

TIES THAT BIND?

THE VIEWS AND AGENDA OF HUMA ABEDIN'S ISLAMIST MOTHER

a special report by the Center for Security Policy | July 22, 2012

Analysis of excerpts from **WOMEN IN ISLAM: A DISCOURSE IN RIGHTS AND OBLIGATIONS**

By Fatima Umar Naseef.

Translation Supervised and Edited by Saleha S. Mahmood, Ph.D., Chairperson IICWC. English edition published by International Islamic Committee for Woman & Child (Giza, Egypt). Original published 1999 by the Institute of Muslim Minority Affairs (London, U.K).

INTRODUCTION

This month, five Members of Congress wrote to the Inspector General of five executive branch departments requesting an investigation into the extent to which organizations and individuals with known Muslim Brotherhood associations are being used as a source of counsel, guidance, decision-making or expertise by the federal government. The letters by Reps. Bachmann, Gohmert, Westmoreland, Franks and Rooney were an essential next step in bringing both government and public attention to this issue.

By its own accounts, the Obama administration regularly meets with and relies on groups and individuals with what federal courts have found to be “more than enough evidence” of linkage with the Muslim Brotherhood and its Palestinian branch, the designated terrorist group Hamas. These groups are unindicted co-conspirators in the largest terror funding case in American history, *US vs. Holy Land Foundation* (2008).

The legislators requested that the Inspector General “conduct a formal investigation or evaluation of the extent to which Muslim Brotherhood-tied individuals and entities have helped achieve the adoption of these State Department actions and policies or are involved in their execution.”

One of those actions was the Secretary of State’s February 2010 visit to Dar Al-Hekma College in Jeddah, Saudi Arabia. On that occasion, Secretary of State Hillary Clinton demonstrated her support for the views and achievements of the college’s founder, **Dr. Saleha Mahmood Abedin**, the mother of Mrs. Clinton’s Deputy Chief of Staff, **Huma Abedin**.

All of the information in this report is open source and has been generally available since at least 2001. Based on this available information, serious questions should be raised about the security clearance process conducted for Mrs. Clinton’s Deputy Chief of Staff. One of several pertinent regulations is the Adjudicative Guidelines for Determining Eligibility for Access to Classified Information, Section B:¹

7. Conditions that could raise a security concern and may be disqualifying include:

(a) contact with a foreign family member, business or professional associate, friend, or other person who is a citizen of or resident in a foreign country if that contact creates a heightened risk of foreign exploitation, inducement, manipulation, pressure, or coercion;

The associations and work of Huma Abedin’s family also illustrate an important but widely ignored phenomenon—that of the Islamist academic elite—who borrow institutions and trappings of their western counterparts simply as vessels for enforcing and promoting shariah.

¹ <http://www.state.gov/m/ds/clearances/60321.htm#b>

Running contrary to theories of Muslim ‘radicalization’ that blame lack of education and poverty as motivating factors in the observance of brutal shariah-mandated practices, the existence of this heavily-credentialed faction points to ideology as the motivating factor behind Islamism, including the phenomenon of jihadist violence. The Abedins are authors, academics, and translators. Both her mother and late father established and ran NGOs, published books and are tied to academic life in the Muslim world.

Her mother, Saleha Abedin, was described in *Foreign Policy* misleadingly as a “leading voice on women’s rights in the Muslim world” for her work on Islamic women’s issues. The content of that work, however, turns the western concept of women’s rights on its head; Abedin’s mission is the promotion of doctrinal shariah in family life and justification of the brutal and objectively anti-women practices commonplace everywhere that shariah is enforced.

An organization Abedin founded and chaired, the **International Islamic Committee for Woman and Child** (IICWC), advocates for the repeal of Egypt’s Mubarak-era prohibitions on female genital mutilation, child marriage, and marital rape, on the grounds that such prohibitions run counter to Islamic law, which allows for their practice. As shariah justification for this position, the IICWC quotes infamous Hitler-praising Muslim Brotherhood chief jurist Yusuf al-Qaradawi, long banned from entering the United States for advocating the murder of Americans in the Middle East.

In the 90s, Dr. Abedin and her late husband (and Huma Abedin’s father) published the Arabic edition of *Women in Islam: A Discourse in Rights and Obligations* by Saudi Islamist academic Fatima Umar Naseef, through the organization they had created, the **Institute for Muslim Minority Affairs**. The book is still sold by the London office of that organization, where Dr. Abedin is still listed as the editor of their decades-old academic journal. In 1999, in her capacity as Chairperson and founder of the IICWC, Dr. Abedin published the most recent edition of the book in Egypt, supervising and editing its translation into English.

As the publishers of *Shariah: The Threat to America*, the Center for Security Policy has been concerned about the provisions and demands of shariah (Islamic law) as a key component in the threat—not only to the security of the United States, but to America’s constitutional liberties as well.

In the interest of bringing all the available facts to light with regards to the familial associations of Huma Abedin, the Center presents a brief report on the contents and recommendations in *Women in Islam*, with a focus on how these recommendations conflict with a modern, western understanding of “women’s rights.”

The excerpts here demonstrate that, at a minimum, western and shariah-based conceptions of human rights or women’s rights are in essential conflict. While Islamist academics are comfortable using the terminology and rhetoric of western feminism and equality,

truly open cross-cultural dialogues will reveal stark differences: the preoccupation of female Islamist academics like publisher and translation supervisor Dr. Saleha Abedin is the enforcement of brutal shariah on their fellow women.

In reading these selections, pay special attention not only to the Quranic injunctions from Allah and Mohammed and collections of hadiths, but from the commentary of recognized shariah scholars. Much of these same scholars' work—including chief Muslim Brotherhood ideologue Sayid Qutb—constitute the bulk of reference material used by the Center in *Shariah: The Threat to America*², *the Muslim Brotherhood in America*³, the *Mapping Sharia Project*⁴, and by other non-Muslim experts critical of shariah. The use of many of the same citations, albeit from an opposite point of view, is proof of that both the honest and open advocates of shariah like Dr. Abedin, and its informed critics like the Center, argue from the same set of facts and doctrine.

Note also the use of phrases like “consensus” and “the scholars have agreed.” These indicate adherence to a fundamentally important structural law of shariah, what is known as *ijma*. Unlike promoters or apologists of shariah in the west—who argue, counterfactually, that shariah is open to infinite interpretation—Islamic scholars openly acknowledge that, once a consensus of scholars rules on a matter, it is no longer subject for debate. From the *Reliance of the Traveller: A Manual of Sacred Islamic Law*:⁵

When the four necessary integrals of consensus exist, the ruling agreed upon is **an authoritative part of Sacred Law that is obligatory to obey and not lawful to disobey**. Nor can *mujrahids* [scholars] of a succeeding era make the thing an object of new *ijtihad* [Islamic legal opinion], because the ruling on it, verified by scholarly consensus, is **an absolute legal ruling which does not admit of being contravened or annulled**. (Page 23-24)

Relationship of the International Islamic Committee for Woman and Child (IICWC) and the International Islamic Council for Da'wah and Relief (IICDR)

The International Islamic Committee for Woman and Child (IICWC) is identified in the text signed by Dr. Saleha S. Mahmood, on the back cover of the book *Women in Islam*, as “affiliated with the **International Islamic Council for Da'wah and Relief (IICDR)**.” Reports in the archived websites of the IICWC also highlight the close connection between the IICWC and the IICDR (see Appendices), some specifically naming Dr. Saleha S. Mahmood Abedin as the contact between the two organizations. One report at the IICWC website dated 22 June

² <http://www.shariahthethreat.com>

³ <http://www.muslimbrotherhoodinamerica.com>

⁴ <http://www.mappingshariah.com>

⁵ http://mappingsharia.com/?page_id=79

2000, used the phrasing “The International Islamic Committee for Woman and Child (IICWC) of the International Islamic Council for Da’wah and Relief,” suggesting connections even closer than affiliation; elsewhere the IICWC is identified as a subsidiary organization of the IICDR.

The website image below from the IICWC archives shows the logo of that organization together with the IICDR logo.



The IICDR was outlawed in Israel in 2008 (#24 of a list of named organizations) for funding Hamas as part of the **Union for Good**, a fundraising network chaired by Muslim Brotherhood leader **Sheikh Yusuf al-Qaradawi**.⁶ The umbrella organization, the Union for Good, had been banned in Israel since 2002.

The Union for Good was designated as a terrorist entity by the United States in November 2008. According to the NEFA Foundation’s report⁷ on the Union for Good:

The late Egyptian-born Dr. Kamil al-Sharif was the former Chairman of the World [elsewhere in the document identified as International] Islamic Council for Daawa and Relief, a UG member organization. He also served as Jordanian Minister of Islamic Endowments and as a member of the Jordanian Senate. Dr. Al-Sharif was one of the early leaders of the Muslim Brotherhood and was acquainted with Brotherhood founder Hassan Al-Banna. He died on January 20, 2008.

The same report notes that **Kamil al-Sharif**, representing the IICDR, was a Trustee of the Union for Good, as well as a member of the original Supervisory Board. The IICDR is also listed separately as a member organization of the Union for Good:

The International Islamic Council for Da’wah and Relief

Tel: 002024091811

Fax: 002024092823

Email: iscouncil@menanet.net

As documented in Appendix A below, on January 27 2000, Dr. Saleha Mahmood Abedin attended the Board meeting of the IICDR, held in Cairo. The same report notes that Kamil al-Sharif of the IICDR similarly visited the offices of the IICWC.

⁶ http://www.nefafoundation.org/file/FeaturedDocs/MFA_UnionOfGood.pdf.

⁷ <http://www.nefafoundation.org/miscellaneous/FeaturedDocs/nefaunionofgood0109.pdf>

A year earlier she had supervised and edited the translation of *Women in Islam: A Discourse in Rights and Obligations*, and then published it under the imprint of the IICWC. Excerpts from that book follow.

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Searchable version of the book online: <http://www.iicwc.org/lagna/catig/products/fatma/>

Spellings are those used in the hardback edition of the book.

FAIR USE NOTICE:

The entire book is available online. Use of the excerpts below should be guided by applicable copyright law.

I. HOW TO ORDER *WOMEN IN ISLAM*

A copy of this book can be purchased from the publishers of the original Arabic edition, the Institute for Muslim Minority Affairs. The organization also publishes the Journal of Muslim Minority Affairs (Editor “Saleha S. Mahmood”): <http://www.imma.org.uk/bookseries.htm>

Fatima Umar Naseef, *Women in Islam: A Discourse in Rights and Obligations*, London: Institute of Muslim Minority Affairs, 1999. £ 16.00/ \$24.00 paperback

II. *WOMEN IN ISLAM* FRONT & BACK COVER TEXT

Back Book Cover Inside Flap

Fatima Umar Naseef is an accomplished [sic] and renowned scholar [sic], speaker, academic, educationist and social worker in contemporary Saudi Arabia. She has made outstanding contribution to the advancement of women’s education in the country. As head of the women’s section of King Abdulaziz University in Jeddah for eight years, and as professor of Islamic Shari’ah, and through her popular public lectures, she has inspired a generation of Saudi women. She has also published a number of books and articles on issues relating to Islamic Shari’ah, the position and status of women in society, and on the subject of their rights and Obligations.

Born in 1944, in Jeddah, Fatima Nassef [sic] received her early education in Naseefiyah, one of the first girls’ schools in Saudi Arabia, founded by her mother Siddiqa. After receiving her bachelor’s degree in history from King [sic] Saud University in Riyadh, she obtained a master’s, and then a doctoral degree in Qur’an and Sunnah from Ummul Qura University in Makkah al Mukarramah.

Fatima Naseef also takes great pride in her role as homemaker, a wife, a mother and a grandmother [sic].

Back Book Cover

IICWC Book Series No. 1

The International Islamic Committee for Woman & Child (IICWC) is an international organization of concerned women who are committed to improving the condition of women and children around the world. Based in Cairo, Egypt, and affiliated with the International Islamic Council for Da’wah and Relief, the IICWC is organized to provide an umbrella for women’s organizations and activities worldwide.

The overall objectives of IICWC include the promotion of knowledge regarding women's issues. It fosters a publication program that is aimed to facilitate the collection as well as dissemination of information on women, family and society. The Committee is, therefore, pleased to launch its Book Series with its very first publication of the translation of the popular and well-received book, *Women in Islam: A Discourse in Rights and Obligations*, authored by a prominent Saudi scholar, Fatima Umar Naseef.

This book will be of special interest to students and scholars of Islamic law and women's studies, as well as to that segment of the general public that is interested in women's issues. It is a comprehensive study of the rights and obligations of women in society from the Islamic perspective, and also provides a comparison with other cultures, while examining the rights and positions of women in those cultures.

SALEHA S. MAHMOOD, Ph.D.

Chairperson, IICWC

International Islamic Committee for Woman & Child

Cairo, Egypt

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A Note on Citations to Qutb

The book includes 22 citations to works by **Sayyid Qutb** (1906-1966). Qutb has inspired both Islamist terrorist organizations (like al Qaeda and Egyptian Islamic Jihad) and supplied the ideological basis for the Muslim Brotherhood's ultimate political goals *as well as their tactics*.

Qutb advocated for the centrality of jihad, warfare of conquest against non-Muslims, the importance of the shariah state. In addition to Islamic sources, Qutb appropriated criticism of western democracy and the concept of a 'revolutionary vanguard' from the Marxist-Leninist doctrine and propaganda in circulation in the Middle East at that time:

Thus, wherever an Islamic community exists which is a concrete example of the divinely-ordained system of life, **it has a God-given right to step forward and take control of the political authority so that it may establish the divine system on earth.... When God restrained Muslims from Jihad for a certain period, it was a question of strategy rather than of principle**; this was a matter pertaining to the requirements of the movement and not to belief. **Chapter 4**

IV. EXCERPTS FROM WOMEN IN ISLAM

Women Are Required to Wear the Hijab

From Chapter 9—The Ethical Right (Hijab)

In a section devoted to the requirement to wear Hijab, the author quotes Qutb (page 110):

Sayed Qutb has elaborated further saying, “The wisdom behind such restrictions is preventative; in different verses, Allah (T) forbids women from intentionally drawing attention to their hidden adornments, thus arousing latent sexual desires. Allah (T) says: “*And let them not stamp their feet [in walking] so as to reveal their hidden adornments.*” [24:31] This order results from a deep knowledge of the human soul, its components and their interaction. Indeed, the imagination can be most dangerous in triggering sexual desires. The Noble Qur’an presents an exhaustive illustration of human nature and finally guides the believers to the way of repentance. Allah (T) says: “*Believers, turn to Allah together in repentance, that you may prosper.*” [24:31] 15

The author’s commentary elaborates on the Qutb quote on page 111:

AI Tirmidhi narrated that the Prophet(s) said: “Every (unlawful) gaze is sinful, and every woman who perfumes herself and passes by the people so that they smell her scent, is sinning.”¹⁷

Allah (T) has stressed the importance of such modesty in order to prevent ‘*fitnah*’ (temptation). Therefore, a woman who does not abide by the above rules of modesty is committing a great sin indeed. The Prophet (s) has clearly and strongly forbidden women from attending the mosque wearing perfume. He (s) said: “Any woman who perfumes herself should not pray ‘Isha with us. 18

Ibn Katheer narrates: “Women in the pre-Islamic period of ignorance used to walk around with silent anklets, but would stamp their feet in walking to inform men of their presence. Allah (T) has forbidden the believing women from following their example and from intentionally revealing or suggesting their hidden adornments as well as wearing perfumed oil before leaving the house.”¹¹

This verse, “*Let them not stamp their feet [in walking] so as to reveal their hidden adornments*”, is a prohibition of any movement that might stir men’s emotions and awaken their latent sexual desires since such behaviour contradicts the principles of modesty and discretion. In fact, regulations regarding the hijab are revealed in detail in Surat An-Nur.

Page 115:

Allah (T) has made the hijab an obligation upon every believing woman in order to protect her chastity and preserve her dignity. Indeed, time has proven that adornment, free mixing of men and women and disobedience to divine wisdom can only lead to general corruption and dissoluteness,” which have manifested themselves in the following ways: an increase in the prevalence of adultery, sexually transmitted diseases, illegitimate pregnancies and divorce. 30

Stoning for Adultery when Married; Lashing for Adultery when Unmarried

Chapter 10—Religious Rights, Section IV

A shariah kind of equality? Pages 127-129 deal with the requirement of stoning for adultery by a married person, and lashing for adultery by an unmarried person – with equal punishments for men and women.

1. Fornication and adultery (zina):

Allah (T) says:

“The female and male fornicator shall each be given a hundred lashes. Let not pity for them detain you from obedience to Allah, if you truly believe in Allah and the Last Day; and let their punishment be witnessed by a number of believers.” [24/2] Ibn Katheer said: “In this verse, Allah (T) pronounces His sentence upon those who commit fornication. People of knowledge have studied this subject in detail. In applying the above sentence, they differentiate between the married adulterer and unmarried fornicator.

All the scholars, except Abu Haneefah, agree that the sentence should be a hundred lashes for the unmarried, plus he should be expelled from their country for one year. Abu Haneefah believes that the fornicator should be given the choice to emigrate or to stay in his country.

However, the majority of the scholars, have presented the evidence of the following narration and disagreed with Abu Haneefah: Abu Huraira and Zaid bin Khaalid (R) narrated: While we were with the Prophet (s), a man stood up and said: “O Prophet (s), I beseech you by Allah, that you should judge us according to Allah’s Laws.” Then the man’s opponent got up saying, “Judge us according to Allah’s Law and kindly allow me to speak.” The Prophet (s) said, “Speak”, He said, “My son was a labourer working for this man and he committed illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom for my son’s sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year and the man’s wife should be stoned to death.” The Prophet (s) said, “By Him in whose Hand my soul

is, I will judge you according to the Laws of Allah (T). Your one hundred sheep and the slave are to be returned to you, and your son has to receive one hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death.” Unais went to her and she confessed. He then stoned her to death.”²³

Also, AI-Qurtubi said: “In this verse (24:2), Allah (T) has specified the two genders, male and female although, it would have been sufficient to use the generic word ‘the fornicator.’ But, it has been said that both men and women are specified in this verse in order to emphasise the fact that they should receive the same; punishment with no difference between the male and females.”²⁴

Hence it is clear from the above verse that the unmarried adulterer and fornicators should receive 100 lashes each, in a public place and before the crowd. Also, in this verse, Allah (T) warns the Muslims not to compromise His Law and to carry out His sentence as described in the verse and to have no mercy upon those who transgress His set limits. Indeed, those who refrain from doing so are not true believers.

The verse specifies the punishment of the unmarried fornicators only. However, the narration that follows, clearly specifies the punishment of a married adulterer or adulteress. If she or he confesses, he or she is stoned to death [*rajmj*. On this, have agreed all scholars and people of knowledge.]; In, order to avoid any compromise, delay or slackness in carrying out this sentence, especially since it is only stipulated in the tradition (Sunnah) and not in the Qur’an, Umar (R) said: “I am afraid that after a long time has passed, people may say, “We do not find the verses of stoning in the Holy Book”, and consequently they may go astray by leaving an obligation that Allah has revealed. No! I confirm that the penalty of rajm be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by Witnesses or pregnancy or confession.” ‘Umar added, “Surely Allah’s Messenger (s) carried out the penalty of Rajm, and so did we after him.”²⁶

Hence, equity and justice between men and women manifest themselves in all the penalties related to fornication in the verse that follows. Allah (T) says: “*The fornicator (or adulterer) may marry only a fornicatress or an idolatress; and the fornicatress (or adulteress) may marry only a fornicator or an idolater. The believers are forbidden such marriages.*” [24:3)

Killing A Muslim Without Right: It Is Not Unlawful To Kill an Apostate

Chapter 10—Religious Rights

B. Qisaas (Legal Retribution):

[page 135]

Allah (T) has forbidden the deliberate killing of a human being, and reserved for those who do so an abode in Hell fire. As for those who kill unintentionally, Allah (T) says: *“It is unlawful for a believer to kill another believer except by mistake. He that kills a believer by mistake must free one believing slave and pay blood money to the family of the victim, unless they choose to give it up as charity. If the victim be a believer from a hostile tribe, the penalty is the freeing of one believing slave. But if the victim be a member of an allied tribe, then blood money must be paid to his family and a believing slave set free. If a man cannot afford to do this, he must fast two consecutive months. Such is the penance imposed by Allah: He is Knowing, Wise. He that kills a believer by design shall burn in Hell for ever. He shall incur the wrath of Allah, who will lay His curse on him and prepare for him a woeful scourge.”* 14’ 92,931

The Prophet (S) said: “The biggest of the great sins are: (1) to join others as partners in worship with Allah, (2) to murder a human being, (3) to be unkind to one’s parents (4) and to make a false statement. “42

It is unlawful to kill a Muslim except under three conditions. The Prophet (s) said: “The blood of a Muslim who confesses that none has the right to be worshiped but Allah and that I am His Messenger, cannot be shed except in three cases: In retaliation for murder, a married person who commits adultery and the one who reverts from Islam (apostate) and leaves the Muslims.”43 The sanctity of a believing soul is precious indeed and it is utterly forbidden for a believer to deliberately kill his brother in Islam. The one who does so shall submit to the law of *Qisaas* stipulated by Allah. He (T) says:

“O believers, Qisaas is decreed for you in bloodshed: a free man for a free man, a slave for a slave, and a female for a female. He who is pardoned by his aggrieved brother shall be prosecuted according to usage and shall pay him a liberal fine. This is an alleviation from your Lord and Mercy. He that transgresses thereafter shall have a painful punishment.” (2:178)

Ibn ‘Abbaas (R) reported that: The Law of Qisaas was prescribed for the Children of Israel, but the *Diyya* (blood money) was not ordained for them. So Allah said to this Nation (Muslims): *“O believers, Qisaas (legal retribution) is decreed for you in bloodshed: the free for the free, the slave for the slave, and the female for the female. He who is pardoned by his aggrieved brother (not wanting to kill the killer by accepting blood money in the case of intentional murder) shall be prosecuted according to usage and shall pay him (to the relative of the killed person) a liberal fine. This is an*

alleviation from your Lord and Mercy [in comparison to what was prescribed for the nations before you]. He that transgresses [i.e. kills the killer after taking the blood money) thereafter shall have a painful punishment.”⁴⁴

The following verse further clarifies the legislation, Allah (T) says:” *“We decreed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds Qisaas. But if a man charitably forbears from retaliation, his remission shall atone for him. Those that do not judge in accordance with Allah’s revelations, it is they who are the unjust.” (5:45)*

Consequently, the majority of the scholars have agreed that there is no difference between men and women in retaliation, and Ibn Qudaamah said: “The man is killed for killing the woman and the woman is killed for killing the man.” This is the opinion of most of the religious scholars, including Al-Nakh’i, Al-Sha’bi, Al-Zuhri, ‘Umar bin Abdul’azeez, Malik, People of Madinah, Al-Shaafi’ee, Ishaq, and others.

It has been authenticated that the Prophet (s) executed a Jewish man who had beaten an Ansari girl to death. Also, Abu Bakr bin Muhammad narrated that the Prophet (S) sent a letter to the people of Yemen which contained religious obligations and rulings and he (s) specified that “a man is killed for killing a woman.” The people accepted this fact since both men and women are human beings and each receives the penalty for defamation when one of them accuses the other of illegal sexual intercourse. Hence, killing one sex for the other is like killing one person from one sex for another person from the same sex, and in either case, nothing should be added to the Qisaas ordained by Allah, and is a religious obligation.”

Men and women are thus equal in terms of qisaas, so a man’s blood can be shed for shedding a woman’s blood and vice versa.”

Freedom of Expression Curtailed to What Benefits Islam

Chapter 11—Political Rights: Freedom to Express One’s Opinion

[Page 145]

The author presents the definition of free expression under Islamic law: freedom is guaranteed as long as its intent is to advance the “general welfare” of the Muslim nation or the ummah.:

Indeed, the truth is that to enjoy the good and to establish justice are the main characteristics of the Muslim nation.⁷ In fact, freedom to express one’s opinion is guaranteed in Islam as long as this opinion is expressed for the general welfare of the nation and does not lead to a greater evil being imposed on the Muslims in general, or to *Fitnah* (discord) being developed amongst themselves.

Similarly, from page 147:

Consequently, on the basis of the Qur'an and the tradition of the Prophet (s), freedom to express one's opinion is an established right to be enjoyed by every Muslim woman as long as she abides by the rules and regulations of her religion in exerting this right, as we have seen from the above mentioned examples. Based on the Qur'an and the tradition of the Prophet(s) (*Sunnah*), freedom to express one's opinion is an established right of every Muslim woman.

Women's Right to Participate in Armed Jihad; Jihad is Both a Collective and Individual Duty

Chapter 11—Political Rights: Right To Participate in Jihad

The jihad section from the book is presented here in entirety, not excerpted, pages 152-156.

Jihad was made a duty upon the Muslims in the year 2 AH. Allah (T) says in the Qur'an:

"Fighting is decreed for you, much as you dislike it. But you may hate a thing although it is good for you, and love a thing although it is bad for you. Allah knows, but you do not." [2:216]

Jihad comes next in importance after religious obligations. Ibn Mas'ood narrated, 'I asked the Prophet (S) 'Which deed is loved most by Allah (T)?' 'He (s) replied, 'To offer prayers at their earliest stated times.' I said 'What is next?' The Prophet (s) said, "To be good and dutiful to one's parents.' I asked 'What is next?' The Prophet (s) said 'To participate in Jihad for Allah's cause.'" And the reward of Jihad is great indeed.

There are seven conditions for Jihad: Islam as religion, adulthood, good understanding, freedom, manhood, freedom from disabilities and availability of the cost. 'Aisha (E), the mother of the believers, narrated: "I asked the Prophet (s) if the women were to participate in Jihad and He (s) replied, For you is a jihad without fighting: Hajj and Umra (Pilgrimage and lesser Pilgrimage)"¹⁸

Jihad is a collective duty: When a group of Muslims are fulfilling the duty of Jihad, it ceases to be an individual obligation upon every Muslim. This is a judgment upon which all scholars have agreed."¹⁹

Ibn Qudaamah says: "Jihad is a duty upon the Muslims. If one group is already fighting the enemy and protecting the land, this duty ceases to be an individual duty. If not, Jihad remains an obligation upon every Muslim since Allah (T) says:

"The believers who stay at home - apart from those that suffer from a grave impediment- are not equal to those who fight for the cause of Allah with their wealth and their persons. Allah has given

those that fight with their wealth and their persons a higher rank than those who stay at home. He has promised all a good reward.” [4:95]

The Prophet (s) used to participate in Jihad with his companions as well as by sending armies.²⁰

“Jihad is also an individual duty: When the enemy invades a Muslim country, all the inhabitants of this country should go out and fight the enemy. In this situation, it is unlawful for anyone to refrain from fighting. Allah (T) says:

“O you who believe ! Fight the infidels who dwell around you. “ [9:123]

Commenting upon this, Sheikh Mohammed Shaloot said: “When the infidels invade a Muslim land, every Muslim should go out in order to fight and repel them. In this situation, the woman is allowed to go out without her husband’s permission, the child without his father’s permission, and the slave without his master’s permission.”

Allah (T) says:

“Whether slightly or well-equipped, march on and fight for the cause of Allah, with your wealth and your persons. “ [9:41] In such situations, where human life and property are endangered, Islam motivates men and women to work together for the restoration of peace and harmony.”

Sayyed Qutb wrote: “Allah (T) has not made jihad a duty upon women. At the same time, He (T) has not forbidden them from participating in jihad when the need arises. Women participated in Jihad and fought in several battles at the time of the Prophet (S). However, such Incidents are rare and exceptional since Allah (T) has not prescribed jihad for women as He (T) did for men.”

Jihad has not been made a duty upon women because it is they who give birth to the soldiers who fight in Jihad. A woman is more physically and psychologically prepared for that. She possesses a natural disposition that helps her prepare her sons to fight their way through life as well as in jihad. By doing so, she renders a better service.²²

The divine wisdom has decreed that women should devote themselves to their important and vital duties for the survival of the nation. They are first of all mothers and guardians of their houses. These are permanent duties which do not cease when their husbands go out for jihad. Their children will always need the protection and care of their mothers, and the homes will always need their guardians.

This important fact was pointed out by an Ansari woman Asma bint Yazeed when she said to the Prophet (S): “As you go out to fight in jihad, we, the women, will spin your clothes, bring up your children and guard your wealth.”

Allah (T) has created men with a predisposition to fight and carry weapons, and created women with a predisposition that enables them to carry out different but equally important duties. However although jihad is not prescribed for women, they can still volunteer in the fields of their specialization.

Women can also participate in fighting when jihad becomes an individual duty. The female companions did so whenever they were in danger or witnessed the heat of the battle. Some of them fought with swords in the battle of Uhud when the Muslims were surprised by their enemy and the Prophet (s) was surrounded by only a small number of soldiers. When the female companions saw that the life of the Prophet (s) was in danger, and that Islam and all the Muslims were threatened, they rushed forward to protect the Prophet (s). Omm ‘Umaarah Nusaibah bint Ka’b pulled out her sword to protect the Prophet (s), stood against the infidels and fought vigorously. Ibn Hisham said: “Umm ‘Umaarah Nusaibah hint Ka’b fought in the battle of Uhud. “23

Continuous traditions have reached us relating women’s participation in jihad throughout Islamic history. They took it upon themselves to transport the injured, nurse the sick, distribute water to the soldiers, and other different services. Such services were vital and very necessary. Had Muslim women not provided them, the armies would have been obliged to designate some of their much needed soldiers to fulfill them. Fortunately, Muslim women have always been there to render these services when required.

The Mothers of the believers (the wives of the Prophet (s) accompanied him in his military expeditions with other female companions. Anas (R) narrated, “On the day of Uhud, I saw ‘Aisha hint Abi Bakr and Umm Sulaim, hurrying with their water skins. Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.”24

Commenting on this narration, Imam An-Nawawi says: “The women would accompany their husbands in the military expeditions and distribute water and treat the injured during the battles”. 25

The following narration also confirms that women participated in jihad. Imam An-Nawawi said: “During the military expeditions, several tasks were delegated to women, such as distributing water, nursing the injured ... etc. Every woman would nurse her husband or her mahram. When treating the wounds of other people, they would limit physical contact to the strict minimum and to the absolutely necessary. “ 26 They were all true believers, who possessed sound knowledge of their religion and respected the limits set by Allah (T)”.

Ar-Rabee’ bint Mu’az narrated: We used to take part in holy battles with the Prophet (s) by providing the people with water and other services, as well as bringing the killed and the wounded back to Madina.27

These narrations depict the nature of tasks which were assigned to women in the battlefields. ‘Umm ‘Atiyyah (R), an Ansari woman said: “I took part with the Messenger of Allah (s) in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick. 28 From the above mentioned narrations it is clear that although jihad is not prescribed for women, when necessary they are allowed to assist in certain areas of specialisation.”

Najda bin ‘Aamir wrote to Ibn ‘Abbaas inquiring of him about five things. Ibn ‘Abbaas said: If I had not the fear of committing sin by concealing knowledge I would not have written to him. Najda wrote to him saying (after praising the Almighty and invoking blessings on the Holy Prophet): Tell me whether the Messenger of Allah (s) took women to participate with him in Jihad; (if he did), whether he allotted for them a regular share in the booty; whether he killed the children of the enemy; and how long would an orphan be entitled to consideration as such, and for whom the *Khums* (fifth part of the booty) had been allocated. Ibn Abbaas wrote to him: You have written asking me whether the Messenger of Allah (s) took women with him to participate in Jihad. He did take them to the battle and sometimes they fought with him. They would treat the wounded and were given a reward from the booty, but he did not assign a regular share for them. And the Messenger of Allah (s) did not kill the children of the enemy. Also you have written to me asking me when the orphanhood of an orphan comes to an end. By my life, if a man has become bearded but is still incapable of getting his due from others as well as meeting his obligation towards them, he is yet an orphan to be treated as such, but when he can look after his interests like adults, he is no longer an orphan. And you have written to me inquiring about Khums. (In this connection) we (the kinsmen of the Messenger of Allah (s)) used to say: It is for us, but those people (i.e. Banu Umayya) have denied it to us.”⁴⁹

Commenting on this narration, Al-Imam An-Nawawi says: “Ibn Abbaas was reluctant to correspond with Najda, as he was a *Khariji* (an extremist sect who held distorted views). However, he feared that by not giving him the knowledge he asked for, he would be committing a sin and so resigned himself to answering his questions. 50

Social Interaction Between the Sexes is Forbidden

Chapter 11—Political Rights: Women & Positions of Authority

Page 159:

To be in a position of authority in Islam means to assume religious as well as civil responsibilities.³⁸ This applies to the Caliph of the state, the Emir of the province, the Commander of the Army ... etc. On the basis of the principle of “division of duties and responsibilities,” such positions of authority

can only be assumed by men. Allah Almighty has created men and women with different physical and psychological predispositions to prepare them for their different, yet equally important roles in society. If a woman were to assume a position of authority, she would be required to travel constantly in order to fulfill her duties. Her job would also involve long hours of free mixing and social interaction with the opposite sex, which is forbidden in Islam. Moreover, women's biological constitution is different from that of men. Women are fragile, emotional and sometimes unable to handle difficult and strenuous situations. Men are less emotional and show more perseverance.

Indeed Islam would have never denied this right to women were it not for the general benefit of the nation. The divine wisdom has decreed that a woman's natural and primary career is her home with her children and that men should provide for their families. Both responsibilities require full attention and complete devotion. Hence, for a woman to be in a position of authority would mean neglect and inattention to her family. The Prophet (S) was very clear on this subject when he (s) said: "The people who appoint women as rulers will never be successful."³⁹

Nevertheless, women can occupy less strenuous executive positions which do not conflict with their natural and primary roles as mothers and wives. 'Umar (R), the second Righteous Caliph appointed Ash-Shaffaa' bint Abdullah AI-' Adawiyya to the management of the *Sooq*. (market).⁴⁰ "Umar (R) would listen to her advice. He took care of her and sometimes would delegate to her some affairs of the *Sooq*. This has been narrated by her two grandsons, Abu Bakr and 'Uthmaan, the sons of Ibn Abi. H uthmah. "⁴¹ 'Umar may have delegated such responsibilities to her because she mastered writing, possessed vast knowledge and was a virtuous woman.'

Hence Islam has dignified and honoured women by providing and defining for them the rights and responsibilities in all aspects of the political sphere of their nation.

Women Have No Right to Abstain from Sex with their Husbands

PART THREE: Chapter Fourteen: Obligations of Women in Islam

Page 202:

SECOND OBLIGATION: The wife should satisfy her husband's desire for sexual intercourse.

In other words, the wife is required to fulfil her sexual duties towards her husband. She has no right to abstain except for a reasonable cause or legal prohibition. Indeed, the tradition of the Prophet (s) has confirmed and emphasised this important duty through various narrations. Abu Huraira (R) narrated that the Prophet (s) said, "If a woman spends the night deserting her husband's bed, then the angels send their curses on her till morning."¹⁵ Abu Huraira (R) also narrated that the Prophet (s) said, "If a

man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning. “ 16

For these reasons and many more, the Prophet (s) has said, “A woman should not fast (optional fasts) except with her husband’s permission if he is at home,” lest it would prevent her from fulfilling her duties towards him if he wished to have sexual intercourse. The divine injunction has emphasised this duty, since fulfilling one’s sexual desires is the primary objective of marriage and is one of the most important duties of Muslim women towards their husbands.

A Woman Should Not Let Anyone Into the House Unless Approved by Her Husband

PART THREE: Chapter Fourteen: Obligations of Women in Islam

Page 203:

THIRD: The wife should not allow anyone to enter the house without her husband’s permission.

The house belongs to the husband, who is at the same time the maintainer and the protector of his family. The wife should show respect for her husband’s feelings by not admitting to her house anyone he does not wish her to receive. The Prophet (s) has been reported as saying: “You have your rights upon your wives and they have their rights upon you. Your right is that they shall not allow anyone you dislike to step onto your furnishings or allow any you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing.”¹⁹

“*Furnishings*” in the above narration refers to all kinds of furniture such as carpets, chairs, mats, cushions ... etc. It certainly does not refer to the bed or any prohibited intimacy, since the wife is not allowed to offer the opportunity for anyone to do that regardless of her husband’s opinion, whether he is present or absent and whether he likes it or dislikes it. Indeed, the meaning refers to the entertaining and reception of ordinary visitors. Imam An-Nawawi says, “You must not allow in your house anyone whose visit your husband dislikes, whether this person is a man, a woman or one of the wife’s mahrams; indeed the prohibition includes them all. “The scholars have said that the wife must not permit anyone (man, woman or mahram) to enter her house unless she knew or thought that her husband would not mind their visit.

Female Genital Mutilation is Allowed

Chapter Fifteen—Obligations of the Mother in Islam

Page 221:

Circumcision for women is allowed but is not ordered because the aforementioned hadith is weak. When the Prophet (s) prescribed circumcision for the Muslim nation he specifically referred to Muslim men. There is no proven or authentic evidence that the Prophet (s) ever ordered a woman to be circumcised - and Allah (T) knows best.

Man-Made Laws “Enslave Women”; “Islam is the only solution and the only escape”

Conclusion

Page 253:

Under the section “the political rights of women”, I have proved, with legal evidences and logical argumentation, that women have the right to participate in Jihaad and have pointed out that its abrogation is unjustified.

Indeed Islam has allowed women an even greater right: the right to give sanctuary. This privilege is an extreme act of honour, giving her a status equal to that of men. Man made legislation such as the “so called” International Law of the Modern West has never given men, not to mention women, this right.

Page 253-254:

Despite my efforts to find out more about the duties of women through various readings, observation and personal experience in da’wah, I found that their rights largely exceed their duties.

This is a spectacular fact which invites Muslim scholars and Muslim women in particular to ponder over the divine wisdom behind such a clemency. This reality is also a retort to those feminist authors who claim to be the liberators of women. Their call to freedom, addressed to Muslim women is but an invitation to liberate women from a religion that has dignified, honoured and cherished them, and is actually an invitation to return to Pre-Islamic oppression, despotism and tyranny of male legislators.

I have also realised that man made laws have in fact enslaved women, submitting them to the cupidity and caprice of human beings, and that Islam is the only solution and the only escape.

The rights of Muslim women are granted by Allah and they cannot be altered or replaced. Women have gained these rights without a feminist rebellion or a suffragette movement, without flaunting or abusing their femininity as the Romans and the Greek did previously and as the women in the west continue to do today.

Women were and still are abused, humiliated and treated with contempt. The modern “liberated” woman in addition to performing her natural roles of motherhood and house management is expected to go out to earn her living, and often that of her family as well. Thus she is expected to be the man and the woman at the same time! Unfortunately some Muslim women are advocating the right to enjoy this miserable situation and to be equal with these “liberated” women, when they should be extremely proud and grateful to Islam, the only religion that affirms their humanity, dignity and equality with men.

V. BIBLIOGRAPHIC DATA

IICWC BOOK SERIES NO. 1

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VI. APPENDIX A: IICWC AND THE IICDR

From August 2001, the IICWC archives (<http://www.geocities.com/Wellesley/Gazebo/9807/english/fils/news/4/8.htm>) demonstrate the close involvement by Dr. Saleha Mahmood Abedin (*italic emphasis added*) in the activities of the International Islamic Council for Da'wah and Relief (IICDR). The text of the reported interaction is reprinted here in entirety. The IICDR was declared a terrorist-funding organization by Israel government in 2008 for its financial support for Hamas; the umbrella organization of which the IICDR was a member, the Union for Good, was declared an unlawful organization by the Israeli government in 2002, and by the US government in 2008:

Inauguration of the International Islamic Council for Da`wah & Relief's New Building

The Board of the International Islamic Council for Da`wah & Relief inaugurated the complex of its member organizations' offices on 26 January 2000. The complex, which is a contribution to accelerating relief work, includes eight offices and is located at the premises of the General Treasury of the International Islamic Council for Da`wah and Relief in Cairo. It is considered a valuable step in the international Islamic relief work and a symbol of firm will. It will make use of all possible forms of goods and direct them to their proper channels in a coordinated and integrated way. Both the Executive Manager and the Executive Secretary of the IICWC Cairo Office participated in the inauguration.

Board meeting of the International Islamic Council for Da`wah & Relief (IICDR)

The Council's board convened on the day following inauguration. Dr. Muhammad `Abdul `Aziz Al-Nujaify (the General Secretary of the IICWC) and *Dr. Saleha M. Abedin (the Chairperson of the IICWC) attended the meeting*. Dr. Nujaify spotlighted the Committee's activities during this year in the fields of conferences, media, researches and publications.

IICDR's Board delegation visits the IICWC's Executive Office in Cairo

The International Islamic Council for Da`wah and Relief's board delegation visited the IICWC's Executive Office in Cairo and inspected its different sections. The delegation was formed of Mr. Kamal Al-Sharif (the Council's General Secretary), Abdul Rahman Siwar Al-Thahab (the Council's Deputy Chairperson), Dr. Ahmad Lemo (Chairperson of the Islamic Education Trust, Nigeria), and Mr. Tawfiq Al-Sharif (the Council's General Manager).

VII. APPENDIX B: HISTORY OF THE IICWC (2004)

Below is a summary of IICWC accomplishments, published at their archive in 2004. The text from the History is included here in entirety.

1. Participate in the organization and preparation of the World Conference for Immigrant Muslim Women. The conference was held in El Sharka, Emirates during the period of Nov. 12:15, 1994. It was held in cooperation with World Islamic Aid Organization (the Main Sponsor) and the United Nations (UN) High Commissariat for Refugees and under the sponsorship of his excellency Sheik Soltan Ben Omar El Kasemy. The conference is considered to be the first in its kind in the UN history, and was attended by 43 countries.
2. Hold 3 preparatory conferences for the Beijing Conference. These were attended by World women delegates, and were held in the Arab World within 1994-1995.
3. Participate in World conferences in preparation of Beijing Conference. These were held in New York in 1995.
4. Develop a working plan from the Muslim view. The plan was produced by the popular organizations. In addition, change some of the UN working plan items that do not fit Islamic Shari'aa.
5. Coordinate between Muslim delegates in order to come out with one view about the Beijing Document in terms of document items that doesn't fit Muslim women rights. The delegate was headed by the World Islamic Council for El Dawaa Wa El Ighatha (Preaching and Aid), with the membership of the World Islamic League and World Islamic Committee for Women.
6. Participate actively in the Housing and Urbanization Conference, which was held in Istanbul in June 1996.
7. Organize the Fifth World Women Islamic Conference, which was held in October 1996 in Istanbul. The conference was inaugurated by the Former Turkish Prime Minister, Nagm El Din Arbakan and was supported by the former female Prime Minister. The executive committee, Chairperson, reporter and deputy reporter were elected during the Conference.
8. Participate in the World conference for Popular and Birth Health in the Islamic World. The conference was organized by the International Center for Population Studies and Researches affiliated to El Azhar University, in Cooperation with the UN Fund for Population in February 1998. The committee representatives participated in this conference with many researches including:

9. Equality between men and women in humanity
10. Woman's right to social participation
11. Media's influence on youngsters' behavior
12. Participate in the Arab Council for Childhood and Development Conference. The conference was held in Cairo in may 1999 chaired by Prince Talal Ben Abdel Aziz (Workshop)
13. Participate in the Arab Conference for Co-European Arab Dialogue, held in June 1999. The committee representative expressed the necessity for Muslim women to participate in International conferences. The committee participated in the conference discussion actively, and called for representing divine religions (there was a call for rejecting divine religious with the pretext of avoiding prejudice). The committee's views received the acceptance and admiration of a number of attendees.
14. Participate in the Arab Conference for Mother and Child health, which was held in the Arab League in June 1999. The conference aimed at following up progress in the application of birth health in Muslim countries, and hindrances in its way. The committee representatives gave her view about the issue of discrimination against female children. Her view was that Islam is innocent of such practices, and that the true teachings of Islam should be spread in order to avoid such discrimination. She asserted the necessity to explain the benefits of raising females and treating them well.
15. Participate in the International conference for Human Rights and Development, which was held in June 1999. The committee's active presence had its influence on the conference recommendations.
16. Participate in the Cairo's World Islamic Conference "Towards a Civilized Project for the Islamic World Renaissance", which was held in June 1999. The conference was sponsored by the High Council for Islamic Affairs, and was chaired by Dr. Mahmoud Zakzouk, Egyptian Minister for Awkaf (Muslim Affairs). The honorary chairperson was Dr. Mohammed Tantawi, the Azhar Sheik. The committee was represented by Dr. Salha Abdeen, Committee chairperson, Ms. Kamelia Helmy, the executive Manager, Ms. Zahra'a Shalaby, the Executive Secretary. The committee chairperson introduced a research on "Women and Development". Journal interviews took place and many Muslim characters were introduced.
17. Attend "The First Meeting for Muslim Women of Letters", which was held by the Islamic Literature League. The meeting was held at the premises of the Muslim Youths society in Cairo, August 1999. There were many Muslim women of letters, who visited the executive office of the committee in Cairo.

18. Participate in the conference of "Women Liberation, in Celebration of 100 Years Passing on the issuance of women's Liberation Book by Kasem Amin". The committee replied to the awkward attack against Islam and its jurisdictions in relation to women, the description of these jurisdictions as backward, and the call to interpret Quran in accordance with today's conditions.
19. Participate in the Religious and Peace Conference held by the World Conference for Religion and Peace (WCRP), which is affiliated to United Nations. The conference was held in Amman, Jordan Nov. 22:29 1999.