

Women of the Islamic State

A manifesto on women by the Al-Khanssaa Brigade



QUILLIAM

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Glossary

Fiqh – Islamic jurisprudence and the understanding of the Shariah.

Hadith – Prophetic traditions, ie. sayings, deeds and teachings of Muhammad.

Hijab – literally meaning “screen”, this can refer to physical coverings used by Muslim women or, more generally, a given standard of modesty.

Hudud – punishments reserved for perceived “crimes against religion”, like adultery, stealing, apostasy and homosexuality.

Iblis – in Islam, the devil is referred to as Iblis or Shaitan.

Jihad – literally translates as “to struggle”, but is often used to refer to armed struggle.

Muhaajirah (pl. muhaajirat) – literally means immigrant and is used to refer to women who have travelled to the lands controlled by Islamic State. Often transliterated as muhajirat.

Shariah – the moral code and religious law within Islam, based on an understanding derived from the Islamic scriptures, according to the opinion of the one making the interpretation.

Sunnah – the way of life prescribed to Muslims on the basis of Muhammad’s teachings and interpretation of the Quran.

Ummah - often used to mean global community of Muslims, though the term has been used to refer of smaller political communities too.

Al-wala’ w-al-bara’ – literally meaning “loyalty and disavowal”, this is the belief that Muslims owe allegiance to Muslims alone and must reject non-Muslims as allies or friends.

Zakat – one of the five pillars of Islam, this is the taxation of Muslims’ wealth. Once collected, it is to be paid to the poor.

Introduction

On 23 January 2015, online supporters of Islamic State (IS) – the group that now controls a territory larger than the United Kingdom and spans across the border between Syria and Iraq – began circulating a document entitled *Women in the Islamic State: Manifesto and Case Study*. The text, which was uploaded by the all-female Al-Khanssaa Brigade’s media wing onto a jihadist forum used by IS, was widely distributed among its Arabic-speaking supporters. However, it was not picked up by Western jihadists, male or female.¹ As such, it ran the risk of slipping through the net of non-Arabic speaking Western analysts. To stop this from happening, Quilliam provides a full translation of it below.

The treatise – the first such document of its kind – clarifies a number of issues hitherto obscured by the language barrier. A semi-official IS manifesto on women, it gives a lengthy rebuttal of “Western civilisation” and universal human rights such as gender equality. It allows us to look past that which is banded about on social media by Western supporters of IS, enabling us to get into the mind-set of the hundreds, perhaps thousands, of women who willingly join its ranks.

Much of what IS supporters claim on social media is designed to exaggerate, obfuscate and confuse. However, this document, clearly designed as a means of drawing in women from countries in the region, in particular those in the Gulf, presents something that is more akin to the realities of living as a female jihadist in IS-held territories. From it, we learn that, while there are indeed all-female police brigades operating in Iraq and Syria and that, in certain circumstances, women may be called to battle, policing and fighting are very low on the list of responsibilities given to women. Rather, the emphasis throughout the manifesto is on the importance of motherhood and family support – in this sense, IS is no different from any other jihadist group. It is fundamentally misogynist and, within its interpretation of Islamism, the role of women is “divinely” limited.

¹ The document was authored by the media arm of the Al-Khanssaa Brigade, a branch of IS that has appeared on a number of occasions in Western media, variously dubbed a female policing brigade, propaganda group and recruitment organisation, depending on the reason for its being mentioned. Due to the variation of Al-Khanssaa’s operations, it would be, in the author’s view, more accurate to describe it as a women’s activist group.

Motivations

The document is split into three sections. The first portion gives a lengthy rebuttal of Western civilisation and its thinking, dealing specifically with issues like feminism, education and science. The second part is based on the author's (or authors') eyewitness account of life in the territories now controlled by Islamic State, first in the Iraqi city of Mosul, and, secondly, in Syria's Raqqa. The final section is a diatribe that compares life for women living in IS-held Syria and Iraq with life for women living in the Arabian Peninsula, particularly in Saudi Arabia.

Its objective is clear. This is a piece of propaganda aimed at busting myths and recruiting supporters. Importantly, it is not in any way aimed at a Western audience. Indeed, the fact that it went untranslated is telling. It is a well-known fact that IS has a large number of English-speakers within its ranks, and we have seen plenty of evidence in the past that renders apparent their ability to have propaganda translated into fluent English, French and Russian. Hence, that the document has remained in its original Arabic form demonstrates its target audience – Arab women.

The text is, unsurprisingly, laced with references to the Islamic scriptures. However, the myriad references – overt and otherwise – to Saudi Arabia suggest that the target audience can be narrowed down ever further to, more than anyone else is women in the Kingdom. It is therefore unlikely that this was released on the same day as the death of King Abdullah by simple coincidence.

The above should not come as a surprise. IS propaganda is always carefully honed to a particular target audience. For example, all the videos and photo reports that make it into Western media are intended to find a home there – the atrocities they depict are, first and foremost, designed to provoke outrage in the international community, a tactic that is part and parcel of the IS polarization strategy. In the same vein, this manifesto will not have been translated because it will have been deemed ineffective – perhaps even counterintuitive – in achieving its propagandistic aims with a Western audience. Certainly, it plays on strikingly different themes to the messaging that comes from the chief recruiters of Western women to IS, its English-speaking *muhaajirat* population.

Synopsis

The manifesto, written in typical jihadist patois, though with some sections that have an almost juvenile ring to them, focuses on a number of themes. Throughout, the author(s) attempt to convince their audience that it is a fundamental necessity for women to have a sedentary lifestyle. Indeed, this is her “divinely appointed right”. Each of the three sections seeks to present supporting evidence for this conception – historical, political and theological. However, it is the first part of it that provides the most illuminating look into the psyche, ideology and worldview of a female IS supporter and the means by which they go about building a rationale for their position.

The argument opens with a lengthy rebuttal of the ills of Western civilisation and Westernisation, how they have resulted in the injustices felt by Muslims across the world today. As scientific research is central to modernity, it thus follows that the pursuit of any knowledge (except that which regards religion) is pointless. The West’s obsession with studying “the brain cells of crows, grains of sand and fish arteries” is deemed a distraction from the fundamental purpose of humanity – to worship God. This, the author(s) argue, has sullied humanity’s purity. In the same breath, though, they also insulate themselves from accusations of hypocrisy by claiming that those sciences “that people need, that help facilitate the lives of Muslims and their affairs are permissible”. Such hypocrisy is at the root of all extremist Islamist thinking.

The above argument then moves, almost seamlessly, into an angry response to feminism, the “Western programme for women”. This, the author(s) argue, has failed. The blurring of lines between the roles of each sex has caused people to forget how to worship God properly – it is a distraction that is rending society apart. In their attempt to identify the root cause of it all, the author(s) pin the blame on the emasculation of men. Because, it is argued, “women are not presented with a true picture of man”, they have become confused and complacent, unable to fulfil their appointed responsibilities, most of which revolve around motherhood and maintenance of the household. The implication is obvious – the men of IS are deemed to be real men. Therefore, to live a sedentary life within the so-called Caliphate, to be exposed to their “rightful masculinity” would not only right the wrongs felt by the “Muslim community” today, it would allow a woman to be a better Muslim.

While the above may be the case, it is laid down unambiguously that women must be educated on some level. Indeed, a woman cannot fulfil her role if she is “illiterate or ignorant”, the author(s) argue. Hence, education is mandatory. In determining what form this education should take, a curriculum has been proposed that determines the ideal curriculum for girls. Ideally, it would “begin when they are seven years old and end when they are fifteen, or sometimes a little earlier”.

The above acts as a preamble to the central argument that the manifesto is seeking to convey, that the role of women is inherently “sedentary”, and that her responsibilities lie first and foremost in the house, except in a handful of narrowly defined circumstances. This role begins at the point of marriage which, it is declared, can be as young as nine years old. From this point on, it is women’s “appointed role [to] remain hidden and veiled and maintain society from behind”. In a jihadist perversion of feminism, then, the importance of women is championed. She is deemed to play a central role

in the inner workings of the so-called Caliphate. However, this is only inasmuch as the jihadist ideology permits her. She may be important, but she faces myriad restrictions and an imposed piety that is punishable by *hudud* punishments.

One important caveat made to the above is that it is *sometimes* permissible for a woman to leave the house. The circumstances in which this is permitted are:

- a) if she is going to study theology;
- b) if she is a women's doctor or teacher;
- c) if it has been ruled by fatwa that she must fight, engage in jihad because the situation of the *ummah* has become desperate, "as the women of Iraq and Chechnya did, with great sadness".

After laying down the central aspects of the argument that the role of women is to be confined to a sedentary lifestyle, case studies of life for women in the "shade of the Caliphate" are given. First, we are given an idealised view of daily life for women living in IS-held territories. The first case study, which focuses on the Iraqi city of Mosul, is broken down into six sections: hijab, security, justice, society, medical care and education. The second case study, based on reporting from within the Syrian city of Raqqa, looks specifically of the lives of *muhaajirat* women and their families. Unsurprisingly, life is portrayed to the reader through rose-tinted glasses. There are no references, for example, to the myriad abuses against women that are carried out in the name of implementing IS' austere version of Islamism.

The final section compares how women fare in the Arabian Peninsula to what their lives are like in IS-held Iraq and Syria. The content of this section renders apparent that this document's primary target audience is women living in Saudi Arabia. A litany of the offences carried out by the Saudi monarchy – referred to as Al Salul, rather than Al Saud, a Quranic reference to Abdullah Ibn Ubai Ibn Salul, the "chief of the hypocrites" – is presented in over four sections, dealing with issues that vary from "higher education" to "driving". The text implores women living in the Kingdom to migrate to IS-held lands, and to do so urgently.

Concluding Remarks

The translated document below provides a heavily propagandised snapshot of life for female supporters of IS, an ideologue's idealised picture of living conditions for women in its territory.² We are presented with a direct window into the psyche of female jihadists who buy into Abu Bakr al-Baghdadi's "Caliphate" and all it stands for. Besides anything else, the report is important because it adds flesh to the bones of analysis on the role of women in lands controlled by IS, something that has, to date, been based on messaging on social media from English-speaking female jihadists who have regularly been guilty of exaggerating their role in order to attract recruits.

It is, of course, imperative that the reader recognises that the below text is, first and foremost, a piece of propaganda. Hence, the portions of it that talk about the "reality" of life in the Caliphate or the Arabian Peninsula are undoubtedly exaggerated. They are designed as recruitment tools for women, specifically for those living within the region. The conceptual portion of the document, the manifesto that talks about the *ideal* role for women living within an Islamic State, is more helpful for analysis. It clarifies what has, as yet, been clouded by deliberate obfuscation by Western female jihadists who, as much as anything else, crave attention. Just as they have sexed up what it is to be a woman living in the so-called Caliphate, this document dresses it down. Women, it is unambiguously stated, are homemakers and mothers. For the IS ideologue, women have been appointed the qualities of "sedentariness, stillness and stability" and men, "their opposites: movement and flux". The matters of adventure and excitement, themes most used by female Western recruiters trying to recruit young girls to IS, are the realm of men.

² Notably, it says nothing of those who are forced to join or unable to because of their religious beliefs.

Women in the Islamic State – manifesto and case study

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



سرية الخنساء الإعلامية



قِسْمُ التَّصْمِيمِ وَالْمُؤْتَاكِ
قِسْمُ الرَّفْعِ وَالنَّشْرِ

يقدم

.

المرأة في الدولة الإسلامية

[رسالة وتقرير]



Introduction

Thanks be to God, who revived for us the State of Islam, and upon his Prophet may we bestow the best of prayer and peace. Thanks be to God [whose rule has been] returned to us, after decades of humiliation and surrender, since the Ottoman Caliphate fell and was replaced by Arab regimes and their clients who were supported by the enemies of religion. Because of this military, economic and intellectual occupation of Muslim civilisation, Islamic thought derived from the Book and Sunnah became estranged from the lives of people and, hence, Western colonialism was able to continue spreading impure culture and atheism among Muslims, wherever they might live. Since this time, true Islamic society, which understands the idea of *this* world and operates under the principle of worship, “And I did not create the jinn and mankind except to worship me” (Quran 51:56).

With the rise of the sun of the Caliphate, the star of true religion, the straying of Muslim generations ceased after many decades. The era of Western dominance and its influence on our lifestyle and way of living has passed, whether it is regarding its social, educational, economic (especially regarding money) or medical and industrial aspects. It was all aspects of life. The clearest assertion of independence from the unbelieving West came in the abolition of the usurious paper money that Muslims had grown accustomed to and its replacement with dinars and dirhams, as the Prophet (pbuh) declared to his Companions was the best and purest way, a method which the people used and set their prices with it precisely. It was a method that had many economic benefits, the greatest of which was its ability to quit the people of usury, which is something that, for those who use paper money, cannot be avoided. Indeed, the global system is based upon laws built around the use of paper money and is, hence, built upon a system of usury. There are no banks that do not operate in a usurious manner, apart from in our Islamic State. Every bank [around the world] is linked to all the others through a series of transactions which do not satisfy the Lord, all because the tyranny of capitalism has been imposed upon the people against their will.

The Islamic society that emerged with the establishment of the Islamic State in the lands of Iraq and Syria is a society formed, first and foremost, to worship the one and only God. Everything that conflicts with this purpose is bound to Hell. This Islamic community, which is only as the beginning of its formation, needs more time and effort until it can return to the first picture [of a Muslim community], the time of the rule of the Prophet and the Rightly Guided Caliphs, when everyone in it fulfilled their Rightly ordained roles. Foremost among the first people that we refer to are Muslim women, members of their Islamic community. In that day, they had a role. Today, too, they have a role, one which is derived from the principles of Islamic law and its teachings.

In this treatise, we will report on her real role, one which is far from the *confusion* that has emerged of late, the role that has been tampered with such that both she and we have forgotten it, the reason of her and our existence in this world. This report is supported, above all, by the Quran and the Prophetic teachings which guided the people after they

had been in darkness and misguidance, with full faith that has no doubt in the suitability of these two sources [and their relevance] for all times and places. None debate this apart from the infidels.

Before we proceed, we would like to point out two things. First, this is not an official State policy document. Rather, it is something put together by a number of supporters in Al-Khanssaa Brigades. It has not been sanctioned by the state or its leadership as an official framework for women. Further, it should not be considered a constitution that has been decided upon by the state. The below text was written for three reasons:

- To clarify the role of Muslim women and the life which is desired for them, that which will make them happy in this world and the hereafter.
- To clarify the realities of life and the hallowed existence of women in the Islamic State, in Iraq and in al-Sham, and to refute the rumours that detractors advance against it, using evidence supported and experienced by women living there.
- To expose the falsity of the *tawheed* in the Arabian Peninsula, which claims to be unique in protecting the women and preserving her rights and religion. If you ask any Muslim, male or female, on the reason for the choice of this country as a comparison with the Islamic State, I say, thanks be to God the highest:

It is not a secret from those who know expertly that the Arabian Peninsula has a deceptive Islamic model that is intended to be an example for Muslims, not only regarding women, but also economics, education and politics. The genuine article will become clear from the imitator, by God's leave.

By God, we ask that this treatise benefits and God is the guide to the straight path.

Manifesto on Muslim Life

As is said above, Muslims are distinguished from those with false beliefs by the fact that they strive to realise *tawheed* on Earth and are undistracted by the theory of worldly objectives. His purpose, from birth to death, is the pursuit of this goal. As the Prophet said: “Say, Indeed, my prayer, my rites of sacrifice, my living and my dying are for God, Lord of the Worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims” (Quran 6:162-163). As such, the Muslim community is like none other. Certainly, it is wrong to compare it with the materialistic societies found in the world today. Some people compare Muslim society with Western atheist society [implying it is worse], with regards to the issues of civics and material progress, they claim! [Hence, materialists] make a trade-off between humanity and raising aloft God’s Word or ignoring it, even though Islam decrees otherwise. As God said: “They know what is apparent of the worldly life, but they, of the Hereafter, are unaware” (Quran 30:7).

If we look back to the Prophet’s community in Medina, it was the best of communities. With the best leaders, absolutely and indisputably. While it was a very simple society in terms of the material world and worldly sciences, it was strong in terms of its faith and the science of the next. People in it were hungry more than they were satisfied. They had houses of palm and mud, rode camels and horses and did not know physics, engineering or astronomy. Because of all this, God was kept at the forefront, and the Righteous were His slaves.

We must correct that which has become entrenched in our minds since we were small, what we were told by our teachers that Muslims must prove to the disbelievers of Europe and elsewhere in glorious days gone by, that he had built material civilisations, its heroes the atheists and libertines like Ibn Sina the esoterist, Ibn Nafis [who discovered the circulation of blood] and Ibn al-Haitham [optics and physicist] and others. The civilisations of these people were built upon the ruins of those before it. Now, we must disavow these heretics, these “geniuses” of Europe - they are friends and protectors of each other. Muslims do not need what these people provided. Muslims do not need to spend long parts of his short life learning of the worldly sciences that give no spiritual reward, apart from that which repulses the might of the infidels and benefits Muslims. This issue is known and clear – Muslims do not need any of the above.

Falsity and materialism in civilisation will not remain long until it declines, but what will always remain is the religious knowledge, that which behoves all Muslims to seek from its sources and journey with regard to it, while non-Muslims “know what is apparent of the worldly life, but they, of the Hereafter, are unaware” (Quran 30:7).

Upon an examination of the state of the human condition, it is clear that God provided for man's needs. He brought humanity to the Earth, by making the sun and moon serve it, ensure his livelihood and providing him with food, such that these material causes would be inherited to the land of the Caliphate that God wished. But the secret of success in these sciences and minerals and resources is man's preoccupation with the pursuit of immortality and survival. Man adorned and decorated this world, trying to make it look like Paradise because he does not believe in the true Paradise.

It is well-known that the material societies today are built upon the ideology of an atheist, which believes the nature as a God and materialism as a religion, and disbelieves in all religions, “Or were they created by nothing, or were they creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain” (Quran 52:35-36).

Because people have turned away from the Divine Guidance in utilising these resources and the fairness of their distribution and scarcity, the result was drought and famine. This prompted humanity to search for a means of increasing the Earth’s fruits and bounties, but in ways that led to harm in the short- and long-term, by the admission of himself and the tools of his medical research: “And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provisions] from above them and from beneath their feet” (Quran 5:66).

Sheikh Naser al-Fahd – may God liberate him – said, in his book *The Reality of Islamic Civilisation*:

“As for [true] knowledge, it is knowledge of religion, and it is indicated in the Quran and Sunnah and the theology of the ancestors, not in the knowledge of philosophers or atheists”.

Then he quoted from the words of the ancestors on this, to support this idea: “Al-Awza’i, may God’s mercy be upon him, said: Knowledge is what came to the Companions from the Prophet (pbuh) so that which did not is not knowledge”. And, “Ibn Rajab, may God’s mercy be upon him, said: Useful knowledge is that which comes from the passages of the Book and the Sunnah and their meaning, and observations made by the Companions and the Followers and their Followers of the Quran and hadith. In this there is value for those with knowledge, and it is the occupation of those of useful knowledge”.

Today, Muslims face two big problems that mean they have transgressed against themselves by focusing on worldly sciences and turning away from the most honoured science. These are:

- They forgot that worship is the only reason for their existence. They became trapped in ignorance and turned away from the Shariah and their religion. Because of this, they do not understand their faith today and do not realise the origin of their religion and do not know the apostasy of their governments. Hence, they are very ignorant in their worshipping and daily relations, but you find many of them versed in the nullifiers of Islam, but they do not know about it, may God guide them.
- There is an imbalance between people, in terms of loyalty and disavowal (*al-wala’ wa-l-bara’*). (49:13) You may find Muslims having friendly relationships with the infidels who are at war with us and living in their midst and benefit from their worldly knowledge, which is unworthy in relation to knowledge of the afterlife. Following that, you find them relying upon international scientific organisations that issue this science, UNESCO, the World Health

Organization, Food and Agriculture Organization and so on, organisations that break down the spaces between peoples and remove the borders between religions, claiming that they are doing so for the good of humanity, the safety of the world and development of its nations.

The underlying reason for this complacency and denial is that people are dazzled by the adornments of life in this world, which are the fruit of the enemy of God and what God has allowed them to do in terms of material knowledge. It has caused Muslims to forget their way, because of the fastness and modernity of life, and they forget who they are: “And be not like those who forgot God, so He made them forget themselves” (Quran 59:19).

We can conclude from the above that the ideal Islamic community should refrain from becoming caught up in exploring [science,] the depths of matter, trying to uncover the secrets of nature and reaching the peaks of architectural sophistication. It is intended to realise *tawheed* – especially with regard to tombs and palaces – the implementation of Shariah, the spreading of Islam across the land and the bringing of people from the darkness of unbelief to the light of faith.

This is not to say, in any sense that we should wholly do without the necessary worldly sciences without which humans could not live – agriculture, medicine and building and so on. Just those that people need, that help facilitate the lives of Muslims and their affairs are permissible.

The emir of the believers Ibrahim al-Quraishi – may God protect him – said in his invaluable message to the Muslim community: “O worshipers of God, establish your religion and fear God, so that He may dignify you in this world and the hereafter. If you want security, fear God. If you want a living, fear God. If you want a good life, fear God and do jihad in the cause of God. We ask God, the Lord of the Great Throne, to unify your word and to reform between you, and to guide you to what He loves and approves of”.

إعلان

يعلن ديوان الصحة في الدولة الإسلامية عن افتتاح كلية الطب ومقرها ولاية الرقة وستكون مدة الدراسة المقررة (النظرية والعملية) ثلاث سنوات على ست مراحل.

شروط التقديم

أن لا يقل عمر المتقدم عن ١٨ عاماً ولا يزيد على ٣٠ عاماً. حاصلأ على شهادة الثانوية العامة (الفرع العلمي) بمعدل ٨٠٪ فأكثر.

الذي لم يكمل امتحان الثانوية العامة لظروف الحرب يتقدم لامتحان تنافسي شريطة أن يكون معدله في الصف التاسع (ثالث متوسط) ٨٠٪ فما فوق.

الملاحظات

١ تقديم الطلبات في مقر كلية الطب في مدينة الرقة.

٢ يبدأ التقديم من تاريخ ٧ ربيع الأول ولمدة شهر.

٣ التقديم يكون للذكور والإناث.

للاستفسار : ٣٣٩٥٩١

[Announcement of the opening of a medical school in IS-held Raqqa]

Manifesto on Muslim women

Our treatise concerning Muslim women in life does not differ from the treatise concerning the Muslim community in any way – rather, it is derived from it and taken from it. Its principles and concepts are based on the same two Righteous paths. [Muslim women] should emulate the women first called to religion, Mariam and Asia and Khadija, Fatima, Aisha and the mothers of the believers, women of the Companions and their followers, the biographies of whom were written down in ink of Light may God be pleased with them and may he please them.

The central thesis of this statement is that woman was created to populate the Earth just as man was. But, as God wanted it to be, she was made from Adam and for Adam. Beyond this, her creator ruled that there was no responsibility greater for her than that of being a wife to her husband. God said: “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy” (Quran 30:21).

The role was defined and purpose indicated with the word “That you may find tranquility in them”.

In the hadith, “when any woman prays her five, fasts her month, guards her body and obeys her husband, it is said to her: Enter Paradise from whichever of its doors you wish”. This was related by Ibn Haban and authenticated by al-Albani.

The problem today is that women are not fulfilling their fundamental roles, the role that is consistent with their deepest nature, for an important reason, that women are not presented with a true picture of man and, because of the rise in the number of emasculated men who do not shoulder the responsibility allocated to them towards their *ummah*, religion or people, and not even towards their houses or their sons, who are being supported by their wives. This idea has not penetrated the minds of many women. This has forced women away from their true role and they do not realise it. Because men are serving women like themselves, men cannot distinguish themselves from them according to the two features referred to by God: “Men are in charge of women by [right of] what God has given over the other and what they spend [for maintenance] from their wealth” (Quran 4:34).

This is the great Right for husbands – “If I was to order anybody to prostrate to another person I would have commanded the woman to prostrate to her husband” – but there are few women like this, these days – generally – unfortunately, except those of the mercy of God. If men were men then women would be women.

With this in mind, [it is all the more important] for Muslim women to train themselves and bring up their girls according to how God has ordained it. He created them as such that the Muslim household would be established, and in so doing, the Muslim community would be based for the Lord. .

Hence, while Islam gives man dominance, it bestows upon women the honour of implementation (executive). This is an equilibrium agreed upon from the birth of all humans and something that we have gotten used to – a commander who oversees and is capable, and others under his leadership who obey him and carry out his requests. This is how humanity has operated for a long time and this is how it always was, even in “liberal” states and for today's “free” societies.

That is the right of the husband and this is the right of the wife. They are to give and take in kind and live amicably, “And live with them in kindness” (Quran 4:19), and not by coercion or force, but by goodness and virtue. The average Muslim man should not exploit his position to overpower or hurt. The average Muslim man is characterised by goodness and sympathy towards the weak. This was the normal way for the average man, even infidels, which would mean they should rise above harming women and criticise those who do, detract against and vilify them.

This is women’s fundamental role and rightful place. It is the harmonious way for her to live and interact amidst her sons and her people, to bring up and educate, protect and care for the next generation to come. She cannot fulfil this role if she is illiterate and ignorant, though. Hence, Islam does not ordain the forbidding of education or the blocking of culture from women.

The greatness of her position, the purpose of her existence is the Divine duty of motherhood. Truly, greatness is bestowed upon her, and it is God’s will that her children honour her. The Righteous were distinguished from the others, “And [made me] dutiful to my mother, and He has not made me a wretched tyrant” (Quran 19:32), and the Prophetic ruling was "Paradise is under the mother's feet", narrated by Ibn Majah, authenticated by al-Albani.

Indeed, carrying a son of Adam, nurturing and preparing him for life, is a difficult job that God has bequeathed to the wife of Adam, because he has given her physical and psychological nature things which qualify only the woman for this arduous task that God bequeathed to her. For this, she receives a great reward from the Lord, something that would not come to her from any other employer of any other job, however hard she worked or succeeded, and the great right that may not be paid back, no matter what the child does for his mother "He does not pay back even one contraction".

The failure of the western model for women

The model preferred by infidels in the West failed the minute that women were “liberated” from their cell in the house. Problems emerged one after another after they took on corrupted ideas and shoddy-minded beliefs instead of religion, Shariah and the methodology of life that was ordained by God. The falsity of these ideas were made evident by governments giving salaries to those who return to their homes and raise their children, finally openly accepting that they are “housewives”.

Here, we are not going to present a list of the negatives that are caused in communities from the “women’s emancipation” narrative. These are apparent, unhidden from the distant observer, let alone the close observer. Rather, women have this Heavenly secret in sedentariness, stillness and stability, and men its opposite, movement and flux, that which is the nature of man, created in him. If roles are mixed and positions overlap, humanity is thrown into a state of flux and instability. The base of society is shaken, its foundations crumble and its walls collapse.

It is sufficient for the ones considering this issue, who are aware of the Prophetic Tradition that supports the idea that women should not leave for prayer even though it is the most important matter, especially while men are required to leave for prayer five times, night and day.

Verily God has ordained this sedentary existence for women, and it cannot be better in any way, for He is the Creator and He Knows what works and what does not in religion.

How the soldiers of Iblis keep women from Paradise

In the story of the creation of Adam, that God gives in the first lines of the Surat al-Bakra and elsewhere, where the parents of man lived in Paradise, the enemy, Iblis, tricked them to get them out of Paradise from where he forced them to Earth, a place that resembled Paradise in no way, except in name. Here, there was suffering and tiredness, which they did not face in Paradise.

Today, the soldiers of Satan are doing the same thing as their forefathers – may God curse them – but under the guise of “development”, “progress” and “culture”. They give into temptations of the mind and conscience and send the girls of Adam from their Paradise to toil in agony and fatigue. There are four concepts that have penetrated the minds of Muslim girls, things that have distorted their role into this state.

Sedentariness

“And stay in your houses” (Quran 33:33) – this Divine decree is no longer welcomed by some women, whose hearts have been pierced by the arrows of Iblis. Because of it, they do not consider staying in the home Heaven, and they do not consider the heat of the Sun fiery.

It was decreed by God, that because of a shortcoming in sensation and denseness in feeling and hence the skin does not feel that the heat of the fire is something that makes a person sick and in need of medicating.

The soldiers of the Iblis criticise the fundamentals of this idea, which is based upon her physical nature and how she survives – they call it “idle” and “idiotic” and “backwards” and other such words.

Work

Work is that which takes a woman outside of the house, and that which leave her in the house, is not work. Thus, the woman who stays inside is accused of being lazy and un-cultured, someone that does not contribute to development.

A hadith for this was given earlier.

Knowledge

They claim that most important knowledge is the worldly one and that the only true knowledge, Shariah, is not a knowledge! Because of this, a woman studies these worthless worldly sciences in the farthest mountains and the deepest valleys. She travels, intent upon learning Western lifestyle and sitting in the midst of another culture, to study

the brain cells of crows, grains of sand and the arteries of fish! But that the *ummah* is saved, generations righted, and the flag of Islam raised.

However, woman, as our best thinkers delineated in the past, if they learn to read and write, about their religion and *fiqh*, they become part of this worldly knowledge. This is what is appropriate and appointed for her, the job that the Creator ordained for her. Hence, there is with no need for her to flit here and there to get degrees and so on, just so she can try to prove that her intelligence is greater than a man's.

Aesthetics

“O children of Adam, We have bestowed upon you clothing to conceal your private parts” (Quran 7:26). Even according to God there is ugliness. But by the decoration of the soldiers of Satan those parts become places of beauty and attractiveness.

Just as Iblis expelled our parents, he takes away her clothes, wishing to bring her from her Paradise of covering and decency, and encourage her to spend huge amounts of money to change God's creation, demand that surgeons change the nose, ear, *chin* and nails. This is the “real fashion of women” - things hanging from ears, hair shaved in some places and not in others, and other things that do not please the eye of the beholder.

This urbanisation, modernity and fashion is presented by Iblis in fashion shops and beauty salons.

Secondary functions of a woman

We have already clarified what the fundamental function for women is - it is in the house with her husband and children. However, there are other causes for which it is permissible for certain women to leave her home in order to serve society that we will recount below, God permitting (besides things that she customarily needs to do like traveling, on visits or hospitalized and so on). This is only in exceptional circumstances, not continually, as is the case with men.

Women may go out to serve the community in a number of situations, the most important being:

- 1) Jihad (by appointment) – if the enemy is attacking her country and the men are not enough to protect it and the imams give a fatwa for it, as the blessed women of Iraq and Chechnya did, with great sadness, if the men are absent even they are present.
- 2) The most common reason is for studying the sciences of religion.
- 3) Female doctors or teachers may leave, but they must keep strictly to Shariah guidelines.

It is always preferable for a woman to remain hidden and veiled, to maintain society from behind this veil. This, which is always the most difficult role, is akin to that of a director, the most important person in a media production, who is behind the scenes organising.

The difference between studying and earning a living

Pursuing these desired goals, above all else, is enlightened, cultured and developed. We say regarding each gender's role, that to have a job is a task reserved only for men - he has been given the body and brain and he must tend to his women, wives, daughters and sisters according to his circumstances.

Islam has never been a friend of ignorance. It tried only to erase it. However, Muslims today are as illiterate now as they were then. Islam must be raised above all, women, men, sheikhs, children. Related to the "developed" ones: learning is not only desired, it is necessary for some. However, if there is a reluctance to learn religion, this is one of Islam's nullifiers.

Much of the worldly sciences have no use for Muslims, as we outlined above. What it has in terms of importance is a waste of time and, in addition, a waste of humanity: ...

Yes, we say "stay in your houses", but this does not mean, in any way, that we support illiteracy, backwardness or ignorance. Rather, we just support the distinction between working – that which involves a woman leaving the house – and studying, as it was ordained she should do.

Suggestions for a curriculum for Muslim women

Many of our girls have been lost to secular society. They study things unrelated to religion and that have no worldly use. Their studies last many years, stopping them from marrying until they reach completion of these strange studies. While they do so, social and civil problems arise that have later consequences when they eventually marry, or marriage is postponed altogether. This is not what God willed.

Instead of this, we suggest an alternative. It is possible to draw up a plan for the ideal education of our girls, one which begins when they are seven years old and ends when they are fifteen, or a little earlier. Within it, they are to be taught mental arithmetic and skills according to their age and ability. This, of course, depends on the mental and physical development of the girls.

This is a quick, simple proposal, not something in depth, just to give an idea.

From ages seven to nine, there will be three lessons: *fiqh* and religion, Quranic Arabic (written and read) and science (accounting and natural sciences).

From ten to twelve, there will be more religious studies, especially *fiqh*, focusing more on *fiqh* related to women and the rulings on marriage and divorce. This is in addition to the other two subjects. Skills like textiles and knitting, basic cooking will also be taught.

From thirteen to fifteen, there will be more of a focus on Shariah, as well as more manual skills (especially those related to raising children) and less of the science, the basics of which will already have been taught. In addition, they will be taught about Islamic history, the life of the Prophet and his followers.

It is considered legitimate for a girl to be married at the age of nine. Most pure girls will be married by sixteen or seventeen, while they are still young and active. Young men will not be more than twenty years old in those glorious generations.

Proposals for women compelled to serve the community outside the house

Women gain nothing from the idea of their equality with men apart from thorns. Under “equality” they have to work and rest on the same days as men even though they have “monthly complications” and pregnancies and so on, in spite of the nature of her life and responsibilities to their husband, sons and religion.

If a woman is forced to work outside the house, we must reward her for this service and look after her household and children in her long absence.

As for the proposals:

- 1) The work must be appropriate for her and her abilities and not involve more than what she is able to endure, or what is difficult for her to achieve.
- 2) It should not exceed more than three days a week or should not last long in the day so she does not have to leave her house for a long time.
- 3) It must take into account necessities - for the illness of a child, travel of her husband. She must have holidays.
- 4) She must be given two years maternity leave, at least, to rear and feed the child, and only resume if the child has started to be able to rely on himself for the most important things.
- 5) There must be a place to put the children at work until they reach school age, where they can be checked upon from time to time to stop the problems that arise from small children being by themselves in the house or someone to care for them.

The ideal model for Muslim women

In the last of the Surat al-Tahrim related from God the Almighty, in which is given examples of the two believers Asia and Mariam, two ideal women, the two qualities most celebrated were religion and chastity: “And [the example of] Mariam, the daughter of ‘Imran, who guarded her chastity, so We blew into [her garments] through Our Angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient” (Quran 66:12).

Women in the Islamic State – a case study

When one walks in the streets of Mosul in Iraq, or Raqqa in Syria, one can see with their own eyes the state of women there, especially if they inspect and investigate the medical, education, recreational or living facilities in the cities. It is clear that there has been radical change regarding women's issues since the time of colonialism and what followed it, the oppressive crusader rule, followed by Shiite dominance in Iraq and Nusayri dominance in Syria, and every other stage of injustice and oppression inflicted upon Muslim women in the name of freedom, humanity and equality.

Al-Khanssaa Media travelled these lands to check on the happy situation that Muslim women face and their return to what was there at the dawn of Islam and the black robes that enrage the hypocrites and their friends, and the good news that this situation gives regarding development and ascendance to the summit of this glory throughout the expansion of the State of Muslims and the longer it remains, we see it growing and strengthening by the hour, as was ordained by their God, they have the support of the truthful men, who build it with their skulls [lives] - before undertaking the formation of the trappings of a state, there are institutions of stone and iron.

Nineveh

Despite the raging war and the continued coalition against the Islamic state, the bombing planes in the skies flying back and forth, despite all this destruction, we find continued, patient and steadfast construction, thanks be to God. We find people living in peace in the middle of a war in a situation that reminds one of ancient Palestine, when the shoots of jihad emerged standing up to the Jews in every village. When this was happening, the Palestinian people continued to grow and reproduce, think and study, garrisoned and guarding. Today, the soldiers of the Antichrist come every day and the hum of their jets can be heard as they come to throw bombs from the skies and demolish buildings, this is what the *ummah* faces. The armies of the enemy remain on its doorstep, working against its religion and trying to seize its resources and capabilities. This is the natural situation right now, unless they surrender to the enemy and submit to its thought, methodologically and religiously, as is the situation for the peaceful Muslim countries today, this imaginary safety is based on the bodies of the vulnerable and the tears of widows and the blood of orphans and the oppressed.

God said: “And they will continue to fight you until they turn you back from your religion if they are able” (Quran 2:217).

Hijab

We begin with this because it is the greatest of rights, their origins and their objectives. Of them, it is the first by which women may recover their rights, and “protection religion” is the first and the foremost of the 5 necessities that the Shariah came to uphold and maintain. In the years of mental and military colonialism, this right was banned by force or persuasion. Faces were forcibly revealed for identity checks to denote national identity. Woman would not be allowed to travel out of the country unless they had a passport with a photo of their face in it. Daily life was facilitated by this and jobs and houses were permitted only to those who were unveiled and life was made difficult for those who remained decent. Further, pure women are castigated by the media who projected unjust images of them, and they were stigmatised as being backwards and retrograde, while the immodest are said to be civilised or cultured. This is the overwhelming picture in the Arab media, which is as it was in Iraq.

After the establishment of the caliphate, coverings and hijab things returned to the country and decency swept the country. Now, women are able to travel to their people in Raqqa without having to show their face to the eyes of even one inspector. Respect for their bodies has returned and has been taken from the eyes of onlookers, with their corrupted hearts. Causes of their humiliation are prevented, revealing dresses were confiscated from shops and scandalous photos were banned from walls and shelves. Muslims, with the permission of God, were cleansed.

Security



Sunni women suffered throughout the Crusader-Shiite war when they were abducted and kidnapped, tortured, violated and murdered in many situations. Sunni women were regularly kidnapped from the arms of their parents by militias and were lost for many years. Tyrant courts unfairly made rulings upon them of death by hanging, as tyrants like to do. Afterwards they were tortured and thrown into places God only knows. There, the apostate rejectionist criminals shamed them by pursuing their evil ends and women were forced to bear the babies of murderers, all the time being subjected to the worst forms of tortured, mental and physical, at the hands of Shiite militias.

The above is just a quick picture of what women faced in Iraq before God's soldiers were sent to save it, the beginning of a beautiful dawn that will not be forgotten in history books and is sure to be referred to in years to come, when the soldiers of God triumphed over the Shiite army which fled almost immediately, when the soldiers of mujahidin broke down the city's fortifications and released hundreds of women prisoners and thousands of men from the al-Mattar prison, all of whom had been tortured by the rejectionists.

Many of those who go to Mosul since the establishment of the caliphate, even enemy journalists, see the sense of security that has washed over the land and now reaches all corners. This, of course, is the fruit of the divinely sanctioned punishments to any breach of sanctity and *hudud* punishments. The people keep themselves safe, they look after their money and possessions, but also the roads between Iraqi and Shami states.

This is the fruit of Shariah law, implemented to maintain within it peoples, moneys and possessions. When the Islamic State fully undertook administration of the land, the people regained their rights, none more so than women.

Now, women can wander in souqs and go on pilgrimage without falling foul of criminals, because the perpetrators would face painful punishments.

Justice

We believe that there were few truly just courts before the establishment of the Caliphate, for two reasons:

- 1) Because the tyrants who administered the courts blocked the Shariah, instead ruling by human constitutions based on injustice.
- 2) On the administrative side of things, the Shiite junta did not rule with Sunni rulings in mind, especially regarding women. In addition to this, many women lost their rights due to rampant corruption.

Now, courts that rule by that which God decreed have been established, judges have been appointed long periods within which they can consult with the people on matters of marriage and divorce and inheritance, which concern women a lot. The divisions concerned with these issues were applied without delay, as much as was possible.

Women now go to courts and openly talk of their issues. They find that they are listened to and their issues are dealt with, without a need for bargaining or bribery – indeed some researchers have even suggested that the level of corruption within Islamic State is zero. If a Christian women comes to the state courts to declare their conversion to Islam, then they enjoy full protection from any harm or abuse, whether it is paternal or something else, just at the Copts who become Muslim in Egypt, where they suffer torture and imprisonment, or the sisters that face the same situation in Lebanon.



[Shariah court]

Daily life

We know that, in Nineveh, as well as Mosul and all the other Sunni provinces in Iraq, there was a state of poverty that was because of the embezzlement of its resources and wealth by the Shiite government that ruled in the past – we ask that God never return it to such rule. Now, the Islamic State is expending all efforts to eradicate this level of poverty and realise social justice – as economists say. So, for the people, life has become easier for many and there are opportunities to work and earn a living. Women, for example, can now offer their wares in markets, organise their work and the state maintains her right to buy and to sell. One of the most wonderful things to be found in this souq is in the fact that at prayer times buying and selling stops. You will not find this in many souqs outside of the Caliphate.

Women felt the effects of poverty more than men. It meant that they were not able to sustain themselves as easily as they should have been able to. It multiplied the misery that she felt towards her children and family, especially if the breadwinner was in jail, dead or absent, as is often the case in land of frontiers and garrisons in times of war. The current situation is something a woman would never have found during the time in which Shiite militias ruled over Nineveh, when she was forced to knock on the doors of strangers, asking for a crumb bread or a drink of milk. There was one kind person for the tens that turned her away. This miserable situation was obliterated by the Zakat Chamber, which was installed so women could take their rightful livelihood from it, which God guaranteed her and her children. Hence, all due respect and capability is given back to women and harm does not *come* to them, as was the case for the needy among the female Companions who were obliged to receive *zakat* and healthcare free of charge, in spite of the intensification of the financial circumstances in the day of the caliphate. This is more evidence of the good intentions of the Rightly Guided state in which the people are living while it is at its formative stages, living conditions were corrected internally, and it guarded them and fought off their external enemies.



[The circulation of *zakat* in Fallujah province]

Medicine

When the Shiite junta tightened its grip over the reins of power in Iraq and took over the resources, oil fields and stores of money, the hateful officials, their Persian origins and Arab dogs, looted from the treasury of the country and pilfered from it the sacred money, tricking and deceiving Muslims. Because of their excessive greed and the lust that the country's institutions were all inflicted with, the whole country suffered. It meant that they ate only a little. Electricity, water and food services suffered, and schools, hospitals and other public facilities were neglected, unable to develop, and healthcare fell into neglect.

After the establishment of the caliphate, hospitals got back to work and their shortcomings were fixed. The treasury of the caliphate has spared nothing on the people. It has rendered accessible to them modern medical technology that could treat all those suffering from chronic diseases, including cancer.

The Caliphate has undertaken vaccination programmes for children and infants.



[Aisha, Princess of the Believers Hospital]

Women benefit from a substantial amount of these services, for example the maternity hospital, which provides specialist care for mother and son who are examined by pediatricians who give them the cures they need.



[Children's medicine]

The state tries to stop men and women mixing and works to prevent it as much as it is possible and, thus, it has become the first and only place in which full government healthcare is given without mixing in modern hospitals.

The Caliphate has also cast under its cloak the elderly, men and women. Its slogan reads, “there is none among us who is not merciful to our small and respectful towards our elderly”.

Hence, the quality of public services has been bettered. The streets of Mosul are clean, empty of waste, the lights shine at night and life is refreshed.



[Home for the elderly in Nineveh province]

Education

As we said before, it is the right of women in particular to learn Shariah science. We want to reiterate a number of important points.

- 1) Studying for all students in all stages in schools and universities continues. The state has not forbidden a thing.
- 2) The state has tried hard to separate male and female students in colleges. It has already done so at the University of Mosul, where it has spared no efforts.
- 3) The state has preoccupied itself with teaching children their religion and focused female education upon specialising in women and *fiqh*, for which were initiated Shariah institutes, courses and lessons in the schools.



[Colouring pencils being handed out in school in Nineveh province]



[All-female classes in Ninevah province]



[Shariah college in Al-Bab, Syria]

Raqqa

Raqqa was the second place in which Al-Khansaa stopped in Sham, not that there is a real difference between the two countries. Both its community and people are good, its gardens and majestic buildings more enchanting than anywhere else. There, we saw the lives of Muslims, and we focus on Muslim women and their children, we conveyed what we saw on the subject that was relevant with honesty so that we could convey the good news to Muslims beyond them, which would be like a mote in the eyes of the dishonest. Here is what we saw:

Raqqa, one of the biggest cities in Syria, is the destination for many migrants from all over the world to the Islamic State. It is a haven for them to flee with their religion from the oppression of tyrants in the east and west and place in which they are privileged with elegant Shami homes that harbour friends of God – as we think them – from the immigrant families of Arabs and non-Arabs.

From the beginning of the “revolution” a number of fighting groups controlled the city, some secular, some Islamic, until, thanks be to God, the Caliphate was expanded to it, a point at which the people of the city and visitors to it witnessed the quality of life improve and stability rein, when the flag of the Caliphate flew over its roofs. We are not, out of respect, going to refer to the negative aspects of these groups or the mistakes that they made - they are not hidden from anyone who is still there. Rather, we only report on truths here and, foremost among them, is that the migrant families were faced with torment and extreme humiliation from the vengeful nationalists that dominated over the aforementioned groups. As for the rule of the Caliphate, they are Divinely protected and respected. Hence, the Caliphate took over Raqqa it presented them with special attention and thorough care because circumstances of migration on a person are harsh, indeed. The *muhajirat* were most affected by this.



[Child in one of Raqqa's parks]

The way of life for women in Raqqa does not differ from that in Mosul. Security, justice, fairness, healthy living, education and healthcare are all of equal importance in the Caliphate, whether that is in Mesopotamia or elsewhere. The only thing that differentiates Raqqa from Mosul is the presence of *muhaajirat* in its environs and corners, and this report is because of them.

State of muhaajirat

Muhaajirat families in Raqqa live in peace and are untouched by hunger, the cold winds or frost. The Caliphate fairly divides money among all the people, migrant and none migrant, so that there is no difference between Arabs and Persians, blacks or whites. All are under the rule of Islam. It is not possible to live in this Islamic way in any place ruled by tyrants, who implement nationalism over religion and patriotism over Shariah. People in these lands are obligated to pay a sum (*iqamah*) as if they were People of the Book, as if they are not equal to the people of the country in work, in healthcare, in social life and everything else. To hell with these laws, to hell with nationalism!

Instead of this, in my state here, the Chechen is a friend of a Shami, the Hijazi a neighbour of a Kazakh - lineages are mixed, tribes are merged and races join under the banner of monotheism, resulting in new generations within which are gathered the cultures of many different peoples, one a beautiful meeting, and harmonious alliance.

Comparison between the Hypocritical State and the Islamic State

We deliberately take the Saudi model because we have a headache from hearing from its supporters and those deceived by it that it protects the Muslim women and give her all her rights without scrimping.

Here, we will advise on the validity of this claim and clarify for people the falsity of it and the falsity of news regarding women, which we do with several points.

Put in your mind, o reader, to the longevity of this state (Saudi Arabia), its stability and the greatness of its coffers. Compare it to the Caliphate which has just entered its first year. The differences are clear and obvious.

Fear

Jani al-Dakhil was made a victim of the Ministry of Interior and its strong man, Ibn Nayef, when she was imprisoned in the same manner used by CIA dogs, void of morality. Her house was raided and the children within it were intimidated. The woman, in her twenties, was kidnapped in the absence of her family and transported, without a mahram, and to Hayir prison – may God kill its guards – and raped in the dirt, silenced although the perpetrator went unpunished.

This is the threat forever faced by Muslim women in the Gulf. It just like that faced in Sunni places in Shiite-ruled Iraq. Women are imprisoned just because they say the Lord is God. They are thrown in prison without trial. The lucky among them may sit before a judge to hear the ruling, she is lucky only because she is aware of the number of years she will be in prison and can count the days until freedom.

As for the courts of Al Saud, do not ask about the Talmud from which they derive their ruling, or the Gospel of John, from which they derived their rulings. And if the Quran is absent, then do not ask about the calamities that befall innocent and chaste women, whose numbers increase as long as the armies of the Caliphate liberate them from torture and the trials of captivity.

Westernisation

It would have been better to start here first, but we wanted to give a full picture to the reader of the extent of the barbarism and the savagery that women face in the Muhammad's (pbuh) Gulf, such that the reader is not surprised by our condemnation of it. It is even worse. The Westernisation of women is prevailing there. The Saudi tyrants, one after another, have taken up the reins of the Westernisation of women such that they cannot fulfil their duties. Thus female dignity has been obliterated and restlessness has begun to take shape in gatherings of people regarding this worsening situation. Currently, women are able to work alongside men in shops like banks, where they are not separated by even

a thin sheet of paper. They are allowed to appear in ID photographs and those who do not possess ID cards find many things difficult. The door for Western scholarships is wide open and a university of corruption was even opened in Jeddah – may God cause it and its people to sink into the Earth. Its doors are for males and females who are able to mingle in the hallways as if they were in an infidel country in Europe. The enrolment of American students is permitted and otherwise (to Westernise) such that the Christian student may live in the same apartment in student accommodation as a Muslim. Furthermore, the libertines are permitted to teach Muslims in universities and spread their poisonous and corrupt atheist ideas among them, in addition to being spies.

We do not have enough room to list the myriad offences that this apostate government perpetrates against women, the ways it distorts her religion and destroys her chasteness and purity. However, we would like to note that the only matter that it does brag about now is its forbidding of women's driving. It does not conform with religion, as has been remarked by some preachers, but the focus is on it as a new security issue that has been added to the workload of the Ministry of Repression that fails to monitor the capital city at night time, allowing the proliferation of crime and theft. That filth Nayef said in a recent interview: "This is a public issue". He added, "It is unfortunate that this has become such an issue, it is not expedient. I am shocked that the issue has been raised and I do not know why those who raised the subject did so. Do people understand primary issues or not? Then in this circumstance do we come and say that there is a difference of opinion, in the subject secondary or primary. These things are decided according to the public interest". They cannot put this issue into one sentence because society in general is conservative and the risk of condemnation for this is hefty. The issue must be treated lightly to preserve the thrones and ensure the public's peacefulness and to stop them waking up and uprising against them.

As for the financial and moral support given to the Saudi television channels of prostitution and corruption like al-Arabiyya, we could talk forever about it. The image of the veiled women in the media is very bad, but the princes honour the immoral and fallen women before the people and a way is opened for them to express themselves, publish their words in the despicable press, as writers. The space for those who advocate for the twin virtues of purity and goodness is dwindling. They are instead being replaced with prying eyes, and the ear of Dabusa would cast the noble woman into eternal captivity.

Poverty

One you chance upon this issue you can never move beyond it. If you try to skirt around it, then I say to you: "Go to the poorest neighbourhoods in south of Riyadh, the poor houses in the suburbs of Jeddah or the impoverished villages in the Asir mountains, you will find the truth".

In the Gulf, social security is an artificial arm that is not sufficient, with many instances of poverty, misery and sadness for families, especially harming vulnerable women. The conditions for a monthly stipend are impossible to reach and

always the problems remain. The social security department apologises, saying it is unable to cover the many requests it receives, but it is, in reality, because princes and governors want to pave their palaces with gold bullion and want to defecate in toilets of silver. All this, while the regular people eat straw.

R.'A., a teacher from Riyadh, told me her story. She is a divorced woman with three girls. Her government put her in a position, after more than 7 years of waiting during which she was forced to work in difficult places, in an undignified manner. She worked in a travel office where she met men and received from them what women have to when faced with men. Then, she was appointed a teacher in the village of Ras Shamikh in the south of the Gulf, far from her people. She moved there and lived in a house with several other women in the same situation. The village was not safe - it was full of drug addicts and criminals. She was transported to and from the school on top of the mountain with the other female teachers by a driver who, it was later discovered, dealt drugs. The sister continued to suffer there with no one looking into her case or trying to solve her problem. Many women are in the same situation. They need a livelihood. Others have even died because of it, in what have become known among Jazrawis as "teachers' accidents" on roads upon which the daily trip to work often exceeds two hundred and forty kilometres or more!

Injustice

Above, we have already spoken about women and fear. We have given a snapshot of the criminal justice system that women suffer from. Of course, men suffer, too, but it is women's social issues that are among the most complicated and have the biggest impact on all families, like guardianship, nursing, divorce and children, inheritance of orphans, etc. This has arrived at what we describe as amid a loss of rights and the delays of the courts. So ask of the unjust Board of Grievances if they are aware of just how many women are standing at its doors with requests for information about their husbands and sons who have been imprisoned without trial or accusation. And ask how its employees ignore their gathering and how they can let the tyrants' dog police disperse them, and about how some of them end up stuck in the dungeons and corridors of prisons, begging for information.

In short, this is the sorry situation of women in the Gulf. We have also given an idea of life for women the state of the Caliphate. Which picture is better? Which is purer? And which abode is more worthy for living?

Conclusion

To conclude, there are four things we want to convey to the people.

1: The emir – may God protect him – his soldiers and his workers, God bless your efforts, hold dear our state and your state, you are of us and we of you. As the secularists have been quashed, women have been raised aloft, and they have stayed in the Way of God as a result of his charity and protection. Their rights are protected after the expulsion of the ignorant.

2: For our sisters who enjoy the rule of God in the shadow of the Caliphate, fear God and fulfil your duties to the state, be careful not to do any harm to it, knowingly or unknowingly. Bring up the sons of the Caliphate to know true *tawheed*. Bring up its daughters such that they know chastity and decency. Know that you are the hope of the *ummah*. The guardians of the faith and protectors of the land will emerge from you. God bless you and your patience, you are of us and we of you.

3: To women everywhere, especially those who care about the *ummah*, may you be aware that the *ummah* of Muhammad (pbuh), which would not rise without your help, do not disgrace the caliphate, but serve it even if it is by one word, may your sons be the bricks and mortar in the tower of majesty and minarets of the State of Islam. God bless you and your patience, you are of us and we of you.

4) To the enemies of the Islamic State, the enemies of chastity and purity, the secularists and liberals from among our own people, women have been returned to their Rightful jilbabs and sedentary lifestyle. Throw the sputum of your culture, your civilisation and your thinking into the sea. God fights you and you are not of us and we are not of you.



ادعوا لإخوانكم المجاهدين