TRANSCRIPT

A BAN SHARIA WEEKLY WEBINAR SERIES

Sharia v. Children

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BEGIN TRANSCRIPT:

[00:00:00] **Frank Gaffney:** Welcome to this edition of our BanSharia.com webinar series on Sharia and the extent to which the model of the perfect man, as he's known in Islam, the Prophet Muhammad, has created behavior patterns, conduct, strictures, demands that have informed the progress of Sharia worldwide for some fourteen hundred years.

What we are aiming to do is to expose the utter incompatibility of such behavior and conduct and strictures and so on with [00:01:00] the civilized Judeo-Christian world, with its values, with its freedoms, and most especially those guaranteed by the Constitution of the United States, which among other things has in Article VI the Supremacy Clause, namely that it is the supreme law of the land, which makes all the more troubling, all the more problematic, all the more unacceptable the behavior of Sharia's practitioners.

I call them Sharia supremacists because they seek to impose their program, political, military, legal, well, death cult, on everyone else. Their conduct, their emulation of Muhammad, is by and large illegal, and we will be exploring specifically in the context of the mistreatment of [00:02:00] children that is not simply approved by Sharia and its adherents, but is in many cases deemed obligatory because, after all, it's what the Prophet did.

We're going to start level-setting on what the Prophet did and what has flowed from his conduct with one of our country's preeminent Muslim scholars, that is to say non-Muslim scholars of Sharia and jihad and the Quran and the Hadiths and so on that inform Sharia. And that would be Robert Spencer, the author of thirty-two books. I think I've given him credit for a couple, but that's because I'm not tracking every week. It seems as though there's a new one just about on that schedule. But thirty-two is pretty impressive. Most of them deal [00:03:00] with some aspect or another of Islam, of Muhammad, of his life and what he spawned with his program of Sharia.

We are going to take stock with him via a prerecorded video that was distilled from an interview that he did with me for our television program on Real America's Voice called Securing America. And we are very grateful to him for allowing a twofer to contribute to that program in what I believe will be this evening's show, as well as for the purposes of this webinar.

Let's go to the videotape with Robert Spencer now.

[00:03:42] **Robert Spencer:** It must be emphasized that Muhammad is in Islam the excellent example, that's chapter 33, verse 21 of the Quran, and it's interpreted in Islamic tradition as having no exceptions. Muhammad is an excellent example in everything he did, and every [00:04:00] Muslim will do well to emulate Muhammad in as many details as possible.

Now, one of the worst effects this has is in connection with Sharia and children, and that is pedophilia. Now, there's a tremendous debate about this in the West today, and if you point out that mainstream Islamic tradition and the Hadith collections that are considered most authentic by Muslim scholars themselves all attest multiple times that Muhammad married a six-year-old girl when he was fifty-one years old, and that he consummated the marriage when she was nine and he was fifty-four.

If you point this out nowadays, many Islamic apologists and non-Muslim Islamic apologists will say, "Well, you know, that's disputed. There are other traditions saying that the girl was older." That is actually completely [00:05:00] beside the point of why anybody cares about this and why this is a controversy today at all.

It must be emphasized that it's not about what Muhammad did or didn't do. That's a matter for historians, to be sure. But the only reason why anybody cares about this in the West today is because of Muhammad's status as the excellent example and the fact that Muslims around the world, most notably in Afghanistan but by no means restricted to Afghanistan, are emulating Muhammad in this particular and marrying little girls.

And there are numerous Islamic authorities in Saudi Arabia, in Turkey, in Pakistan, in Nigeria, in Iraq, and elsewhere. I have the list. I've published it many times at my website, jihadwatch.org. These Islamic authorities all attest [00:06:00] that on the basis of Muhammad's example and the Quran, there is no minimum, no minimum age, none, not even six or nine, no minimum age for marriage for girls.

And that is a sanction of pedophilia that causes tremendous psychological and physical harm to girls all over the Islamic world today. In Afghanistan, it's particularly rampant. In Afghanistan, the first time the Taliban was toppled, actually I should say the only time the Taliban was toppled before they returned to power, in 2003, aid workers went into the refugee camps in Afghanistan and they found that half the girls of second-grade age

were married and all of the girls, all of them, of third-grade age on up were married. This was taken for [00:07:00] granted as being acceptable because Muhammad did it.

Even worse, quite recently there has been some Western media attention given to the phenomenon of Muslim fathers in Afghanistan actually selling their little daughters to much older men because of the poverty of the country and the fact that there isn't any work, and they need money. And they don't hesitate because of the dehumanization and commodification of women in Islamic tradition, and because of the sanction that Muhammad gave by his example to the marriage of prepubescent girls.

This is something that is considered to be perfectly acceptable. And to the tremendous shame of the Western press, to the tremendous dishonor of the [00:08:00] journalists involved, they actually portrayed these sellings off of these girls as some sorrowful byproduct of the economic situation. Never once got into the question of Muhammad's behavior. Never once explored the reasons why it was happening, and actually portrayed the fathers as poor victims of the economic circumstance in Afghanistan. When actually, even if Afghanistan were prosperous, there would likely be some of them who would engage in this behavior because Muhammad sanctioned it. They don't see anything wrong with it.

Now, this is, as I noted, not limited to Afghanistan alone by any means. And the sanction that Islamic clerics, leading Islamic clerics, not fringe types, not some marginal group that everybody else hates, but the Diyanet in Turkey, the leading Islamic authority of the nation, the Council on Islamic [00:09:00] Ideology in Pakistan, and others, they all say there's no minimum age for marriage for girls.

And the response of the Western human rights community has been almost as shameful as that of the journalists because they are all shying away from the real cause here. None of them want to be in the position of looking Islamophobic. None of them want to appear to be criticizing Islam, and so they never deal with the root causes.

And every organization — and there are some major organizations that are dealing with child marriage around the world today — they all shy away from why it's happening at all. And they all say to the easy marks that they're getting donations from that if they just give some money, then they'll be able to alleviate the grinding poverty these people are in, and then girls will get married off. That's not why it's happening.

[00:09:59] **Frank Gaffney:** Now, let me ask you [00:10:00] about one other facet of this, the practice of female genital mutilation afflicting, basically, I guess, prepubescent girls as well. Talk about how widespread that practice is and what it does to the children involved.

[00:10:15] **Robert Spencer:** Here again, it's a case of tremendous denial on the part of Western authorities and human rights organizations. Muhammad said circumcision is an

honor for men and for women. It's routinely reported as being cultural and not Islamic, and yet when a couple of Muslim doctors in Detroit were put on trial for doing it a few years back, they immediately said, "This is part of our Islamic faith, and so it's part of our religious freedom." And the case was dismissed by a leftist judge on the basis of religious freedom.

Well, do we really want to grant a vision of religious freedom that allows for young girls to be mutilated and their lives destroyed in this way? I think there [00:11:00] needs to be a very serious re-examination of whether religious freedom is or should be a license to break other existing laws.

[00:11:09] **Frank Gaffney:** Robert Spencer, thank you.

Let me just add to his illustrious credentials the authorship of The Truth About Muhammad: Founder of the World's Most Intolerant Religion. He's also the executive director of a tremendous online resource, JihadWatch.org.

We're going to turn next to a woman who knows firsthand about child marriage because she was a child bride in her native Iran. Her name is Aynaz, better known as Anni Cyrus. She is the founder of Live Up to Freedom. She has been the longtime producer of one of our favorite programs, The Glazov Gang. She is the author, most recently, of an [00:12:00] incredibly important new book, The Architecture of Jihad. She's also the director of programming at Patriot.tv.

Anni, I know we have you audio only, but we're very appreciative of you finding time to speak to us about this topic, again, from your experience not just as a child bride, but living inside a Sharia-adherent society. How it treats children is something you know a lot about, and we are very appreciative again of your contribution to this program.

Over to you.

[00:12:33] **Aynaz Anni Cyrus:** Absolutely my pleasure. Thank you so much for having me, and I'm so glad that Robert covered the current events.

Let's just create one very base that will definitely answer a lot of questions. When we say child, that's where the biggest conflict between Western civilization or modern civilization versus Sharia comes into picture. In about all of the countries that I'm aware of, [00:13:00] you've got to be eighteen. Regardless of your gender, you're eighteen, now you're an adult. Before that, you're a child. We call them toddlers, babies, and teenagers, but they're still kids.

In Islam, as a female, at age nine your childhood ends. As a boy, at age fourteen your childhood ends. So that's the biggest conflict. As a nine-year-old girl and a fourteen-year-old boy, you're an adult, so everything that applies to you will most likely be

considered child abuse in America or the majority of Western countries because you're now acting as an adult.

Now, furthermore, if you want to go into actual text, and yeah, well I'm a girl, obviously I'm a woman, but there's a myth that Islam is much better for boys. That's not true. Yes, girls come to adulthood earlier. Yes, they face female genital mutilation, [00:14:00] child bride, all of that. But boys don't have much of an easier life either.

I personally have a dear friend of mine, an Iranian who's in Canada. He tried to commit suicide and kill himself before reaching age fourteen because he figured no matter what he does as a Muslim man, he'll never make it to heaven. His solution was to kill himself before becoming an adult under Sharia. That's where boys stand.

Now, generic, regardless of your gender rules, another thing many do argue, as Robert said, but let's go into their own book, Reliance of the Traveler. We addressed this on your last webinar. In Reliance of the Traveler, Chapter F, Section 1.2 says specifically that parents and grandparents are to make their kids and grandkids follow the ritual of prayer and fasting starting age seven. By age ten, if they're neglecting their duty, they must beat them, [00:15:00] beat them physically, to follow the rules of prayer.

And I actually faced that. I lost count of how many mornings I would feel a kick in my back to get up and do my morning prayer. It was 4:30 in the morning, and to be honest, to this day I still don't wake up early. But I would actually get kicked physically by my father, my uncle, somebody would kick me to get up and do my morning prayer.

Same thing with fasting. I talked about fasting. It's a very simple thing, but a lot of people don't understand. When I was eight, I started practicing fasting. Can you imagine an eight-year-old girl who has to go without water or food or a snack or anything from 5:00 in the morning until 12:00? At 12:00, she'd get to have one glass of water, one bite of food, then go again until sundown. And then by age nine, I had to [00:16:00] do it. But by age nine, from there on, it was a full day. From age nine, I had to fast from sunup to sundown.

I have read that by our legal codes in America, that would have been considered child abuse and starvation. These little things go unnoticed, and that's why, when I was asked, I planned on talking on these basics.

Yes, it is terrifying when we talk about the child bride situations and the female genital mutilation, all of that. But there is even more basic abuse that children under Sharia must face. A nine-year-old girl leaving Islam will face the same death penalty as a forty-year-old. A fourteen-year-old boy leaving Islam will [00:17:00] face the same death penalty as a forty-year-old. Every law, every punishment.

If you're ten, twelve, I'm not promoting it, but we have that in America, our teenage kids tend to do a little bit of shoplifting, mainly for the fun of it. Your finger will be cut off in Islam under Sharia. As a teenager, if you try even to shoplift, they will cut your fingers, from there your wrist, from there your arm, from there your toes, your ankle, and your leg. And these are all dictated in the Quran.

Other crimes that, again, I faced lashes. I faced seventy-five lashes. My grandmother purchased fifty. I had to serve twenty-five of them. Twenty-five lashes for what crime? I attended a party when boys and girls were in the same room doing nothing except singing, dancing, [00:18:00] laughing. And I was eleven years old. Twenty-five lashes from the back of my hair all the way to the bottom of my feet. It had to be served.

And again, I keep using myself, but your audience, I hope they understand, this wasn't exclusive to me. It wasn't because my dad was a sheikh and he was very harsh. No, this is a legal code of the countries. Every country, every Islamic country has these punishments, and all of those punishments you read in their penal code, in your head, you're thinking adults. You need to change your mindset. A nine-year-old girl is an adult. A fourteen-year-old boy is an adult, and they all face those consequences.

Is this a good place to take a pause, or you want me to go on, Frank?

[00:18:51] **Frank Gaffney:** That's great. And that very helpfully brings home that this is not just your personal story, but the story of countless, [00:19:00] well, billions of people over the years, I guess, in the form of children being abused in the manner of the perfect man, Muhammad.

Thank you very much for bringing this so powerfully to this program.

Peter McIlvenna is the co-founder with Lord Malcolm Pearson of Hearts of Oak, a marvelous think tank in the United Kingdom. He serves as Lord Pearson's chief of staff in the House of Lords. He is a podcaster, Hearts of Oak is the brand, as well as a very prolific author and essayist in various publications.

He is a senior fellow of the Institute for the American Future as well as for the American Freedom Alliance. And he has been incredibly impactful, I believe, not only in Britain but also in his visits to the United States to [00:20:00] warn about what is happening in Britain.

Of particular concern to him, as it should be to all of us, including the authorities of Great Britain, has been a practice that has euphemistically been described as grooming gangs. He's going to describe what it actually entails and what it bespeaks about Sharia and its treatment of girls, as we can see in not only various parts of the Muslim world but also now in the Western reaches of civilization, notably in Great Britain.

Peter, thank you so much for joining us. The floor is yours.

[00:20:45] **Peter McIlvenna:** Thank you, Frank. One day I'll come and talk to you about a cheerier topic, but it's great to be with you.

I'm sorry I missed the great Robert Spencer. Anni Cyrus was on my show a couple of weeks ago. I love what she does, and it's [00:21:00] been good to meet Sonja over the last few weeks. And of course, Karen is an old friend, and great to be on with her. But thank you, Frank. You always bring together great individuals.

The grooming gang, probably your viewers, listeners will have heard this before. I think the reason why, Frank, you've asked me on is because this report has just come out yesterday, and this is a report by Rupert Lowe.

Rupert Lowe was formerly with Nigel Farage's party, Reform UK, just to give you a little bit of UK perspective. And he now has started his own party, Restore. But he's been very vocal on this issue, and he actually was frustrated that Nigel Farage wouldn't engage on this issue or rowed back.

And Rupert said, "Well, if you're not going to do it, I'm going to do it." And he launched an inquiry and forced the UK government to launch their national inquiry of this horrendous issue, which is basically Muslim Pakistani rape [00:22:00] gangs that have operated in the UK for fifty-plus years.

And in Rupert's report, he actually talks about 1955 being the first report he's come across. First report I've come across was 1975, so he's put it back twenty years prior. That's seventy years.

This is a stain on British history that's affected between a quarter of a million girls, and the report talks about that figure, which is partially from Lord Pearson of Rannoch's figure, and whenever he spoke in the House of Lords extrapolating the figures that we have.

And of course, Sarah Champion, a Labour member of Parliament on the left, very much a hardcore socialist from one of these areas, Rotherham, she talked five years ago and said that up to one million girls had been affected.

So the figures are staggering: quarter of a million to one million. We in the UK are a fifth the size of the [00:23:00] U.S., so if you take this in the U.S. size stats, this is one to five million of your girls being targeted, being systematically raped.

And don't think this situation is just for the UK. This is to do with entities. This is to do with cultures. This is to do with religious beliefs that slip into a culture, a society that doesn't know what actually it stands for. And that's where we have had our collapse of national identity, and you're suffering that same pivotal moment, I think, to what actually it means to be an American. For the first time ever, I've seen that debate happening on the left and the right where I thought that was settled.

So that's an overview. The executive summary, and I've been through these 219 pages. I've been going through yesterday and today, and it is [00:24:00] horrendous. And Rupert Lowe, member of Parliament, brought together a number of individuals. He brought together a survivor, Sammy Woodhouse, absolute champion on this issue. I've had her on before and followed her closely.

He's had Nick Timothy, who's the only member of Parliament, apart from Rupert Lowe, who speaks on this, and Carla Lockhart, who's a fantastic member of Parliament for Northern Ireland. And it's interesting, the Northern Irish MPs coming on and talking about this issue.

But of course, the conclusion is this is a predominantly Muslim Pakistani issue that has targeted vulnerable girls. Targeted vulnerable white girls, but if you go back in the days, it was also targeting Sikh girls. And the Sikh community put together a vigilante force, which was the Sikh Defence League.

And I know Tommy Robinson had connected with them and looked at how they had put together that force to [00:25:00] protect their girls because they didn't trust the national police force. Sadly, those on the white English and British side didn't think to do such a thing, and we basically handed over to our authorities, which failed on multiple levels.

Rupert Lowe's report, he talks about this happening in 149 local authorities. Now, to put it into context, in the UK we have about 380 local authorities, which are the smallest group that we have in terms of the council, local authority. And this means that 40% of our local governmental authorities, they are seeing these Muslim rape gangs called grooming gangs to basically ignore the actual situation.

So you come up with a name that sugarcoats the issue. But 40% of our local authorities across the UK are [00:26:00] facing this issue.

I listed twelve, and I may not get through all twelve, but I listed twelve takeaways from this report, Frank, so your viewers and listeners do not have to read it because it's horrendous. And what stands out is the victims, the survivors, because they have survived this, and their stories. And that is replicated a quarter of a million, if not a million girls. But let's just say a quarter of a million. That is the scale that we have had, and the collusion and the turning a blind eye simply because authorities did not want to be called racist or Islamophobic.

Those two words shut down debate and are destructive for free speech and destructive for child protection. And for all the comments in the last two to three days in the UK with Keir Starmer, [00:27:00] our dear leader in the UK — please pray for us — he actually has brought in legislation to say that children under sixteen cannot engage in social media, but they can change their gender. They can actually be part of these rape gangs,

and the girls are arrested, and the girls, fourteen-, fifteen-year-olds, are charged with prostitution.

A child cannot engage in sexual activity. That is not a choice. They are a child. And yet, although that is legally correct, we see police forces up and down the country, child services, local authorities actually branding these children participants in this.

And I've talked to some of the fathers, and they have told me that the police have arrested the girls, and they have told the parents, "Your child has chosen a life of [00:28:00] prostitution," while they're high on drugs and intoxicated with alcohol, because those are the mechanisms that hold these girls in this. And yet, they've chosen this. What a lie. And simply a fear of the institutions for being branded racist and Islamophobic.

Let me go through a few in the next three minutes. This is a national problem, it's not an isolated problem. We are told this is just a few areas. This is across the board. Forty percent of the UK have experienced this. This is a telling tale for the U.S. These issues may not be in few areas. They may not just be a Michigan problem. Actually, they may be a very widespread problem.

Secondly, we're seeing children are systematically targeted. Perpetrators sought out these children, often in care homes, often part of broken families, [00:29:00] and they would target them, and they would offer them a lifestyle that seemed appealing and exciting to kids. That's what we have seen across the board.

Befriending, drugging, alcohol, control, those coercion techniques. The third point is that these grooming methods were remarkably similar all across the UK. It was the same pattern. Pulling children in, making them feel loved, making them feel important, making them feel as though they were the most important thing to these Muslim Pakistani men that began to target them. And they were called their girlfriends, and they were taken on drinks parties. They were given a life that maybe was very alien to them, and they were excited and pulled into this.

Time and time again, you talk to these survivors, and it's the same story. Obviously, the strongest part of this report is the [00:30:00] testimony of survivors, and I have talked to some of these survivors, and I am blown away, and I am prayerful for them, because they have gone through so much and yet are so strong in actually challenging the authorities and giving their testimony. Without their testimony as, in effect, whistleblowers, we wouldn't be in this situation.

We have institutional failures across the board: police, social services, NHS, schools, taxi licensing services, all operating in collusion. And of course, we see these girls being utterly ignored.

Let me finish off on the part that is the most difficult for authorities to engage with. And Frank, I've talked to you earlier on your show about this: 87 to 95% of convicted perpetrators have Muslim names. [00:31:00] Over 90% have Muslim names. In the UK, 6% of the population are Muslim. That shows we have a problem.

And of course, honor and shame is part of those cultures, and that is why few of these communities have ever gone to the police if anything has happened.

And the other main area I'll bring and leave you with, although I could talk about this for a long time, depressing subject, but it would depress your audience, Frank. The last thing is this has theological aspects in Islam. And I know that will specifically appeal to your viewers, but I want to give a wider context, that we see a behavior of supremacy, of Islam being supremacist over any other ideology. We see male dominance and where the woman has fewer, much fewer rights, and that's why we have seen this happening. [00:32:00]

We see no fixed age of consent, which of course goes back to the perfect man. You can marry an individual, a child, let's call it what it is, a child at six, and consummate that at nine.

We have sex slavery all across the early parts of the Quran, which was part of that war booty, part of jihad, that those who engaged in those attacks got handed. And of course, we have dhimmitude. We have those who are regarded as lesser because either they are not Muslim or because they have left the faith and are therefore not Muslim. And it's this dhimmi status that we see.

All of that has fitted into this perfect storm, that Muslims from countries where they never see a woman uncovered, and therefore they see women, as I am in a warm day here in London, we're having a heat wave. So I fear what will happen because these Muslim [00:33:00] men think these women are offering themselves to them, and they are there to take as they want.

There are so many aspects of this. But Frank, I simply would say to your U.S. viewers that this is not a UK problem. Jihad, love jihad, as the term has been used across Europe, is predominant across Islamic history, and I fear the same thing may be happening in the U.S. And it will take a journalist to highlight this in one of your establishment papers, which is what we had in 2012 with Andrew Norfolk in The Times of London, having that on the front page.

And I fear that that's what it will take to expose what I am worried is the same situation in the U.S. We've seen it in the UK, we see it in France, we see it in Sweden. We have pockets of it in Germany, and my fear is it's happening in the U.S. and simply too awful to engage, and that's why media refuse to touch on this.

So that's an overview of the great work that Rupert Lowe, [00:34:00] Member of Parliament, has done in this report, which was released yesterday, 219-page report. And I'll be covering this on Hearts of Oak tomorrow for our interview. I'll just be going through it and giving a breakdown of this issue and trying to warn our viewers and listeners to take a different path, to be aware of this, and to speak up for truth, and to champion the rights of these girls.

[00:34:26] **Frank Gaffney:** Peter, thank you. This is incredibly timely, to be able to take stock of this with the help of your analysis of the recent report.

I did want to just suggest that, like grooming gangs, calling this love jihad seems to me to very dramatically obscure the true nature of it. Rape jihad would seem again to me to be a more apt way to describe it.

We're going to turn next to a woman who graced this series with its first program, as I [00:35:00] recall. Her name is Sonja Dahlmans. She is a Dutch theologian who has both in her master's degree thesis and now in the work she's doing towards a PhD delved deeply into such issues as Islamic forced and/or child marriage, the abduction, the sexual violence, the mistreatment of both women and children, girls in particular.

She's done it out in the press, in particular in Coptic Solidarity's pages, notably with a very important report entitled Hidden Crimes, Public Deception, which has talked about some of the same things that Peter's just described going on with women in Egypt.

Sonja, it's wonderful to [00:36:00] have you back. Thank you so much for adjusting your calendar and schedule to join us. The floor is yours now.

[00:36:06] **Sonja Dahlmans:** Thank you so much, Frank, for this invitation and also for hosting a seminar on this very important topic.

Again, as last time, I want to highlight some of the things that Anni has also mentioned, because she said something that I find very important, and that is, what actually is a child? That definition is very different for us and for Islamic theology, and we use these words assuming, specifically in the West, governmental, nongovernmental organizations, as if that is all the same. But it's very different, the way I think Islamic theology views children and the definition of what is a child.

So for Westerners, a child is a [00:37:00] vulnerable person that needs care, protection, provision. Some, in a more modern take, would also say participation. You want to ask your children what they like, how they feel about their education or whatever.

In a Muslim context, children have rights and duties as young as they are. And one of their duties is, for example, to obey their parents, but also to care for their parents and to respect their parents.

And when you zoom in to what in Islamic theology, what Islamic scholars are writing about child rights when asked, for example, by UNICEF or other Western organizations that your audience will probably be familiar with, you see similar things mentioned that always show up. And [00:38:00] that is the right to have a name, a proper name. The right to have a moral, a good mother. The right to have an Islamic upbringing, the right of circumcision. And this is from different Muslim scholars. But you already see with the subjects that I'm mentioning that that is completely different from probably our Western view of provision, providing and participation of children.

So that is something I think that we need to bear in mind when we talk about child rights or even just the idea, the notion of a child in Islam.

Second, and I've touched upon this also in my master thesis on child and forced marriage in Islam, what is important in Islam is the concept of rights and duties. And one of the concepts is [00:39:00] called Nafaqah, and that is often translated as maintenance, like food or a roof over your head. But it is more like expenditure, if I may. So, the money that is spent on either your wife or your child, but also on your slave.

So with child rights, it is a child's right to have food and a roof over their head. That's also a wife's right and also that of, you know, so it's a father and a husband, but also the owner of slaves. That concept is almost completely alien to us. So when we talk about child rights, I don't think many of us would view this in that way.

It is interesting, however, that when I read the same report that Mr. [00:40:00] McIlvenna has read about the so-called grooming gangs in the UK, that many of these girls actually said that they were provided food and drinks and a roof over their head, a safe place. And that reminded me of that idea, that concept of Nafaqah and the duties towards not just your own wife and children but also slaves. And that, in Islamic perspective, means you've cared for someone, but that is not how we would view that.

Now, when I say these things, I don't say every Muslim thinks that, but this is what Islamic scholars, the ones that I've been studying, have contributed.

Another thing, as — and this is something I've touched upon in our last seminar — was that concept of zina, illicit sex, and how that [00:41:00] shapes and forms an Islamic society, an Islamic culture. And we've talked about this, illicit sex, not necessarily, as Anni mentioned, cheating on your husband, but it means that a woman needs to guard her private parts, her modesty, and that one of the ways to do that is by wearing the hijab or the niqab even.

And that women, also meaning sometimes little girls, now this, as Anni explained then, creates othering. It creates a clear division between Muslims and non-Muslims, and I've explained last time already that this is also what Coptic women told me when I was conducting these interviews with Christian girls in [00:42:00] Egypt. We stand out

because we don't wear the hijab, and therefore we are fair game. We are considered loose women.

This is what we today hear from Alawite, Druze women. Well, this is something that MP Rupert Lowe also mentioned when he was giving a speech on what they had heard when they were conducting the interviews on these grooming gangs in the UK. He also, and I quote, said that victims had heard from their perpetrators that Christian girls, white girls, had lower moral standing and that they had fewer morals, and that Muslim girls were perceived having higher moral standings and more dignity.

And that is how some of the victims said these men justified what they had done, what they were doing to these children. We're talking about eleven-, twelve-, [00:43:00] thirteen-year-old children. Now, that has to do with that concept of zina. So women who don't cover, who are not inside the house all the time, who only go out, for example, with their guardian, with a male relative, all these things, that all adds up. It creates a certain society, even in the UK, when that is a society within an already existing society, if I may put it that way.

And I just want to give you something about Kiran Masih, a nineteen-year-old young girl from Pakistan, a Christian, on her way back with her friends from work, where Muslim men, four in a car, tried to get them into the car to have sex with them. And when the girls refused, they were told, "How dare you refuse us? Christian girls are only there for the pleasure of Muslim [00:44:00] men."

Frank, they ran over Kiran Masih. She is dead. They ran over her three times with their car for refusing to have sex with them.

So that gives you an idea, and again, I'm not saying every Muslim thinks this way, but it gives you some perspective on what we see happening, and unfortunately not only in the UK but also in places such as Egypt, as you mentioned, Syria, Pakistan, Nigeria.

The United Nations just last week published a letter of the highest urgency about the threats towards Christian girls in Nigeria and Christian and Hindu girls in Pakistan. And it's about time that we no longer mention that these things happen, but that we analyze and try to understand how it [00:45:00] works, why it happens, and dive deeper into these sorts of crimes. That's what they are.

Because it will not stop when we only mention it happens. We need to do a lot more than that. Thank you.

[00:45:18] **Frank Gaffney:** Amen. Sonja, thank you for that very clear call to action. Your insights into all of this, particularly into the traditions and doctrinal aspects of it, are particularly appreciated, as was Robert Spencer's.

We're going to turn for our cleanup batter, as we often do in these programs, to our friend and colleague Karen Siegemund. Dr. Siegemund is a PhD with extensive experience educating children at every level. She has of late been a very important freedom fighter and thought leader [00:46:00] in her role as the president of the American Freedom Alliance.

She sponsors programs like these frequently under that banner, and we're always grateful to her for joining us under the lesser brand of our BanSharia.com.

Karen, there's a lot to synthesize here, and I think with your background working closely with children, mentoring them, equipping them for life, you especially have an appreciation for what we've just been told is happening, and not just to individuals or even large numbers of individuals, but to societies as a result of their submission to Sharia.

I hope you'll give us some concluding thoughts of your own.

[00:46:52] **Dr. Karen Siegemund:** Thank you so much, Frank, and it's an honor again to be part of this incredible team on this crucial [00:47:00] topic. It truly is crucial.

When I've been listening to this, I am reminded, as a parent and as a teacher, of the gargantuan contrast between the Islamic perspective on children and what we see here.

When I was a kid, and with my own children, we teach our kids here, you can be anything you want to be. The sky is the limit. Anything a boy can do, a girl can also do. There are literally no limits here in the U.S. It is the land of opportunity. We have fought hard to be able to do anything, and here we are.

Freedom is the name of the game, and self-actualization, realizing one's dreams, being allowed to have dreams. Every grandparent and parent goes up to a child and says, "So what do you want to be when you grow up? What do you imagine your life to be?"

Contrast this with everything that we've been hearing today, where a parent's role with boys and girls, [00:48:00] to Anni's point, is to be subservient to Allah, to be a good jihadist.

Everything that we've been hearing is all about the preeminence of jihad in Islam, and I don't just mean radical Islam, I mean Islam. It is all about jihad waged one way or another.

We've talked about it as a totalitarian ideology that seeks global dominance, and what we're talking about today is, in fact, two of those means of that. One, teaching your children, again, to be a good jihadi, which means however you can assert dominance.

We see it in Islamic countries with what Anni went through, but we're also seeing it now in the UK, as Peter, and elsewhere in Europe also, as Sonja discusses. The ways in

which conquest is being waged [00:49:00] against a culture is through its children, through rape jihad, through breaking of the familial bonds, through replacing family, as Sonja just talked about, with others providing the roof and the food.

It's breaking the role of the father. It's breaking the role of the mother, our traditional sense of what the role of father and mother is. In Islam, that is absolutely not the case. To have your child be the best jihadi possible is a worthy goal. Love is replaced by honor. Love is replaced by effectiveness in jihad.

Little boys, I'll never forget, I don't think any of us will, the boy who called home on October 7th crowing about how he had killed ten or more Jews. This is the clear result of indoctrination. The extent [00:50:00] to which he was proud of having been the best jihadi drove him to call his parents, calling his mom.

This is not how we treat our own children, teaching them to be warriors and killing other people at a rock concert. This is not how we act. This is not the Christian way. It's not the Jewish way. This is a Muslim indoctrination way of, again, waging jihad.

This is rape jihad. It's cultural jihad. And it's broken, as I mentioned, the role of the father and the role of the mother as we perceive it. But it's also, throughout Europe, breaking law and order, as this report indicates. This has been going on fifty, seventy years. We see Tommy Robinson talking about this.

And law and order, our elected officials and law enforcement refusing to engage, refusing to stand up [00:51:00] for white girls in the face of rape gangs. The horrific nature of everything that was outlined in this report, it's stunning. It will turn one's stomach, not only that it happened, but that it happened without having been challenged.

We also see that it has subverted our very notions of free speech, as Robert Spencer mentioned. To speak of Muhammad having married a six-year-old and patiently waiting until she turned nine to consummate it, when you speak of this in Europe, this is considered, and we have friends who have been convicted of this, of hate speech.

So along with the actions, along with the perspective, along with the employment of children in attempts, all too successful, to wage jihad, to destroy a culture and a society, [00:52:00] we're also seeing how the ripple effects are felt through civil compliance.

We see it in England, as Peter noted, in Germany, as we've discussed, when you can't talk about the countless hundreds of rapes that go on. This is an unbelievable abuse of children, of the most vulnerable among us. It's an abuse of our democracy, and it is in all ways possible a means of conquering.

And I think what we've talked about here, between Anni's own horrific experiences, Sonja's work, again, this report, and Robert's theological underpinnings as to why this

isn’t only acceptable but mandatory, we need to recognize that this is war being waged on us [00:53:00] that seeks global dominance writ large, but also writ small to the smallest among us in terms of breaking spirits, breaking souls, the abuses, the corruption.

And while we see it starting to come here, the more we understand how this happens with the trajectory elsewhere, I think we’re much better equipped to keep it from happening here.

So again, thank you for such an important topic, and greater awareness has to translate to greater defense.

[00:53:37] **Frank Gaffney:** Karen Siegemund, thank you for your contributions to that.

Anni, I know you have to leave. Let me just ask a quick question, if I may. You mentioned that boys are also subjected to hardships under Sharia, not just girls. There have been any number of accounts, particularly from U.S. servicemen in Afghanistan and I think in [00:54:00] Iraq as well, of the systematic rape of boys by men, a phenomenon that would seem to be completely haram, given the injunctions against homosexuality of which you spoke.

How does that fit into this picture now?

[00:54:20] **Aynaz Anni Cyrus:** Unfortunately, yes, that is, again, as Robert says, heavily practiced in Afghanistan, however not limited to Afghanistan.

Let me take an extra minute to explain this because it can get a little... I want to make sure the debates are already debated before they come in.

Yes, homosexuality is absolutely forbidden and heavily punishable, technically by Quran, stoning, but modern day, throwing them off buildings.

When the term boy is used, remember, based on their own laws, until you’re fourteen you’re a boy. After [00:55:00] fourteen you’re a man.

Until you reach that point, referring to the word boy, this practice comes from Quran, actually. In the Quran, I think it’s Surah 76, chapter 76 of Quran, where there are promises to good Muslims who will reach heaven. And one of the promises to them is that there will circulate among them young boys made eternal like pearls.

Translation is what you today see as bacha bazi in Afghanistan, or systematic rape of boys.

It’s part of their promise. Now, the debate comes from, this comes in Allah’s heaven, which again, on [00:56:00] its own, why is Allah promising you boys? I mean, the seventy-two version wasn’t enough. On top of that, now we’re... And this one doesn’t

actually have a number. It says boys in Arabic. Boys. More than one. We don't know the cap of it, but they are compared to pearls as rewards circulating among them.

Again, apologists will say, "Oh no, in the Quran, he means servants." That word is not in the verse. It isn't. It does not say servants. It says pearls as jewelry, as rewards.

With that, yes, Muslims, again, heavily in Afghanistan, I would say after Afghanistan, fairly heavily in Pakistan, but they do take it upon themselves that boys are, even on this earth, [00:57:00] rewards to be used.

Normally by a certain age, being fourteen, unless they're Sunnis. Sunnis have upped that to sixteen years, but by fourteen they replace their pearl. Actually, in earthly practice, they call them their little pearls.

They replace the pearl with a younger one as soon as the old one reaches age fourteen.

I apologize to your audience. I understand how disturbing this is, but we have to talk about it.

[00:57:24] **Frank Gaffney:** And understand, if we could, maybe just one more word, Anni, before you go, what it does to a child, in your case as a bride, and in the case of these boys being hunted down. And I think they're called man-boy-love evenings or something like that.

I mean, physical trauma is obviously part of it, but the psychological damage and harm, how would you characterize it, and how does it impact the society, would you say?

[00:57:52] **Aynaz Anni Cyrus:** Society, let me reverse-answer this, if you would allow me.

I've been asked by many in America why are so [00:58:00] many Iranian women willing to become second, third, or fourth wife or temporary wives? And my answer has been, when you are raised in a society under a system that breaks you as early as eight, nine, ten—

You don't grow up to be the confident girl that says, "Oh, I'm never going to be your second option or a third or fourth." You are so broken, not just physically, but emotionally and mentally. You're under a system where your own creator considers you a half a person, not a full human. How dare you ever request to be the first, to be the priority, or to be considered a human?

So unfortunately, not just in Iran, in many Islamic countries, you'll see, yes, the moment a man says, "I'll take you as my second wife," even temporary wife, they agree. [00:59:00] Because otherwise, what are they going to do? Because the same system

says if you're not married, something is wrong with you, and you bring shame to your family for not being married.

You put all of that together, this is how in Islamic countries, or even sometimes in America from more adult Muslims who migrate here, you don't see the objection. They don't see what's wrong with it. They consider it a blessing that a man is willing to take me under his wings.

To also add to the fact that in Islamic countries, a woman, you're not in America. You don't get to have a career, make your money, buy your house, feed yourself. You're going to need someone to do that, because if your male guardian rejects or declines your request for a job, or pulls you out of a school like my father did, unless somebody is out there to pay you to be their wife of any form, again, you won't even survive. You'll [01:00:00] die. You won't have a roof over your head.

So the basis starts there, and it grows into many women who consider themselves nothing, and they actually consider it a blessing when Allah sends them a man who's willing to, I don't know, see them once a week, once a month, once a year, throw them some money, get them a room that's a roof over their head. Because emotionally and mentally, they're broken. Financially, they're blocked from having a life. You put all that together.

It is sometimes, people say, "You defend Muslim women." Yes, I do. Somebody needs to.

Yeah. Somebody must defend them because they don't grow up under normal circumstances, not even a half. They don't come from broken homes. No disrespect, nor undermining the issues in America.

But they don't come from, "My mom and dad divorced, so I'm not doing great." They come from, "My father handed me to an old [01:01:00] man—

And my life was over." There is a difference.

[01:01:05] **Frank Gaffney:** Anni, thank you so much. I know you've got to scoot, but we so appreciate, again, the insights born of firsthand exposure to the inhumane treatment of children under Sharia.

[01:01:17] **Aynaz Anni Cyrus:** And I just want to say thank you to you and everybody who's here, from your experts to your audience. I appreciate you, and I'm sorry I have to leave, but hopefully I'll see you again.

[01:01:27] **Frank Gaffney:** Counting on it. Yes, ma'am.

Sonja, let me turn to you, if I may. One of the things that we hear a lot about in Europe is the extent to which the Muslim immigrants have not assimilated into the whole society of the Netherlands, Belgium, France, Sweden, whatever.

To what extent are children an example of that kind of separation, whether it involves their [01:02:00] education, whether it involves swimming pools, whether it involves sports and the like? And one of the things that is very much on my mind is, in particular, the idea that children, female children specifically, must be escorted, as are wives for that matter, by a male to be out of the house.

Is that impacting children's socialization in Islam and compounding this idea that they're separate and apart from the host society?

[01:02:38] **Sonja Dahlmans:** Yes, very much so, I would say.

I would like to address one more thing about what Anni was saying about the marriage, where, why women accept. Well, most of the time it is not the woman who accepts the marriage, it's her guardian who accepts a marriage proposal for her.

What she was talking about is the system, that [01:03:00] idea of Nafaqah that I was talking about. Because the Quran specifically says men are in charge of women because they've spent their wealth on them, meaning the mahr, the bride's price.

So in that way, there's an idea that a man provides for a woman, again, the roof over her head and the food, and in return, I'm sorry, I'm going to be explicit, he gets the right to have sex with her. That is also including child brides. So that idea of tamkin and nafaqah, it's called, is very important, and that is also why I brought it up prior in my first contribution.

To your question, yes, it has happened. And it's very ironic that you mention swimming pools because that actually, in the Netherlands, [01:04:00] and I think also in Belgium, has happened. So where Dutch children were playing in the swimming pool during summer holidays, swimming pools actually had to close down because it was no longer safe, because girls could no longer be in the swimming pool without being harassed.

While on the other hand, Muslims are asking for separate swimming-pool hours for Muslim women who want to dress as what they call modest.

So that is that division that we were talking about. That is what I meant, that whole idea, concept of zina and haya. It plays a much larger role than most people will appreciate.

We also see this with, I've experienced this with Muslim friends of mine. When we were walking home from, we had like most students, a job to get your college fees paid. When I would walk home with one of my Muslim friends, and her brother would be in the

car, [01:05:00] slowly driving next to us because she was seen with a non-Muslim woman, and she needed to be guarded.

And I'm not the only one who's had this sort of experience. These things do happen. Muslim children do get educated. They do get an education. Many are proud of that as well. You see Muslims also now emancipating and raising high educational levels, which is good. But at the same time, these things happen, and sometimes it's not even clear to people that this distinction is there.

And they were shocked when, after October 7th in 2023, what Hamas did at the Nova Festival and other places in Israel, suddenly to many people in Europe, these people out of nowhere came, and there was some violent or aggressive atmosphere during [01:06:00] demonstrations.

Because there are some things that happen on the surface, and there's a lot that happens beneath that. So you might not notice that there is this othering that I was talking about.

But yeah, unfortunately it is there, and I'm not saying it is there with every Muslim. I myself, by the way, was nourished by Muslims when I grew up as a child.

So I know it is not every Muslim. I want to say that as well. I really was nourished by Muslims. But these things do happen, and this idea that starts from a young age...

I was myself harassed when I was a young woman by, I think, Frank, boys that were not older than eleven or twelve—

That were following me around in the city and were touching me, and that happens a lot to other women. They get cursed at, bad language, all sorts of [01:07:00] things. Yeah. That sort of thing, I'm sorry, but that is the reality. It's perhaps not as what Peter McIlvenna was speaking about, but these things also do happen.

[01:07:12] **Frank Gaffney:** Thank you, Sonja.

To you, Karen. I think the point that you made about conquest, as you have, I think, on each of these programs, is so important, and particularly this notion that conquest can take place through children. And it's not unique to the Sharia supremacists. Of course, the Marxists and other totalitarians have long understood the importance of getting your hands on the child if you want to control the society, and breaking up the family and detaching them from their own faiths.

I wanted to ask if I could about something that, just get you to respond to it as it fits into that sort of broader theme. One of our colleagues, Julie Pickering, who serves on the State Board of Education in Texas, [01:08:00] made a trip to Britain recently, to the House of Lords as it happens. And while she was there, there was a very vigorous

debate taking place, she's recounted it to me, about a tremendous increase in public health for treating children with post-traumatic stress disorder.

And she asked as to what was causing this significant uptick in the number of cases and the need for increased funding for treatment, and was told that children in the UK, and these would be, I think, probably mostly non-Muslim children, but they may be affected as well, are traumatized by witnessing people, particularly women, attacked with machetes on the streets of the United Kingdom, and including, I think, some cases at [01:09:00] least of beheadings in the process.

This is obviously terror at work, terrifying jihad at work. But it also speaks, I think, to the idea that it's in the nature of this approach to children that it's not just those who are supposedly embracing or practicing Muslims, but others as well.

Could you speak to that? You were recently at Tommy Robinson's formidable rally, at which much was being made of these kinds of problems that British society is being afflicted with as a result of these immigrants, rape gangs, rape jihad among them. And what, based on your experience educating children, helping them prepare for [01:10:00] life as an adult, it means that such things are happening in their community, if not to them actually as well.

[01:10:09] **Dr. Karen Siegemund:** Such a heartbreaking question. The notion that the children are being so traumatized, it absolutely is. It is a complete form of terrorism.

And as you noted, all totalitarians have said, "Give me the children. Four years of the children. Let me educate the children." It's always about the children because not only are they the most vulnerable, but they're the most easily influenced. And once you've got them as children, it's very hard to lose them. They adhere to this.

The violence in the streets, so not even specifically girls, rape gangs, but the violence in the streets, the beheadings. I'll bring up the Ariana Grande concert that was an utter massacre. The [01:11:00] Charlie Hebdo, the Bataclan theater in Paris. If you read about the Bataclan theater savagery, it is utterly unspeakable.

So all of this contributes to this utter sense of a lack of safety in your own home. Oikos is one's home. One should be able to feel safe there. And that is exactly what is happening. We see it here with school shootings. When your school is deemed unsafe, and then when nobody will stand up for you either.

So it's not only that the thing happens, it's that it could have been prevented. It won't be prevented in the future. There's a refusal to acknowledge the actual problem. Frank, you and I have spoken about this. Once you call it violent extremism, you've completely enabled those doing this, who are doing this with a very [01:12:00] specific purpose. It is warfare. It is aiming to conquer.

And when you have cowed the children, when you've cowed the police, when you've cowed law enforcement, when you've cowed school officials, when you've cowed churches, when you've cowed anybody from standing up against slaughter, and they point to the U.S. and say, "Oh, well, we have guns here." Give me a gun over a machete, I'm sorry, any day.

But when children go to an Ariana Grande concert, these were middle school girls.

And the argument, I don't know if you saw this, but after the Bataclan incident, there was an interview, a journalist interviewing a father and his little boy. And they said to the little boy, "Well, are you scared?" He said, "Well, I hope the good guys have guns," or something like this, and he looks to his daddy and says, "Do we [01:13:00] have guns?"

And the daddy says, "No, we have flowers." The argument being, we're peace, love, kumbaya, and it's all going to be fine. And the little boy looks at his dad, and you see in that moment how he has lost faith in everything.

In everything. He knows his dad lied to him. He knows this is utter nonsense. He knows the world is unsafe. He knows Dad can't be trusted, and now he's being interviewed by another person in authority. His world, you could just see it all drain from his eyes.

This is the utter opposite of what we have always done. We've always felt it's so important to make our children feel legitimately safe, not based on a whole passel of lies.

So when you talk about mental health and needing an increased need for it, of [01:14:00] course there is. And only when we get even more inured to this violence, which I hope we never, ever, ever do, that's when it will look better. But that is obviously not the answer. The answer is to protect, to stand up as these fathers have done, as Tommy Robinson speaks about.

Tommy Robinson is, yes, about speaking out against all the Islamic infiltration, but also against the complicity by law enforcement, and maybe even a little more so, to empower the men to stand up for the women and the children because that is their role. That is the role to such an extent that that's exactly who is being taken out, the men.

The patriarchal role that they need to play in the family and in the community. And we see this with Islamists. We [01:15:00] see it with the communists. Together, jointly, they undermine the family, and that's exactly why we need to shore that all up.

The trauma, watching the soul drain from this little boy, and he's just the one we see on television.

[01:15:16] **Frank Gaffney:** And that toxic masculinity thing is a leitmotif, isn't it?

[01:15:21] **Dr. Karen Siegemund:** Exactly right. Bring it back. Well, yeah. Bring it back.

[01:15:25] **Frank Gaffney:** If ever there were toxic masculinity, it's what Sharia commands of those emulating the Prophet Muhammad.

Ladies, thank you so much. We're going to wrap at this point with just a simple observation that as we are trying to do in each of these programs, I think what has been demonstrably accomplished in this one is to demonstrate conclusively the incompatibility of the culture, the [01:16:00] theology, if you wish, the Sharia political, military, legal system with that of our constitutional republic and our people's values and the freedoms that, frankly, all too often we take for granted, but that we must now protect against Sharia supremacism.

I hope this program, as with the rest of this series, will make a contribution to your understanding of what we're up against and enlist your help in fighting it.

I hope you will particularly take advantage of the resources available at BanSharia.com, including notably ways in which you can volunteer as well as contribute to help us spread the word and make sure that those who are not yet acquainted with the challenges posed by [01:17:00] Sharia and its adherents in general, and in particular, those who do emulate Muhammad.

This is an all-hands-on-deck moment, and we need your help tremendously. God bless you all. God bless this country and the freedoms that are on the line. Let us protect them together.

Thank you for joining us. Please pass this program on when it is available at BanSharia.com.