TRANSCRIPT

A BAN SHARIA WEEKLY WEBINAR SERIES

SHARIA v. WOMEN

Muslim Misogyny is Illegal in the USA, Not a Protected Religious Practice

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BEGIN TRANSCRIPT:

[00:00:00] **Frank Gaffney:** Welcome to this very special webinar in a series sponsored by BanSharia.com, a project of the Institute for the American Future and the sponsor of the Save Texas Save America campaign, about which we will be speaking more in due course. Today's topic is **Sharia versus women**, and we will be covering it with a truly extraordinary group of women who have either, in some cases, lived under Sharia, experienced what it means as it takes over their countries, and, in other cases, studied what is entailed when that sort of thing happens.

We're going to be examining what is, there's no other word for it, I guess technically, but misogyny elevated to a sort of industrial scale by people who are adhering to, and emulating as exactly as possible, the model of the perfect man, as they call him. That would be Islam's prophet, Muhammad. His conduct, his sayings, his predilections, his injunctions against certain things, and his requirements for other things are the stuff of which Sharia is made.

This would be not a religion, as we discussed in a previous webinar, certainly not a religion of peace, but not even a religion. It is instead a strategy for war, and it is being waged relentlessly, stealthily, through various techniques, including, as we will discuss, rape jihad, but also, wherever possible, through the preferred method of waging holy war, the literal meaning of the word jihad according to Muhammad, namely through terrifying violence.

What is generally not understood is the extent to which that terrifying violence is perpetrated systematically against women. Indeed, we had a program in Fort Worth, Texas, earlier this week in which Julie Pickren, one of our greatest freedom fighters, a

member of the State Board of Education, recounted a story — and we'll hear more along these lines from others of our speakers in the course of this program — about how she was recently in Britain, a nation that is deeply submerged now, submitting, but also submerged under the tidal wave of Sharia.

She attended a debate in the House of Lords. The issue before the House was whether to dramatically increase public health funding to address the yawning need to treat children with post-traumatic stress disorder, PTSD. She inquired what was the cause of this outbreak of rampant PTSD. Some 16,000 instances, it turns out, of people — more likely than not women — being hacked, in some cases to death, with machetes and other knives and swords on the streets of the United Kingdom.

Sixteen thousand. This is only the tip of the iceberg of what we will get into today. Our purpose is not to depress or raise untoward fears, some kind of phobia, which of course means literally an unreasoned fear, but rather to put women in the United States of America, and the men who care about them, and most especially the women who profess to be their champions — to assure they have at least equal rights, if not superior rights, over those excessively masculine men, for example the feminists — all on notice as of this moment that Sharia is coming for our women. And we're going to do everything we can at BanSharia.com, hopefully with your help, to prevent that from happening.

I'm very pleased to be able to introduce a woman who knows a lot about Sharia, who lived under it in her native Iran, who suffered at the hands of those who imposed it upon the Iranian people 47 years ago, and who has written and spoken and otherwise broadcast her insights, most recently in a powerful new book titled *The Architecture of Jihad*. She is an internationally renowned freedom fighter. She has long been associated with one of my favorite organizations, the David Horowitz Freedom Center. Her name is **Anni Cyrus**, and we're delighted to have her with us. Over to you.

[00:05:36] **Anni Cyrus:** Yeah, I appreciate you trusting my insight, as many don't, because, you know, it's just a phobia.

Let me start by saying what a wonderful opening. You touched on all of it. In such a quick moment, you touched on all of it. The question remains to be answered: Why would any Western woman, specifically leaders and voices of feminism, ever champion this ideology that has targeted women from day one?

I'm going to go quickly, very, very, very deep into this. The subjugation of women did not start 47 years ago by the mullahs in Iran. It most certainly didn't start with the Taliban. It wasn't when the Ottoman Empire decided to subjugate women. No, it started very much from Muhammad, the prophet of Islam. His absolute hatred for women — now, I'm not going to get into the psychology because this is not the segment for it — but his

absolute hatred for women is so clear, not just inside Sharia, but inside Islam, inside the Quran.

A full chapter, supposedly revealed to Muhammad, with 175 verses — the chapter is called *The Women*. Allah took the time to write detailed, specific notes about how to treat a woman, or better yet, how to make sure to mistreat a woman, how to consider a woman as half of a person, and how a woman has no age. Girls don't exist in the Quran, because starting whenever you fall in love with her through her wealth or beauty, if you can afford to pay the right price for her, you can have her as your wife. If not, find a different woman to marry — two, three, or four — or unlimited sex slaves of the kafir women. You can check that on chapter 4, verse 3 of the Quran, word by word.

From birth, a girl is a woman who can be purchased for the right amount of price if a man, if a Muslim man, falls in love with her through her wealth or beauty. Normally, when you're underage, you don't have much wealth — maybe your dad, not you. And as for beauty, how can a grown man ever find a little adorable, cute girl beautiful enough to fall in love with? Oh, Muhammad did. Muhammad did that. Her name was Aisha, and she was six years old when Muhammad fell in love with her and took her as his wife, and then consummated that marriage when she turned nine.

And with that, from that day on until today as I speak to you, every single girl in every Islamic society, Islamic family, and Islamic country is announced a grown adult woman at age nine. I was one of them. I was nine years old when the government of Iran put together this huge celebration for every nine-year-old girl across the country, put us in full burqas in white, took us to the celebration, and had our mom come on the stage and say, "To follow Muhammad's origins, laws, and practice, you are now officially a grown woman. You are responsible for your actions. You will be punished for your sins. And by the way, if your male guardian decides it's time for you to become somebody's wife, you shall do so."

My male guardian, who was my father, decided that age for me was 13. So he sold me to a man who accepted the fair price my father put on me, which was $50. Oh yes, it was fancy. He received American dollars — two twenties and a ten — and about a month of personal opium usage for the father, and I was handed over as the wife. And I had to perform all the wife duties, from cooking and cleaning to obeying and listening, to not talking back, and also to being raped by this man whenever he demanded it. And if I said no, I would be beaten up. And if I went to court after he beat me up, and I complained and I said, "Set me free and save my life," the response the judge gave me was, "Well, young lady, maybe you should start obeying your husband so he doesn't have to beat you, as described in the Quran 4:34. Now go home and make him happy."

[00:10:55] **Frank Gaffney:** Thank you, Anni. Obviously our hearts go out to you and to the countless other women — or girls — who have been subjected to much the same thing, I'm sorry to say, including in the United States of America increasingly.

I believe we will go next to Dr. Karen Siegemund, who is going to share with you insights of a woman who wanted very much to be with us today but couldn't. She's traveling. Her name is Elizabeth Yore. She is a very accomplished international human-rights and child-services attorney who has served in official capacities both in her native state of Illinois and at the national level, seeking to protect children especially from the sorts of abuses that we've just heard Anni describing so powerfully.

We're going to have a dramatic reading in her absence. She couldn't do a video for us. But Dr. Karen Siegemund, who will also be speaking to us — a very important partner in all of these efforts, including in her role as the president of the American Freedom Alliance — will do that, and then she will make some comments of her own.

Dr. Siegemund has been working in this space going back, I think, to 2016 in particular, when she took the helm of the AFA, as it's known, and has been really a thought leader and a voice of conscience and responsibility for all of us on the various totalitarian threats that we're facing, but especially this one from Sharia and its supremacist proponents and enablers.

Karen, thank you so much for doing double duty in Elizabeth's absence. The floor is yours for both purposes.

[00:12:53] **Dr. Karen Siegemund:** Thank you so much. Yeah, Elizabeth Yore does just great, great work in the arena of protecting children. And when we discuss this particular aspect of Islam, and the intersection of Islam with protecting children, it's particularly gruesome. So she provided this white paper that I'll be reading, and just prepare yourselves. It's absolutely grim. It's about a topic we throw around, but don't go deeply enough into. It's a horror.

So this is from Liz Yore:

"The fastest-growing import into the United States from Muslim countries is female genital mutilation, which is utter child abuse, and how it is experienced here in America.

The mutilation of little girls' genitals defies all standards of humanity and cries out as a hideous violation of human rights. According to the United Nations, World Health Organization, UNICEF, the European Union, and the U.S. Centers for Disease Control, as of today over 230 million women and girls globally have undergone female genital mutilation, or FGM. The practice is near universal in countries like Somalia, where we have just a handful of immigrants from, and in Guinea and Djibouti.

The highest percentages are linked to communities with heritage in Egypt, Somalia, and Ethiopia. Ninety-eight percent — 98 percent — of all Somali females undergo FGM. Make no mistake: when they arrive in the U.S., they bring this barbaric practice with them.

However, FGM is endemic and also concentrated in another 31 African and Middle Eastern nations. It's known to exist in pockets of Asia, Eastern Europe, and among migrant diaspora populations globally. But here's the key point. As the great human-rights advocate Ayaan Hirsi Ali repeatedly warns, 'In Somalia, every girl is mutilated, and the practice is always justified in the name of Islam.'

Ayaan also states that the suppression of female sexuality is a big theme with the imams. This is not just cultural, in other words. This is directly from Islam.

Our own CDC estimates that 513,000 women and girls are at risk for this procedure in the U.S. The sharp increase in these estimates is primarily attributed to rising immigration from countries where FGM is traditionally practiced, and it is conducted on unsuspecting little girls from the ages of 3 to 12 — 3 to 12 years old — in secrecy through covert networks in the United States.

This new and disturbing phenomenon was non-existent 35 years ago in the U.S. Yet despite the fact that it causes a lifetime of physical complications and emotional problems, let alone the rest, the procedure has grown fourfold since 1990, with few if any health-care officials looking for it or able to treat it.

The CDC states that the massive increase in this monstrous practice of female genital mutilation and cutting is wholly a result of rapid growth in the number of immigrants from FGM/C-practicing countries living in the United States. Virtually all of the countries listed by the CDC were dominated by Muslims.

America must recognize that this hideous practice is cruel and a savage form of child abuse, pure and simple. Children are trafficked to their mutilators in secret because their perpetrators know that it's illegal. But it has arrived on our shores. It is perpetrated on innocent little girls by family members. Its stated purpose — stated purpose — is to deny females sexual pleasure.

Forty-two states currently have explicit laws criminalizing it, and at the federal level the practice is banned across the entire United States. The federal law makes it a crime to perform or conspire to perform FGM on a minor, or to transport a girl out of the country for the procedure. However, very few prosecutions have occurred."

This is the U.S. policy.

And then this is her closing:

“The Department of State defines female genital mutilation and cutting as all procedures involving partial or total removal of the external female genitalia, or other injury to the female genital organs, for non-medical reasons. It is typically carried out on young girls between infancy and adolescence, occasionally on adult women. It is a human-rights violation and a form of violence against women and girls. It obviously has no health benefits and can lead to tremendous mental and physical health problems.”

Her exhortation is to ensure that these laws be passed and adhered to. But I think the point here is: this is happening. It happens elsewhere. It’s happening here. It comes in along with immigrants from countries that adhere to this.

And then one can only ask the question: Where are the feminists speaking out against this? It appears to be fairly silent.

So that’s from Liz Yore. Follow her. She does great, great work. She also advocates that we call the FBI to help identify, apprehend, and prosecute perpetrators. And again, follow Liz Yore, *Protecting Our Children*. How is it even possible that they need to be protected against this barbaric practice? And yet they do.

Thank you. So that’s Liz Yore’s.

[00:19:08] **Frank Gaffney:** What’s yours, Karen Siegemund?

[00:19:09] **Dr. Karen Siegemund:** From me? So yes, I’ve been working in this arena since 2016, which is just a fraction of the time of other people I work with. But one of the aspects that we come across all the time is the red-green axis, the red-green alliance, which is the extent to which all of these Islamic incursions — among other things — are aided and abetted by Democrats, by the left, by the communists, by the Leninists. This alliance that allows the gates to be thrown open to people who do practice this is so horrifying.

Yes, all the aspects of Sharia that are completely counter to everything that we believe are terrible. But this in particular — that seems to be one of the main through-lines of the left, this whole notion of feminism. Where are the feminists in this arena?

We held a conference in 2016 on “Islam and Western civilization: can they coexist?” And one of our speakers, Philippe Karsenty, took this picture in an airport. This is a woman in full garb with literally a muzzle. There are other words for it, there are other arguments why this is an okay thing. To me, this is a woman muzzled. How is this in any way anything that Americans or anybody in the West can abide by?

So where are the feminists? And I think, when we talk about trying to contend with banning Sharia, one of the main fault lines that we can contend with is right here, when it comes to women, between the red-green alliance.

Everything that everyone's going to hear today — from Anni to Sonja to what Liz Yore has said, and others — every single piece of information is something we can query our leftist friends and say, "Really? Is this okay? Is female genital mutilation okay? Is raping girls at nine years old okay? Or maybe they wait till 13? Is any of this okay? Is treating them as second-class citizens okay?"

I think Saudi Arabia finally, hallelujah, less than 10 years ago, allowed women to drive. Everything that women have striven for here in the U.S. and the West — all our equal rights — it's a massive attempt to turn the clock back to utterly barbaric times.

The left chastises us that we want to turn the clock back to the barbaric '50s, where women were in the kitchen raising children and dad went out and worked. I challenge anybody to compare women in America in the '50s to any woman living under Islam anywhere. And this is happening here.

Female genital mutilation, being muzzled, being fully garbed, being sold, being raped, rape jihad — and what comes along with this, as we've seen throughout Europe and here, is that when you speak up against it, you are suppressed. The governments of Western European countries all suppress speech about this. Tommy Robinson has been imprisoned on this very topic. He has a number of films, documentaries on rape jihad, on the rape gangs. He winds up in prison, and they are protected.

So along with the ushering in of "let's coexist," the ludicrousness of that, comes silencing and suppressing everybody's speech. The suppression of women is paramount, and so are the dangers to our children. It is just such a horror.

But Frank, this particular webinar gives us the opportunity to have that data, to go out and very easily ask questions of our leftist friends. The red-green alliance is the only way that Islam gets a foothold here. And if we can start to sever that along that fault line, that can be very helpful. So thank you for holding this. It's so important.

[00:23:20] **Frank Gaffney:** Karen, thank you for your contribution today and your continuing work in all of these spaces.

Let me simply say that Carlos the Jackal was heard to make exactly the point you just finished on: that it's only by bringing the socialists, as he called them — the communists — and the jihadists together that they will succeed in taking down the United States of America. That's what they're doing.

I did want to add to what I said about Liz Yore, and Karen did as well. I failed to mention that she is the founder of a tremendously important organization, Yore Children. That's spelled the way her name is, Y-O-R-E, but you get the message. It's about your children, Y-O-U-R, and she has driven that mission for decades and continues to do so, including, by the way, having led — and I was pleased to be able to play a small part in

supporting her back in the day — for several years, an intensive campaign to try to get every state in the union to prohibit female genital mutilation.

I just checked, in an AI-driven Google search, how many states actually have done that. The answer is 42, which means that in eight states, including the District of Columbia, which some want to make a state, it is permissible to do what you've just heard is being done. Let me name those states: Alaska, Alabama, Hawaii, Mississippi, Montana, Nebraska, New Mexico, and the great state of Maine, as well as the District of Columbia.

There's reason to believe that female genital mutilation is taking place illegally in other states, but it is actually allowed in those eight plus the district that I just mentioned. That must change. It is unconscionable.

We're going to hear next from Sonja Dahlmans. I've not had the pleasure of meeting her, but I have just been introduced to her in connection with this particular program, for which she is extraordinarily well equipped. She is a Dutch theologian who has a master's in Islam and specialized in the thesis that she wrote for that purpose on some of these issues: what is done to children, what is done to women, forced marriage, child marriage, among other topics.

She's in the process of pursuing a doctoral degree in the same subject matter and will be specializing in an even deeper dive into what is happening not just in the dark recesses of the Middle East or Afghanistan or other, I use the term advisedly, hellholes, but in nations like hers, and including Great Britain.

One of the topics that we hope she will address with us is a matter she's been studying closely, and that is the, again, industrial-scale rape jihad that has been taking place in the United Kingdom.

Sonja, it is an honor to have you with us. Thank you very much for giving us your time and your expertise. The floor is yours.

[00:27:15] **Sonja Dahlmans:** Thank you so much, Frank. Thank you also for inviting me.

As you've mentioned, I have a master's in Islamic theology on child and forced marriage, so I recognized what both the other distinguished guests were talking about. I specialize now, for my PhD, for my doctoral thesis, in the abduction and sexual violence — and that includes sexual slavery, forced marriage, and forced religious conversion, or forced Islamization if you want — of non-Muslim women and girls. That can be minor girls, by the way, in Pakistan, Bangladesh, Syria, Iraq, Egypt, Nigeria, Mozambique, and a lot of other places.

And unfortunately that is a very underreported topic. I don't think many people actually have an idea of the scale of these crimes, because they are crimes. Trafficking is a crime. Forced marriage, sexual slavery, rape — all of these things are human-rights violations. So that is what I've been focusing on for the past 12 years. That is also how I briefly met Anni years ago. But this is a serious topic.

What I wanted to highlight, however, when we talk about our Western countries, as we are here today in this setting, is a concept that is very much related to Islamic theology, and that is the concept of **zina** and **haya**, and I want to briefly go over that.

The subjects that both the other distinguished guests were speaking about — female genital mutilation and also child and forced marriage — are highly connected to this idea of zina and haya, and so is what we are seeing. I'm not quite familiar with that phenomenon in the United States, but obviously here in Europe we've seen many of these cases of what is called honor killings. Well, there's nothing honorable about killing young women, but that is what happens, and that is how these things are called in Western media.

What that means is that there is an idea within Islamic theology called zina, which is a crime against Allah, the Islamic god. It's often translated as adultery, but it is much more than adultery. Zina is basically any form of illicit sex. So for a woman, that means any form of sexual relationship that she has outside of marriage, because a woman is not allowed to have sex slaves. And obviously Muslim men can marry up to four wives, as Anni mentioned already, and they are also allowed to have sex slaves. But anything that happens outside of that is considered zina.

And why is that so important? Well, that is because its opposite, haya — often translated as shyness or modesty — but these concepts, according to Muhammad in one of the hadiths... The hadiths are what Muhammad supposedly said or did in his time. That is the main characteristic of Islam. That is not my word. That's not my observation. That is what, according to the hadiths, Muhammad said. And according to some of the Islamic medieval scholars, Muhammad himself had more haya, so more modesty, than a virgin.

This is important because when we talk about some of the countries that Karen was talking about — Indonesia, Iraq, Egypt, Iran, Afghanistan as well — when a young girl starts to grow, when she's in puberty, she gets attractive. Some man finds her attractive. It is her responsibility, and hers alone, to guard her modesty, her private parts, her sexuality.

Female genital mutilation comes in there because often, perhaps not always, but often, to protect a girl from committing zina, female genital mutilation takes place. To prevent a

girl from committing the crime of zina, child marriage takes place. So if you want to be sure that she does not get involved in premarital sex, you marry her off at a young age.

And this also goes for honor killings. Often this is done when they suspect a girl has been committing zina, or when they think that she is about to.

And for example, in Afghanistan, girls who run away from abusive marriages — this has also happened to them. This is also the case in countries where, as many of your viewers may remember, it is considered more modest to marry off a girl to her rapist than to actually punish the rapist. So then her modesty is restored again because now it's legal.

So this is a very important concept. And also the Islamic dress code — the hijab, the burqa, the niqab, all these Islamic dress codes — which, by the way, Islamic extremist groups are enforcing right now. Hay'at Tahrir al-Sham is enforcing that on women in Syria, women who are not used to covering, like Alawite women and Druze women, the Christians, et cetera. They are enforcing that because — and this is an important issue — this is not just about individual women. This is about creating a certain society, creating control in a society where women, may I say, stay in their place.

That is what is being done. And that is what's often — in the West the discussion is about whether Islamic women wear the hijab freely. The problem is that in most of these countries, non-Muslim women — or women like Alawites who are Muslim but from a different form of Islam than Sunni Islam — are forced to wear that.

When I was conducting my interviews for my report for Coptic Solidarity, this is what Coptic Christian women in Egypt told me: "We are fair game because we stand out. We don't wear the hijab, so it is clear we are not Muslim women — or, if they think we are Muslim women, we are loose women — and we are targeted."

This is the exact same thing Druze women and Alawite women in Syria are now telling us. This is what happened to Yazidi and Christian women prior to that, when in 2014 and 2015 the Islamic State in Iraq and Syria was there. This is what they do. They enforce the hijab, they enforce the niqab, and they even let non-Muslim women wear that.

In the Islamic Republic of Iran, the Islamic dress code is mandatory also for the Christian women living there. It's not just an Islamic thing. And this is how they create their ideal form of social order.

And I think there are two things. There are obviously the heartbreaking stories of the individual, but there are also the problems this idea of zina and haya causes. It is implemented to create oppression in a society, to control not only women, but sexuality at large in such societies. And this is something we specifically see with Islamic terror

groups such as Boko Haram, such as ISIS, Hay'at Tahrir al-Sham, and their colleagues in other parts of Syria. All of that is happening.

And I think this is something that people — this is brought to Europe, it is brought to the United States, these ideas. And when girls then wear jeans, when they wear T-shirts, Muslim girls, they are considered to be too Western or too modernized. Western media will try to tell us otherwise, but what actually is happening is that people suspect they will commit zina or they already have. And that is when, unfortunately, you see these so-called honor killings, female genital mutilation, and, unfortunately, child marriage.

Thank you, Frank.

[00:37:17] **Frank Gaffney:** Thank you, Sonja, very much. Your expertise in these subjects is very important and very much appreciated.

If we could have a conversation with Anni and Karen and Sonja, I think it would be very helpful to round out some of the topics that we've touched on here, particularly this idea of Muhammad's enmity toward women, codified in Quranic texts — I think you said Surah 4.

Anni, it seems to me that basically the prophet as the perfect-man model is kind of the prism to understand what is wrong with Sharia. For the present purpose, let's concentrate on the perfect man's attitude toward, and behavior with, women.

Something that hasn't been mentioned, though I guess it was sort of alluded to as a crime, is so-called adultery, and that a woman who is raped can, under Sharia, be charged with adultery, with a very prescribed punishment. And Anni, maybe you might tell us what that punishment is. I don't know that we've seen it in the United States just yet, but we've sure seen it elsewhere around the world, including of course in your native land of Iran. What do they do to adulterous — so-called adulterous — women under Sharia?

[00:38:55] **Anni Cyrus:** The punishment for the adulterous woman — and I'm so glad, Sonja, you brought up the details of it, because we just say adultery but it's way more than just cheating on your husband — the set standard of punishment is: the woman will be buried in the ground up to her chest, above the chest right here, and she will be stoned to death.

Now, because I want to be very specific, there is a sub-article in that ruling that says, "If a woman escapes, then let her be." But as I said, you are buried up to your chest in the ground as stones are being thrown at you. There have been zero cases of a woman escaping that hole, those stones, and getting away.

The first stone shall be thrown by the judge, the imam, the mufti who issued the judgment. After that, the male guardians of the woman — father, brother, son, husband,

grandfather — and from there anyone who is willing to pick up a stone and throw it at her.

The stone cannot be too big, so as not to kill her with one hit, and cannot be too small, where it will not draw blood. That is the rule.

But I want to confirm sources so your audience can actually confirm it for themselves. *Reliance of the Traveller* is the best place to see all of that. If not, you can read the penal codes of the Islamic Republic of Iran, Saudi Arabia, Pakistan, Afghanistan. They all have the details of stoning an adulterous female.

That's another part I would like to say, if it's okay, if I have the time. It normally takes two to tango. I love dancing. However, when it comes to adulterers, only the woman will be punished. The man might be punished by up to 75 lashes. The woman will be stoned to death. Because as Sonja mentioned, it is always the woman's fault.

Women were created by Allah to be seducers. Therefore, whatever happens, it was the girl's or the woman's fault. She seduced the Muslim brother. She wasn't wearing her proper hijab.

I'm going to add one more source here, not to overwhelm your audience. What Sonja talked about is dictated in the Quran again, chapter 33, verse 59. It says: "O Muhammad, tell your wives and the believing women to wear their head scarf down to their chest, so that way they are known and not to be abused."

That's how the separation between Muslim women and non-Muslim women was created during Muhammad's time, so Muhammad's soldiers knew whom they could rape, beat up, or abuse as a sex slave because they were not wearing the hijab and they weren't covering their head covering down to their chest.

[00:42:08] **Frank Gaffney:** Could I ask you, Sonja, about the reference that was just made to *Reliance of the Traveller*? Can you speak to its status? What is it, first of all, and is it to be regarded as an accurate depiction for Muslims broadly — not just certain sects — in terms of what it defines as the behavior one is supposed to engage in, and not engage in, pursuant to Sharia?

[00:42:41] **Sonja Dahlmans:** If I may, on your previous question on zina, I want to shortly add something to that.

[00:42:47] **Frank Gaffney:** Sure.

[00:42:47] **Sonja Dahlmans:** Because you were asking about adultery. And as I said, we are talking about zina, and that contains a lot more than just adultery.

What Anni was explaining — unfortunately, rape as such, as we understand that in the West, is not a concept in Islam. What the concept is, is something called **zina bil jabr**.

Annie will hopefully, if my pronunciation isn't right, correct me. The only way for a woman to escape punishment is when you can prove that your illicit sex was by force. Jabr is from the Arabic word *jabara*, which means "by force."

So only when your illicit sex is proved to have been done to you by force can you escape that sort of punishment.

I wanted to add that because that concept of zina and haya, what I was talking about previously, is very important because of these subjects that we are discussing here.

[00:43:55] **Frank Gaffney:** What does it take to prove that it was force?

[00:43:58] **Sonja Dahlmans:** It is very difficult to prove. That is the problem. This is why, for example, now in Syria, women — even when they are freed, when they were taken by Hay'at Tahrir al-Sham or other groups, and there are multiple jihadist groups active in Syria right now, okay, I think many people are aware of that — if women are abducted, and even if they escape or are freed, they still will not say whether they have been abused sexually or not because that would be admitting that they have been engaged in zina.

And if you cannot prove that it was by force — meaning you cannot provide four witnesses who have actually seen that happening — you are defenseless. That is the problem. This is all over the Islamic world, unfortunately.

Even women in Egypt, for example, have shared with human-rights organizations that they were abused, even by people from the government, because you can't prove that you were raped if there were not four adult men of good reputation who all, by the way, also have to say the same thing. So their narrative has to be very similar in order to prove rape in Islam.

And I say rape, but this is what I'm going over for my doctoral thesis as well. It is a very flawed terminology to use when we describe this in Islam, because it has developed over centuries completely differently from how we view this in the West.

[00:45:40] **Frank Gaffney:** The basic point — I've had people say, "Well, *Reliance of the Traveller* lays out in very considerable detail what is halal and what is haram and all that, but it only applies to certain schools or certain sects of Islam." Is that your understanding as well?

[00:45:59] **Sonja Dahlmans:** Yes. So *Reliance of the Traveller* — there are four major Sunni Islamic schools of fiqh, of Islamic jurisprudence, and *Reliance of the Traveller* is what we call the Shafi'i school of fiqh.

That means, for example, Morocco, Egypt, and parts of other countries, because some parts of these countries also apply the Maliki school of fiqh. Shafi'i is followed also, for

example, in Indonesia. And these, by the way, are the countries where female genital mutilation is very, very widespread, because it is the Shafi'i school that actually says that it is mandatory. So you see many women in Indonesia, for example, have undergone female genital mutilation.

But — and this is important — the fact that this is the Shafi'i school of fiqh does not mean that the other schools of Sunni Islam are completely different, because there is a lot of overlap. I would say about 70, 75 percent, Anni. They might differ on some smaller issues, but there is a lot of overlap, as I said. And by the way, the Maliki school of fiqh, Hanafi, et cetera, you can also find those in PDF online. They might differ in some ways.

[00:47:31] **Anni Cyrus:** Everything Sonja said is correct, but let's look at it this way. *Reliance of the Traveller*, if you read it — the reason it's the most popular is because it is used by a good 70 percent of practicing Muslims and teachers.

However, when you open *Reliance of the Traveller*, this is not something some imam came up with. Everything is referenced to Quranic verses, to sira — the life of Muhammad — and hadith. That's why, regardless of which school, the sources are the same. That's why I said even if you don't read *Reliance of the Traveller*, just look at the penal codes of Iran, Pakistan, and on and on.

So yes, there is a little bit of difference between how to say, how to stand while doing your prayer, but the verses of the prayer are the same across all sects of Islam — Wahhabi, Sunni, Shia, it doesn't matter. So yes, *Reliance of the Traveller* is a reliable source because you find the original source — Quran, hadith, or sira — within that explanation. That tafsir tells you where the original source came from. They just made it easier, basically, so it's all in one place, where those who don't read the Quran or who don't want to go back and search through Muhammad's life to find a judgment can find it in one book, *Reliance of the Traveller*.

[00:48:59] **Frank Gaffney:** That's extremely helpful. I ask it because I've had people try to suggest, well, it's really not universal in the sense that it's reliable for its insights. But as you say, whether it's in the particular interpretation or not, it's the documents that it's drawing upon that are authoritative.

Karen Siegemund, let me ask you: One of the most shocking things about all of this, of course — I mean, everything's shocking, to be clear — but one of the most shocking is that the hatred for women that is the sort of genetic code really inherited from the perfect man is the idea that children would have their genitals mutilated to assure that they are denied sexual pleasure. This has nothing to do with whether they dress modestly or comport themselves in a certain way or not. This is a level of cruelty — barbarism, of course — but also sheer odious hatefulness that I can't imagine anybody can really defend. Could you speak to that and put this in the larger context? You asked

the question rhetorically, where are the feminists on this? Where are the feminists, I want to know, on the eight states that still allow, by failing to prohibit it, female genital mutilation, for example?

[00:50:36] **Dr. Karen Siegemund:** It is absolutely shocking, as you say. I mean, all of this is shocking. Reading what Liz Yore had written, and about the United States' position on this, and then hearing the bigger context — yes, that it is in large part to deny sexual pleasure to young girls, and therefore women throughout their lives — I mean, this is violence at the most personal level. It is a denial of sexuality, of femininity, of what a woman is in large part, completely negating that. It is asserting a kind of supremacy that one could never even begin to imagine.

As a mother, you want nothing but the best for your child. So not only is this outrageous from the point of view of the actual practice, but the mothers are complicit, the fathers are complicit. So it seems to me this is also a massive breaking up of the bonds of the family. I haven't heard this or read this, but to me, if your mother is holding you down while this is happening, how is this being a mother? If your father is complicit in this, and you know your father is — how many other wives and children are part of this particular practice that your father is involved in? Every kind of bond that we take so for granted, every kind of personal self-realization and actualization that we take for granted, is broken when—

[00:52:32] **Frank Gaffney:** To make a point, Karen, if I may: the fathers of the daughters, in particular in the United Kingdom — there have been unbelievable estimates of how many girls have been subjected to this. I think almost all of them are native British young women, or in some cases just girls. But they are being subjected to these horrors by gangs of mostly Pakistani men who believe that this is part of their rightful practice of their faith under Sharia.

And when the fathers of the girls seek help from the authorities — and Sonja, I know you can elaborate on this greatly — we're told that not only have the authorities not helped in many, many cases, if not virtually all of them, the girls, but they have, as you say, Karen, in some cases actually arrested the fathers for protesting, for seeking their help.

What can you do to flesh out what is going on, for example, in Britain, or maybe in the Netherlands in this regard?

[00:53:47] **Sonja Dahlmans:** Well, unfortunately, you both are right, but it's even worse, because in some cases police officers also took part in the rapes. And I'm sorry for your audience — I'm going to say some words that I'm just citing. It's not my own vocabulary. But they were calling them "cocknights." Girls were threatened by police officers to do what they wanted because otherwise they would return them to the men who were

sexually exploiting them. That is the scale of how the British government and its representing authorities have failed all these minor girls.

And I've been writing about what is called the grooming gangs. There are interviews with me on YouTube. You can check that out if you would like to do so. I've done that for the past 12 years. When I was in the UK as a reporter in 2016–17 to report on one of the legal cases against Tommy Robinson, I remember that I was standing there in the court—

[00:54:56] **Frank Gaffney:** In solidarity with the girls, is that right?

[00:54:58] **Sonja Dahlmans:** Yeah. And on that court building — the court building is called the Old Bailey — there's an inscription that actually says, "Protect the children of the poor and punish the wrongdoers." That is a very old inscription, I think from 1905. And I was standing there in that crowd, a massive crowd, where the man who had done exactly that was prosecuted, where the state had failed to do that, and the man who was doing exactly that was legally prosecuted.

[00:55:36] **Frank Gaffney:** And by the way, served multiple sentences, including extended periods of time in solitary confinement, for helping to defend these children.

Let me ask, Anni, back to you: how widespread in countries like your own, observant and adherent countries like Iran — that take it actually to the extreme of believing that their duty is to bring on the end times by killing us all, a literally apocalyptic activity to bring in the golden age of Islam, the return of the Mahdi, and so on — we hear that under the mullahs one of the principal consequences of their theocratic sadism has been to have large numbers of Muslims leave the faith, embracing Christianity in many cases. Can you talk about that dynamic?

And is it in part about this? Because I did want to add that if Liz Yore were here, I'm sure she would mention — and I hope you will address this in answering the other question — that in many cases, I'm told, mothers and even grandmothers are not simply involved in holding down, sometimes on a kitchen table, children who are mutilated without anesthesia. They're actually doing the cutting themselves in some sort of, I don't know, revenge for what they themselves were subjected to. Could you speak to those points, please?

[00:57:19] **Anni Cyrus:** What I'm about to explain is not excusing anyone's behavior. I want to be very clear on that before I start. But imagine you're a mother, you have a daughter, and the choice is given to you as: hold her down while we mutilate her, or don't hold her down, and she's going to end up killed as an honor killing by age 12. Which one do you pick? You buy those few years, hoping your kid will grow up and not die. That's one of the explanations I have received by mothers — not necessarily only in the case of female genital mutilation, but even in child marriages and in other cases

where the mother had to make a choice between losing the kid completely as a dead body in her hands, or mutilated or sold to somebody or physically damaged but still alive.

That's one of the explanations I have received, and I can somewhat understand, I guess, from my own mother's side of things, of what happened to me.

The other side is: let's not underestimate the power of brainwash. The power of brainwash is very — look, in America right now, our fellow Americans on the left celebrate. They come on the streets with banners, celebrating proudly the number 13th abortion they just had. To me, that's the same disturbing concept of motherhood, on both sides. But they both also suffer from years of brainwash and godlessness. On many of my discussions, I have proven that Allah is Satan, and these people, one way or another, by force or by choice, they are growing up under the control and power of the devil. The brainwash becomes easier, faster, and generation after generation, the brainwash becomes absolutely unbreakable in many of these countries.

Now, I go to my homeland of Iran. The brainwash almost never worked on the majority of the people of each generation, for the fact that Iran comes from a very long and rich history. Iran, someday known as Persia, holds over 3,000 years of land, 2,600 years of civilization, with a lot of culture that roots inside many countries, including America. That is harder to brainwash because there's always that handful — in my case, my grandmother, may she rest in peace — she told me the stories. She overwrote the brainwash by telling me there was something before this. There were people before this. There were women who were lawyers and judges and professors and surgeons before this.

So it became harder and harder. And I know we don't have the time, but through the lens of a biblical point of view also, Persia, and also Iran as the location of it today, is mentioned in the Bible in many different ways, including redemption. So yes, in the last four years inside Iran, millions of Iranians have come to Christ. For every underground church the regime shut down, five more open up. The biggest number of online downloads of the Bible from the Bible app has been, for the last three years, in the Farsi language inside Iran, and they're still fighting back, of course.

However, there are still those, even inside Iran, who will gladly — we have had reports, I have reported, of a husband walking on the street with his wife's head in his hand, named honor killing, because he thought that she was cheating on him. He walked free. He didn't even face a single day of prison time. That was inside Iran.

I don't want to say every Iranian is cleansed of Islam. No, there are still those who, by choice or by force, have given in to this glory of murder, blood, and hatred.

[01:01:43] **Frank Gaffney:** Could you talk a bit about what is another, I guess, form of abuse, one might say, if in fact what these women are being subjected to — especially through this voracious, seemingly sexual appetite of their husbands, and there may be as many as four of them, or perhaps with sex slaves even more — the kind of what I've heard it called, birth jihad or womb jihad, how that fits into this sort of attitude toward women, their role, and the things they're subjected to in that regard?

[01:02:25] **Anni Cyrus:** Muhammad said he took a peek into hell, and it was majority women — Muslim women. Because, as a woman under Islam, you have half a brain. You don't have a full brain. This is mentioned again in chapter 4 of the Quran. That's why men are in charge of women, because God gave men a full brain and gave women half a brain.

With that, a woman cannot make proper decisions, and because a woman is created as a woman, her choices will be seduction. But we control her by abusing her, by disfiguring her, mutilating her, and then because her body is still needed for the Mohammedan generations to continue, yes, her duty is to give birth to Mohammedan kids, to Muslim kids, preferably sons, because sons are those who are allowed to marry non-Muslims and convert them into Islam, like you see with a lot of European girls and American girls who join ISIS as ISIS brides.

So it is their duty. But they are sinful, and they will all end up in hell because they're going to seduce someone at some point and commit zina. I would love to go into it, but even if you walk on the street while your ankle shows and your footstep is heard, that is considered zina by Muhammad's own translation. He himself said, "If a Muslim woman walks on the street with her ankle shown and her footstep heard, she is committing adultery." To that extent, you go to hell.

Now, there's one guaranteed way for a woman — which comes back to the decisions some mothers make — there's one guaranteed way for a Muslim woman to go to heaven, and that is if she gives birth to a Muslim son, and that Muslim boy becomes a martyr for jihad. She will earn a spot in heaven. And this explains why you see Palestinian mothers wrapping the suicide vest around their six-, seven-, or eight-year-old sons themselves. They're trying to buy their way into heaven and not burn in hell.

[01:04:46] **Frank Gaffney:** Thank you very much, Anni. Your personal testimony is so important here.

Karen, to you: we're watching growing concern — and the reason that this webinar series is really being undertaken — that these activities, these practices, these barbaric, inhumane, condoned, if not obligatory horrors inflicted on women are not happening just half a world away in some dark recesses of the non-Judeo-Christian world, but now, as we've been intimating in various places, here as well.

I think some of the things that I was so glad that we were able to get Liz Yore, albeit a bit vicariously, to talk about is the phenomenon of FGM happening in our country. I've seen evidence of child brides being led around by a man five or six times their age, if not more. I've seen evidence of women in, well, they call them burqas, I call them bags, who are being abused by the men that they are clearly submitting to in public spaces. There are any number of stories about Walmarts and Costcos and other big-box stores having people exhibit this kind of abuse, if not actually beating, certainly verbal abuse.

And I just wonder — this question is a subset of the larger one — somehow we are ignoring the insinuation of this program. And it's not just feminists, though it's especially egregious that they are. It's a lot of others as well, people who don't want any trouble, they don't want to cause the kind of response that the authorities have given in other places. Indeed, I think there's some evidence of that here too, where the people complaining about the misconduct, the illegal activity for that matter, are being apprehended or otherwise punished.

Talk to us about the extent to which, if we do not wake up to this problem, if we do not push back against it, if we do not — as we are supporting with our BanSharia.com effort — the taking of a pledge by candidates for public office, as far as I'm concerned it should be every public office in every state in our country, at every level of government — this pledge that we're urging people who are candidates for those offices to be urged to take is as follows: "I pledge to the citizens of my district and the American people that I will oppose any and all efforts to impose Sharia law on them."

Why is that important, Karen, in light of what we've just been talking about and the seeming, I call it frog-boiling, that's going on here?

[01:08:15] **Dr. Karen Siegemund:** It's crucial. What we've seen, and we're hearing today, is what's happened in Iran and the Netherlands and the UK, and what we're seeing here. And this is why we've had Geert Wilders speak, and Tommy Robinson, and many, many others, Peter McIlvenna's testimony, of what happens in Europe.

I also want to bring up — because this is part of what happens — on New Year's 2016 there were thousands of rapes throughout Germany by Muslims. And with this then precipitated, with such an inversion of our conversation about this — and I understand, as Sonja described, rape is not a thing to Muslims, and yet it completely is. It's a means of dominance, a means of conquest, a means of suppression and oppression. These grooming gangs — it is a form of conquest. It is a kind of jihad.

So what happened in Germany, in Cologne and elsewhere, and has only continued, with these massive rapes — up until then, as I recall, our conversation about young girls and rape and their safety was: you never blame the victim, it's the man, it's never the girl's fault, and we should never tell our girls not to do this or not to do that.

After that New Year's Day, the conversation completely changed. And this is what terrifies me: that all of a sudden, out of a need to be — you don't want to be Islamophobic, you don't want to be seen as a racist, you want to be seen as compassionate and honoring other people's culture — when these things happen—

[01:10:03] **Dr. Karen Siegemund:** It brings on an incredible civilizational and cultural erasure. So Frank, to your point about why this must not happen, it's not only that we don't want Sharia law along the fringes, but the ripple effect through the culture, in terms of speech, language, behavior, what we can and cannot talk about. Again, this is one of the massive fault lines. This kind of jihad on our young, on our kids, on our women throughout — it is Sharia, it is conquest, and we need to ensure it doesn't come here because, in part also, it changes the fabric of our conversation.

It happened in Germany, it's happening in England, it's happening in the Netherlands, it's happening in France. You don't need everybody to be part of it, you don't need Sharia law to be dominant, but you do need it to be there in sufficient numbers, again with the complicity of the left, to allow them to change the very flavor of how we think about ourselves. And it just has to stop, wherever it appears. Just stop it.

[01:11:23] **Frank Gaffney:** To put a fine point on it, how we think about ourselves is just sort of the opening bid. How we behave, how we conduct ourselves, how we ultimately submit to Sharia is the program. Make no mistake about it. All the places you've just mentioned, Karen, are evidence, if any more were needed — look, over 1,400 years really, but over the past 10, 15, 20 in Western Europe as they have brought in millions of people who are making the Hijra, emulating the model of the perfect man, again to spread the faith, not to assimilate, not to be part of some civilization that is better than theirs, but rather to destroy that civilization and make theirs the dominant one.

I'm thrilled that a person that I have only met yesterday but was enormously impressed by, and had a very, very thought-provoking and illuminating conversation with about this very subject, is finally with us. Her name is Kate Jones. She is a woman of many parts. She is a White House bureau chief for an outlet called World Media UK/USA and for *The Concept*. She is the CEO of CYQ6 Corporation.

[01:13:04] **Kate Jones:** Yes, thank you.

[01:13:05] **Frank Gaffney:** She is an author, but she is a free-range mind who has thought hard about this particular problem — Sharia versus women — and what it means for our country, for our Constitution, for our freedoms, whether you're female or you're male. Anything else, if you think there's something else to be, it is coming for you.

Kate Jones, thank you for joining us. We're going to have you do the cleanup batting here, and your comments will be our closing ones, as we are just about out of time. But thank you so much for finding that time for us, and over to you.

[01:13:49] **Kate Jones:** Yes, hi. It's great to see you again.

I'm just going to refer you quickly to where Sharia law is most active, and that's in the Gulf Cooperation Council, the countries of the Gulf. And as the Gulf goes and tries to modernize and get off oil dependency into a different kind of economic model, they're looking to advance women into their system, into the job market, and they see women as very much part of their future. And they've made large changes to laws, but they're still stuck in this sort of problem set of normative law versus functional law, and an actual law on the books may not be very effective.

So when it comes to Sharia and family law, women sometimes get trapped in circumstances where, as much as even there is a concept behind them that supports them, they cannot move forward because they're under extreme social pressures. Those are community pressures, and those are despite laws, situations that put women into circumstances where they cannot advance or they don't have their human rights respected, even where the government attempts to respect them — where they can't get the divorce that they need, and where the people who are decision-makers are men.

Even in the Gulf Cooperation Councils, where they've had real advancements for women, they found it's because the younger women were empowered into positions to be decision-makers, even in these family-law issues. So when you sort of take that Sharia law and you put it into Western society, you're still in the same problem set of normative law versus actual law.

So you want your normative law, which is the law of how people truly behave and the social pressure they really have, versus the laws of the state — you want them to be the same.

[01:15:37] **Frank Gaffney:** When you hear people say, Kate, that Sharia is a voluntary set of laws, and that those who follow it are basically ordered to conform to the actual laws on the books of whatever host nation they may be resident in, is that true or is that not true, especially as it bears on the rights of women in a nation like the United States, for example?

[01:16:10] **Kate Jones:** Well, Sharia varies, and the interpretations of it vary. It's not like there's one Sharia law. Again, go back to normative. This is a set of social requirements that are imposed by the community but also imposed by doctrines. And even if a woman is attempting to participate both in her religion and in her community, those social pressures would be significant.

You see that in many spheres where the social conformity requirement or the social pressure exists. Think back to India, back in the days when women would be burned on a pyre when their husband died. Many women voluntarily went and did that because they were under family pressure, social pressure, and conformity.

When the British came and said, “Well, you may keep your laws, but we also will hang you from the gallows for this because we have our own,” that was what really created that pressure. Women were not burned on a pyre as a matter of a legal process. It was a social and normative process.

And so when you look at women’s rights, very frequently women are pressured into situations. And so with Sharia, this is also the case.

[01:17:19] **Frank Gaffney:** I want to, if I may, deviate from what I just said, because this is such an important point, and ask both Anni and Sonja to speak to this issue.

We talked about it a little bit in the context of *Reliance of the Traveller*. Are there real differences in the letter, if you will, of the law, Sharia, as opposed to maybe certain social practices in various Muslim countries? Or is there basically a body of law that is governing those social practices and is pretty uniform, with some relatively minor variations? Anni, may I go to you first?

[01:18:07] **Anni Cyrus:** Any Islamic country — their constitution is based on the Quran, Muhammad, hadith, all of them. And I have studied not just Iran’s constitution. I have studied all 51 constitutions of 51 Islamic countries.

Also, every Islamic family, every mosque, including right here in America — if you walk into a mosque, you’ll see the section where there are Qurans, and then you see copies of Muhammad’s life. So the base is all in the source, all of it.

The differences are there, yes. For example, Afghanistan requires women to cover even their face. That is not in the Quran. As we talked about, the Quran says to cover everything except your face and your hands. Those are the differences.

The base and the root of the actions that are mandated by the governing body — either a regime, an imam, a mufti, or just your father — the body is all the same. The base is there, and every single one. And as I have broken this down in a very long, over-25,000-word Substack, every single step of Sharia goes against our Constitution, all of it. Only one can stand. They cannot keep competing with each other.

[01:19:28] **Frank Gaffney:** Sonja, anything to add to that?

[01:19:29] **Sonja Dahlmans:** First of all, nobody yet has been able to show me, to demonstrate to me, what the difference is between culture and religion, because culture and religion always influence each other, so there is no clear-cut line.

Second, for example, in a country, as Anni mentioned, Afghanistan, there is such a thing called the Pashtunwali. So yes, some parts of Afghanistan are regulated by those rules, but Sharia is the basis. And in Afghanistan, I think that is the Hanafi school of fiqh.

What we do see in the Islamic world, for example with regard to child marriage, is countries like Egypt, for example, or other countries where the constitution clearly states that no boy or girl is allowed to marry younger than 18, where imams and families find a way to find a loophole.

And actually, specifically in Egypt — and I address that in my research report for Coptic Solidarity — there is a loophole that says that the wedding is not supposed to be formalized before the girl turns 18. So Western governments look at that and think they have made a really good understanding with these Islamic countries, but actually when you really read the law, it states that they cannot document the marriage before her 18th birthday, but they are married before she turns 18.

So there are real tensions with, first of all, the face that they have for the Western world, and what is happening in these countries. And even if some countries are trying to have a more women-friendly law with regard to child marriage, then you see that the culture itself — so the imams in rural areas, and other parts of the country — as I said, these things are very complex, and I think you always have to be aware of that.

And I want to express this very clearly. We always talk about women's rights in Islam. There is no such thing as women's rights in Islam, because it depends on the woman. It differs whether she's a Muslim woman, whether she's a woman from the dhimmi — so a Jew or a Christian — or whether she's a harbi, a woman who was taken captive, or whether she's a slave, et cetera. All have different rights, so to speak, under Sharia.

And we see that specifically in my field of expertise — the abduction, sexual violence, trafficking, forced marriage, forced religious conversion of non-Muslim women — we see that awful practice every day. And countries, for example Pakistan, are told, or they themselves say, that they are changing things. Nothing really changes.

For example, in Pakistan, I believe in 2016, when there was a bill to stop the forced conversion and forced marriage of Hindu and Christian girls, the Council of Muslim Scholars in Pakistan deemed that bill un-Islamic. So there you go. So there is a complete different reality to, first of all, what is shown to the outside world. But also, even for the people there who want to change things — because yes, there are some Muslims who really do want change themselves — it is very difficult.

And just one closing remark: another problem that I see is that unfortunately those women in Islam, including academics like myself, scholars who want change, almost always entirely speak about change for Muslim women without addressing what is happening to non-Muslim women in their countries. And we see that also in academic works.

[01:23:45] **Frank Gaffney:** Thank you so much. I think this speaks to the point you were making, particularly Kate, in terms of the complexities of it.

Let me ask you, just as a closing comment: when we spoke yesterday, we had a conversation about what all of this means for women in America. I know you've missed most of the conversation, unfortunately, but we've talked a lot about it.

But just in connection with, in particular, a thrust of our campaign — we call it, again, the Save Texas, Save America campaign — is to try to make sure that over the next five months to the day, the issues we're addressing in this series, and that are going to be very much in front of us, I hope, as a result of rising awareness of what is being done in our country, will translate into a voting issue.

A voting issue for those who will take the pledge, the Sharia-free pledge, to oppose the imposition of Sharia in our country. But a voting issue more generally, not partisan, but hopefully all American patriots will be rising up against this and seeking to have people who wish to represent them in elective office, executive or legislative, deliver on that promise not to allow the imposition, stealthy through these various techniques — rape, womb, birth, stealth jihad, civilization jihad, whatever you call it.

So in closing, Kate, could you speak to the importance of women in America recognizing this danger and voting accordingly?

[01:25:42] **Kate Jones:** Certainly. We have codified women's rights, and we've come a very, very long way, and those rights must be protected. So in terms of this issue of having a kind of normative situation where socially reinforced ideas tend to take over communities, women have to be very careful to ensure that they are constantly looking after their fellow women, and that they're ensuring that they maintain their rights by being actively engaged in their women's-rights movement, and ensuring that all women in the United States have the rights that they have been given under our Constitution, and ensuring that they are protected and remain so.

We have to take any means that is necessary within our laws and our legal system to ensure that women who are in communities that might be in jeopardy are looked after, and that these things don't spread. Because social, socially organized activist-type movements, and organized areas where you have concentrations of different populations that may not wish to follow our laws, that can happen. And there are women trapped in those communities too.

So I think it's both a voting issue, but it's also ensuring that women's rights that we have fought so hard for come out in our political discourse, and that in both parties people are talking about maintaining the rights that we have, even in these larger voting blocks and communities where perhaps our constitutional and legal rights are somewhat in jeopardy.

[01:27:24] **Frank Gaffney:** Powerful closing thoughts and a call to action. Thank you so much for joining us. Sorry about the difficulties in doing so earlier.

I want to thank as well, of course, Anni Cyrus, Karen Siegemund, Liz Yore, and Sonja Dahlmans. This has been a riveting program. I hope that it will be widely viewed across our country, and encourage all of you who are listening to it now to share it widely with your circles of influence.

Whether, again, you're female or male, you have rights in America. We do not mistreat women, let alone brutalize them or mutilate them or murder them, as is the practice under Sharia and in Sharia communities, including inside of the United States if it is tolerated.

And what we're basically calling for here is tolerance for religious practices — yes, that is codified in our Constitution — but practices that I think can only be described as demonic, satanic — that is the word I think Annie used — and a death cult. If it were practiced by the Bloods and the Crips, as our friend Bill Federer has pointed out, we wouldn't tolerate human sacrifice or slavery or child mutilation and the like.

We cannot indulge those who insist that Sharia, with all of these horrors and more that we will be exploring in future programs in this series, must be tolerated, must be protected, must be enabled to proliferate in America, because that will be the end of America. And yes, it's women, but the rest of us as well.

God bless you all. Thank you for joining us. Go forth and multiply.