

From the fruits of *Jihād* - a balanced view

## Eight: Act Gently With the Women

[Author: Abū Muhammad al-Maqdisī]

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Anyone who knows the criminal reality of disbelief today with the indecency and degeneracy of the disbelievers of our time, and who is concerned with preserving the honour of Muslim women, will not rush to involve Muslim women unnecessarily in acts of fighting, *Jihād*, organization, or other such tasks that may be performed by the men.

Despite being non-Muslims, the disbelievers of the past were known to have a sense of honour and chivalry; when the lowest of Allāh's creatures rushed to the house of Prophet Lūṭ (peace be upon him) out of desire for his guests, Prophet Lūṭ said to them, "***O my people! Here are my daughters, they are purer for you***",<sup>[1]</sup> they replied, "***Surely you know that we have no right to your daughters!***"<sup>[2]</sup> So despite the indecency and filth they practiced they still respected the rights of his daughters, either because they were the daughters of a man from their people, or because they knew that his daughters were not lawful for them, as they themselves were disbelievers. Even though Lūṭ had perhaps only offered his daughters to divert his people from his guests - or for any another reason - what is important is that despite the transgression, wrongdoings and debasement of his people, they did not aggress against his daughters and they respected their rights, for they knew they had no right to them.

Similarly, when the polytheists of Quraysh plotted and conspired against the Prophet to kill, imprison, or expel him from his home, one of their ignorant men proposed that they break into his house Abū Jahl, the leader of the disbelievers, strongly rejected and condemned this, saying, "Do you want the Arabs to reproach us for alarming the daughters of Muhammad?"

One of their poets would say,

*And I lower my eyes if my neighbour appears to me*

*Until my neighbour in her abode is concealed*

and another would say,

*If the winds bent the house of my neighbour,*

*I became occupied until the house concealed its side.*

But the disbelievers of our time do not respect the ties of kinship or covenant with the believers, and they would like for illegal sexual intercourse to be propagated among those who believe.<sup>[3]</sup> They have grown accustomed to accusing innocent chaste women of illegal intercourse, and slandering the honour of the believing men and women. Thus, every Muslim should protect the Muslim women from the filth

of these polytheists; so they should not grant the disbelievers an avenue by which to reach them by involving them in matters for which the men can suffice, and in which the enemies of Allāh may gain power over them.

There are many illustrations of this in our times, some of which are displayed at the forefront of demonstrations and conflicts with organizations. This is done by many mislead groups do, who allow the people to thereby witness the enemies of Allāh hitting the Muslim women with sticks and chasing them with dogs, and some of them would alert the police but be exposed to the most obscene replies and vulgar insults. They are truly an indecent people who have neither shame nor sense of honour.

Sometimes, the women are entrusted with organizational jobs, or some equipment, weapons or funds are hidden in their keeping. When this is discovered, the women will be forcibly interrogated and overpowered by indecent, vile individuals who will humiliate them, or be impudent towards them and insult them in a manner unacceptable to any Muslim or free man for the insult to his honour - this is if matters do not extent to levels among the lowest and most despised of the behaviours of the enemies of Allāh. The matter may then be referred to their non-Muslim courts, and pictures of the Muslim women will be broadcast on their televisions and on the pages of their newspapers, and they also may be thrown into their dirty prisons alongside prostitutes and other disreputable women.

No rational Muslim who knows the obscenity and dirtiness of the enemies of Allāh should charge up the daughters of the Muslims with empty zeal so that he may lead them to slippery ground that will land them in the claws of these despicable villains, as long as the men are able to dispense of their help. It is not permissible to evidence the permissibility of this with the calamities that Allāh has decreed for some Muslim woman, for there is a difference between the enemies of Allāh overpowering a woman simply for being a Muslim - as occurred to some of the weak and oppressed early Muslim women, and as occurs to women like them in every era, who find none to protect or help them - and between the disorderliness of the callers to Islām or *Mujāhidīn* enabling the enemies of Allāh to overpower a woman, and furnishing them with justifications and warrants to remove their veils and involve them in acts with reprehensible consequences. Rather, the rational Muslim who desires to protect his women must refrain from even making mention of them before the enemies of Allāh in interrogations and similar situations, and he must not charge or entrust them with actions that may lead to an interrogation. This is so that the disbelievers will have no chance to pursue, follow or interrogate them - let alone insult and arrest them - for as has been mentioned, they are debasedignobles who cannot be trusted with honour, or anything else.

In summary: Involving Muslim women in fruitless actions or interrogations, or entrusting them tasks that may be performed by men, is a matter that no rational, free Muslim can relish, especially in a time of weakness where the Muslims have neither state nor land to seek shelter in, protect them and defend their honour.

If there is to be an Islamic state that mobilizes colossal troops to revenge the screams of a Muslim woman in any corner of the earth, then the Muslim women must be protected from such slippery ground, and it is better to occupy them in fields purely connected to the discipline and *da'wah* of women. If the honour of a Muslim woman is attacked, then it is obligatory for the *Mujāhidīn* to respond in a harsh and painful manner that will scare off future offenders, and remain as a distinct deterrent for all those whose souls beg them to the same.

The *Mujāhidīn* should always remember - as should their enemies - that Ka'b ibn al-Ashraf was included

under a covenant that protected his blood, but the Messenger of Allāh allowed his blood to be shed. A young man from among the supporters of this religion killed him, and [the Muslims] raised his head on their swords for his allusion to the love of some Muslim women.

And finally, they should also remember that the Muslim's creed and religion dictates that that whoever dies defending his honour is a martyr.

Thus was narrated by the truthful one, who is believed. May the prayers and peace of Allāh be upon him.

**[1] Translator's note: Hūd, verse 78**

**[2] Translator's note: Hūd, verse 79**

**[3] Translator's note: See al-Tawbah, verse 8 and al-Nūr, verse 19**

*(This is an excerpted chapter, from a forthcoming Tibyān Publication: **Min Thamr āt al-Jihād** by Shaykh Abū Muhammad al-Maqdisi)*