

Mixed Gender Gatherings

Abbreviations:

saww: - Sal lal 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}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم 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 وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

In our society, there are mixed gender gatherings at both religious and non-religious occasions. As oppose to the time of our ancestors, mixed gender gatherings have become norm and anyone in opposition to these is considered out of touch with the modern life-style. In some places, one may just accept the way of life and participate under the conditions of dissimulation 'TaqaYYa', however, in certain circumstances where one is not compelled, one must seriously think if it's necessary to be part of mix gender gatherings? So, if one has an option to please his Creator at a little cost of being 'unpopular' then why not? – for the sake of submitting to the Divine Commands, as explained by the Ahl Al-Bayt^{-asws}. To this end, we have already covered the bashfulness and the concept of 'Hijab' in a short article, 'Hijab' here, we just present a single which is suffice for the subject.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al barqy, from Al Hassan Bin Mahboub, from Abu Ayoub Al Khazaz, from Abu Ubeyda Al Haza'a,

حدثنا محمد بن موسى بن المتوكل قال: حدثنا علي بن الحسين السعد آبادي قال حدثنا احمد بن أبي عبد الله البرقي قال حدثنا الحسن بن محبوب عن أبي أيوب الخزاز عن أبي عبيدة الخذاء عن أبي جعفر محمد بن علي " ع " قال: الحيض من النساء نجاسة رماهن الله بما، قال: وقد كن النساء في زمن نوح إنما تحيض المرأة في كل سنة حيضة حتى خرجن نسوة من حجابهن وهن سبعمائة امرأة فانطلقن فلبس المعصفرات من الثياب وتحلين وتعطرن ثم خرجن فتفرقن في البلاد فجلسن مع الرجال وشهدن الاعياد معهم وجلسن في صفوفهم فرماهن الله بالحيض عند ذلك في كل شهر أولئك النسوة باعياتهن فسالت دمائهن فخرجن من بين الرجال وكن يحضن في كل شهر حيضة، قال: فاشغلهن الله تبارك وتعالى بالحيض وكثر شهوتهن،

Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} has said: 'The menstruation from the women is an impurity which Allah^{-azwj} has Thrown at the women. And the women in the era of (Prophet) Noah^{-saww} used to menstruate in every year, only once, until the women came out from their veils, and there were seven hundred women. So, they wore yellow dresses, and made up, and applied perfume, then went out dispersing in the cities. So, they gathered with the men and participated in the festivals with them, and sat in their rows. Therefore, Allah^{-azwj} Cast the menstruation at them during that to be once every month. Those were the women who used to sell themselves. So, their blood flowed, and they went out from in between the men, and it became so that their menstruation occurred once in every month'. He^{-asws} said: 'So Allah^{-azwj} Blessed and High got them to be occupied with the menstruation due to the frequency of their lustful desires'.

قال: وكان غيرهن من النساء اللواتي لم يفعلن مثل فعلهن كن يحضن في كل سنة حيضة قال فتزوج بنو اللاتي يحضن في كل شهر حيضة بنات اللاتي يحضن في كل سنة حيضة، قال: فامتزج القوم فحضن بنات هؤلاء وهؤلاء في كل شهر حيضة، قال: وكثر أولاد

اللاتي يحضن في كل شهر حيضة لاستقامة الحيض، وقل أولاد اللاتي لا يحضن في السنة إلا حيضة لفساد الدم قال: فكثير نسل هؤلاء وقل نسل أولئك.

He^{-asws} said: 'And the other women who did not do the like of what they had done, their menstruation occurred once in every year. So, the sons of those who menstruated every month married the daughters of those who were menstruating once every year with a menstruation. Thus, the people intermingled, and the daughters of these ones and those ones menstruated every month with a menstruation. And the children of those who menstruated once in every month with a menstruation were numerous due to the occurrence of the menstruation, and the children of those that did not menstruate in a year except for one menstruation were less due to the spoiling of the blood. Thus, the offspring of these ones were numerous, and the offspring of those ones were a few'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَقَوْمٌ أُصَلِّي بِمَكَّةَ وَ الْمَرْأَةُ بَيْنَ يَدَيْ جَالِسَةً أَوْ مَارَّةً فَقَالَ لَا بَأْسَ إِنَّمَا سُمِّيَتْ بِمَكَّةَ لِأَنَّهَا تَبْكُ فِيهَا الرِّجَالُ وَ النِّسَاءُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah-asws, 'I stand and Pray Salaat in Makkah, and the woman is seated in front of him, or passes by'. So he-asws said: 'There is no problem. But rather, Makkah has been named as Bakkah, because therein 'تَبْكُ' wail (Baka'a) the men and the women'.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَوْ لَا مَا مَنَّ اللَّهُ عَزَّ وَ جَلَّ عَلَى النَّاسِ مِنْ طَوَافِ النِّسَاءِ لَرَجَعَ الرُّجُلُ إِلَى أَهْلِهِ وَ لَيْسَ يَجِلُّ لَهُ أَهْلُهُ.

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Had Allah^{-azwj} Mighty and Majestic not Favoured upon the people with the *Tawaaf Al-Nisaa*, the man would have returned to his wife, and his wife would not have been Permissible unto him'.³

¹ Al Illal Al Sharaie – V 1 Ch 215 H 2

² Al Kafi – V 4 – The Book of Hajj Ch 201 H 7

³ Al Kafi – V 4 – The Book of Hajj Ch 193 H 3