a partition}" (Quran, 33:53), which means that there should be a barrier or partition between men and women,

serving to conceal them from direct sight, as there is no need for such exposure. Al-Saadi then elucidated the wisdom behind this injunction by stating: {ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ} "That is purer for your hearts and their hearts" (Quran, 33:53), explaining that it helps to distance oneself from suspicion and doubt. As individuals' distance themselves from the factors that lead to immoral behavior, they become more secure in their faith and their hearts become purer. (22:6/242).

The verse in question is from the Noble Quran and it states:

{قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ}. (النور: 30-31)

"Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them. Indeed, Allah is well acquainted with all that they do. And tell the believing women to lower their gaze and guard their modesty..."

Narrated by Ali (may Allah be pleased with him), the Prophet (peace be upon him) said to him: O Ali, do not follow up a glance, for the first glance is for you, but the second is not. (13:3/357). And Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: The eyes commit adultery through their glances, the ears commit adultery through listening, the tongue commits adultery through speech, the hand commits adultery through touching, and the feet commit adultery through walking. (1:8/67).

Similarly, Imam Muhammad ibn Ibrahim Al Al-Sheikh stated: When the legislator prohibits looking at women due to the harm it may cause, which is evident in mixed gatherings, likewise, mixed gatherings themselves are also prohibited. This is because they serve as a means to actions that have undesirable consequences, such as indulging in inappropriate gazes and pursuing actions that are even worse.

The verse in question from the Quran states:

{وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى}، (الأحزاب: 33)

"And stay in your houses and do not display yourselves as [was] the display of the former times of ignorance"

Mujahid, a student of Abdullah ibn Abbas (may Allah be pleased with them both), explained: Women used to go out and walk among men, and that was the display of the former times of ignorance. (19: 3/483).

Al-Qurtubi commented: The meaning of this verse is the obligation for women to stay in their homes, even though the address is directed to the wives of the Prophet (peace be upon him), its meaning extends to others as well. This is because if there was no specific evidence indicating that it applies to all women, how could it be when the Sharia requires women to stay in

their homes and refrain from leaving except for necessity? (9: 14/158).

The scholars and researchers of the Ummah, both past and present, have understood from this verse the obligation for Muslim women to stay in their homes and not to go out except for necessity, as well as the prohibition of their mixing with unrelated men.

Sheikh Abu al-A'la Maududi, in his response to some people's objection that this command is specific to the Prophet's wives due to the address at the beginning of the verse ("O wives of the Prophet"), argues: But we ask: Which directive among the directives mentioned in this verse is exclusive to the mothers of the believers and not applicable to other women? Regarding the verse, it has been said:

{وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتَيْنَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا}

"If you fear Allah, do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. Establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification" (Quran, 33:32-33)."

Reflect on all of these instructions and commands, and tell me: Which of these does not apply to Muslim women in general? Are Muslim women not obligated to fear Allah? Or has it been permitted for them to be soft in speech and engage in conversations that tempt and excite men? Or is it permissible for them to display themselves immodestly as was done during the period of ignorance? Should they abandon prayer and zakah and disregard the obedience of Allah and His Messenger? Does Allah want to leave them in impurity? If all these commands and guidance are general for all Muslim women, what justifies singling out the phrase "and abide in your houses" exclusively for the Prophet's wives?

In this response, Sheikh Abu al-A'la Maududi addresses the argument that the command for women to stay in their houses is specific to the wives of the Prophet Muhammad (peace be upon him). He questions the validity of such an interpretation by highlighting that the other directives in the same verse apply to all Muslim women and cannot be exclusively limited to the Prophet's wives. He argues that the instructions regarding modesty, speech, prayer, zakah, obedience to Allah and His Messenger, and purification are universal and not restricted to a specific group of women. Therefore, he challenges the justification for singling out the phrase "and abide in your houses" as exclusive to the Prophet's wives.

Sheikh Abu Bakr Al-Jazairi emphasizes the generalization of Muslim women through the discourse in his statement, based on the following verse: "And abide in your houses" (Quran 33:33). He then continues by saying, "However, those who distort the meaning did not understand it correctly. They claim that this verse and the one before it were revealed specifically regarding the Prophet's wives and have no relevance to other believing women and their daughters. This is a strange and laughable argument. These two verses are similar to how Allah categorizes His Messenger, peace be upon him, stating that if he were to associate partners with Allah, his work would be in vain and he would be among the losers, as mentioned in Surah Az-Zumar. It should be noted that the Messenger of Allah, peace be upon him, is infallible and is protected from committing acts of shirk (associating partners with Allah) or any other sins. However, this argument is presented from a precautionary perspective.

Therefore, if the Messenger, in his magnificence, were to associate partners with Allah, his work would be in vain and he would be a loser, while for others, it would be even more appropriate. Similarly, if the hijab (modest dress) were imposed only on the Prophet's wives, who are the mothers of the believers, it would be even more appropriate for others. It seems that because the concept of hijab contradicted the practices of the Arabs during the pre-Islamic era, and gradual implementation was not possible, Allah began by addressing the wives of the Messenger of Allah, peace be upon him, so that it would not be said (and many were saying that at that time, as Medina was filled with hypocrisy and hypocrites): "Look how We have enjoined upon women the obligation of staying at home and wearing the veil, while they neglect their own houses and duties, and go out for leisure...", until the end of what is said by those with sick hearts in every time and place. Thus, when it was imposed on the wives of the Messenger, peace be upon him, there was no room for a woman who believes in Allah and the Last Day to consider herself different from the wives of the Messenger, peace be upon him. She would be subjected to blame, while the wives and daughters of the Messenger, peace be upon him, would not face such criticism. This is known among scholars of Islamic jurisprudence as clear analogy (qiyas al-jali), similar to the prohibition of striking parents as an analogy to the prohibition of severe insults, as stated in the verse:

فلا تقل لهما أفٍ ولا تنهرهما وقل لهما قولا كريماً

"Do not say to them a word of disrespect and do not repel them, but address them in noble terms."

Abu Bakr al-Jaza'iri emphasizes the generalization of Muslim women with regard to the verse of Allah Almighty:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification"

Then he continues, saying, "However, those who distort the meaning of the verse claim that it was revealed specifically about the wives of the Prophet Muhammad, peace be upon him, and does not apply to other believing women and their daughters. This is a strange and laughable interpretation." These two verses, along with the example of Allah dividing His messenger, peace be upon him, by stating that associating partners with him would nullify his deeds, are analogous to each other. It is known that the Prophet Muhammad, peace be upon him, is infallible and does not commit shirk (associating partners with Allah) or any other sins. However, this argument is made from a precautionary perspective. If the Prophet were to commit shirk, his deeds would be nullified, so it is even more applicable to others. Similarly, if the hijab were to be obligatory only for the wives of the Prophet and not for other women, it would be even more appropriate for them. It seems that since the hijab was contrary to the customs of the Arabs during their pre-Islamic period and could not be gradually implemented, Allah revealed these verses specifically addressing the wives of the Prophet until it could no longer be argued - and many were making such arguments at that time, as the city was filled with hypocrisy and hypocrites - that the command to stay in their homes and wear the hijab was only for the Prophet's wives and not for other women. The verse clearly states, "Look how We have made the signs clear to them; yet they turn away" (Quran 33:34). This continues until the end of what those with sick hearts say in every time and place. When it was made obligatory for the wives of the Prophet, there was no room for a woman who believes in Allah and the Day of Judgment to desire for herself what the Prophet's wives have, so she would be disgraced while the Prophet's wives and daughters were not. This is known among scholars of Islamic jurisprudence as clear analogy, similar to the prohibition of striking one's parents as an analogy to the prohibition of abuse.

Furthermore, Allah commands the believing men and women to lower their gaze and guard their private parts, and not to reveal their adornments except that which is apparent (Quran 24:30-31). It is well known that guarding one's private parts from indecency can only be achieved by avoiding its means. Undoubtedly, the mixing of men and women, and the act of looking, which is inherent in such mixing, are among

the greatest means of falling into indecency. These two requirements for believers cannot be fulfilled when a person, particularly a Muslim woman, works alongside foreign men in various fields. Engaging in this field or engaging in it with others makes it impossible to lower the gaze, guard the private parts, and maintain the purity of the soul.

Likewise, Allah commands the believing women to lower their gaze, guard their private parts, not display their adornments except what is apparent, and to draw their veils over their bosoms (Quran 24:31). The veil mentioned here refers to covering the head and face, as the bosom is the location of the head and face. How can lowering the gaze, guarding the private parts, and not revealing adornments be achieved when a woman descends into the domain of men and interacts with them in work and other areas? Mixing is prone to falling into these dangers. How can a Muslim woman lower her gaze while walking side by side with a foreign man, claiming that she is working or equal to him in all aspects of what he does?

It is obvious that when a woman enters the domain of men, she must speak to them and they must speak to her. There must be polite conversation between them, and Satan tempts them to engage in indecency, leading them to fall prey to it. Allah, in His wisdom and knowledge, commanded women to observe hijab and avoid mixing because people include the righteous and the wicked, the pure and the impure. Hijab and avoiding mixing prevent temptation and restrict its causes, thus purifying the hearts of both men and women and keeping them away from suspicious matters. Allah says: "And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts" (Quran 33:53). This applies to the Prophet's wives with his companions, may Allah be pleased with them all. Therefore, it is more obligatory for interactions between men and non-Mahram women to be conducted from behind a barrier that separates women from men, preserving their privacy. The best veil for a woman, after covering her face and body with clothing, is her home, which shields her from foreign men so that they do not see any part of her body or her clothing, whether apparent or concealed.

Islam has prohibited all means and avenues that lead to forbidden matters. Therefore, it forbids women from being submissive to men in their speech, as it can lead to desire for them, as stated in the verse:

يُسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ أَتَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

"O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech" [Al-Ahzab: 32]

This disease refers to the disease of lust. How then can one guard against that through mixing? It is remarkable that if a woman descends into the domain of men, she must speak to them and they must speak to her with gentleness and softness. Satan, in turn, embellishes and entices, leading them towards indecency until they become vulnerable to it. If the mothers of the believers, despite their righteousness, modesty, strong faith, and insight into the truth, are commanded not to be submissive in speech and decision-making within their homes and not to display their adornments, then other Muslim women are even more obligated to follow these guidelines, especially in this era where religious consciousness has decreased among many people, and corruption and temptations have increased. Chastity is a veil that is torn by mixing, which is why Islam advocates the separation and distancing between a woman and unrelated men. The Islamic society is an individual society, not a society based on partnership. Men have their own communities, and women have their own communities. A woman does not enter the male community except out of necessity or legitimate need, under the regulations set by Sharia. All of this is to preserve honor, lineage, virtues, and to stay away from doubts and vices. It aims to prevent women from being distracted from their primary responsibilities within their homes. Hence, mixing is prohibited in all places due to its consequences, such as corrupting hearts, endangering souls, effeminacy in men, unchastity in women, diminishing modesty, jealousy, and the violation of honor.

Evidence for Prohibition of Gender Mixing from the Sunnah:

Narrated by Jabir ibn Abdullah, the Prophet Muhammad (peace be upon him) said, "Whoever believes in Allah and the Last Day should not be alone with a woman who is not his mahram (forbidden relative), for the third of them is Satan." (12:23/19). In a hadith narrated by At-Tabarani, the Prophet (peace be upon him) said to Abu Umamah, "Beware of being alone with women, by the One in whose hand is my soul, no man is alone with a woman except that Satan is present between them." In the two Sahihs (Bukhari and Muslim), it is narrated from Ibn Abbas that he heard the Prophet (peace be upon him) saying, "No man should be alone with a woman except when there is a mahram present, and no woman should travel except with a mahram." A man said, "O Messenger of Allah, my wife has gone out for Hajj and I have been enrolled for such-and-such a battle." The Prophet (peace be upon him) said, "Go and perform Hajj with your wife. (8:4/104).

Narrated by Aisha, she said, "The riders used to pass by us while we were with the Messenger of Allah (peace be upon him) in a state of ihram (during Hajj or Umrah). When they came near, one of us would draw her jilbab (outer garment) from her head over her face, and when they had passed by, we would uncover our faces. (12:40/21). Al-Ghamaam, Ahmad, Al-Bayhaqi,

and At-Tabarani have narrated from the hadith of Umm Hameed that the Messenger of Allah (peace be upon him) said to the women, "Your prayer in your homes is better than your prayer in your private chambers, and your prayer in your private chambers is better than your prayer in your bedrooms, and your prayer in your bedrooms is better than your prayer in the congregational mosque." Excluding women from men during their worship and supplication to Allah, where they cannot see or hear them, is because at that time they are in a state of utmost perfection and purity. This indicates to us that mixing of women with men, even in acts of worship that are meant for seeking closeness to Allah and are pure and virtuous, is something undesirable, as its evil outweighs its good.

The clarity of this matter is further emphasized by a hadith narrated by Muslim in his Sahih, where Abu Hurairah reported that the Messenger of Allah (peace be upon him) said, "The best rows for men are the first ones, and the worst are the last ones. The best rows for women are the last ones, and the worst are the first ones." The commentators on this hadith explained that the reason the last rows of women are considered the best is because at that time they are distanced from men and are not able to see them or hear their speech. If this is the case during prayer in the mosque of the Prophet (peace be upon him), then the intended meaning of rows applies to other mosques as well. So, what about mixing in schools and workplaces, where adornment and preparation are as if they are going to a wedding? It is established from the hadith of Uqbah ibn Aamir Al-Juhani (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Beware of entering upon women." A man from the Ansar (helpers) asked, "O Messenger of Allah, what about the in-laws?" He replied, "The in-laws are death. (17: 7/7). The term "in-laws" here refers to male relatives of the husband who are not mahram (forbidden) for the wife, such as the husband's brothers, nephews, and uncles. Reflect on the statement of the Prophet (peace be upon him) regarding the entry of a husband's male relative upon his wife as "death." This indicates that the mixing of foreign men with foreign women is considered apparent death. The Prophet (peace be upon him) referred to it as death because it leads to the grave sin of adultery, which is a killer of virtues, honor, and faith. Thus, it is a spiritual and religious death greater than the physical death of the soul departing from the body. If such an occurrence happens to the obedient, they will reach a better state and a more complete blessing.

From what we have mentioned, it becomes clear that the invitation to mixing and promiscuity is an invitation to death. The Prophet (peace be upon him) referred to it as death only because of its severe harm and great danger. This implies that the fear of this consequence is greater than any other, and it is expected to lead to evil and fitnah (temptation) as it enables access to women and seclusion with them without being

rejected, unlike with a foreigner where the purpose ends. This characteristic found in the in-law, who is a close relative of the husband, is precisely present in companionship during education. A female classmate discusses and studies with her male classmate and is secluded with him without paying attention because he is her classmate and partner in her studies. This is a form of death, as you can see.

It is not appropriate for a rational person to doubt that mixing of genders, especially in their youth and prime, is the most significant means and successful path towards the spread of immorality and corruption between the sexes. Undoubtedly, when they are classmates in studying or working together, they have opportunities to be alone, just as colleagues do in parks, swimming areas, study sessions, and other private settings. This creates a pathway for engaging in inappropriate behavior that should be condemned, except by those who are stubborn. The path that leads to such behavior is undoubtedly a bad path, as Allah Almighty stated in the Quran: "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (Al-Isra:32)

Reflect on why Allah stated, "And do not approach unlawful sexual intercourse" instead of saying, "And do not commit adultery." The prohibition of coming close to it necessitates keeping a distance from all the means that lead to it, as anyone who gets close to something, like a shepherd around a pasture, is likely to fall into it. Therefore, the wise legislation prohibits all the causes that lead to immorality and inclinations between genders, and undoubtedly, one of those means is the mixing of genders with one another.

It is narrated from Umm Humayd Al-Sa'diyah, may Allah be pleased with her, that she went to the Messenger of Allah (peace be upon him) and said, "O Messenger of Allah, I love to pray with you." He replied, "I know that you love to pray with me, but your prayer in your house is better for you than your prayer in your bedroom, and your prayer in your bedroom is better for you than your prayer in your house, and your prayer in your house is better for you than your prayer in the mosque of your people, and your prayer in the mosque of your people is better for you than your prayer in my mosque. (8: 3/318). In this narration, the righteous and devout female companion expressed her desire to pray with the Prophet Muhammad (peace be upon him). However, he explained to her the truth and goodness of praying in different places and the preference of one over the other. He mentioned the order of places that differ in terms of their superiority. The first is her house, referring to the place where a woman is most covered and farthest away from the sight of people, specifically her bedroom, which is less in terms of covering and guarding. Then comes her house in general, where she is distant from the gaze of unfamiliar men. After her house, there is the mosque of her people, which is closer to her residence, and going there does not require her to walk a

long distance. The proximity to the mosque reduces the chances of Satan tempting her, both in terms of space and time. Lastly, there is the mosque of the Prophet Muhammad (peace be upon him), which is far away, and going there would require her to walk a longer distance. At that point, the devil's influence on her would be for a longer duration and more intense. Thus, the Prophet advised her to pray in her own house, as it is the most secluded place for her and farthest from interacting with unfamiliar men. This highlights the Prophet's concern for safeguarding women to the extent that nothing surpasses it, as he is aware of the risks and dangers that arise from a woman leaving her home, affecting the individual, family, and society.

If it is not desirable for a righteous and devout woman to go out of her way to pray with the Prophet Muhammad (peace be upon him) in his mosque, what can be said about women going to clubs, educational institutions, workplaces, political arenas, protest marches, and other places that proponents of this claim call upon Muslim women to go to? As evidence, there is a hadith narrated by Ibn Abbas, may Allah be pleased with them both, in which he said, "The Messenger of Allah (peace be upon him) cursed men who imitate women and women who imitate men, and he said, 'Expel them from your houses. (1:8/171). This is evident in the curse of a woman who imitates men in her appearance, clothing, and raising her voice, and the likes of those who mix with them and engage in improper conversations, leading to undeniable corruption. The Companions, may Allah be pleased with them, comprehended the evidential proofs indicating the prohibition of intermingling and adhered to them, thus avoiding and prohibiting it. From what has been reported about them in this regard, this is substantiated and affirmed, including the following incident: It is narrated that a female servant entered upon Aisha, may Allah be pleased with her, who said to her, "O Mother of the Believers, I performed Tawaf (circumambulation) around the Kaaba seven times and touched the corner (Rukn) two or three times." Aisha responded to her saying, "May Allah reward you! May Allah reward you! Are you jostling with men?! Have you not raised your voice in Talbiyah and moved forward?"

It is reported that Umar, may Allah be pleased with him, used to forbid men from entering the mosque through the women's entrance (23:1/104).

The renowned scholar Ibn Hajar, may Allah have mercy upon him, stated, "Al-Fakihi narrated through a route other than Ibrahim al-Nakha'i that Imran forbade men from circumambulating (Tawaf) with women. He saw a man doing so and struck him with a pebble. (4:3/480). Aisha, may Allah be pleased with her, used to perform Tawaf in a designated area away from men, without intermingling with them. (1:3/479). This indicates the keenness of women during the early period of Islam to avoid encroaching upon men or mingling with them, even during the ritual circumambulation of

the Kaaba in the Sacred Mosque. Ibn al-Qayyim, may Allah have mercy upon him, stated, "Undoubtedly, allowing women to intermingle with men is the root cause of every calamity and evil. It is one of the greatest reasons for general punishments to befall societies, as well as the corruption of public and private affairs. The intermingling of men and women leads to an increase in indecency and adultery, and it is one of the causes of widespread death and contagious diseases."

One of the greatest causes of widespread death is the increase in adultery due to allowing women to intermingle with men and walk among them while displaying adornments. If the leaders knew the extent of the corruption that results from this, both in worldly matters and in relation to the subjects, they would have been more adamant in preventing it (15:324). It is narrated that Sauda, may Allah be pleased with her, was asked why she did not perform Hajj and Umrah like her sisters. She replied, "I have performed both Hajj and Umrah, but Allah commanded me to remain confined to my house." The narrator added, "By Allah, she did not step out of her chamber until her funeral procession was carried out, may Allah be pleased with her. (9:14/180-181). Abu Umar al-Shaibani reported that he witnessed Abdullah ibn Mas'ud escorting women out of the mosque on Fridays, saying, "Go back to your homes, as it is better for you. (23:3/186). It is also narrated from Ali ibn Abi Talib, may Allah be pleased with him, expressing disapproval of the intermingling of women with men, saying, "Are you not ashamed? Are you not possessive of your honor? It has reached me that your women are going out in the markets and competing with foreign men. (14:26-34).

There has been a consensus among the Muslim community, from the time of the righteous predecessors until the present, regarding the prohibition of intermingling. It is inconceivable that they went astray while we have attained guidance, or that they were ignorant while we have knowledge. It is our duty to follow in their footsteps if we are truly mindful. There is no doubt that every Muslim must adhere to the principles of religion and its laws equally, as they constitute the essence of faith. Among the laws of the religion is for Muslim women to avoid mixing with unrelated men, to stay in their homes, and not to leave except for legitimate needs. Anyone who rejects the established laws of Islam based on personal desires or imitation of others, claiming that such laws are dictated by the necessities of progress or societal requirements, is no longer considered a believer. Allah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا

"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His

Messenger has certainly strayed into clear error”[Al-Ahzab: 36]

Allah also says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission” [An-Nisaa: 65]

Perhaps a woman may need to work outside her home due to various circumstances, such as having to support herself and her children when there is no one else to provide for them, or engaging in specific occupations that require women, such as childbirth, nursing, treating women's illnesses, teaching in girls' schools, working in women's social care centers, and charitable women's organizations. In such cases, Islam permits women to work outside their homes, provided they adhere to the following Islamic guidelines:

1. The permission of her guardian, whether it be her father or husband.
2. The absence of intermingling and seclusion with unrelated men in her workplace.
3. Her adherence to the Islamic dress code, modesty, dignity, and refraining from using fragrances and adornments.
4. The work should not exhaust her physical and mental energy and time. If her work outside the home consumes her energy and effort to the extent that it hinders her primary responsibilities at home, it would undoubtedly affect her performance within the household.
5. The nature of the work should be suitable for her composition and disposition, where she is not assigned physically demanding tasks that require roughness and strenuous physical effort, such as excavation, construction, transportation, road building, dam construction, and heavy machinery factories. Al-Mawardi, may Allah have mercy on him, described a "dayyuth" as someone who brings men and women together and is named as such because he allows them to mingle. (24:156).

Causes of Gender Mixing:

There are numerous factors contributing to gender mixing, several of which are outlined below:

A. The deviation of many Muslims from the principles of Islam and its consequences, and the failure of many scholars to fulfill their duty of calling to the faith, enjoining good and forbidding evil, to the extent that obligations and commands were neglected, while prohibitions and prohibitions were committed. The Prophet Muhammad (peace be upon him) said: "You will surely command what is right and forbid what is

wrong, or else the worst among you will rule over you, and then you will invoke but your supplications will not be answered. (23:2/99).

B. Some individuals who were educated in foreign schools where they did not understand Islam and lost their Islamic values, which made them capable and daring to promote many forbidden acts, sanction numerous vices, and encourage the imitation of foreigners in all customs, traditions, and behaviors, disregarding Islamic customs, traditions, and ethics. Allah says:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً قَرَّبْنَا خَبَرًا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَا قَرْيَةً تَدْمِيرًا

“And when We intend to destroy a city, we command its affluent but they defiantly disobey therein; so, the word comes into effect upon it, and We destroy it with [complete] destruction” [Israel: 16]

C. Poor upbringing, guidance, and education, whether due to the ignorance, negligence, and carelessness of parents or the inadequacy of schools in providing qualified educators in terms of religion, knowledge, and behavior.

D. Advertising and dissemination media such as books, magazines, newspapers, radio, television, and others, which promote intermingling and try to deceive people by claiming that these vices are beneficial and these harms are advantageous, and that these forbidden acts are permissible.

E. The superficial view of many people in our nation towards the West, considering it as the ideal model.

F. Planning by enemies. It is not hidden from those with insight that no matter how much the enemy appears to embrace the principles of democracy and alleged justice and makes concessions, they work and compromise to achieve their desired goals. Allah says:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

“And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper” [Al-Baqara: 120]

Effects of Gender Mixing:

1. Increase and spread Adultery:

Ibn al-Qayyim stated in his book "Al-Turuq al-Hikmiyyah fi al-Siyasah al-Shar'iyyah" that undoubtedly, enabling women to mix with men is the root cause of all evils and corruption. It is one of the greatest reasons for the descent of general and specific punishments. Mixing of men and women leads to an increase in indecency and the spread of adultery, which is a cause of widespread death and connected calamities. When the prostitutes mixed with the army of Moses and

indecenty became widespread among them, Allah sent upon them a plague, and seventy thousand of them died in a single day. This story is well-known in the books of exegesis. The spread of adultery is among the greatest causes of death. If the rulers knew the corruption in this before considering religion, they would have been more determined to prevent it.

Dr. Mustafa Al-Siba'i, in his book "Al-Mar'ah Bayna al-Fiqh wa al-Qanun," quoted the English writer Lady Cook, who said: "Mixing is accepted by men, and that is why women desired what contradicts their nature. As the level of mixing increases, the number of illegitimate children also increases, and here lies the great calamity for women. Unofficial marriages between male students and female students in our country are far from rare, and the cause is mixing and the lack of religious restraint. In Britain, 170 girls get pregnant every week, and they spend 15 million pounds annually to prevent pregnancy among schoolgirls.

2. Committing Religious Violations:

It is undeniable that mixing inevitably leads to daring to cross the boundaries of interaction between the sexes. Examples of this violation can be observed in lingering gazes, handshakes, as well as physical contact in public transportation. The Prophet Muhammad (peace be upon him) said, as narrated by Al-Tabarani in "Al-Mu'jam al-Kabir" on the authority of Maqil bin Yasar: "It is better for one of you to be stabbed in the head with an iron needle than to touch a woman who is not lawful for him." Another narration from Abu Umamah also narrates that the Prophet (peace be upon him) said: "It is better for a man to rub shoulders with a pig smeared in mud and filth than to rub shoulders with a woman who is not lawful for him."

3. Stripping Women of Modesty:

The woman who mixes freely with men, unlike the woman who remains secluded in her home, loses her sense of shame. The Prophet Muhammad (peace be upon him) was more modest than a virgin in her private chamber, meaning one who is not unveiled before men. The more a woman conceals herself and remains covered within her home, the more modest she becomes. On the contrary, when she mingles with men, she no longer feels ashamed to engage in conversation or physical contact with them, nor does she hesitate to go out with them. This is in addition to the display of her physical charms. This is a natural consequence when modesty is stripped away from a woman.

4. Increase in Divorce:

Mixing causes men to interact with their female colleagues, who may be more beautiful, more intelligent, or possess other qualities that their wives lack. They begin to compare and entertain thoughts that lead to infatuation. When souls are captivated by alluring looks and conversations, they escalate in thoughts, and the obsession intensifies. The focus shifts to pursuing the one who has captured their heart and mind, which leads to stepping away from their wives, whom they

previously loved. Similarly, when a woman mixes with men, she may admire her male colleague's qualities, wealth, or attractiveness, which are not found in her husband. With frequent interaction, conversations, and mixing, consequences may arise that have detrimental outcomes. We ask Allah for well-being, protection, and the safeguarding of all Muslims, both men and women.

5. The spread of immodesty through adornment:

It is well known that when women mix with men, they will display their charms and the attractions of their bodies. They will not go to work without making an effort to beautify themselves using cosmetics and perfumes, knowing that young men will look at them.

6. Lack of jealousy:

Jealousy towards one's family members is a noble characteristic. The jealous person is respected, while the one without jealousy is disgraced. Jealousy, when in its rightful place, serves as a protective weapon for an individual's life and the protection of their family. Praised jealousy involves detesting indecencies, despising them, avoiding them, and distancing oneself and one's family from them. The more a person strives to safeguard themselves and their family, the stronger their jealousy becomes, and their sense of honor intensifies. However, the more they engage in indecencies, especially mixing and adultery, the heat of jealousy diminishes from their heart, and they no longer condemn the vile actions committed by themselves or their family. This is the state of the cuckold who does not feel jealous for his household and even approves of their wickedness. The Prophet (peace be upon him) said, "The cuckold will not enter Paradise."

7. Corruption of morals:

Gender Mixing is the foundation for the destruction of all virtues and an invitation to all vices. Due to its prevalence, abominations gradually lose their repulsiveness in people's hearts and become familiar and accepted. As the saying goes, "Frequent exposure deadens sensitivity." When you look at a protected and pure girl who comes out from seclusion, while she is in a state of utmost integrity and modesty, and then you observe the change that occurs when she starts mixing with men, the situation becomes apparent. She becomes accessible to every debased and wicked person, especially if she is beautiful. They throw their snares at her, sometimes through seduction and allure, and sometimes through false promises. With the weakness of women and the scarcity of religious restraint, she quickly sheds the cloak of modesty and chastity, and undesirable consequences follow. Avoiding mixing protects women from these evils and preserves their modesty.

8. Gender Mixing leads to igniting corrupt jealousy that ruins a peaceful life:

The most effective way to prevent jealousy is for men not to enter upon women, and for women not to go out to the marketplaces. The companions of the Messenger of Allah (peace be upon him) used to block

gaps and holes in the walls so that women would not peek at men. (6:2/104).

9. Difficulty in lowering the gaze and facilitating the indulgence of the eye.

10. It leads to the affliction of intense passion that destroys both the worldly life and the religion.

11. Corrupting the household system and children life as a result of women leaving their homes for work, without necessity, and interacting with men.

Stating that the Muslim societies during the time of the Prophet (peace be upon him) and his companions, may Allah be pleased with them, were mixed societies in mosques, marketplaces, places of knowledge, battlefields, and consultative gatherings of Muslims is an incorrect and unsound claim.

In mosques and streets, there was no mixing between men and women in the manner advocated by proponents of integration, as men used to pray in the front of the mosque during the time of the Prophet Muhammad (peace be upon him) and his companions, while women prayed at the back, observing hijab (modest attire) and maintaining modesty to avoid any temptation. The Prophet Muhammad (peace be upon him) would visit them on the day of Eid after delivering the sermon to men, where he would address and remind them to remain separated from his sermon. Abdullah ibn Abbaas reported that he was asked if he had witnessed the Eid prayer with the Prophet Muhammad (peace be upon him), to which he replied, "Yes, had it not been for my young age, I would not have witnessed it. (1:2/465).

The Prophet would go to the women after he had delivered the sermon to men and would admonish and remind them and instruct them regarding charity." Al-Haafiz Ibn Hajar commented on this narration, stating that the phrase "and he came with Bilal" suggests that it is considered proper etiquette when addressing women during a sermon or delivering instructions that only those men who are needed for support, witnesses, and the like should be present, as Bilal was the servant of the Prophet Muhammad (peace be upon him) and in charge of collecting charity. As for Ibn Abbaas, it has been mentioned previously that he was forgiven due to his young age. (4:2/466).

The prohibition of mixing between men and women was not limited to large gatherings only but extended to even a single woman praying with men. Anas reported that the Prophet Muhammad (peace be upon him) prayed in the house of Umm Salamah, and Anas and I (an orphan) were behind him, while Umm Salamah was behind us. (1:2/351).

In his mosque, the Prophet Muhammad (peace be upon him) designated a separate entrance for women, allowing them to enter and exit without mingling with men. Abu Dawood mentioned in his Sunan a chapter titled "The Separation of Women from Men in Mosques" and then narrated a hadith from Abdullah ibn Umar (may Allah be pleased with him) that the Messenger of Allah

(peace be upon him) said, "If we were to leave this door for women. (25: 1/126).

Nafi' (the student of Abdullah ibn Umar) said, "Ibn Umar did not enter through that door until he passed away." During the time of the Prophet Muhammad (peace be upon him), men were advised to wait and not leave immediately after prayers to allow women to leave the mosque and avoid mixing with men on the way from the mosque to their homes, as both men and women were people of faith and piety. Hind bint Al-Haarith reported that Umm Salamah, the wife of the Prophet Muhammad (peace be upon him), said, "When the Prophet Muhammad (peace be upon him) finished his prayer and said the salutation, the women would stand up, and he would remain in his place for a while before standing up. Imam Al-Zuhri, may Allah have mercy upon him, commented, "We believe, and Allah knows best, that he did this so that the women would leave before any man could catch up with them. . In another narration, it is stated, "When the Prophet Muhammad (peace be upon him) said the salutation, the women would leave and enter their houses before the Messenger of Allah (peace be upon him) would leave. (1:2/334-350)

The Prophet Muhammad (peace be upon him) also instructed women not to walk in the middle of the road and urged them to stay close to the edges of the road, cautioning them against mingling with men and the potential temptation of physical contact while walking. Abu Usayd Al-Ansari reported that he heard the Prophet Muhammad (peace be upon him) say, as he was leaving the mosque and men and women were mixing in the street, "Stay back, for it is not appropriate for you to occupy the middle of the road. Stick to the sides of the road." Consequently, women would cling to the wall, to the extent that their garments would stick to it due to the pressure caused by their adherence. (25:5272).

In the realm of education, women during the time of Prophet Muhammad (peace be upon him) did not mix with men in the manner that contemporary reformists discourage today and which the Quran and the teachings of the Prophet guide the scholars of the Muslim community to warn against, fearing its potential temptations. They used to sit separately from men at the back of the mosque (to the extent that sometimes the Prophet himself had to approach them to make his voice audible to those who were far from him), where they would listen to sermons, speeches, and learn the religious rulings, while maintaining modesty by observing hijab and concealing their adornments. So, where does this fit with the modern proponents of gender integration in education and other spheres? How can a person who believes in Allah and the Day of Judgment claim that a female student sitting next to a male student in a classroom is similar to the companions sitting with their brothers at the back of the mosque to listen to the remembrance of Allah and learn the religious teachings? This is even assuming the presence of the obligatory

Islamic hijab that includes covering the face and hands. So, what if she sits with the male student in the classroom with her face and hands unveiled, displaying her adornments and attractions, along with other factors that lead to temptation and result in potential harm?

For this reason, reformists have called for segregating women from men in the field of education, with women being taught separately and men being taught separately, so that they can receive knowledge from female teachers comfortably, without hijab or inconvenience. This is because receiving knowledge from female teachers in a specific and protected environment is safer for everyone and reduces the chances of temptation, providing greater safety for young men. Additionally, when men are separated from girls in educational settings, it is easier for them to focus on their lessons, engage with them, listen attentively to their instructors, and acquire knowledge from them without being distracted by observing girls or being preoccupied with them.

Regarding their participation in jihad, the women during the time of Prophet Muhammad, peace be upon him, would go out for jihad accompanied by their male relatives, which served numerous purposes and did not entail the feared corruption. This was due to their faith, piety, the supervision and guardianship of their male relatives, and their adherence to the hijab after the relevant Quranic verses were revealed. This is in contrast to the situation of many women in contemporary times. It is well-known that a woman leaving her home for work is fundamentally different from the scenario in which women went out with the Prophet for battles. Drawing a parallel between these two situations is an invalid comparison. Additionally, what did the righteous predecessors (Salaf) understand about this matter? They were undoubtedly more knowledgeable about the meanings of the texts than others and were closer to implementing the scientific application of the Quran and the Sunnah of the Prophet. So, what has been conveyed about them throughout history? Did they expand the scope as advocated by proponents of gender mixing in education and other fields, allowing women to work alongside men, competing with and mingling with them? Or did they understand that such issues were limited to certain contexts and did not extend beyond them? If we examine the Islamic conquests and expeditions throughout history, we do not find this phenomenon of gender mixing between men and women.(25:23-24).

Furthermore, it is outrageous that some people use isolated incidents to argue for the permissibility of women joining the military. For further discussion on this, refer to the article "Al-Qusaybi: From Fabricated Stories to Authentic Hadith" by Sulaiman Al-Kharashi, published on the website "Said al-Fawaid" on the internet. As for consultations regarding the affairs of Muslims, women were never members of these councils during the early days of Islam. For example, they did not participate in the meeting at Saqifah Bani Sa'idah after

the death of the Prophet, peace be upon him, to discuss the selection of a caliph. It was never recorded that the rightly guided caliphs gathered women for consultation on state matters and the affairs of Muslims as they did with men. Throughout the history of Islam, there is no evidence to suggest that women held positions side by side with men in managing state affairs and politics. What the historical accounts tell us is that the Prophet, peace be upon him, accepted the allegiance of women on the day of the conquest of Mecca without physically shaking hands with them. (26:151).

Anyone claiming that this indicates gender mixing among men and women during the early days of Islam for participation in the state's politics and solving the issues of Muslims has erred and imposed an interpretation on historical events that cannot be supported.

Certainly, there have been instances in Islamic history where women participated in certain state matters and affairs of the state, and some sought their advice on specific issues concerning Muslims. However, these were rare occurrences and were limited to particular occasions, which should be evaluated within their specific context. Such isolated incidents cannot be used as a basis for general rulings. Islamic rulings are derived from the fixed texts of the Quran, the Sunnah of the Prophet, sound analogical reasoning, or consensus reached by the pious scholars and jurists. Therefore, it is not valid to draw conclusions based on individual actions of specific individuals, even if they were from the Companions of the Prophet, may Allah be pleased with them, or the generations that followed them. It is firmly established that the actions of these individuals are not weighed against the Islamic Sharia, rather it is the Sharia that is used to assess their actions and circumstances. Hence, it is among the established principles of the scholars of the Salaf to say, "The truth is not known by people; rather, people are known by the truth.

Gender segregation has been prohibited in Islam since the revelation of the verses concerning the hijab. It was prohibited by the Prophet, peace be upon him, and his noble companions, as well as the generations that followed them. The evidences provided earlier, including the religious texts, statements, and historical events, are sufficient to establish this fact. No era or country within the Islamic world has been exempt from implementing gender segregation and adhering to it. This is in compliance with the command of Allah and His Messenger, peace be upon him. It reflects the commitment of sincere and vigilant individuals in various places and times to uphold the Islamic Sharia. Those who hold the false claim mentioned above will not be able to provide a valid proof to support their assertions, no matter how hard they try.

Furthermore, linking the prohibition of gender mixing to eras of decline demonstrates a blatant disregard for the words of Allah and His Messenger. It

also undermines the efforts of reformers who advocate for the prevention of gender mixing and issue warnings against it. Such assertions seem to be influenced by Western notions of progress, civilization, and modernity.

Gender mixing is a cause of the decline and downfall of nations:

Islam is highly concerned with promoting benefits, preventing harm, and closing the pathways leading to it. The mixing of women with men in the fields of work and education has a significant impact on the decline of the nation and the corruption of its society. Historically, it is known that ancient civilizations such as the Romans and Greeks experienced great decline and collapse due to women leaving their designated spheres and entering male-dominated fields, abandoning what propelled their nation towards material and moral progress. Destruction befell them, knowingly or unknowingly. This is a political reality that is beyond dispute and has been indicated by the knowledge circles of the 19th century AD.

VII. CONCLUSION AND RECOMMENDATIONS

In conclusion, this article has explored the perils and rulings of gender mixing within the framework of Islamic Shariah law. The study has shed light on the challenges posed by the temptation of women and the importance of maintaining separation and distance between unrelated men and women as emphasized in religious teachings. While some individuals advocate for unrestricted mixing, labeling the call for segregation as regressive, this research has provided clear evidence prohibiting mixing and has highlighted the associated dangers it poses to the Islamic community. The choice of this topic stems from the normalization of mixing and the weakening sense of moral isolation due to the increasing prevalence of immoral influences. It is crucial to elucidate the Islamic stance on this matter. By defining mixing, presenting supporting evidence for its prohibition, and exploring the reasons and consequences of mixing, this study underscores the significance of adhering to Islamic guidelines on gender interaction for the preservation of societal harmony and moral values.

In conclusion, this research underscores the pressing need to address the dangers of gender mixing and its negative impact on the Islamic community. Through a comprehensive examination of the topic, incorporating relevant discussions, and referencing authoritative sources, this study aims to contribute to a deeper understanding of the rulings and implications surrounding gender mixing in Islamic Shariah law. It is hoped that this research will inform and guide individuals, scholars, and policymakers in making informed decisions and fostering a society based on the principles of Islamic ethics and values.

RECOMMENDATIONS

Considering the importance of religious rulings concerning gender mixing, the research recommends the following:

1. Utilize mosques and schools through seminars and lectures to explain the rulings of Islamic Shariah regarding gender mixing and its severe consequences in an Islamic society.
2. Utilize media outlets to highlight the dangers of non-compliance with religious rulings on society.
3. Direct students of knowledge and postgraduate studies to research topics related to the rulings and propose titles relevant to this subject, such as:
 - a) Rulings on the voice of women.
 - b) The role of women in their homes and its impact on the formation of Islamic society.
 - c) The fundamental role of women in life.
 - d) The ruling on women working outside their homes.

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