

The WF of KSIMC

Mixed
GATHERINGS

POLICY PAPER

Adopted 1st January 2024

**RESPECTABLE
INTERACTION**

THE WORLD
FEDERATION
OF KSIMC



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Preamble

This policy is an update from the initial paper authored by the respected Hujjat al-Islam wa al-Muslimin Sayyid Muhammad Rizvi and adopted unanimously at The WF ExCO meeting in Dubai, 2006. Discussions regarding the details of this policy were held at the IEB Muballighin Retreat in London, between Sept-Oct 2005, under the theme 'Three Burning Issues Facing the Community'. The response from the Muballighin was unanimous, as they agreed that the paper dealt with the subject competently, and that the guidelines should be circulated and adopted as a code of conduct across our communities world-wide.

Seventeen years have passed since the last paper. During the ExCo Meeting in London in June 2023, councillors requested that the paper be updated and presented at the next Executive Council meeting. Taking into account the changing times as well as the latest guidance from our Marja' Taqlid His Eminence Sayyid al Sistani (may God Grant him a long blessed life), the paper has been carefully updated in line with the recent rulings of our His Eminence, as well as extensive discussions that have been held with male and female 'Ulama, Zakirin and Muballighin of our community globally.¹

It is important to note that we are a community of over 120 jamaats world-wide, each facing their own socio-cultural challenges. Therefore, this paper focuses on the minimal compliance to Shari'ah in line with the rulings of our Distinguished Marja'. The paper does not dwell on the ideal and recommended approach on segregation which may be the practice in certain jamaats who may continue their practices that are more cautious and of recommended nature in Shari'ah.

I would like to thank all the muballighin of our community as well as the leaders of tabligh boards of the regions for having engaged with the WF IE team during the course of preparing this paper.

The Islamic Education department would like to present this to the Executive Council in Karachi on the 31st Dec 2023 – 1st Jan 2024 and recommend its adoption as a policy by Jamaats and regions to help the community strive toward a divinely-guided, ever-growing spiritual purity and moral probity in its social gender interactions, as outlined by the Almighty in verses 30 and 31 of Surat al-Nur.

Murtadha Alidina & Afzal Merali

Islamic Education Team, World Federation of KSIMC

London, December 2023

¹ Appreciation: People involved and consulted

Appreciation

The Islamic Education Department would like to thank the following scholars, zakirin, officials and community figures for their extensive input in preparing this paper:

1. The Office of His Eminence Ayatollah Sistani (d) – Najaf al-Ashraf

Birmingham

2. Shaykh Nuru Mohammed
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4. Sister Zulekha Hirji
5. Sayyid Aliraza Naqvi

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25. Sayyid Muhammad Rizvi
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27. Shaykh Safder Razi

What is a “Mixed Gathering”?

When Muslim men and women with hijāb meet without partition and/or without a designated area for each gender.

This paper does not deal with the Muslim gatherings where hijāb is not practiced.

Purpose of this paper

To outline a policy for The World Federation of KSIMC, its regional members and the jamaats globally to follow when arranging programmes and events.

What is the norm in Islam?

The norm has been in Muslim societies that whenever there is a gathering of Muslims, men and women are segregated either by designated separate space or by a barrier (i.e., curtain or partition). This norm can be traced back through the centuries to the lifestyles of the Imams and the Prophet of Islam (saw). For example, even though women came in hijāb to the masjid for prayers, the Prophet preferred that at the time of leaving the mosque, the men wait in the masjid, and the women exit first. It was later on that a separate entrance was made for ladies.²

Women did not mix with men in the masājid or the gatherings, or even in the streets and alleys.

Islam does not allow unrestricted mixing between members of the opposite gender, rather, it encourages decent and sanctified interaction.

There are multiple verses, parables and incidents that are quoted in both the Holy Quran and ahadith about modesty, hijāb and interaction between the genders. These give a rich and timeless guidance to Muslim societies.³

Even in permissible interaction, haya' must be observed in talking to and inter-acting with a non-maḥram person, as well as in controlling their glances towards non-maḥram men or women.

² MIXED GATHERINGS HANDBOOK p. 6

³ MIXED GATHERINGS HANDBOOK p. 6-10

THE GAZE AND THE DRESS CODE

Rulings pertaining to looking

- It is impermissible for a man to look at the hair and body of a non-maḥram woman, regardless of whether it is with lust and fear of falling into ḥarām or not. It is permissible for him to look at her face and hands (from the tips of the fingers until where the wrists begin), as necessary. Even looking at the face and hands is conditional on not doing so with lust, absence of fear of falling into ḥarām and that these body parts are not adorned or beautified, with some exceptions.⁴
- It is impermissible for a woman to look at any part of a non-maḥram bāligh man with lust. If it is without lust or fear of falling into ḥarām (even in the future), looking at parts of a non-maḥram man's body that would be left uncovered in the times of the Infallibles - namely the head, neck, arms [up till slightly above the elbows but covering the biceps area and higher up], feet, and shins [i.e., from below the knees downwards] - is permissible.

Islamic Dress code for Men – ‘Male Hijāb’

A male Muslim must cover his private parts. In front of other men, it is mustahab to cover between the navel and the knees, or rather half-way down the shins⁵; However, if there are non-maḥrams present, it is obligatory to cover himself, except for the aforementioned parts which were permissible to reveal during the times of the Infallibles (as). In this context, shorts (that do not reach below the knees), ripped trousers, and tight clothing are not permissible to wear in front of non-maḥram women.

As per Ayatollah Sistani's guidance, Muslim men should not attend Islamic centres, madrasas or other Islamic venues, or in the public where genders are mixed, wearing shorts or tight and or ripped clothing. The acceptable & respectable standard for Muslim men includes loose clothing; trousers & preferably long sleeve tops. Sleeveless tops are not permissible.

Islamic Dress code for Women – The Hijab

In front of non-maḥrams, a woman must observe full ḥijāb. Islamic ḥijāb refers to the clothing of a woman, which must:

- be loose, not outline the bodily prominences or shape, and not be tight.
- not be of bright colours, designs or patterns which would be considered adornments as per the local custom ('urf);
- not include ripped clothes, such as ripped trousers, which would reveal parts of her body, which are impermissible to leave uncovered in front of a non-maḥram;

⁴ MIXED GATHERINGS HANDBOOK P.15

⁵ MIXED GATHERINGS HANDBOOK P.16

- have long sleeves covering the arm to the wrist, which should remain covered even when moving/raising ones arms;
- include socks, which should be thick enough, so as not to reveal the feet. It is impermissible for a woman to leave her feet uncovered in front of a non-maḥram man, and it is impermissible for him to look at them;
- Wearing any form of clothing that is permissible between maḥrams and members of the same gender, if it were to lead to moral decline, becomes impermissible, such as wearing extremely revealing clothes in front of the same gender. If a lady applies what the local custom ('urf) would consider as visible make up on her face, then she cannot show her face in front of a non-maḥram.

The Head Scarf

The head scarf should cover the entire head of a woman, except the face. This includes 'a little beneath the hairline from the top, and a bit up to the chin, from below; although, it is recommended to cover even the chin.'

Furthermore, the neck, ears and earrings cannot be revealed. On the same note, the headscarf should be long, and wide enough to be worn in manner that covers the prominences of the chest. To add, the hair should not be tied under the scarf in a protruding attractive way that would draw the attention of a non-maḥram to her; rather any manner of tying the hair under the scarf should be modest and subtle.

Respectful Distance

Any interaction or conversation between male and female should be at a respectful distance, and not in one's personal space. This can be defined as a distance which allows the person to move freely, without bumping into the other person.

RELIGIOUS & NON-RELIGIOUS GATHERINGS

Forms of Mixed Gatherings

“When is a mixed gathering allowed?”

“When is the removal of a partition/barrier permissible?”

Whether a mixed gathering is permissible or not depends on the purpose of the gathering. If the gathering is of a nature where segregation and/or partition will defeat its purpose, then a mixed gathering is permissible with the condition of observing hijāb and Islamic Akhlaq.

Religious events

Majalis and Wiladat

The purpose of majalis or wiladat can be achieved with segregation of the two genders. This applies more-so, in wiladat celebrations, where men and women attend dressed-up, wearing perfume⁶, and make-up. Hijāb for men & women would be difficult to maintain, and having a mixed-gender majlis program would conflict with its sanctity. Here, it is important to note, that hijāb also applies to the exterior premises of the mosque or Islamic centre. Both men & women should ensure that their hijāb is maintained even in the car park.

Jama'a, Jum'a and Eid Prayers

Jama'a prayers women need to be standing behind the men, within a minimum specified distance.⁷ However, a partition between men and women, such as a door or curtain etc, will maintain Jama'a connection between the genders, even in the same line. Therefore, in prayers, a partition is the better option and is more practical.

Recitation

Recitation by men

Recitation by men in front of women, whether it be Quran, majalis, nawha, munajaat, qasida, marthiya and so forth, is permissible if not done in a manner that leads to attracting immoral attention, or reasonable fear of falling into ḥarām, or if it leads to general decline in morality.⁸

Recitation by women

Recitations by women, where non-maḥram individuals can hear them is not permissible if it involves making their voice soft or melodious in a manner that may be considered attractive to a non-Maḥram.⁹

⁶ MIXED GATHERINGS HANDBOOK, P. 16

⁷ MIXED GATHERINGS HANDBOOK P. 24-25

⁸ General decline in morality: This means that typically and usually, the activity draws the attention of others, and hearing it is accompanied by immoral desire and pleasure, or other prohibited matters.

⁹ MIXED GATHERINGS HANDBOOK P. 54, ruling 44

EDUCATIONAL AND FORMAL SETTINGS

Educational Lecture

In this setting, both genders should have equal visual access to the speaker for them to participate in the question-answer session. If hijāb is maintained and followed, a partition is not mandatory. However, a partition is advisable, unless it defeats the purpose or reduces participation from either gender.

How close can one sit next to a non-maḥram if hijāb is observed?

The distance should be such as to allow them to move around, and move their chairs without bumping into each other or coming into one's personal space. This minimum distance has to be observed in all settings discussed in this paper; and the organizers must take these issues in mind when they arrange the setup.

Classroom setting (including Madrasa)

Teaching involves interaction between the teacher and students, and between the students themselves; having a partition will hinder this. It is the teacher's responsibility to ensure that males & females are seated separately, and there is no unnecessary interaction between the two genders, in the classroom or school premises. It is obvious that full hijāb must be observed in such a setting; and the teachers/organizers would be responsible to maintain an Islamic environment. There have been supportive studies that indicate increased productivity in gender-separated classes.¹⁰

Debates/Quiz Competitions

Between the two genders - in which the teams are either solely composed of men or women, or if they are mixed (but observing the aforementioned Islamic guidelines of gender mixing) – need to be properly supervised.¹¹

Public speaking

Public speaking is an important platform for sharing one's opinions and thoughts and defending legitimate rights. However, there are caveats and conditions by which to abide: Both men & women should not speak in a manner that may lead to attracting immoral attraction from the attendees, or lead to reasonable fear of falling into ḥarām, or if it leads to the occurrence of a general decline in morality.

- The speech should not include unethical matters, or incitements to vice.
- If a woman is speaking, her demeanour should reflect hayaa' (modesty).¹²

¹⁰ MIXED GATHERINGS HANDBOOK, P.28

¹¹ MIXED GATHERINGS HANDBOOK, P.29

¹² MIXED GATHERINGS HANDBOOK, P. 54, Ruling 44.

Interactive Seminars / Workshops

The nature of such workshops tends to involve interaction between the moderator and the participants as well as amongst the participants themselves. In such a gathering participants may interact with one another in a formal / professional manner with adherence to full ḥijāb.

It is worth noting that in some mixed training sessions, in order to energize the participants, some facilitators encourage icebreakers, such as asking the trainees to jump up and down, or do other physical movements, or breathing exercises, which in a mixed setting are problematic. Such icebreakers should only take place when the sessions are segregated and the trainer is from the same gender as the participants. In some training sessions the presenter demonstrates techniques related to public oratory, such as taking certain body postures to project confidence, how to intone one's voice, how to look at the audience, and taking deep breaths. These sessions should be convened by a male presenter, who can show the mixed participants these techniques, without asking the women to carry out those techniques.

It is not encouraged that opposite gender participants be paired or grouped together, if there are other same gender candidates available. Furthermore, sometimes participants are encouraged to share personal details of their lives, leading at times, to emotional displays; here, the guidance from His Eminence Agha Sistani (h) says that it is better for both genders, not to reveal to non-mahrams, their personal matters.

Conference / Committee Meeting

The same format as the workshop seems to apply here also.

In some formal meetings such annual general meetings, Executive Council Meetings, or Conferences, segregation defeats the purpose. Therefore, it is permissible to sit next to a non-mahram, on the conditions that ḥijāb and other aforementioned guidelines are observed, and there is a respectable distance between the chairs / seating areas.

It is also necessary to mention that any religious institution or jamaat organizing a general meeting, executive council meeting or conference or the like, needs to segregate food serving and eating area.

Places of Work

In places of work, such as in jamaat institutions etc., due to the fact that gender mixing is inevitable, the above guidelines must be observed.

On some occasions, there are cases where community members may have to present their personal matters, such as welfare requirements, marital problems, etc. to the jamaat. According to guidance from Agha Sistani (h), if faced with a choice of both a male and female counsellor, in principle, a person is allowed to present their case to any of the two.

Of course, in doing so, the aforementioned guidelines must be observed, such as one not fearing from falling into ḥarām, as a result¹³; otherwise, such consultation and seeking counsel from a non-mahram becomes impermissible, and a counsellor from the same gender must be sought.

Another factor that affects the permissibility of such consultations with a non-mahram is

the nature of the issue, whereby some very sensitive issues should only be presented to a person of the same gender.

In cases other than the above, as per Agha's guidance, as a general principle, it is preferable, not to reveal to non-mahrams, what is not commonly known of their personal matters, whether sensitive issues or otherwise. This applies especially if the nature of the issue may lead to an overwhelming emotional reaction, during which a counsellor of the same gender is better suited to support and comfort.

It must also be emphasized that our organizations are called to shift towards engaging the services of trained professionals, preferably of same gender.

¹³ MIXED GATHERINGS HANDBOOK. P. 54. Ruling 42

SOCIAL, COMMUNAL AND RECREATIONAL EVENTS

Matchmaking Events

A format for conducting matchmaking events has been recognized, that is organized within the ambits of the shari'ah and maintains Islamic values.

Besides the issue of maintaining hijāb and proper etiquette, the organizers are careful not to give personal details or contact numbers before the meeting; rather, each candidate is given a number. After the general session in a round table setting, if they find someone suitable, they can approach the assigned volunteer at that table who then arranges a one-to-one in the same hall.

Only if the candidates mutually wish to pursue are their details shared with one another.¹⁴

Marriage Ceremonies / Receptions

In marriage ceremonies and receptions, attendees tend to be elaborately attired, with ladies normally using cosmetics and make up. This suggests any kind of mixing and mingling between members of opposite sex would be improper. Asking non-mahram men and women to sit at the same table in a wedding reception surely puts one into a situation of unlawful glance and the chances of improper mingling increases. Keeping the Islamic values in mind, the only decent format, in a wedding reception, would be for the men and the women to be seated in segregated areas. It has been observed that even when invitation cards state 'Islamic dress code is mandatory,' there is no guarantee of enforcing such a rule, nor ensuring that it is 'proper' hijāb as per the shari'ah. In such gatherings, the problem is not only non-hijāb, but also 'bad-hijāb – a form of hijāb that is incorrect. Some wedding receptions are held in a big hall with mixed gathering, with the chairs of men and women separated (e.g. men on the right side, and women on the left, with a path way in the middle), and the bride and groom on a stage / sofa in the front. Here also, the mere separation of the sitting areas is not sufficient due to the aforementioned factors. Hence, in order to ensure shari'ah compliance, weddings and related events should be held in a segregated manner.

Picnics / Fairs

Picnic and fairs which are held by some jamaats in open areas are envisaged to have a family atmosphere, with stalls and games for children. If proper hijāb, distancing and the aforementioned guidelines are abided by, then these can be held in a gender mixed manner.

Trips

In Ziyarats and Hajj / Umra trips, both men and women are advised to observe the spirit

¹⁴ MIXED GATHERINGS HANDBOOK P.56, Appendix 3

of the Holy Sites they are visiting, in their clothing and demeanour. Men are advised to wear loose and appropriate clothing and women black chadors. Please refer to the aforementioned sections on male and female dresscode and hijāb.

As for interaction between the two genders, in general at the Holy sites, the ziyarat areas are segregated, except for Masjid al-Haram for tawaf and salah of tawaf, which is an exception allowed by Shari'ah.

However, for the other segments of the trip, in any interaction between non-mahrams the guidelines hijāb and modesty must be maintained.¹⁵

Camps and Retreats

Residential camps and retreats play an important role in allowing community members to bond and partake in different recreational and sports activities. For such camps and trips, both genders need to be segregated in their activities. For those activities that are necessary to be held in a mixed gender setting, such as briefings and training, the aforementioned guidelines regarding hijāb, distance, and so forth must be observed. Such camps/trips, particularly when they are for youngsters, must be appropriately chaperoned. Also, the sleeping areas, bathrooms and other such facilities of both genders should be kept separate.

Outing with colleagues / jamaat dignitaries / counsellors

Amongst the social functions that can sometimes arise for committees and leadership work is for community leaders (like councillors and committee members) to go for a social outing to a restaurant. While showing appreciation to volunteers who selflessly spend their time working for the betterment of the community is encouraged, however because such an outing is not a part of any official meeting, and is a social event, tables should be separated.

Gala Dinners and social events

Segregation is the default policy for Gala Dinners as well. In any social event where a mixed gathering is proposed, the organizing committee needs to ponder over the reason and justification for it, and how it will be regulated.

¹⁵ MIXED GATHERINGS HANDBOOK P.37-38

Sports events

Sports are an integral part of community life, and tournaments contribute to the richness & well-being of our community.

Mixed sports

Mixed sports in which both the genders play against each other or take part in a sport together such as cycling, whether in mixed or separated groups is impermissible. This also applies to non-physical recreational games such as board and electronic games, due to the type of unnecessary interaction entailed between the non-maḥrams, and the atmosphere, which may lead to ḥarām.

As for mixed swimming pools and areas, it is impermissible for both men and women to go to them. In such places, even if a woman were to wear a burkini, and the men were covered appropriately, the impermissibility would remain, due to the aforementioned shar'i problems, the fact that the burkini can cling to the body and leaves the feet uncovered. Furthermore, such a mixed environment does not allow social ḥijāb to be maintained even if a type of burkini were to fulfil all the aspects of the physical ḥijāb.

Therefore, the solution is that any swimming event should be organised in segregated pools / areas, in which even the security team who monitor the security cameras, lifeguards, etc. are from the same gender. Swimming may also be done outdoors, (e.g. in very big beaches), in which the mu'min or mu'mina must be at such a distance from members of the opposite gender that they are not visible, with the mu'mina wearing ḥijāb-compliant clothing such as non-clinging burkinis, with feet-covering, etc.

Men spectating women's sports

Men spectating women's sports is not acceptable based on Agha's guidelines, even if ḥijāb is observed, because it involves physical movements that attract the attention of non-maḥram men and can lead to vices and ḥarām. According to Agha's fatwas, this even includes cycling for women. Hence, it is necessary that women's cycling activities should be carried out in special areas designated for women only, or in big areas in which there are no non-maḥrams.¹⁶

Women spectating men's sports

Women spectating men's sports, according to consultation with Agha Sistani's office, it is considered to be problematic from a shar'i perspective (ishkal), and therefore, as per obligatory precaution, must be avoided. Furthermore, sports organizers, and the sisters in faith are advised to seriously refrain from this matter [i.e. organizing and attending mixed gender sports spectating].¹⁷

Among the shar'i problems involved in their spectating and attendance of men's sports are their cheering in showing support for their teams/players through raising their voices and gestures, which are usually in such a manner that non-maḥrams should not hear or see.

¹⁶ MIXED GATHERINGS HANDBOOK P. 42
¹⁷ MIXED GATHERINGS HANDBOOK P. 45-46

Organising events for females watching male sports on TV screens

Due to the physical activity and the clothing worn by sportsmen in many sports being problematic, therefore, the guidelines for women to watch male-sports are as follows:

- Based on obligatory precaution, sports in which the male participants have **'minimal clothing'** that doesn't fulfil the above requirements such as swimming, wrestling, etc. cannot be watched on a screen (whether live or replay), nor spectated by women in person.¹⁸
- Watching such sports on TV screens (both live or replay), in which the male sportsmen have **'medium-level of clothing'**, in which the body is covered, except for a small part of the knees and lower thighs maybe, is not permissible according to Agha Sistani (h) based on obligatory precaution. However, there are other maraji' whose fatwa permits watching such sports on TV screens if there is no lust or fear of falling into ḥarām.¹⁹
- As for those sports in which the men are **fully clothed** such as cricket, golf, etc., if there is no fear for ḥarām, it is permissible for them to watch on TV Screen.

Gyms

Regarding gyms, community bodies and clubs need to rent or make facilities available where the two genders can access gyms separately.

Men should refrain from exercising in those areas in which there are non-maḥram women. If the man were to exercise, the dress code and interaction mentioned in aforementioned sections need to be adhered to.

As for women exercising, based on the fatwas regarding it being forbidden for women to engage in physical movements in front of non-maḥram men, such that it may lead to their attraction to her, it is advised for them to use women's only gyms.

¹⁸ MIXED GATHERINGS HANDBOOK P.44
¹⁹ MIXED GATHERINGS HANDBOOK P.44

Program & Events	Interaction between Speaker & Audience	Interaction between participants themselves	Partition	Segregation (i.e. Separate Sitting Areas / Halls)
Majlis, Wiladat	NO	NO	FULL	YES
Jama'a, Jum'a, Eid Prayers	NO	NO	FULL	YES
Educational Lecture	YES	NO	PARTIAL	YES
Madrasa / Classes	YES	YES	NOT NECESSARY	NO - BUT SEPARATE TABLES
Debates/Quiz Competitions	YES	YES	NOT NECESSARY	NO - BUT SEPARATE TABLES
Interactive Seminar & Workshop	YES	YES	NOT NECESSARY	NO - BUT SEPARATE TABLES, WHERE PRACTICAL
Conference & Committee Meetings	YES	YES	NOT NECESSARY	NO - BUT SITTING AT SUITABLE DISTANCE
Outing with colleagues/counsellors	N/A	YES	NOT NECESSARY	YES - BOTH GENDERS MINGLING AMONGST THEMSELVES ONLY
Dinner Galas	YES	NO	PARTIAL	YES
Places of Work	N/A	YES	NOT NECESSARY	NO - BUT SITTING AT SUITABLE DISTANCE
Marriage Ceremony & Reception	NO	NO	FULL	YES
Matchmaking Events	YES	YES	NOT NECESSARY	NO - BUT SITTING AT SUITABLE DISTANCE
Picnics / Fairs	N/A	YES	NOT NECESSARY	NO - BUT WHEN EATING, MEN AND WOMEN SHOULD SIT SEPARATELY OR WITH ONE'S OWN FAMILY
Hajj / Ziyarat	YES	NO	NOT NECESSARY	YES - WHERE POSSIBLE
Camps / Retreats / Trips	NO	NO	NOT NECESSARY	YES
Sports Events	NO	NO	FULL	YES

Appendix 1

ISTIFTAA TO AGHA SISTANI (H)'S OFFICE REGARDING WOMEN SPECTATING MEN'S SPORTS 1432 AH.

Translation of Question:

For the honourable attention of the Grand Ayatollah Sayyid Ali Husayni Sistani (dama dhillu),

Salaamun 'alaykum wa rahmatullahi wa barakatuh.

An Islamic centre which consists of a masjid, a husayniyya, a madrasa and a gym—during the use of the gym, the timing of men and women are different so that it does not lead to the mixing of the two genders.

However, the men's teams (of volleyball and other sports) in their final competition would like to invite their women to see the final competition, and they also say that the women will be seating in an area designed for them in one side of the gym. The organizers have also said that the use of hijab will be mandatory for the women.

Is such participation by women to see their sons or husbands competing with other men valid from shari'ah point of view or not? Please honour us with your moral advice also in this matter.

Sayyid Muhammad Rizvi
(Toronto, Canada)

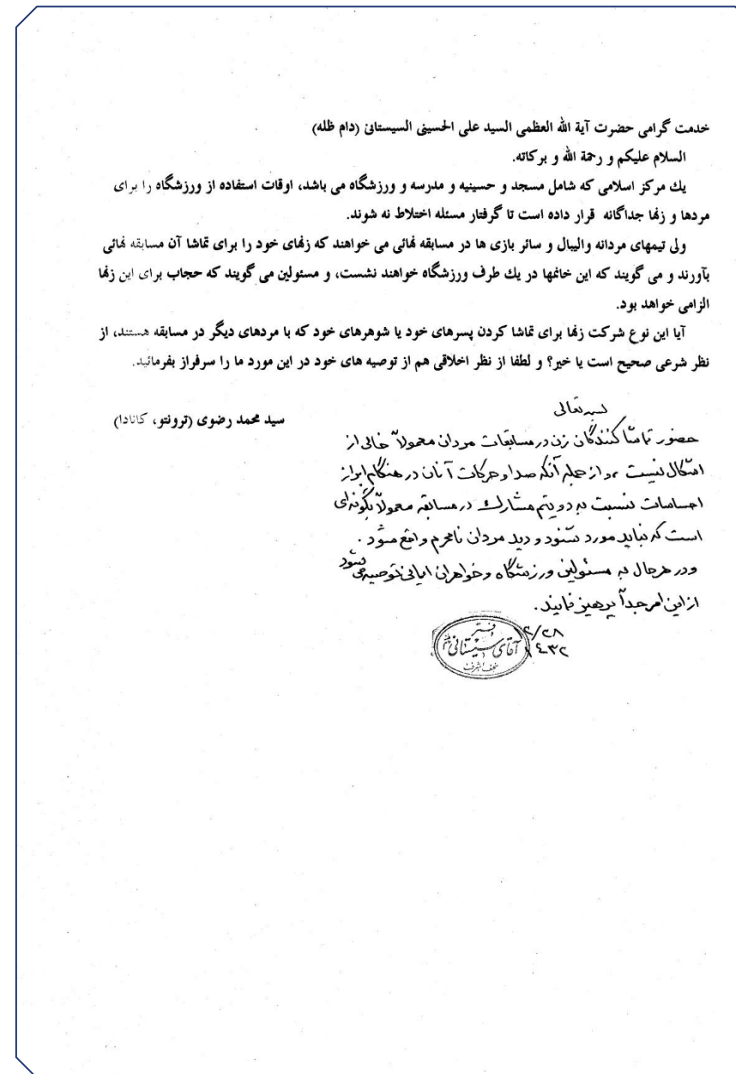
Translation of Response:

In His Name, The Most High

The attendance of female spectators in men's competitions is usually problematic [i.e., based on obligatory precaution, women must not attend men's competitions as spectators]. One of the problems is that when they [female spectators] express their feelings about the two participating teams in the competition, usually their voices and gestures are such that they must not be heard or seen by non-mahram men.

In any case, those who manage the gym [or organize such events] and the sisters in faith are advised to seriously refrain from this matter [i.e., from allowing women to attend men's competitions as spectators].

28 / 12 / 1432 seal of the Office of Ayatollah Sistani, Najaf Ashraf





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