

The ruling on ikhtilat (Intermixing)

English	Hinglish
Before discussing the ruling on intermixing, it is important to first define the term. What exactly do we mean when we refer to intermixing — a practice permitted by some scholars and prohibited by others? Does it refer to men and women being present in the same place, or to them speaking to each other? Does it involve a particular style of conversation, participating together in the same activity, eating together, attending a lesson or lecture jointly, social gatherings with entertainment, or situations involving close physical contact? Or does it refer to something else entirely?	Intermixing ke hukm par baat karne se pehle, yeh samajhna zaroori hai ke " intermixing " ka matlab kya hai. Jab hum is lafz ka use karte hain — jise kuch ulema jaiz kehte hain aur kuch najaiz — to hum asal mein kis cheez ki baat kar rahe hote hain? Kya iska matlab sirf yeh hai ke mard aur aurat ek jagah par majood hon? Ya phir unka aapas mein baat karna? Kya yeh kisi khaas tareeke ki guftagu, ek hi kaam mein milkar hissa lena, saath mein khana, ek hi dars ya lecture mein shirkat karna, kisi tafreeh ke program mein jama hona, ya phir aapas mein kareebi jismani ta'alluq rakhna hai? Ya yeh kisi aur cheez ki taraf ishara karta hai?

Ikhtilat in the language	Ikhtilat ke lugati maane
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"Ikhtilat," in the Arabic lexicon, refers to mixing. It implies the coexistence of two entities — such as a disease and the patient, or two individuals sharing the same space.

Ibn Faris mentioned, regarding a related word: "Al-Khaleet" refers to a neighbor or someone who is beside another. It can also imply a partnership in business.

It can also be said that **ikhtilat** means when men and women gather in the same place, sit or stand close to each other, and can see and hear one another. But if we use this word **only** for this situation, then we cannot give a general (overall) ruling for all kinds of mixing.

In such cases, the basic (default) ruling is that **these kinds of gatherings are not allowed (prohibited)** in Islam.

This opinion is supported by a saying (hadith) of Prophet Muhammad ?. A **hadith** is a statement of the Prophet that his Companions and followers remembered and recorded.

The hadith says:

"I have not left behind me a trial (fitnah) more harmful to men than women."

(This hadith is recorded by Bukhari and Muslim.)

Common sense tells us that there should be a distance between the **source of the trial (fitnah)** and the **person being tested** by it.

However, the **authentic Sunnah** (teachings and actions of Prophet Muhammad ?) and the actions of the **righteous early Muslims (Salaf-e-Saliheen)** show us that **some types of intermixing between men and women were allowed when there was a real need.**

"Ikhtilat" Arabic lughat mein milane ya mix hone ko kehte hain. Yeh do cheezon ke ek saath maujood hone ko zahir karta hai — jaise kisi bimaari ka bimaar insaan ke saath hona, ya do shakhs ka ek jagah par majood rehna.

Ibn Faris ne is lafz ke baare mein farmaya: "Al-Khaleet us shakhs ko kehte hain jo kisi ke paas ya saath ho."

Yeh lafz business partnership ka matlab bhi de sakta hai.

Yeh bhi kaha ja sakta hai ke **ikhtilat** ka matlab hai jab mard aur auratein ek hi jagah par jama hote hain, paas paas hote hain, aur ek doosre ko dekh aur sun sakte hain.

Lekin agar hum is lafz ko sirf isi haalat ke liye istemal karein, to har tarah ke ikhtilat ka aam (general) hukm nahi diya ja sakta.

Aise haalaat mein, asal (default) hukm yeh hota hai ke **aise milne julne waali majlisein Islam mein mana (prohibited) hain.**

Yeh raai ek **hadith** se sabit hoti hai. **Hadith** wo baat hoti hai jo Nabi Muhammad ? ne kahi ho, aur usse unke sahabiyon ne yaad rakha aur likha.

Woh hadith kuch is tarah hai:

"Main apne baad mardon ke liye auraton se zyada nuqsan dene wali koi fitnah nahi chhod kar gaya."

(Yeh hadith Bukhari aur Muslim ne riwayat ki hai.)

Aam samajh (common sense) yeh kehti hai ke **fitnah (azmaish)** ki wajah aur jis shakhs ko azmaya jaa raha hai, un dono ke beech mein faasla (distance) hona chahiye.

Lekin, **Sahih Sunnat** (Nabi Muhammad ? ke sahi tareeqe) aur **Salaf-e-Saliheen** (pehle ke nek logon) ke amal se yeh sabit hota hai ke

zarurat ke waqt kuch ikhtilat (mardon aur auraton ka milna) jaiz tha.