

**SHARIA LAW:
UNJUST & UNCONSTITUTIONAL**

by
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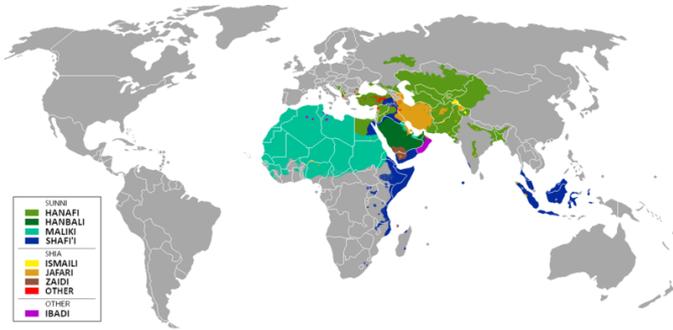
Table of Contents

| | |
|--|----|
| <i>Sharia Law: Unjust & Unconstitutional</i> | 1 |
| Jihad is Murder..... | 5 |
| Jizyah is Unjust..... | 12 |
| Taking Whatever Your Right Hand Possesses is Criminal... | 13 |
| Discriminatory Treatment of Women is Wrong | 15 |
| Family Law..... | 16 |
| Inheritance Laws..... | 20 |
| Racial Discrimination & Islamic Slavery | 21 |
| Human Rights Violations..... | 23 |
| Apostasy | 23 |
| Criminal Laws | 25 |
| Finance Laws..... | 26 |
| Blasphemy Laws..... | 27 |
| Constitutional Provisions..... | 29 |
| Conclusion | 32 |
| Countries of Particular Concern..... | 34 |
| Afghanistan..... | 34 |
| Egypt..... | 45 |
| Iraq..... | 51 |
| Pakistan..... | 53 |
| Saudi Arabia | 68 |
| Victims of Sharia Law | 72 |
| Church Attacks/Restrictions | 80 |

This book is dedicated to all the victims of sharia law...

Sharia Law: Unjust & Unconstitutional

Sharia[h] law enforces Islamic jurisprudence (*fiqh*) as the way for conduct.¹ There are four main schools of law in Sunni Islam: Hanafi, Hanbali (Saudi Arabia), Maliki (Northern Africa), and Shafi (East Africa and South-East Asia).



Muslims seek to worship God and they are free to do so. However, sharia law seeks to impose Islam as the religion of the state, which is a violation of individual fundamental rights. Islam's goal is to establish a Muslim Brotherhood² or nation (*ummah*)³ as a universal way of life with their own laws.

Under Article 3 of the Universal Declaration of Human Rights (UDHR) and Article 9(1) of the

¹ Ali, Yusuf. *Quran Commentary* (1934), note 760 to Quran 5:48.

² *Id.* Note 4928 to Quran 49:10.

³ *Id.* Note 2749 to Quran 21:92.

International Covenant on Civil and Political Rights (ICCPR)⁴, everyone has the right to life, liberty and the security of person. As such, the question that remains before us is whether sharia law is unjust and unconstitutional?

First, we must determine the nature of sharia law. So what does the Organization of the Islamic Conference (OIC) mean when they refer to sharia and adopted the Cairo Declaration on Human Rights in Islam?

Sharia law derives its authority from the Islamic teachings of the Quran and Hadith, which are the primary sources of Islamic law. The Quran is viewed as giving an established meaning and orders (*muhkam*) for sharia law.⁵ Sharia law prohibits matters that are forbidden.⁶

A right (*haqq*) is defined as a person having a right to something, as a result of good conduct, truth or justice.⁷ Rights can even be equated with animal rights.⁸ However, as evidenced by the examples herein, Sharia law is antithetical to justice and runs

⁴ International Covenant on Civil and Political Rights (Mar. 23, 1976).

⁵ Ali, Yusuf. *Quran Commentary*, n. 347 to Quran 3:7.

⁶ *Id.* Note 1107 to Quran 7:145.

⁷ *Id.* Note 363 to Quran 3:21.

contrary to the definition of rights.

Sharia law seeks to establish and advance Islam as the religion of the state, and Islam is a code of life.⁹ Muslim judges must make decisions in accordance with the Quran and Hadith,¹⁰ and non-Muslims are typically prohibited from practicing before a sharia compliant court. Public office is usually restricted to Muslims. The desire under sharia law is that Muslims outnumber other people groups.¹¹ Sharia law is inconsistent with our deeply rooted history and traditions.

Sharia law is unjust and unconstitutional because it deprives individuals of their unalienable rights to life, liberty, and property, without due process of law. After all, we hold certain truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights that among these are life, liberty and property.¹² While equality is talked about in word,¹³ it does not exist in deed. Sharia law denies

⁸ *Id.* Note 977 to Quran 6:151.

⁹ Hadith Muslim 6:2602.

¹⁰ Hadith Abu-Dawud 24:3585.

¹¹ Hadith Abu-Dawud 11:2045.

¹² THE DECLARATION OF INDEPENDENCE para. 2 (U.S. 1776).

¹³ Ali, Yusuf. *Quran Commentary*, n. 834 to Quran 6:1.

individuals equal protection under the law,¹⁴ which violates Article 7 of the UDHR and Article 26 of the ICCPR.

To determine whether Sharia law should be applied, one must examine the text of the Quran and Hadith, and the human rights violations that result when sharia is applied. Sharia law is particularly unjust and unconstitutional in the following areas: (1) jihad, which is fighting or killing (in God's cause); (2) jizyah tax; (3) taking whatever your right hand possesses; (4) the treatment of women; (5) racial discrimination and Islamic slavery; (6) human rights violations; and (7) constitutional provisions.

¹⁴ U.S. CONST. amend. XIV, § 1.

Jihad is Murder

Jihad (fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Quran 2:216.

Jihad, or fighting or killing¹⁵ in God's (*Allah's*) cause,¹⁶ is seen as the best deed¹⁷ one can perform in Islam, by any means necessary.¹⁸ Jihad is fighting¹⁹ by striving in war in the cause of God to take the war booty.²⁰ *Fitnah* results in oppression and persecution.²¹

Yusuf Ali, an Islamic commentator known for his interpretation (*tafsir*) of the Quran, writes that martyrdom is an honor and privilege.²² Dying in doing your duty is the best way to reach God.²³ Fighting jihad abroad is a service in the cause of

¹⁵ Quran 9:5; Hadith Bukhari 3:85; 3:111; 59:641; 83:14; 88:186; Hadith Nawawi 1:8; Hadith Majah 1:72.

¹⁶ Ali, Yusuf. *Quran Commentary*, n. 1270 to Quran 9:20.

¹⁷ Hadith Bukhari 26:595; 52:43-44; 93:625; Hadith Muslim 1:148; Hadith al-Tirmidhi 2:173.

¹⁸ Hadith Abu-Dawud 14:2498.

¹⁹ Ali, Yusuf. *Quran Commentary*, n. 5774 to Quran 73:18.

²⁰ *Id.* Note 4883 to Quran 48:15.

²¹ *Id.* Note 851 to Quran 6:23.

²² *Id.* Note 457 to Quran 3:140.

²³ *Id.* Note 469 to Quran 3:156.

God.²⁴

Jihadists are falsely taught that jihad's reward is going to heaven,²⁵ and that fighting is inevitable for soldiers of jihad.²⁶ These soldiers of God,²⁷ or fighters of the good fight (*mujahid*),²⁸ supposedly fight against the evil of those who reject Islam through these very murderous acts of evil. Martyrdom's reward or provision (*risq*)²⁹ is purportedly the afterlife and a crown of martyrdom.³⁰ To allege that a martyr's sins are forgiven by an act of jihad is not only false,³¹ but also emboldens terrorists.

Sayyid Qutb, one of the early leaders of the Muslim Brotherhood (*Ikhwan*), is also another advocate of jihad against Jews and Christians that he considers to be ignorant (*jahl*).³²

Jihad is considered to have a great purpose,³³ where children are even brought into the world for

²⁴ *Id.* Note 613 to Quran 4:94.

²⁵ *Id.* Note 1271 to Quran 9:22.

²⁶ *Id.* Note 1373 to Quran 9:122.

²⁷ *Id.* Note 3421 to Quran 28:88.

²⁸ *Id.* Note 3420 to Quran 28:87.

²⁹ *Id.* Note 2838 to Quran 22:58.

³⁰ *Id.* Note 3697 to Quran 33:23.

³¹ *Id.* Note 2839 to Quran 22:58.

³² Qutb, Sayyid. *Milestones* (1964), pg. 33.

jihad.³⁴ A minor who is 15 years of age is considered acceptable for jihad.³⁵

Medina and Constantinople were conquered by jihad.³⁶ Jihad is used to force people to embrace Islam out of fear, to secure their blood and property.³⁷ Jihad is used to capture and kill those who refuse to convert to Islam.³⁸ One of Muhammad's last instructions was to fight the Jews and Christians, since the two religions could not co-exist in the same land.³⁹ Muhammad even said that he eliminates non-Muslims.⁴⁰

Jihad is unjust because it violates an individual's inalienable rights to life and liberty by condoning criminal acts of murder. Muhammad was a participant in these murders.⁴¹ The Quran not only gives Muslims permission to fight,⁴² but also rewards⁴³ the criminal acts of those that harbor such malicious intent or are killed in the process. Jihad

³³ Hadith Muslim 20:4597.

³⁴ Hadith Bukhari 78:634.

³⁵ Hadith Muslim 20:4605.

³⁶ Hadith Muslim 41:6924.

³⁷ Hadith Abu-Dawud 19:3019; 19:3061.

³⁸ Hadith Bukhari 59:628,630.

³⁹ Hadith Muwatta 45.5.17.

⁴⁰ Hadith Muwatta 61.1.1.

⁴¹ Hadith Bukhari 52:265; 59:351,400-01,582; Abu-Dawud 14:2664.

⁴² Quran 22:39.

⁴³ Quran 4:74.

fails to qualify as righteous and holy living, and is inconsistent in keeping with God's commands or characteristics.

From the time of the Ten Commandments and the Mosaic Law, to current criminal laws, mankind has consistently received instruction that one shall not kill or murder.⁴⁴ The teaching of jihad is a lie that flies contrary to the commands of the earlier Scripture,⁴⁵ the Torah and Gospel, which Muslims are instructed to obey. Jihad rejects God's most gracious and merciful characteristics by calling for a great slaughter.⁴⁶

Islam also does not honor any obligations or treaties made with non-Muslims.⁴⁷ The Quran instructs Muslims to kill and drive out individuals from their homes,⁴⁸ striving hard and fighting in the cause of God with their wealth and lives.⁴⁹

For instance, examine the following verses from the Quran regarding killing non-Muslims (*kufara*):

⁴⁴ Exodus 20:13.

⁴⁵ Quran 10:94; 3:50.

⁴⁶ Quran 8:67.

⁴⁷ Quran 9:1.

⁴⁸ Quran 2:85.

⁴⁹ Quran 61:11; Quran 4:95; Hadith Bukhari 52:85.

*O you who believe! **Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who are the Al-Muttaqun (the pious).** Quran 9:123.*

*So, when you meet (in fight jihad in Allah's Cause), those who disbelieve **smite at their necks till when you have killed** and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives)...Thus [you are ordered by Allah to continue in carrying out jihad against the disbelievers till they embrace Islam], but if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. Quran 47:4.⁵⁰*

⁵⁰ Ali, Yusuf. *Quran Commentary*, n. 4820 to Quran 47:4.

Jihad (holy war)⁵¹ not only permits smiting at their necks, but also allows for torture, including cutting off finger tips, and instilling terror in unbelievers (*kufara*).⁵² Cowardly acts like throwing sand in an enemy's eyes were also allowed.⁵³ Jihad permitted war and oppression (*fitnah*).⁵⁴ This included fighting between Muslims and non-Muslims.⁵⁵ The question remains though, who are you to judge your fellow man based on their faith?

Jihad encourages those who live by the sword,⁵⁶ taking captives for ransom, which are criminal acts that amount to kidnapping, theft, coercion and duress.

The use of force and jizyah was used to overcome,⁵⁷ and Jihad declared fighting, expulsion from one's land, and the apportionment of others' women.⁵⁸

Ironically, Hasan Al-Banna, founder of the

⁵¹ *Id.* Note 1190 to Quran 8:15.

⁵² Quran 8:12.

⁵³ *Id.* Note 1191 to Quran 8:17.

⁵⁴ *Id.* Note 1198 to Quran 8:25.

⁵⁵ *Id.* Note 1210 to Quran 8:40.

⁵⁶ *Id.* Note 1234 to Quran 8:67.

⁵⁷ Hadith Muwatta 21.19.14a.

⁵⁸ Hadith Abu-Dawud 19:2998.

Muslim Brotherhood, in his publication *Peace in Islam* also acknowledges that jizyah is used to finance war (*jihad*).⁵⁹

Yusuf Ali refers to unbelievers (*kufara*) as deliberately rejecting faith and God's guidance.⁶⁰ However, people that exercise their freedom of conscience and reject Islam are not cows or cattle (*baqara*)⁶¹ that can be slaughtered.

Humans are entitled to equal, inalienable rights free from fear and destruction.⁶² Under Article 6 of the ICCPR, every human being has an inherent right to life that they shall not be arbitrarily deprived of. As such, Sharia deprives individuals of their freedom of religion⁶³ under the law.

⁵⁹ Banna, Hasan. *Peace in Islam*, pg. 22.

⁶⁰ Ali's Note 30 to Quran 2:6; Note 3815 to Quran 34:17.

⁶¹ *Id.* Note 170 to Quran 2:171.

⁶² Universal Declaration of Human Rights, Preamble (Dec. 10, 1948).

⁶³ Hadith Bukhari 60:40; 73:73.

Jizyah is Unjust

***Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the jizyah with willing submission, and feel themselves subdued.* Quran 9:29.**

Jizyah⁶⁴ is a poll tax against non-Muslims,⁶⁵ a levy imposed on Jews and Christians.⁶⁶ Jizyah is a form of extortion,⁶⁷ to convert and humble Jews and Christians.⁶⁸ Muhammad even smiled when he saw how much had been stolen by way of the jizyah.⁶⁹ Requiring a jizyah tax as a tribute⁷⁰ violates individual rights to equal protection under the law, since it seeks to subdue⁷¹ non-Muslim Jews⁷² and Christians to false Islamic teachings.

⁶⁴ Ali, Yusuf. *Quran Commentary*, n. 1281 to Quran 9:29.

⁶⁵ Hadith Abu-Dawud 9:1571.

⁶⁶ Hadith Abu-Dawud 19:3040,3047.

⁶⁷ Hadith Abu-Dawud 19:3031.

⁶⁸ Hadith Muwatta 17.24.46.

⁶⁹ Hadith Muslim 42:7065.

⁷⁰ Hadith Bukhari 53:386.

⁷¹ Hadith Muslim 19:4294.

Taking Whatever Your Right Hand Possesses is Criminal

*Also (forbidden are) women already married, **except those (captives and slaves) whom your right hands possess.** Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so **with those of whom you have enjoyed sexual relations,** give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise. Quran 4:24.*

⁷² Hadith Bukhari 52:176-77,271; 56:791; 55:546; 93:633.

Under sharia law, women prisoners can be taken captive.⁷³ These are captives of jihad.⁷⁴ These slaves are forced to convert to Islam and adopt their beliefs.⁷⁵ Muhammad approved of women being taken captive for sex and ransom.⁷⁶ This permitted having sex with Christian and Jewish women that their right hands possessed.⁷⁷ Jihad supposedly necessitated sexual intercourse.⁷⁸ It also resulted in the imprisonment of others and theft of their possessions'.⁷⁹

Furthermore, allowing for an exception to take whatever your right hand possesses⁸⁰ by raping women or seizing another's property⁸¹ is an attack on one's personhood and property which defiles an individual's right to life, liberty, and property.

⁷³ Hadith Muslim 8:3325; Ali's Note 3743 to Quran 33:50.

⁷⁴ Ali, Yusuf. *Quran Commentary*, n. 537 to Quran 4:24.

⁷⁵ *Id.* Note 540 to Quran 4:25.

⁷⁶ Hadith Muslim 8:3371; 8:3377; 8:3433; Abu-Dawud 31:4006; Muwatta 28.14.35.

⁷⁷ Hadith Muwatta 28.16.38a.

⁷⁸ Ali, Yusuf. *Quran Commentary*, n. 605 to Quran 4:86.

⁷⁹ Hadith Abu-Dawud 19:3000.

⁸⁰ Hadith Bukhari 59:524,610; 89:321.

⁸¹ Quran 17:64.

Discriminatory Treatment of Women is Wrong

Under sharia law, women are *only equal to half of a man*,⁸² viewed as evil⁸³ slaves⁸⁴ who take the shape of the devil,⁸⁵ are an ungrateful majority of dwellers in hell,⁸⁶ equal to a dog or a donkey,⁸⁷ deficient in mind,⁸⁸ a harmful affliction⁸⁹ to men, viewed as property,⁹⁰ and a tilth⁹¹ to their husbands for having sexual relations as they please in a polygamist⁹² fashion and where consent⁹³ isn't necessary. Here, women are viewed as property or fields to be plowed.⁹⁴ Women are cursed⁹⁵ if they spend a night away from their husbands and do not sleep with them. Women are married for their possessions.⁹⁶ As such, a woman's testimony is only equivalent to half of a man's testimony.

⁸² Quran 4:11; Hadith Bukhari 48:826 (contradicting Yusuf Ali's note 255 & 500).

⁸³ Hadith Bukhari 71:649.

⁸⁴ Hadith Bukhari 3:97A.

⁸⁵ Hadith Muslim 8:3240.

⁸⁶ Hadith Bukhari 2:28; 54:464; 76:456,554-55; Hadith Muslim 36:6600.

⁸⁷ Hadith Bukhari 9:493,498.

⁸⁸ Hadith Bukhari 48:826.

⁸⁹ Hadith Bukhari 62:31,33; 52:110-11; 55:611.

⁹⁰ Hadith Bukhari 62:81.

⁹¹ Quran 2:223; Hadith Bukhari 60:51; Hadith Muslim 8:3363.

⁹² Hadith Bukhari 62:5,158.

⁹³ Hadith Bukhari 85:79; 86:101.

⁹⁴ Ali, Yusuf. *Quran Commentary*, n. 249 to Quran 2:223.

⁹⁵ Bukhari 54:460; 62:121,122; Hadith Muslim 8:3366; Abu-Dawud 12:2247.

⁹⁶ Hadith Bukhari 62:27,29.

It is also unlawful⁹⁷ for a woman to mourn for more than three days. Women may not travel by themselves,⁹⁸ and men should not shake hands with women.⁹⁹

Family Law

A Muslim man can marry a non-Muslim (Christian, etc.), but she must convert to Islam and assume the husband's status.¹⁰⁰ However, a Muslim woman cannot marry a non-Muslim man.

Islamic law does not prohibit spousal rape. Under sharia law, women have to fear cruelty and desertion from their husbands.¹⁰¹

And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the

⁹⁷ Hadith Bukhari 23:370-71; 62:120; 63:251-52.

⁹⁸ Hadith Bukhari 20:194.

⁹⁹ Hadith Muwatta 55.1.2.

¹⁰⁰ Ali, Yusuf. *Quran Commentary*, n. 700 to Quran 5:5.

¹⁰¹ Quran 4:128; Hadith Bukhari 60:124,125; 62:134.

*slaves) that **your right hands possess**. That is nearer to prevent you from doing injustice. Quran 4:3.*

*As to those women on whose part you see ill-conduct, admonish them, refuse to share their beds, and **beat them** (if it is useful), but if they return to obedience, seek not against them means (of annoyance). Quran 4:34.*

Muhammad took other mens' wives captive.¹⁰² Although sharia law permits up to four wives with the ability to divorce them, Muhammad had as many as nine wives at a time.¹⁰³ Muhammad allowed others to only keep four wives, when it is impossible to treat all of them fairly,¹⁰⁴ while he kept nine wives.¹⁰⁵

Muhammad took a six year old minor, Aisha, as his wife and slept with her at the age of nine before

¹⁰² Hadith Bukhari 59:522-524; 89:321; Abu-Dawud 12:2231.

¹⁰³ Hadith Bukhari 62:5; Hadith Muslim 8:3455; 3:606; Hadith al-Tirmidhi 1:140.

¹⁰⁴ Ali, Yusuf, *Quran Commentary*, n. 639 to Quran 4:129.

¹⁰⁵ Hadith Bukhari 73:89; Abu-Dawud 12:2233.

she reached puberty.¹⁰⁶ If Islam recognizes a different age of majority for orphans,¹⁰⁷ then why would you permit the taking of girls as young as six years of age? Muhammad encouraged marrying young girls who could be fondled.¹⁰⁸ As such, the practice of taking child brides is not discouraged. Muhammad also laughed when slapping women.¹⁰⁹ As Article 23 of the ICCPR and Article 16 of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)¹¹⁰ points out, a woman must be of marriageable age and consent to a marriage.

Not only is it is troubling, immoral,¹¹¹ and unjust that Sharia law permits the taking of orphan girls¹¹² as wives, but it also allows for exceptions to cases of incest,¹¹³ including marrying first cousins,¹¹⁴ and prostitution¹¹⁵ that have already

¹⁰⁶ Hadith Bukhari 58:234, 236; 62:64,88; 60:274; 61:515; 73:151; Abu-Dawud 41:4917.

¹⁰⁷ Ali, Yusuf. *Quran Commentary*, n. 2218 to Quran 17:34.

¹⁰⁸ Hadith Bukhari 59:382; Hadith Muslim 8:3231.

¹⁰⁹ Hadith Muslim 9:3506.

¹¹⁰ Convention on the Elimination of All Forms of Discrimination Against Women (Sept. 3, 1981).

¹¹¹ Hadith Bukhari 6:298.

¹¹² Quran 4:3; Hadith Bukhari 51:25; 62:2,29; 62:35; 44:674.

¹¹³ Quran 4:23; Hadith Bukhari 34:418; 39:526.

¹¹⁴ Ali, Yusuf. *Quran Commentary*, n. 3744 to Quran 33:50.

¹¹⁵ Quran 24:33.

passed. Sharia law permits the harsh beating¹¹⁶ of women by men who will not be questioned regarding why they beat their wives. Moreover, it encourages divorce,¹¹⁷ temporary marriages,¹¹⁸ adultery¹¹⁹ and bestiality.¹²⁰

Unfortunately, divorce law is made too easy in Islam.¹²¹ A husband's mere accusation against a wife for adultery, without any proof or a showing by the preponderance of the evidence, also results in a *prima facie* case and presumption of the woman's guilt without due process of law.¹²² In addition, Islam falsely teaches that women will be given in marriage¹²³ in heaven.

Under sharia law, one can inflict hard punishment on a woman and consider a child a slave,¹²⁴ which amounts to an attack on the family. When it comes to child custody,¹²⁵ one can force

¹¹⁶ Hadith Bukhari 73:68; 49:859; 50:885; Abu-Dawud 11:2126; 11:2141; 11:2142.

¹¹⁷ Quran 2:227,231; Quran 66:5; Hadith Bukhari 60:10,438; 62:41; 63:178; Hadith Muslim 8:3469.

¹¹⁸ Hadith Bukhari 60:139; 62:13,52; Muslim 8:3247.

¹¹⁹ Quran 24:3; Hadith Bukhari 38:504; 62:134; 63:187,190,238; 73:107. Muslim 8:3357, 3359; Abu-Dawud 12:2302; 11:2046.

¹²⁰ Hadith Bukhari 63:251; Abu-Dawud 12:2292; Muwatta 29.33.103.

¹²¹ Ali, Yusuf. *Quran Commentary*, n. 2954 to Quran 24:2.

¹²² *Id.* Note 2960 to Quran 24:6.

¹²³ Quran 44:54.

¹²⁴ Hadith Abu-Dawud 11:2126.

¹²⁵ Hadith Abu-Dawud 12:2262.

custody of a child if a wife does not convert to Islam.¹²⁶ A child can even be beaten at the age of ten over prayer.¹²⁷ The family is a fundamental unit of society as Article 23 of the ICCPR points out, which must be protected as such.

Inheritance Laws

Regarding inheritance laws, since women are considered half of men, their inheritance shares are cut in half accordingly.¹²⁸ People of different religions cannot inherit from one another.¹²⁹ Islam also imposes a Muslim heir over a non-Muslim.¹³⁰ An estate must follow Islam.¹³¹

It's also important to note that pressure must be brought to bear on countries like Iran, Somalia and Sudan, which have not signed on as parties to CEDAW. Articles 2 and 15 of CEDAW require the equal treatment of all women without discrimination.

¹²⁶ Hadith Abu-Dawud 12:2236.

¹²⁷ Hadith Abu-Dawud 2:494; Hadith al-Tirmidhi 2:407.

¹²⁸ Quran 4:11; Hadith Muwatta 27.1.0; 27:11.9b (contradicting Yusuf Ali's note 184).

¹²⁹ Hadith Abu-Dawud 18:2905.

¹³⁰ Hadith Abu-Dawud 18:2906.

¹³¹ Hadith Abu-Dawud 18:2908.

Racial Discrimination & Islamic Slavery

The Mujrimun (polytheists, criminals, sinners, etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
Quran 55:41.

In addition, Muhammad was a slave owner,¹³² which was a wicked act.¹³³ He clearly was not unselfish or virtuous enough to free his slaves.¹³⁴ Racially derogatory¹³⁵ language in the Quran cannot have any basis in a just legal system. Muhammad's disparaging remarks regarding Ethiopians¹³⁶ and hereditary description¹³⁷ of blacks¹³⁸ as having raisin heads,¹³⁹ with unkempt hair,¹⁴⁰ and babies with big hips and fat legs¹⁴¹ is wrong and discriminatory. Moreover, Islamic slavery of Africans in countries like Sudan is unjust. This is a violation of Article 4 of the UDHR and Article 8 of

¹³² Hadith Bukhari 60:435; 78:698.

¹³³ Ali, Yusuf. Quran Commentary, n. 2992 to Quran 24:33.

¹³⁴ *Id.* Note 6140 to Quran 90:13.

¹³⁵ Hadith Bukhari 62:41.

¹³⁶ Hadith Bukhari 44:668; 52:309; 67:406.

¹³⁷ Hadith Bukhari 63:225.

¹³⁸ Hadith Bukhari 59:399.

¹³⁹ Hadith Bukhari 89:256.

¹⁴⁰ Hadith Bukhari 87:161-63.

the ICCPR, which requires that no one be held in slavery.

¹⁴¹ Hadith Bukhari 60:269.

Human Rights Violations

In the Middle East, the rights of religious minorities are infringed upon all too often. In Egypt, young women have been kidnapped and raped in an effort to shame and convert them. Egypt's national identification card also requires identification of an individual's religious status.

Building churches is typically restricted, under the Hamayouni Decree in Egypt and Joint Ministerial Decree 1/2006 in Indonesia. Churches have even been burned in some instances.

Apostasy

*But if they turn back (from Islam), take (hold) of them and **kill them wherever you find them**, and take neither Auliya' (protectors or friends) nor helpers from them. Quran 4:89.*

Converting from Islam is punishable by death, violating one's freedom of religion. Anyone who chooses to leave or desert Islam is to be slain and killed without mercy.¹⁴² This reproach against apostates¹⁴³ violates one's freedom of conscience.

¹⁴² Ali, Yusuf. *Quran Commentary*, n. 608 to Quran 4:90.

¹⁴³ *Id.* Note 767 to Quran 5:54.

Notice that this is a one-way street where Muslims are forbidden from converting from Islam, but there is no such prohibition against non-Muslims converting to Islam. This is a violation of Article 11 of the UDHR and Article 18 of the ICCPR.

Criminal Laws

*Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. Quran 5:38.*¹⁴⁴

Practices such as permitting retaliation¹⁴⁵ (*qisas*) for murder,¹⁴⁶ an eye for an eye, cutting off limbs, flogging, stoning and hanging must be evaluated to determine whether they constitute cruel and unusual punishment. This also allows for compensation in the form of blood money.¹⁴⁷ Capital punishment is permitted, while torture has also been allowed as well.¹⁴⁸ As such, these practices are a violation of Article 5 of the UDHR and Article 7 of ICCPR that no one shall be subject to severe pain and suffering through torture, cruel, inhuman or degrading treatment.

¹⁴⁴ *Id.* Note 742 to Quran 5:38.

¹⁴⁵ *Id.* Note 754 to Quran 5:45.

¹⁴⁶ *Id.* Note 183 to Quran 2:178.

¹⁴⁷ *Id.* Note 612 to Quran 4:93.

¹⁴⁸ *Id.* Note 738 to Quran 5:33.

Finance Laws

Sharia law also requires sharia financing and prohibits interest or usury (*riba*) on loans.¹⁴⁹ Usury is forbidden.¹⁵⁰ However, interest is usually built into an increased price or cost plus method.

¹⁴⁹ *Id.* Note 326 to Quran 2:275; Note 3552 to Quran 30:39.

¹⁵⁰ *Id.* Note 747 to Quran 5:42.

Blasphemy Laws

Blasphemy is equated to treason.¹⁵¹ A belief in the trinity or Jesus Christ as the only begotten Son of God is also considered blasphemy.¹⁵²

Islam misunderstands this as God having sexual relations with humans,¹⁵³ which is obviously impossible and not the case since the Scripture states that Jesus was miraculously conceived of God's Holy Spirit.

Let's analyze how unbelievers and infidels (*kafara*) are defined in Islam.¹⁵⁴ First, Christians clearly do not deny God's goodness, but gratefully affirm and turn to it (Psalm 31:19). Second, Christians have a sincere faith in God (Hebrews 10:19-22) and his revelations (Ephesians 1:17; Revelation 1:1-3) as found in the Scriptures. Third, Christian teachings certainly do not blaspheme God (Exodus 22:28), ascribe any limitations (Psalm 147:5; Isaiah 55:8-9) or attribute anything derogatory to God's divine nature (Romans 1:20; Philippians 2:5-7; Hebrews 6:17-19; 2 Peter 1:3-4).

¹⁵¹ Ali, Yusuf. *Quran Commentary*, n. 626 to Quran 4:116.

¹⁵² *Id.* Note 675 to Quran 4:171; Quran 5:17; 5:73.

¹⁵³ *Id.* Note 4246 to Quran 39:4.

¹⁵⁴ *Id.* Note 93 to Quran 2:88.

Moreover, some of the following countries have adopted blasphemy laws into their penal code under sharia law, which violates an individual's freedom of speech and religion.

| Country | Blasphemy Laws in Penal Code | Description |
|----------------|-------------------------------------|---|
| Egypt | Article 98(f) | Ridiculing or insulting religion. |
| Indonesia | Article 156(a) | Contempt against religion. |
| Pakistan | Article 295B & C | Defiling Quran; Derogatory remarks against Mohammad. |
| Turkey | Article 301 | Insulting Turkishness. |
| Tajikistan | 2009 Tajik Religion Law | Criminalizes unregistered religious activity. |
| Uzbekistan | Article 159, 216, 244 | Illegal religious organizations; Proselytizing, distributing materials. |

Source: 2011 USCIRF Report.¹⁵⁵

¹⁵⁵ 2011 U.S. Commission on International Religious Freedom (USCIRF) Annual Report (May 2011).

Constitutional Provisions

Sharia law jeopardizes one's own citizenship. In Kuwait, under Article 27 of the Constitution and Article 4(5) of the 1959 Nationality Law limits nationality to Muslims. Article 9(d) of the Maldives forbids non-Muslims from becoming citizens. Under Article 160 of Malaysia's Constitution, a Malay is defined as a person who professes the religion of Islam. These provisions are a violation of Article 15 of the UDHR and Article 24 of the ICCPR, which entitles every child and person to the right of nationality.

The following countries have adopted sharia law or established Islam as the religion of the state through Constitutional provisions.

| Country | Constitutional Provisions of Sharia Law |
|----------------|---|
| Afghanistan | Preamble, Article 2(1), 3, 35, 45, 54(2), 62(1), 63, 74, 116, 118, 119, 149(1). |
| Algeria | Preamble, Article 2, 9, 73(1), 76, 171, 178(3). |
| Bahrain | Preamble, Article 1(a), 2, 5(b)(d), 6, 9(a), 23. |
| Bangladesh | Article 2A. |
| Egypt | Article 2. |
| Iran | Preamble, Article 1-12, 67, 107, 121, 144, 147, 150, 151, 175, 176, 177(5). |
| Iraq | Article 7. |
| Jordan | Article 2, 28(e), 98, 99(ii), 103(ii), 104, 105, 106, 107, 108, 109(i). |
| Kuwait | Article 2, 4(5), 12, 18(2), 27. |
| Libya | Article 2, 6, 8. |
| Malaysia | Article 3, 11(4), 12(2), 34(1), 76(2), 160(2). |
| Maldives | Article 2, 9(d), 10, 16, 19, 59, 67(f)&(g), 70(b)(2)&(c), 73(a)(3), 100(a)(1), 109(b)&(g), 130(a)(3), 142, 149(b)(1)(3)&(c), 246, 274, Oaths. |
| Mauritania | Preamble, Article 1(1), 5, 23, 94. |
| Morocco | Preamble, Article 6, 19(1), 37(1), 100. |
| Oman | Article 1, 2, 5, 10, 11. |
| Pakistan | Preamble, Article 2, 31, 40, 41(2), 203, 227-230, Oaths. |
| Qatar | Preamble, Article 1, 9, 51, 119. |
| Saudi Arabia | Article 1, 3(c), 5-10, 13, 17, 23-26, 29, 33-34, 38, 45-46, 48, 55, 57, 67. |
| Somalia | Article 8, 24(10), 40(1)(c). |
| Somaliland | Preamble, Article 5, 15(3), 33(1), 41(1), 82(2), 115, 127-129. |
| Sudan | Article 5(1). |
| Syria | Article 3. |
| Tunisia | Preamble, Article 1, 38, 40(1). |
| UAE | Preamble, Article 7, 12. |
| Yemen | Article 1, 2, 3, 7(1), 21, 23, 31, 46, 106(4), 159. |

Furthermore, countries in the Middle East that are currently undergoing political and constitutional reforms, like Egypt and the rest of the region should reject sharia law. Provisions regarding jihad in the Preamble of Afghanistan's Constitution and in Iran's Constitution¹⁵⁶ must be abolished.

In addition, Article 2 of Egypt's Constitution, "Islam is the Religion of the State...The principals of Islamic Jurisprudence (Sharia) are the main source of legislation" should be rejected. Instead, governments should move toward the enforcement of laws like Article 53 of Egypt's Constitution: "All citizens are equal before the law. They have equal rights, freedoms and duties without discrimination based on religion, belief, sex, origin, race, etc."¹⁵⁷ Unfortunately, that currently is not the case in practice, but the people need to reclaim their inalienable rights under equal protection of the law from the repressive bond of Islamic law.

¹⁵⁶ CONSTITUTION OF THE ISLAMIC REPUBLIC OF IRAN, Section 9.3 Article 147; Quran 8:60.

¹⁵⁷ CONSTITUTION OF THE ARAB REPUBLIC OF EGYPT, Jan. 2014.

Conclusion

For these reasons, US taxpayer money and foreign aid must not be appropriated to countries that seek to impose Islam as the religion of the state through sharia law. US foreign aid must be conditioned upon reforming these provisions and human rights abuses. Human rights must become the primary principle of US foreign policy, and US foreign assistance should be directed towards non-profits and non-governmental organizations (NGOs) that share this same mission. It is also important to bring pressure to bear on countries like Malaysia, Oman, Qatar, Saudi Arabia, and the UAE, which have not signed on as parties to the ICCPR.

Finally, the West must be weary of sharia law creeping into our society under the guise of multiculturalism and so-called parallel legal systems. Multiculturalism simply does not function properly when one cannot take Jews or Christians as friends or allies.¹⁵⁸ Unfortunately, the UK has already permitted Muslim Arbitration Tribunals (MATs). Sharia can slip in very easily through the application of sharia compliant zones for alternative

dispute resolution (ADR), dual banking that supports Islamic financing, and family law that is applied to marriages, divorces and child custody. Parallel legal systems are not necessary unless they are going to contradict the original laws that a country already has in place. If we are not vigilant and do not seek appropriate policy reforms, sharia law will truly lead to disastrous results.

In summary, the unjust and unconstitutional teachings of sharia law can have no basis in a just, legal system because they violate the inalienable rights of human beings to life, liberty, and property.

¹⁵⁸ Quran 3:28; 5:51.

Countries of Particular Concern

Source: 2010 U.S. Dep't. of State Country Reports on Human Rights Practices.

Afghanistan

The Ministry of Women's Affairs (MOWA) and NGOs reported that police raped female detainees. NGOs also reported that authorities raped women in prison. In September 2009, three police officers in Dai Kundi Province were arrested for the rape of a 13-year-old girl.¹⁵⁹ According to NGOs, authorities also raped women in prison.¹⁶⁰

The majority of judges were graduates of madrassas or had Sharia training. Very few judges were graduates of a law school. Lack of access to legal codes and statutes hindered judges and prosecutors. There were widespread shortages of judges, primarily in insecure areas. The Supreme Court reported that there were an estimated 2,282 judges at the primary, appellate, and Supreme Court levels.¹⁶¹

¹⁵⁹ 2010 U.S. State Department Country Reports on Human Rights Practices: *Afghanistan* (April 2011) at 4.

¹⁶⁰ *Id.* at 5.

¹⁶¹ *Id.* at 13.

In cases lacking a clearly defined legal statute, or cases in which judges, prosecutors, or elders were unaware of the law, judges and informal shuras enforced customary law; this practice often resulted in outcomes that discriminated against women. This included the practice ("*baadh*") of ordering the defendant to provide compensation in the form of a young girl to be married to a man whose family the defendant had wronged.¹⁶²

The family court could register a marriage between a Jewish or Christian woman and a Muslim man, but the court required the couple to accept a Muslim ceremony. A non-Muslim woman had to convert to Islam before marrying a Muslim man.¹⁶³ The court could not register a marriage between a Muslim woman and a non-Muslim man.¹⁶⁴

On August 5, 2010, ten NGO health workers were killed in Badakhshan Province. Both the Taliban and Hezb-e-Islami Gulbuddin (HIG) claimed responsibility, each stating that the victims were Christian missionaries trying to convert citizens.¹⁶⁵

¹⁶² *Id.* at 14.

¹⁶³ Ali, Yusuf. *Quran Commentary*, n. 700 to Quran 5:5.

¹⁶⁴ *Id.* at 15.

¹⁶⁵ *Id.* at 21.

The mass media law contains content restrictions that prohibit works and materials contrary to the principles of Islam or other religions and sects; works that publicize religions other than Islam. Some private stations angered conservative Islamic religious elements.¹⁶⁶

Women active in public life faced disproportionate levels of threats and violence. Media sources reported that female parliamentary candidates were inundated with late-night threatening calls. Women were also the targets of attacks by the Taliban and other insurgent groups. Women who received threats often moved throughout the country to evade harassment. Most female members of parliament reportedly experienced some kind of threat or intimidation; many believed that the state could not or would not protect them.¹⁶⁷

On March 2, 2010, Tolo TV and Ariana TV reported that a local mullah of a mosque raped a 13-year-old girl and married another underage girl in Dai Kundi Province.¹⁶⁸

¹⁶⁶ *Id.* at 24.

¹⁶⁷ *Id.* at 32.

¹⁶⁸ *Id.* at 38.

According to NGO reports, hundreds of thousands of women continued to suffer abuse at the hands of their husbands, fathers, brothers, armed individuals, parallel legal systems, and institutions of state such as police and their legal systems. Human Rights Watch (HRW) reported that 87.2% of women had experienced at least one form of physical, sexual, or psychological violence or forced marriage in their lifetimes. Many elements of society tolerated and practiced violence against women. Killing and assault against women commonly involved family members as suspects. Women widely reported that they were victims of violence, especially sexual violence. The wide range of violence against women included honor killings, the exchange of women for dispute resolution, trafficking and abduction, early and forced marriages, and domestic violence.¹⁶⁹

Authorities rarely prosecuted abusers and only occasionally investigated complaints of violent attacks, rape, killings, or suicides of women. If cases came to court, the accused often were exonerated or punished lightly. NGOs confirmed

¹⁶⁹ Id.

that domestic violence occurred in most homes but went largely unreported due to societal acceptance of the practice. Most domestic violence cases involved beating women and children. In some cases men reportedly burned their wives in an attempt to mimic self-immolation.¹⁷⁰

Women sometimes resorted to self-immolation when they believed there was no escape from their situations. During the first nine months of the year, the Afghanistan Independent Human Rights Commission (AIHRC) documented 111 cases of self-immolation. On July 31, 2010, Faizullah Kakar, presidential advisor on health, reported that an estimated 2,400 women committed suicide every year because of depression resulting from fears and concerns over the continued conflicts; forced and underage marriages, including "*baahd*" to a rival tribe or family; domestic violence, including violence from in-laws; and sexual violence. Kakar estimated that 28% of women between the ages of 15 and 35 suffered from depression and psychological problems.¹⁷¹

¹⁷⁰ *Id.* at 38-39.

¹⁷¹ *Id.* at 39.

Bibi Aisha, the 16-year-old woman from Uruzgan Province whose husband and in-laws cut off her nose and ears in September 2009 because she had brought shame to the family by running away after years of domestic violence, received plastic surgery at a facility abroad.¹⁷²

According to HRW and UN Women, more than 70% of marriages were forced, and despite laws banning the practice, a majority of brides were younger than the legal marriage age of 16 (or 15 with a guardian and a court's approval). According to the UN High Commissioner for Human Rights, only 5% of marriages were registered, leaving forced marriages outside legal control.¹⁷³

IRIN, the humanitarian news and analysis service of the UN Office for the Coordination of Humanitarian Affairs, reported that drug smugglers often demanded young brides when farmers failed to produce opium and lacked other means to repay their loans. In a practice known as "*badal*," a brother and a sister are married to another pair of siblings to avoid any payment having to be made.¹⁷⁴

¹⁷² *Id.* at 41.

¹⁷³ *Id.*

¹⁷⁴ *Id.* at 42.

Local officials occasionally imprisoned women at the request of family members for opposing the family's choice of a marriage partner or being charged with adultery or bigamy. Women also faced bigamy charges from husbands who had deserted them and then reappeared after the woman had remarried. Local officials imprisoned women in place of a family member who had committed a crime but could not be located. Some women resided in detention facilities because they had run away from home to escape domestic violence or the prospect of forced marriage. Several girls between the ages of 17 and 21 remained detained in Pol-e-Charkhi Prison after fleeing abusive forced marriages.¹⁷⁵

Due to the early marriage age, some women become widows in their 20s and 30s. Since widows were perceived as their in-laws' property, they could be forced to marry a brother-in-law, who might already have a wife; the late husband's family seized any property he left.¹⁷⁶

¹⁷⁵ *Id.*

¹⁷⁶ *Id.*

Temporary marriages lasted from one day to a few months, in exchange for a dowry. Many observers considered "temporary marriages" a form of prostitution.¹⁷⁷

The rate of secondary school for boys was 10 times the rate for girls.¹⁷⁸ International and local observers estimated that approximately 60% of girls were married younger than the age of 16. Less than 10% of the population had birth certificates.¹⁷⁹

The custom of bride money may have motivated families facing poverty, indebtedness, and economic crisis to pledge daughters as young as six or seven years old. Young girls were sexually violated not only by the groom but also by older men in the family, particularly if the groom was also a child. Sexual abuse of children remained pervasive.¹⁸⁰

Under chapter 10 of the mass media law, "Works and Materials Prohibited to be Produced, Printed and Published/Broadcast," Article 45 prohibits production, reproduction, print, and

¹⁷⁷ *Id.*

¹⁷⁸ *Id.* at 44.

¹⁷⁹ *Id.* at 46.

¹⁸⁰ *Id.* at 47.

publishing of the following materials: works and materials that are contrary to the principles of Islam.¹⁸¹

The Ministry of Hajj and Islamic Affairs assigned a total of 120 religious teachers to different private madrassahs.¹⁸² New mosques are either opened or built based on the government's development plans or based on proposals by local residents, which must be subsequently approved by the Ministry of Hajj and Islamic Affairs. There were 48 ministry of education-sponsored madrassahs throughout the country. The government implemented a program of 40% religious education, 40% general education, and 20% computer science and foreign languages in a number of madrassahs in the capital and other provinces. The Ministry of Hajj provided four teachers to each new madrassah for a total of 120, and salaries are to be paid by those who have built the madrassahs.¹⁸³ The constitution states, "The state shall devise and implement a unified educational curriculum based on the

¹⁸¹ 2010 U.S. State Department *International Religious Freedom Report: Afghanistan* (Sept. 2011) at 7.

¹⁸² *Id.* at 8.

¹⁸³ *Id.* at 9.

provisions of the sacred religion of Islam. Public school curriculum included Islamic content but no content from other religious groups.¹⁸⁴ There were no Christian schools in the country.¹⁸⁵

In the last year, inflammatory public statements made by members of Parliament, and television programming against religious minorities, particularly Christians, have led to targeting of Christian groups and individuals. In May 2010, one member of Parliament called on the Lower House to "order the court to take all those converts to the roundabout and execute them." In May police arrested two Afghan citizens for converting away from Islam. At the end of 2010, one of the individuals denied converting away from Islam and was released. The other remained in detention.¹⁸⁶ In October 2010, another individual was arrested in Mazar-e-Sharif for reportedly converting away from Islam. At the end of 2010, the individual was also without legal representation and the case remained with the prosecutor.¹⁸⁷

¹⁸⁴ *Id.* at 10.

¹⁸⁵ *Id.* at 15.

¹⁸⁶ *Id.* at 12.

¹⁸⁷ *Id.* at 13.

Through the Ambassador's Fund for Cultural Preservation, the embassy supported the restoration of religious sites, including the ruins of the 9th century mosque at the Noh Gonbad. Some Provincial Reconstruction Teams (PRTs) provided assistance through the U.S. military's CERP funds to assist local communities repair madrassahs. During the reporting period, the U.S. military assisted in repairing, refurbishing, or providing supplies, equipment, and facilities upgrades to six madrassahs and an unspecified number of mosques, including the Blue Mosque in Mazar-e Sharif. Public affairs also funded a grant to refurbish the historic Uleya Madrassah in Kabul.¹⁸⁸

¹⁸⁸ *Id.* at 16.

Egypt

On November 24, 2010, during violent clashes with a large group of Coptic Christian protestors in the Giza neighborhood of Omraniya, security forces killed two persons and injured approximately 40, and rioters injured approximately 20 police. According to reports the violence began when police moved to halt construction of a church and community center the Coptic Christians believed they had permission to build. Security forces arrested 158 persons for participating in the riots. By year's end, the attorney general had ordered the release of all but 23 of the detainees.¹⁸⁹

On January 6, 2010, in the town of Naga Hammadi, men with automatic weapons shot Coptic churchgoers after Coptic Orthodox Christmas mass. Seven persons were killed (six Coptic Christians and one off-duty Muslim police officer) and 11 others wounded (nine Coptic Christians and two Muslims). Authorities arrested three suspects; at the end of the year, they remained in detention and were being tried in state security court on charges of premeditated murder.¹⁹⁰

¹⁸⁹ 2010 U.S. State Department Country Reports on Human Rights Practices: Egypt at 2.

¹⁹⁰ *Id.* at 2-3.

On July 22, the government released blogger Hany Nazir, who had been held without charge under the Emergency Law since 2008 following his blogging about allegedly sensitive religious issues.¹⁹¹

On January 15, the government arrested and detained a group of approximately 30 activists and bloggers as they arrived in Naga Hammadi to visit the families of those killed in the January 6 sectarian shootings. The government released the detainees on January 16, with charges pending related to illegal assembly.¹⁹²

On December 28, a court revoked a travel ban imposed by the Ministry of Interior on Christian convert Maher al-Gohary. The ministry had reportedly denied foreign travel to al-Gohary since 2009 based on "security concerns," claiming his case would be used internationally to "defame" the country.¹⁹³

Aspects of the law and many traditional practices discriminated against women and religious

¹⁹¹ *Id.* at 17.

¹⁹² *Id.* at 19.

¹⁹³ *Id.* at 20.

minorities.¹⁹⁴ Sex tourism existed in Luxor and at beach resorts such as Sharm El-Sheikh. Most sex tourists came from Europe and the Persian Gulf region.¹⁹⁵

A female Muslim citizen may not marry a non-Muslim man without risking arrest and conviction for apostasy; under the government's interpretation of sharia, any children from such a marriage could be put in the custody of a male Muslim guardian. A Muslim female heir receives half the amount of a male heir's inheritance, and Christian widows of Muslims have no inheritance rights. A sole Muslim female heir receives half her parents' estate, with the balance going to the siblings of the parents or to the children of the siblings if the siblings are deceased. A sole male heir inherits his parents' entire estate. A woman's testimony is equal to that of a man in courts dealing with all matters except for personal status, such as marriage and divorce.¹⁹⁶

Several NGOs, including the Hope Village Society, Egyptian Center for Women's Rights (ECWR), and the Alliance for Arab Women,

¹⁹⁴ *Id.* at 27.

¹⁹⁵ *Id.* at 28.

reported that child marriages, including temporary marriages intended to mask prostitution, were a significant problem.¹⁹⁷

Egypt ratified the International Covenant on Civil and Political Rights (ICCPR) with a reservation that the covenant shall be ratified to the extent that it does not conflict with Islamic law.¹⁹⁸

Public funds compensate Muslim imams, but not Christian clergy. The government discriminates against Christians and other religious minorities in public sector hiring and staff appointments to public universities and bars them from studying at Al-Azhar University, a publicly funded institution with approximately half a million students. In general, the government bars non-Muslims from employment in public university training programs for Arabic language teachers because the curriculum involves study of the Quran.¹⁹⁹

In 2008, airport security officials arrested a convert from Islam to Christianity, along with her husband and their two sons, ages two and four,

¹⁹⁶ *Id.* at 29.

¹⁹⁷ *Id.* at 31.

¹⁹⁸ 2010 U.S. State Department International Religious Freedom Report: Egypt at 3.

while they were trying to board a flight to Russia. The convert subsequently told U.S. officials that state security officials raped her multiple times and subjected her to other physical and mental abuse during her detention in January 2009 to pressure her to revert to Islam. Although her husband and sons were released after four days in custody, she was held until January 22, 2009. Before granting bail, a judge reportedly told her he would have killed her if the law permitted. Upon her release, she was reportedly thrown from a moving vehicle and subsequently went into hiding. Two employees of the Coptic Orthodox Patriarchate in Alexandria were arrested on suspicion of providing her forged identity documents.²⁰⁰

In 2008, a male convert from Islam to Christianity claimed that agents of state security had detained him on multiple occasions over several years, including during the reporting period. The convert stated that authorities had subjected him to severe physical and mental abuse; he said the officers called him a "*murtadd*" (apostate), told him

¹⁹⁹ *Id.* at 15.

²⁰⁰ *Id.* at 18.

he was suffering as a result of his conversion, and pressured him to revert to Islam. The convert stated that during 2010 state security officers beat his wife on the abdomen while she was pregnant, causing her to hemorrhage. He also showed officials scars purportedly inflicted by governmental interrogators in previous years, including long scars on his back and sides and numerous deep, circular scars on his shoulder, reportedly caused by state security officers holding burning cigarettes against his flesh for long periods of time.²⁰¹

²⁰¹ *Id.*

Iraq

Targeted attacks and threats against Christians in Baghdad, Mosul, and other cities resulted in the displacement of 1,380 Christian families to the Kurdistan Regional Government (KRG) and Ninewa Plains by the end of 2010. According to the UNHCR, more than half of the Christian population has left the country since 2003 and Christian families are disproportionately represented in the Iraqi refugee population.²⁰²

Honor killings remained a serious problem. Current legislation permits mitigated sentences for honor considerations. According to a 2009 UNHCR report, honor killings were prevalent in all parts of the country. For the first nine months of 2009, the domestic NGO Human Rights Data Bank recorded 314 burn victims (125 instances of self-immolation and 189 cases of burning), compared with 234 burn victim during the same period in 2008.²⁰³

Throughout the country women reported pressure to wear veils. Islamic extremists targeted

²⁰² 2010 U.S. State Department Country Reports on Human Rights Practices: Iraq at 31.

²⁰³ *Id.* at 46.

women for undertaking normal activities, such as driving a car and wearing trousers, in an effort to force them to remain at home, wear veils, and adhere to a conservative interpretation of Islam. Islamic extremists also reportedly continued to target women in a number of cities, demanding they stop wearing Western-style clothing and cover their heads while in public.²⁰⁴

Female genital mutilation (FGM) is not illegal and is a common practice particularly in the rural areas. Anecdotal evidence that in rural villages as many as 90% of women had undergone the procedure, and in urban areas as many as 30%. The tradition of marrying young girls (as young as 14 years old) continued, particularly in rural areas.²⁰⁵

The criminal code stipulates that any person promoting Zionist principles, or who associates himself with Zionist organizations or assists them by giving material or moral support or works in any way towards the realization of Zionist objectives, is subject to punishment by death.²⁰⁶

²⁰⁴ *Id.* at 48.

²⁰⁵ *Id.* at 49.

Pakistan

In September 2009, after two days of police questioning, Robert Fanish, a Christian detained on blasphemy charges, was found dead in his cell in a jail in Sialkot, Punjab. His family members and NGOs alleged that he died of police torture. The Joint Action Committee for People's Rights, an alliance of more than 30 human rights groups, stated that witnesses saw marks of torture on his body.²⁰⁷

On May 19, *The News* reported that a 13-year-old girl named Natasha allegedly was raped for 21 days by police after they illegally detained her at the Wah Cantonment Police Station in January. The Asian Human Rights Commission (AHRC) reported, that Ruby Masih of Karachi allegedly was raped in a private police detention center for more than 50 days by police officers. The victim and her family reportedly are in hiding because of continual police threats.²⁰⁸

²⁰⁶ *Id.* at 50.

²⁰⁷ 2010 U.S. State Department Country Reports on Human Rights Practices: Pakistan at 5.

²⁰⁸ *Id.* at 13.

By the end of 2010, the government had not taken steps to prosecute Subinspector Shujat Ali Malhi and other police officers responsible for the 2008 alleged torture and rape of an unnamed 17-year-old girl in Faisalabad.²⁰⁹

Children were mixed with the general prison population. Often children were subject to abuse, rape, and violence from other prisoners and prison staff. Women were held in separate spaces from men in some, but not all, prisons. There were many reports of violence against women and rape in the prisons.²¹⁰

Many tribal councils instituted harsh punishments, such as the death penalty, "honor killings," or *watta-satta* marriages (exchange of brides between clans or tribes).²¹¹ The AHRC reported that since 2002 more than 4,000 individuals, two-thirds of them women, have died by order of jirga courts in the country. The AHRC reported that some of those involved in implementing jirgas were members of parliament. Militants in the Malakand Division enforced their

²⁰⁹ *Id.* at 14.

²¹⁰ *Id.* at 16.

own form of Islamic justice until the start of military operations in April.²¹²

In March 2009, a video was released on national and international media outlets showing militants flogging a teenage girl in Swat. According to press reports, militants flogged the girl as punishment for being seen in a public bazaar with a man who was not her husband. A spokesman for the militants defended their right to flog female shoppers who were inappropriately dressed, stating that it was permitted under Islamic law.²¹³

In 2009, the Muslim colleagues of a Christian woman, Aasia Bibi, accused her of blasphemy after a dispute at work. Police arrested Bibi, and she was denied bail under the blasphemy laws. In November Bibi was sentenced to death for her ‘crime.’²¹⁴

Militants in Khyber Pakhtunkhwa (KP) and Federally Administered Tribal Areas (FATA) blew up 85 boys' and 55 girls' schools.²¹⁵ Militant groups, including the Tehrik-ie-Taliban Pakistan (TTP), kidnapped boys and girls and coerced

²¹¹ *Id.* at 22.

²¹² *Id.* at 23.

²¹³ *Id.*

²¹⁴ *Id.* at 24.

parents with fraudulent promises into giving away children as young as age 12 to spy, fight, or die as suicide bombers. The militants sometimes offered parents money, often sexually and physically abused the children, and used psychological coercion to convince the children that the acts they committed were justified. Militants bombed government buildings and attacked and killed female teachers. The TTP particularly targeted girls' schools, pronouncing its opposition to girls' education. As of July, 93 schools were destroyed in Bajaur Agency in FATA.²¹⁶

The NGO Aurat Foundation reported that 928 women were raped during the year. Prosecutions of reported rapes were rare. NGOs reported that police at times were implicated in rape cases. NGOs also alleged that police sometimes abused or threatened victims, demanding that they drop charges, especially when police received a bribe from suspected perpetrators. Some police demanded bribes from some victims before registering rape charges, and investigations were sometimes

²¹⁵ *Id.* at 28.

²¹⁶ *Id.* at 32.

superficial. Assiya Rafiq, who allegedly was held for eight months, repeatedly raped, and then handed over to the Khanewal, Punjab, police, who allegedly raped her over the course of 14 days.²¹⁷

The number of cases of torture and rape by police officials increased by 60%. The report stated that 178 police officers in Punjab were involved in rape and other human rights violations. 13-year-old Naveeda Kalhoro of Sindh Province allegedly was abducted and gang-raped by two lawyers from the Peoples Lawyer Forum, a legal body affiliated with the ruling Pakistan People's Party (PPP). Charges were later dropped by police due to pressure from the ruling party and a member of the provincial assembly from the area. The AHRC reported that Ruby Masih was picked up by police officers and taken to a private detention center, where she was gang-raped for more than 50 days.²¹⁸

The June 2009 case of the alleged gang rape and killing of a 15-year-old girl by Iftikhar Ahmad and other hospital staff in Sheikhpura, Punjab, or in the October 2009 case of 16-year-old Ruby Perveen, who was allegedly kidnapped and gang-raped by

²¹⁷ *Id.* at 53.

five men, sons of a political party leader.²¹⁹

In November 2009, three of the five alleged perpetrators in the 2008 gang rape case of an 18-year-old woman in Mazar-e-Quaid, Karachi, Sindh, were arrested. According to reports, two were released by police.²²⁰

There were no developments in the 2008 rape case of a seven-year-old girl by two men in Lahore; the 2008 case in which a group of men kidnapped, raped, and killed a 13-year-old schoolgirl in Rawalpindi; or the 2008 case of a woman in Mandi Bahauddin, who was kidnapped, gang-raped, and severely burned with acid before being killed.²²¹

Domestic violence was a widespread and serious problem. Husbands reportedly beat and occasionally killed their wives. Other forms of domestic violence included torture, physical disfigurement, and shaving the eyebrows and hair off women's heads. In-laws abused and harassed the wives of their sons. Dowry and family-related disputes often resulted in death or disfigurement by burning or acid.²²²

According to the Aurat Foundation, the cases of

²¹⁸ *Id.* at 54.

²¹⁹ *Id.*

²²⁰ *Id.*

²²¹ *Id.* at 55.

reported violence against women increased 12.5% from the previous year. The foundation reported that during the year 1,436 women were killed, 2,236 were abducted, 486 were victims of domestic violence, 74 were sexually assaulted, 32 were victims of acid attacks, and 633 women committed suicide. The HRCP reported that there were 371 incidents of domestic violence against women, including 82 attempted killings, 62 being set on fire, 12 burned by kerosene stoves, and 30 acid attacks. In addition, 655 women committed suicide, and another 382 women attempted suicide.²²³

According to a 2008 Human Right Commission Pakistan (HRCP) report, 80% of wives in rural Punjab feared violence from their husbands, and nearly 50% of wives in developed urban areas admitted that their husbands beat them. Women who tried to report abuse faced serious challenges. Police and judges were sometimes reluctant to take action in domestic violence cases.²²⁴

Women were victims of various types of societal violence and abuse, including "honor

²²² *Id.*

²²³ *Id.*

killings," mutilation, forced marriages, imposed isolation, and being used to settle disputes. Women often were treated as the property or goods of their families. Every year hundreds of women reportedly were killed in the name of honor. Many cases went unreported and unpunished.²²⁵

The HRCP reported that during the year there were 790 honor killings in the country. The practice of "*karo-kari*," which occurred in Sindh Province, continued across the country. Karo-kari is a form of premeditated honor killing that occurs if a tribal court or jirga determines that adultery or some other "crime of honor" occurred. Karo-kari means "black male" (*karo*) and "black female" (*kari*), disparaging metaphoric terms for someone who has dishonored the family or is an adulterer and adulteress. Once a woman is labeled as a kari, male family members have the self-authorized justification to kill her and any co-accused karo to restore family honor.²²⁶

Many young girls and women were victims of forced marriages arranged by their families. Handing over women as compensation for crimes or

²²⁴ *Id.*

²²⁵ *Id.* at 56.

as a resolution of a dispute (also known as "*vani*" or "*swara*"), the practice continued in Punjab and the KP. In rural Sindh landowning families continued the practice of "marriage to the Quran" to avoid division of property. Property of women married to the Quran remains under the legal control of their father or eldest brother, and such women are prohibited from contact with any man older than 14. These women are expected to stay in the home and not contact anyone outside their family.²²⁷

In September, a Dubai-based television station, Al-Aan, released a video of a veiled woman being stoned to death in the northwest by Taliban militants. It was reported that she was punished because she was seen with a man. A 12-year-old Christian housemaid named Shazia Masih was tortured in Lahore by her employers and died three days later from her injuries. A case was filed against her employers, including the main person accused, Chaudhry Naeem, a former head of the Lahore Bar Association. Prior to the trial, more than 300 lawyers reportedly mobbed preliminary court

²²⁶ *Id.*

²²⁷ *Id.* at 57.

hearings and threatened to burn the home of any prosecution lawyer for Masih's family.²²⁸

A tribal court in Khaipur Mirs, Sindh, determined 21-year-old Azra Ali Drigh to be a kari and sentenced her to death for wanting to marry outside of her tribe. 17-year-old Sania Bibi was killed by her uncle near Islamabad for allegedly marrying a person of her own choice and going against the family's will. 14 persons stripped naked a 50-year-old woman, Allah Wasai, and her 14-year-old daughter, over irrigation water. 13-year-old Sadia fled her home in Sheikhpura, Punjab, the night before her father and uncle could force her to marry. A 55-year-old man in exchange for 70,000 rupees (approximately \$800). However, on July 25, she was kidnapped, allegedly by other male relatives, and remained missing.²²⁹

Slightly more than 50% of the population over the age of 10 is literate. More than 40% of girls never enroll in school. Six percent of the population was in favor of banning girls' education. Extremists in KP bombed a girls' school, which had

²²⁸ *Id.* at 57-58.

²²⁹ *Id.* at 58.

just been rebuilt after a previous attack. Four students were killed, and more than 60 were injured. On November 21, Geo News reported that extremists bombed a government-run girls' primary school in KP.²³⁰

Child abuse was widespread. Young girls and boys used as domestic servants were abused, beaten, and made to work long hours by employers, who in some cases were relatives. Lawyers for Human Rights and Legal Aid (LHRLA) reported that, of 5,120 cases of reported violence and abuse against children. According to the data from the LHRLA, 1,062 children were killed and 916 others were injured. In addition, there were reports of 288 children being raped, 149 sodomized, and 211 otherwise sexually assaulted. Similarly, there were reports of 648 children molested, 572 tortured, 200 trafficked, and 364 missing, while 202 children committed suicide. One hundred and twenty-one children were killed on the pretext of *karo-kari*, 799 were kidnapped, and 167 were forced to marry.²³¹

During the year the Lawyers for Human Rights & Legal Aid (LHRLA) reported 70 cases of forced

²³⁰ *Id.* at 62.

²³¹ *Id.* at 63.

and "vani" marriages (handing over women as compensation for crimes or resolution of a dispute), some of which may have been child marriages. A World Population Foundation survey in 2009 found that 49% of women between the ages of 20 and 24 were married before the age of 18. In 2008, the Family Planning Association of Pakistan estimated that child marriages made up 32% of marriages in the country. In rural areas, poor parents sometimes sold their daughters into marriage, in some cases to settle debts or disputes. According to the Edhi Foundation, there were 1,210 dead infants found during the year, up from 890 in 2008 and 999 in 2009. The death toll was far greater among girls; nine of 10 dead babies that the charity found were girls. Edhi reported that up to 200 babies are left in its 400 cradles nationwide each year and that it handles thousands of requests for adoption by childless couples.²³²

A 2008 Freedom House report noted that bonded laborers sometimes sold their organs, particularly kidneys, to make money to escape servitude. Laborers sold their kidneys for as little as

²³² *Id.*

\$470.²³³ Boys and girls are also bought, sold, rented, or kidnapped to work in organized, illegal begging rings, in domestic servitude, and in agriculture as bonded laborers.²³⁴ A 12-year-old Christian housemaid was tortured in Lahore by her employers and died of her injuries three days later.²³⁵

As of December 31, 2010, 19,421 madrassahs had been registered. Of these, 770 madrassahs were registered in 2009 alone.²³⁶ A chaplaincy corps provided services for Muslim soldiers, but no similar services were available for religious minorities.²³⁷

According to the National Commission for Justice and Peace (NCJP), between July 1 and December 31, a total of 24 cases were registered under blasphemy laws. Of these, ten were Christians. A total of 1,068 persons were charged under the blasphemy laws between 1987 and 2010. In 2010, blasphemy First Information Reports

²³³ *Id.* at 70.

²³⁴ *Id.* at 71.

²³⁵ *Id.* at 73.

²³⁶ 2010 U.S. State Department International Religious Freedom Report: Pakistan at 9.

²³⁷ *Id.* at 14.

(complaints) were registered with the police against 17 Christians, eight Muslims.²³⁸

According to Compass Direct News, on July 22, a group of madrassah students reportedly gang-raped a 12-year-old Christian girl in Gujjar Khan, Punjab. The girl's father attempted to file a complaint but the officer in charge refused to comply. Another officer later admitted that they were under pressure from Muslim leaders and extremists to refrain from filing a report.²³⁹

In August 2009, according to Pakistan Christian Post, militants shot and killed six Christians and injured seven others in Quetta, Balochistan. In July and August 2009, Muslim mobs, reportedly inspired by supporters of the banned Sipah-e-Sahba Pakistan (SSP) sectarian extremist organization, attacked the Christian communities living in Gojra and Korian localities, near Toba Tek Singh, Punjab, following allegations that local Christians had desecrated the Quran. The mob killed eight Christians and burned nearly 100 houses as police failed to stop the violence. In June 2009, a fistfight led to an alleged

²³⁸ *Id.* at 15.

²³⁹ *Id.* at 21.

incident of blasphemy that sparked a mob attack on a Christian community in the district of Kasur, Punjab, prompting 700 persons to flee their homes.²⁴⁰

²⁴⁰ *Id.*

Saudi Arabia

There were reports that rape and other sexual abuses were widespread during confinement in both men's and women's detention centers and prisons.²⁴¹

The official Communications and Information Technology Commission (CITC) monitored e-mail and Internet chat rooms and blocked sites deemed incompatible with Sharia, including pages about Christianity and radical Islam.²⁴²

Government entities and male family members can "blacklist" women and minor children, prohibiting their travel.²⁴³

Women cannot work as judges or prosecutors. On August 26, Sheikh Yousef al-Ahmed called on shoppers to boycott the Panda supermarket chain that employed women cashiers because such employment contradicted Islamic principles and facilitated gender mixing.²⁴⁴

Sharia does not specify a minimum age for marriage but suggests girls may marry after reaching puberty. According to the Grand Mufti of

²⁴¹ 2010 U.S. State Department Country Reports on Human Rights Practices: Saudi Arabia at 4.

²⁴² *Id.* at 17.

²⁴³ *Id.* at 22.

the Kingdom, Abdulaziz Al al-Sheikh, girls as young as 10 years old may be married. Families sometimes arranged such marriages, principally in rural areas or often to settle family debts, without the consent of the girl.²⁴⁵

The press reported marriages between children and of girls as young as nine years old being married to men older than 60 years old. On October 6, *Al-Watan* reported that a man in his 50s registered his marriage to a 13-year-old girl in Najran. There is no specific law providing penalties relating to child prostitution, no statutory rape law, and no minimum age for consensual sex.²⁴⁶

There were no public non-Muslim houses of worship. Full-time Commission for the Promotion of Virtue and Prevention of Vice (CPVPV) field officers, the religious police, are known as *mutawwa'een*; they do not wear uniforms, but are required to wear identification badges and can only legally act in their official capacity when accompanied by a regular policeman. In practice CPVPV officers often act as public morality

²⁴⁴ *Id.* at 36.

²⁴⁵ *Id.* at 37.

enforcers. According to the latest public statistics, the CPVPV has more than 5,000 staff members.²⁴⁷

The Ministry of Islamic Affairs (MOIA) supervises and finances the construction and maintenance of most Sunni mosques, including the hiring of clerical workers. The imams received monthly MOIA salaries ranging from 2,500 to 5,000 riyals (\$667 to \$1,333). The MOIA estimated that in 2010 it was financially and administratively responsible for 75,000 Sunni mosques, 15,000 of which are Friday mosques (larger mosques that host Friday prayers and include a sermon). According to data provided by the MOIA in October, it employs approximately 75,000 Sunni imams and 15,000 Sunni Friday *khateeb*s (sermon leaders) to staff these mosques.²⁴⁸

Discrimination is manifested in the calculation of accidental death or injury compensation. In the event a court renders a judgment in favor of a plaintiff who is a Jewish or Christian male, the plaintiff is only entitled to receive 50% of the

²⁴⁶ *Id.* at 38.

²⁴⁷ 2010 U.S. State Department International Religious Freedom Report: Saudi Arabia at 5.

²⁴⁸ *Id.* at 7.

compensation a Muslim male would receive. Judges may also disregard the testimony of a non-Muslim in favor of the testimony of a Muslim.²⁴⁹

Most schoolchildren used textbooks that retained language intolerant of other religious traditions, especially Jewish and Christian beliefs, and included commands to hate infidels for their *kufir* (unbelief) and kill apostates.²⁵⁰ For example they stated that apostates from Islam should be killed if they do not repent within three days of being warned and that treachery is a permanent characteristic of non-Muslims.²⁵¹

²⁴⁹ *Id.* at 8.

²⁵⁰ *Id.* at 11.

²⁵¹ *Id.* at 1.

Victims of Sharia Law

Source: 2011 USCIRF Report.

An Afghan Christian named Said Musa, imprisoned without formal charges for his faith in Jesus Christ and facing death for apostasy, was released from prison after aggressive international diplomacy engaged Afghanistan's government.

Said Musa worked 15 years with the Red Cross in the orthopedic department largely treating victims of landmines. Said is an amputee with a prosthetic leg, having stepped on a landmine himself while serving with the Afghan Army. As a Red Cross employee, he offered therapy to handicapped children and was greatly respected by the community.

In addition to Said's reputation as a compassionate caretaker, word spread in the community that he was also a covert to Christianity. On May 31, 2010, after taking a lunch break with patients, Said was rounded-up by security officers working with the Ministry of Interior. Said's arrest was the first in what became a nationwide crackdown against Christians.²⁵²

²⁵² *Said Musa*, (Dec 16, 2010), <http://www.persecution.org/prisonerfocus/2010/12/16/said-musa/>.

In 2006, the Eritrean government deposed and imprisoned Eritrean Orthodox Patriarch Abune Antonios and placed him under house arrest after he protested the Eritrean Department of Religious Affairs' interference in his church's affairs. Since then, he has been prevented from communicating with the outside world and reportedly denied medical care as he suffers from severe diabetes.²⁵³

Jackline Ibrahim Fakhry, 17, disappeared from a town on the outskirts of Cairo, prompting her parents to stage a sit-in until her appearance. They accused 31-year old Muslim Shokry Abdel-Fatah, who used to take lessons with her mother (a teacher) of kidnapping her. After she returned, Shokry said in a television interview that he has loved her since she was *nine* years old. He brought her to Alexandria where she met many sheikhs to convert, but she refused.²⁵⁴

Hani Nazeer, a Coptic Christian blogger from Egypt, was detained for nearly two years in for

²⁵³ *Restore Abune Antonios*, <http://www.abuneantonios.com/>.

²⁵⁴ Mary Abdelmassih, *Egyptian Muslim Ring Uses Sexual Coercion to Convert Christian Girls*, COPTIC SOLIDARITY, http://www.copticsolidarity.org/index.php?option=com_content&view=article&id=216:egyptian-muslim-ring-uses-sexual-coercion-to-convert-christian-girls-report&catid=2:featured-news&Itemid=23&lang=en.

posting on his blog a cover of a book deemed insulting to Islam. Despite at least four court orders mandating his release, Nazeer had been detained since October 2008 under a succession of administrative detention orders issued by the Interior Minister using powers provided by the Emergency Law. According to his lawyers, prison officials mistreated Nazeer and pressured him to convert to Islam.

Michael Mosad was one of 26 Christians massacred in Maspero on the evening protestors quickly dubbed, 'Bloody Sunday.' An initially peaceful demonstration demanding justice for the destruction of a church by an Islamist mob in Aswan a week earlier was met by the worst violence Egyptians have seen by the Egyptian military.

A military vehicle veered into the crowded street at a speed fast enough to bring imminent danger to anyone standing in its path. The truck swiveled on and off the sidewalk, reversed, and went forward again. Demonstrators scrambled and tripped over one another, uncertain where the vehicle would turn next.

Michael was run over by the truck and crushed beneath its tires. His skull was fractured and his legs were left dangling visibly from his body as the truck sped off. Soldiers following swiftly behind the vehicle started beating Michael's unconscious body. One of the soldiers said to Michael's fiancé, "*You infidel, why are you here?*"²⁵⁵

In October 2009, Youcef Nadarkhani, a pastor from northern Iran, was arrested after he questioned the Muslim monopoly on the religious instruction his children were receiving in school, arguing that the Iranian constitution permits parents to raise children in their own faith. Nadarkhani, and later his wife, Fatemeh Passandideh, were charged with apostasy. While his wife was released in October 2010 after four months in prison, Nadarkhani was convicted and sentenced to death by a court in Gilan province. In December, Nadarkhani's lawyer appealed the ruling. Pastor Behrouz Sadegh-Khandjani was also imprisoned in Iran on apostasy charges.

Mehdi Furutan, Mohammad Beliad, Nazly

²⁵⁵ Aidan Clay, *Hard pressed, but not Crushed – A courageous woman tells of her fiancé's death on Egypt's 'Bloody Sunday'*, (Oct. 28, 2011), http://www.persecution.org/2011/10/28/hard-pressed-but-not-crushed-a-courageous-woman-tells-of-her-fiance's-death-on-egypt-s-'bloody-sunday'.

Beliad, and Parviz Khalaj were imprisoned in Iran on blasphemy charges. Varoujan Petrosian, Armenian Iranian Christian, and Adiva Kalimi, Jewish Iranian, were secretly executed in Iran for unknown reasons.²⁵⁶

Asia Bibi, a Christian farm worker and mother of five, was imprisoned and sentenced to death under Article 295C of Pakistan's penal code for blasphemy in November 2010. In December 2010, a major Muslim leader, Imam Yousef Qureshi of the Mosque Mohabat Khan near Peshawar, stated he would give \$6,000 to anyone who killed Ms. Bibi. The government took no action against him for this incitement to violence.

In March 2010, Ruqqiya Bibi and her husband Munir Masih were sentenced to 25 years in prison in Pakistan for defiling the Quran after they allegedly touched the book with *unwashed hands*.

A human rights activist, Hector Aleem, was sentenced to seven years in prison in Pakistan in December 2010 for allegedly sending blasphemous

²⁵⁶ Stephan J. Bos, *Iran Secretly Executes Jewish-Armenian Couple; Christians Concerned*, (Mar. 27, 2011), <http://www.persecution.org/2011/03/29/iran-secretly-executes-jewish-armenian-couple-christians-concerned/>.

text messages. Aleem's lawyer reported that a local man framed his client following a land dispute in which he had defended the rights of Christians. Aleem's family has gone into hiding and he has reportedly been tortured.

An elderly Christian man, Rehmat Masih, was sentenced to jail under Pakistan's blasphemy laws for a land dispute in June 2010.

In March 2011, Qamar David, a Christian, was found dead in a Karachi jail in Pakistan. He had been sentenced in February 2010 to twenty-five years in prison for sending blasphemous text messages in 2006. Individuals accused of blasphemy have been killed, including while in police custody.

On February 12, 2011, an Eritrean Christian, Mussie Eyob, was detained after allegedly preaching Christianity at a mosque in Jeddah, Saudi Arabia. Eyob remains in detention without charge.

In January 2011, two Indian Christians, Yohan Nese and Vasantha Sekhar Vara, were arrested when members of the Saudi Committee to Promote Virtue & Prevent Vice (CPVPV) raided a private residence where the two attended a prayer

gathering. The CPVPV interrogated and allegedly physically abused the two men. The CPVPV also reportedly put pressure on the men to convert to Islam. A Saudi court in Riyadh reportedly sentenced the two men to 45 days in prison, allegedly for proselytizing, although no formal charges have been filed. The two men remain in detention.

In February 2009, a Somali border official detained and beat Kenyan Christian convert Abdi Welli Ahmed when he tried to enter Somaliland with a Bible and other Christian literature.

A number of Southern Sudanese people are still enslaved in northern Sudan after being kidnapped from their southern villages by Arab militiamen. Ker Dheng, an 18 year-old African Christian, was blinded with peppers by his slavemaster while in bondage in Sudan. Ker Dheng's mother was also enslaved.²⁵⁷

In October 2010, Pastor Ilmurad Nurliev of the unregistered Peace to the World Protestant Church in Mary, Turkmenistan, was sentenced to four

²⁵⁷ *Over 400 Slaves Freed in Sudan; A Former Slave Testifies in Congress*, (Oct. 17, 2011), http://www.iabolish.org/index.php?option=com_content&view=article&id=266:over-400-slaves-freed-in-sudan-a-former-slave-testifies-in-congress&catid=33:in-the-news&Itemid=34.

years' imprisonment on charges of swindling, which his family and church members refuted in court. He has been denied the right to appeal his case and is being held at the notorious Seydi prison camp, where he reportedly has been put in a cell with an inmate with tuberculosis and denied his diabetes medication as well as a Bible. The court ordered that he be given — forcible medical treatment to wean him off his narcotic dependency, but reportedly that has not been done. His requests to be transferred to Mary to be closer to his family have been rejected, and his wife was denied her scheduled visit in February 2011.

Church Attacks/Restrictions

| Country | Church Attacks/Restrictions |
|--------------|---|
| Egypt | Al Qiddissin Saints Church - Alexandria; Naga Hammadi Church; Anba Bishoy Monastery - Wadi Natroun. |
| Indonesia | Barnabas Church - Tangerrang; Yasmin Indonesian Christian Church (GKI Yasmin); Saint Albert's Church - Bekasi; Galilea Protestant Church; Batak Christian Protestant Church; John the Baptist Catholic Church - Bogor; Penabur Christian Education Organization; Java Christian Church - Sukorejo; Catholic Pilgrimage - Jati Mulya; Santa Maria Immaculata Catholic Church - Kali Deras; Kairos Indonesian Baptist Church (GBI Kairos) - Jakarta; Batak Protestant Church & Pastor's residence - Sibuhuan; Indonesian Christian Church - Taman Yasmin; Saint Bellarminus - Jatibening; Pentocostal Church - Jalan Raya Naragong; Batak Protestant Church - Binanga; Wisma Semadi Klender Catholic Retreat Center - Jakarta; Arastamar Evangelical School of Theology (Setia College). |
| Iraq | Our Lady of Perpetual Help Church – Baghdad |
| Tajikistan | Grace Sunmin Church; Ehyo Church; Abundant Life Christian Center – Dushanbe. |
| Turkey | Halki Seminary; Mor Ghabriel Monastery; Church of St. Sinesios; St. Andronikas - N. Cyprus; St. George Church - N. Cyprus; St. Andreas Monastery - N. Cyprus. |
| Turkmenistan | Peace of the World Church - Mary |
| Uzbekistan | Bethany Baptist Church - Mirzo-Ulugbek, Tashkent; Pentecostal Church - Chirchik; Emmanuel and Mir (Peace) Churches - Nukus; Hushkhabar Church - Guliston; Pentecostal Church - Andijon; Baptist Church - Gazalkent; Greater Grace Christian & Miral Protestant Churches - Samarkand; Grace Presbyterian Church - Tashkent; Tashkent City Church of Christ; Full Gospel Pentecostal Church - Tashkent; Bible Society of Uzbekistan. |

Source: 2011 USCIRF Report.