
The Rise of Saudi Women in Tech

For Women Wearing Hijabs, Power Persists

Muslim Women in Public Diplomacy

Women Continue to Shine in Positions of Leadership at the MWL



WOMEN IN ISLAM



Saudi leadership has recognized that empowering women in STEM has proven to be highly beneficial for any nation, and designed programs and initiatives to drive opportunities in these fields.”

About the MWL

The Muslim World League is a non-governmental international organization based in Makkah. Its goal is to clarify the true message of Islam.

Crown Prince Faisal, the third son of King Abdulaziz Al Saud, founded the Muslim World League during the meeting of the general Islamic Conference on May 18, 1962, in order to fulfill his dream for an Islamic Ummah. The establishment of the MWL continued the vision of the Crown Prince to enlighten and educate the international Muslim community, which began with the founding of the Islamic University of Madinah in 1961. The Muslim World League has grown into a worldwide charity to which the Saudi Royal Family remain active donors.

Ascending to the throne as King Faisal in November 1964, the Saudi leader remained steadfast in his faith, proclaiming: “I beg of you, brothers, to look upon me as both brother and servant. ‘Majesty’ is reserved to God alone and ‘the throne’ is the throne of the Heavens and Earth.”




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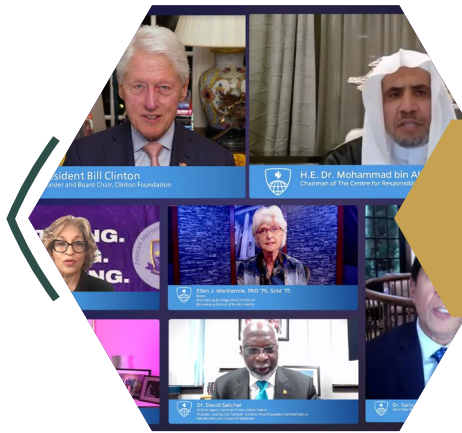
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Muslim World League

Recent Activities in Review



May 4

Dr. Al-Issa participated in Bridging Faith & Science event with President Bill Clinton, discussing efforts to combat the opioid crisis in the United States.

Dr. Al-Issa met with the Prime Minister of Pakistan. The meeting dealt with a number of issues of common interest. He praised the efforts of Pakistan to promote dialogue among followers of different religions.

May 9



May 10

Dr. Al-Issa spoke with Mr. Adama Barrow, President of The Gambia. Mr. Barrow praised the efforts of the MWL and called for an international conference to be held in The Gambia.



May 11

Dr. Al-Issa signed a MoU with the Islamic Commission of Austria to establish working relations to achieve the objectives of the Charter of Makkah.

The MWL ended the Holy month of Ramadan with a message of joy and blessing to all Muslims from ourselves and our partners across religious communities.

May 14





In this issue, we take a look at women in the world of Islam, from a historical and current perspective. It is myth that Islam teaches the subordination of women to second-class status, when in fact, women played prominent roles in the rise and spread of Islam in its early days and occupied important positions and made significant contributions to government, society, academia, science and the professions in Islamic societies for centuries.

If women have been relegated to second-class status in some Islamic societies, it is not due to Islamic teaching but to cultural and political forces in those societies. Some cultural practices in Muslim societies stem from Islam, but others only coexist with it.

We take a look at the establishment of Islam and at some astonishing discoveries and achievements by Muslim women scientists from the Middle Ages until today. We also see the emergence of a large new class of women who are expanding the uses of technology in the Middle East and throughout the world.

We also discuss the tradition of the covering of the female body—the hijab is one example—as a matter of choice, Muslim women are not forced to wear it. As Muslim populations have grown in traditionally non-Muslim societies—particularly secular nations of the West—a certain unease has developed among native populations. There was a time not too long ago when just about everyone covered their head in some way, but that tradition was cast aside in the West and even the Far East nearly 50 years ago. So head coverings attract attention and even a bit of discomfort if they seem to symbolize something. Some of this may be attributable to Islamophobia, some to a general unease with public religious displays and some to a simple misunderstanding of why Muslim women cover themselves. We seek to shed some light on that.

Regardless of whether a Muslim woman covers her head or drapes her whole body or chooses to do neither, what is clear is that Muslim women are stepping forward to lead and make a difference in this world, whether they live in an Islamic society or not.

- The Editors





Deemah AlYahya, Digital Transformation and Innovation Advisor.

The Rise of Saudi Women in Tech

Saudi women have played a prominent role in the country's recent scientific achievements, and their influence is growing.

Saudi Arabia has actually surpassed Silicon Valley for women's participation in tech. According to the director of future recruitments at Saudi Arabia's Ministry of Communications and Information Technology (MCIT), Bandar Al-Duwais, the number stands at around 17 percent in San Francisco's world-renowned hub for high technology and innovation. In the Kingdom, that number in 2021 is 24 percent, more than double what it was in 2017.

The significant increase can be attributed to the Kingdom's deliberate efforts to increase women's participation in the communications and IT sector. Through Vision 2030, Saudi Arabia has been working on diversifying its economy and reducing its dependence on oil. One of its main focuses has been developing its technology sector and also encouraging women to play a bigger role in the Kingdom's advancement. In fact, the Kingdom was recognized by the International Telecommunication Union (ITU) with an award for its Women Empowerment Program in Technology, an initiative by the Kingdom's Ministry of Communication and Information Technology.



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During the Kingdom's recent G20 presidency, Saudi Arabia focused on human empowerment, the earth's sustainability and implementing New Horizons, an OECD report requested by the G20 to support its Action Plan in response to the COVID crisis. Dr. Hala Al-Tuwaijri, head of G20 Women's Empowerment team, said that women's empowerment was at the core of all of these. Saudi leadership has recognized that empowering women in STEM has proven to be highly beneficial for any nation, and designed programs and initiatives to drive opportunities in these fields.

Saudi Arabia's national effort to build digital transformation strategies with space for women to excel in the industry includes integrated programs, scholarships, conferences and training, as well as fostering working environments that empower women. As a result, Saudi women currently make up 40 percent of digital entrepreneurs.

Notably, Saudi Arabia is the top-ranked Arab country, and number 13 in the world in the Global Cybersecurity Index (GCI), a trusted reference that measures the commitment of countries to cybersecurity at a global level. Saudi Arabia's investment in cybersecurity has led to its recognition as a pioneer, rated number one regionally and 13 internationally by the ITU. When the Kingdom recently hosted the

International Forum for Cybersecurity, Crown Prince Mohammed Bin Salman called for the adoption of an initiative to serve global cybersecurity that focused on empowering women and increasing their participation in the field.

In addition to hosting conferences and providing platforms for women in the field of information security and tech to grow and network, Saudi Arabia also provides scholarship programs. According to Arab News, 67 percent of the applicants for the National Academy for Cybersecurity's scholarship are female. Women make up 62 percent of participants in another initiative, Cyber Pro, which focuses on building a cybersecurity workforce in the Kingdom.

The high rate of participation by young talent is particularly strong in the space sector. For instance, Noura Saud Al-Tuwaim is an engineer who leads the optics department at the National Satellite Technology Center. The center aims to raise national capabilities for developing, manufacturing, testing, launching and operating satellite systems. While working at the National Center for Satellite Technology, Al-Tuwaim participated in the Saudi Sat 5A/5B project, one of the prominent national projects that was successfully launched into space in 2018.

Al-Tuwaim started her career in 2012 as a trainee in the King Abdul Aziz City for Science and Technology (KACST), while completing her studies at Prince Sultan University. After graduating first in her class, she pursued her postgraduate studies in the US and secured a master's degree from the McCormick School of Engineering at Northwestern University. Al-Tuwaim encourages other women interested in technology to embrace their potential and lean into their role in advancing society and as creators of the future.

One of Saudi Arabia's leading women in tech, digital transformation and innovation advisor

Deemah AlYahya, is helping young Saudi women make that difficult transition from a technology degree to a technology career, by addressing issues like confidence, skill-building, and career progression. AlYahya's "Women Spark" initiative has helped thousands of young women by providing technical skills, soft skills and business skills.

In the first three years, in partnership with Microsoft, they educated more than 37,000 women. Now that entities such as the MISK Foundation are also providing such training, Women Spark is creating opportunities for women to create their own jobs and businesses. As angel investors, they create funding for women-led startups, and are helping women of wealth diversify their investments and support other women.

No doubt initiatives like Women Spark are contributing to Saudi Arabia's surge in women-run companies. In 2018, the BADIR Program witnessed a 144 percent growth in tech firms run by Saudi women, a significant increase compared to previous five years. BADIR is a Technology Incubator Program launched by KACST in 2007. The word 'Badir' means 'to initiate.'

The national program aims to accelerate the growth of emerging technology-based businesses in Saudi Arabia and provides women with support and workshops. BADIR's CEO, Nawaf Al-Sahhaf confirmed that the growth of women-led firms can be attributed to the support they are receiving with regards to their ambitious initiatives and innovative ideas.



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Noura Saud Al-Tuwaim, Engineer at National Satellite Technology Center.

Leading for a Better Future: Muslim Women Inventors

When you think about famous computer scientists, names such as Bill Gates or Steve Jobs may come to your mind. But did you know that the first personalized computer was designed by none other than a Muslim woman, Mariam “Al-Astrolabiya” Al-Ijliya?

Born and raised in 10th century Syria, Al-Ijliya learned design techniques from her father. The nickname “Al-Astrolabiya” was not a matter of coincidence. Her single-handedly crafted astrolabe was an innovative device to determine the position of the sun and the planets. Thanks to her contributions to astronomy, she was employed by Sayf Al Dawla, the ruler of Aleppo.

Al-Ijliya is not alone among the Muslim women inventors and scientists leaping generations

ahead. In 859, Fatima Al-Fihri founded the University of Al Qarawiyyin in Fez, Morocco, the world’s first university. The school became a leading intellectual center of the historic Muslim world and functions to this day as the oldest continuously operating higher educational institution in the world.

The work of these ancient forerunners is carried on today by women and men alike in modern science and technology. In 2015, the tech scientific world’s attention was turned to Saudi female students at the Princess Nora bint Abdulrahman University. Bedour Al-Maghra-bi, Maha Al-Qahtani, and Thekra Al-Otaibi invented a device for sense rehabilitation and stimulation in patients with sensory neuropathy issues. At the same time, Al-Maghra-bi and



Mariam “Al-Astrolabiya” Al-Ijliya invented the astrolabe, commonly known as the first computer.



Dr. Hayat Sindi’s Diagnostics For All aims to close the health-care gap in developing countries.

Al-Qahtani designed glasses for people with cerebral blindness. The invention allows the patients to identify objects around them.

Egyptian-born Dr. Tahina Amer is an accomplished technologist at NASA. With a bachelor's degree in mechanical engineering, a master's in aerospace engineering, and a doctorate in engineering from Old Dominion University in Norfolk, Virginia, Amer supports aeronautical research efforts. She is an inventor of a system to measure the thermal conductivity of a thin film. This measurement is used in the thermal modeling of several techniques for determining boundary-layer transition location on models being tested in wind tunnels.

Dr. Hayat Sindi is a famous scientist from Makkah and the first woman from the Middle East to hold a Ph.D. in biotechnology. Working to tackle inequalities in global healthcare, she founded a non-profit organization, Diagnostics For All, and she helped create a device to diagnose disease

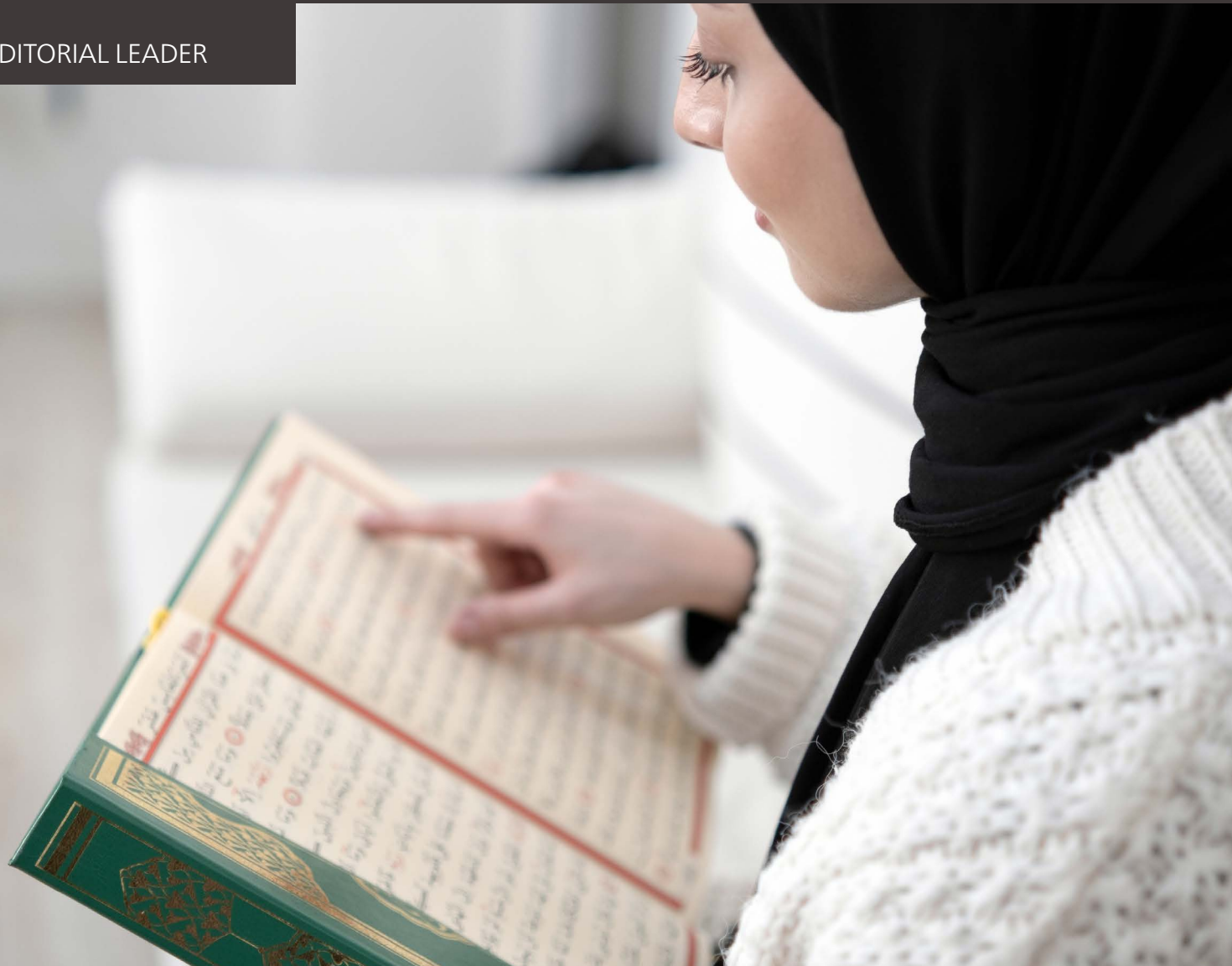
in developing countries at a low cost. Dr. Sindi funded her project by collecting the \$100,000 award in the prestigious Harvard Enterprise Competition and secured another \$10 million through a grant from the Bill & Melinda Gates Foundation. In 2018, Sindi was named one of BBC's 100 Women, BBC's list of 100 inspirational and influential women from around the world.

These are only a few of the talented Muslim female inventors who have contributed to women's empowerment and helped create a better future for generations to come. But is there anything that makes Muslim women predecessors to the science and invention scene?

"Having been raised in Saudi Arabia, I was fortunate to get this strong foundation of self-belief," Dr. Hayat Sindi told *Entrepreneur Middle East*. "My culture, my family, and my faith have all contributed to that foundation. I had a father who could teach me anything I wanted," she added.



Muslim women inventors contribute to women's empowerment and help create a better future for future generations.



A young Muslim woman reading Quran.

Reciting the Quran Empowers Women, Opens Minds and Changes Perspectives

Muslim history is replete with examples of women who have left their mark in religious, political or social spheres of their respective societies, and the contributions of those women are realized in many different ways. Even though Muslim women have played an important role in the transmission of hadith and the development of Sufism, many have generally been marginalized from Islamic interpretation, including Sharia law and public wor-

ship. But this has changed in recent times. For example, in many Muslim-majority countries such as Algeria, Nigeria, Malaysia, Indonesia and Bosnia & Herzegovina, it is common for women to recite the Quran in public spaces for both men and women to hear. But in some Muslim communities, some hold the opinion that women cannot recite for audiences that include men, as they see the woman's voice as "awrah", as part of that which should be

covered. However, many Muslim women are currently seeking to reclaim their right to speak in order to re-appropriate their own destinies, with a movement that is reviving the practice of female public Quran recitation all across the globe.

In the twenty-first century, the combined spread of literacy; the availability and promotion of public education for both girls and boys; expansion of job opportunities for women; and the rising number of conversions to Islam from other religious traditions, particularly in the West, have added to the desire of Muslim women for greater empowerment in the practice and interpretation of their faith. According to the Pew Research

Center, “Muslims are the fastest-growing religious group in the world,” and due to the sheer number, it is obvious that Muslim women have an even greater role to play in the development of their societies and economies. This is in spite of the challenges they have often faced in gaining access to the appropriate religious training facilities and establishing credibility with the religious establishment. As in other areas of life, Muslim women have proven to be resourceful, creative, and dedicated to claiming ownership of and responsibility for their faith lives, both individually and communally. Until now many have managed to do so not despite their Muslim identities but precisely because of their belief in Islam.



Woman reading Quran.



According to the Pew Research Center, “Muslims are the fastest-growing religious group in the world,” and due to the sheer number, it is obvious that Muslim women have an even greater role to play in the development of their societies and economies.”

Contrary to popular misconceptions, there is nothing that bars females from reciting the Quran. In fact, it is incumbent on all Muslims to learn it and recite it daily without distinction in gender. But many women don't hear or see people who look or sound like them reciting the Quran and that must change. Despite monolithic depictions in both Eastern and Western media, Muslim women represent a diverse and heterogeneous sociological group. While they may confront similar challenges or find common ground in some areas, the lived experiences of Muslim

women vary considerably, depending on the socio-historical and political contexts in which they lead their lives. In fact, recitations of the Quran by Muslim women are by no means a modern phenomenon; however, there have been growing efforts in recent years to ensure that legacy is maintained, particularly across social media, to encourage more female reciters and the memorization of, and listening to the Quran. As a result of the digital age, Muslim girls and women have built a beautiful community that is now able to share their recitations online, to raise awareness and help revive the sacred tradition of Quran recitation.

Islam teaches us that every human being is created in God's image, therefore we are one. The Muslim World League stands true to this divine purpose, which is human diversity, that aims at promoting peace, harmony, tolerance, and cooperation between peoples and nations. When we exclude the voice of women, we indeed deprive all of us of half the opportunity of honoring Allah. Today, Muslim women are active in Quran study circles, mosque-based activities, community services sponsored by religious organizations, and Islamic education, as both students and teachers. Women are increasingly taking stronger and higher positions in their religions, so it's not surprising that they want to participate in equal ways. For Muslim women in particular, learning the Quran is inherently valuable and a beautiful thing to do and committing oneself to learning the practices of recitation is one of the most intimate forms of worship.





A Young Muslim Woman Works.

For Women Wearing Hijabs, Power Persists

Depending on who you are and what area of the world you reside in, a hijab can be used as a tool for religious devotion, a symbol of identity, a flag for women's rights, a fashion accessory, or, unfortunately, a target for discrimination. Globally, the right for women to choose to cover their bodies has become a controversial issue that is rooted in hijabophobia and islamophobia. The right of Muslim women to wear a hijab, chador, niqab or burqa have recently resulted in religious and cultural hostilities that are occurring in public places.

In Arabic, hijab means "barrier," but the practice of women choosing to veil themselves has a history much longer than Islam. As far back as 2500 BCE, it has been noted that women wore veils and chose to dress modestly in a variety of societies, a cultural norm until the latter part of the past century. Women in the ancient Mesopotamia, Byzantine, Greek, and Persian empires wore veils as a sign of respectability. To this day, many devoted women in the three Abrahamic faiths, Islam, Judaism, and Christianity, choose to cover themselves.



A Group of Muslim Women Wearing Hijabs with Pride.

In Islam, the true purpose of the *hijab* is to strengthen a woman's individual connection with God. It is a deeply personal choice. Women find the act of covering themselves as a way to fulfill Allah's commandment for modesty, and this is a woman's right that should not be taken lightly.

Many women find comfort and security in this anonymous modesty. Some women feel more empowered to move about in areas massed by men when they are well-covered. The Quran says, "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." Women feel safer in

hijabs and find that wearing the *hijab* tends to keep them free of sexual harassment in public.

Mohajaba, or women who wear hijabs, often feel they are more appreciated and intellectually valued because of their modesty. By liberating oneself from vanity, *hijabis* no longer feel the need to live up to society's expectations of desirability that pressure women daily. Despite the narratives of "oppression" that are rooted in hijabophobia, many women believe that wearing revealing clothing in public for the benefit of the male gaze does not equal liberation.

Muslim women have joined together to create greater understanding and gain greater cultural acceptance of the role of covering



A Proud Muslim Woman Showing Strength in Her Hijab.

for Muslim women. Efforts like that of Nazma Khan have taken off to promote tolerance and



In Islam, the true purpose of the hijab is to strengthen a woman's individual connection with God. It is a deeply personal choice, similar to one's personal freedom to worship. "

educate non-Muslims about the history of the hijab. Khan created World Hijab Day (WHD), in recognition of millions of Muslim women who choose to wear the hijab and live a life of public modesty.

Many *hijabis* are gaining global attention and using their platforms to show that there is strength in modesty. Constable Zeena Ali recently made history by becoming New Zealand's first *hijabi* police officer. Raffia Arshad was a trailblazer when she became the UK's first hijab-wearing judge. Bilqis Abdul-Qaadir was the first *hijabi* player in NCAA Division I basketball. Mariah Idrissi became the first *hijabi* model in a western fashion campaign. World-wide, *mohajabas* are showing the world how much power can be found in personal choice.



Princess Reema Bandar Al Saud in 2020.

Muslim Women in Public Diplomacy

As the face of global diplomacy grows and evolves, women are playing an increasingly impactful role on the world stage. After World War I, many countries began opening up the profession – formerly reserved for men – to both genders. In July of 1920, Diana Abgar was appointed Ambassador of the First Republic of Armenia to Japan and the Far East, making her the first woman in the world to hold the title. Since then, female diplomats have become more common, and the past few decades have seen a surge in the number of Muslim women involved with international policy. Highlighted next are some of the female Muslim leaders at the forefront of public diplomacy:



In July of 1920, Diana Abgar was appointed Ambassador of the First Republic of Armenia to Japan and the Far East, making her the first woman in the world to hold the title.”

One of the first practicing female lawyers in Bahrain, **Haya Rashed Al-Khalifa**, broke another barrier in 1999 when she became Bahrain's first female ambassador. Al-Khalifa's impressive legal career includes obtaining three diplomas from two different countries, starting her own law firm, and serving as vice chairwoman of the International Bar Association. Al-Khalifa served as ambassador to France for five years, as well their non-resident Ambassador to Belgium, Switzerland and Spain. She was also the permanent delegate to the UN Educational, Scientific and Cultural Organization (UNESCO), and the third woman and first Muslim to preside at the UN General Assembly. Her illustrious career also includes receiving several notable awards,

including the United Nations Millennium Development Goals Special Award in 2007, the Path to Peach Award in 2007, and the Social Creativity Award for Arab Women in 2002.

Roya Rahmani became her country's second female ambassador when she was appointed to Indonesia in 2016. A lifelong advocate of women's rights, Rahmani argued that Muslim women were a necessary diplomatic presence and that they should be recognized as strong negotiators because they could "embrace people more effectively and tenderly than men." Prior to entering international diplomacy, Rahmani worked for several non-profit organizations that supported human rights, legal reform, and women's em-



Haya Rashed Al Khalifa.



Ambassador Roya Rahami.

powerment. Currently, she serves as ambassador to the United States, the first Afghan woman to do so. She is also non-resident ambassador to Argentina, Mexico, the Dominican Republics, and Columbia. When she was one year old the Soviet troops invaded Afghanistan and Rahmani's family fled to Pakistan. She has said that growing up as a refugee inspired her lifelong motto "doing the best with what you have."

Princess Lalla Joumala Alaoui is currently the ambassador of Morocco to the United States and is the former ambassador of Morocco to the United Kingdom. In 2003, she founded the Moroccan-British society aimed at creating opportunities for social, cultural, educational, business, and charitable activities. Throughout her career, Princess Lalla Joumala has worked to develop inter-faith conversations between

Islam and the West. In 2007, under the joint patronage of His Majesty King Mohammed VI and his Royal Highness Prince Philip, Duke of Edinburgh, her highness organized the "SA-CRED Exhibition of Manuscripts of the Three Religions of The Book" in the British Library.



The growing role of Muslim women is an evolution, not revolution . "

- Princess Reema Bandar Al Saud



Princess Lalla Joumala Alaoui.

As one of the world's most vocal advocates of female empowerment, **Princess Reema Bandar Al Saud** has noted that the growing role of Muslim women is an "evolution, not revolution." Born in 1975, she became Saudi Arabia's first female envoy in 2019 when she was appointed the Kingdom's ambassador to the United States. Throughout her extensive career, Princess Reema has been a pioneering voice for empowerment and increased opportunities for Saudi women. Before taking on her current role, she was CEO of Al Hama LLC, a luxury retail corporation, where she worked with the Ministry of Labor to include more women in the country's retail sector. She is also a member of the World Bank's Advisory Council for the Women Entrepreneurs Finance Initiative. More recently Princess Reema has garnered international praise for her phil-

anthropic efforts, particularly as a founding member of the Zahra Breast Cancer Awareness Association in 2007.





Women Continue to Shine in Positions of Leadership at the MWL

The Muslim World League strives to be an example for the universal empowerment of women in the work it carries out worldwide. Every day, the inspirational women of the MWL work tirelessly to advance the MWL's mission to promote and perpetuate a tolerant and more peaceful Islam. Collectively, they are more than just a part of the MWL's machinery. In fact, much of the MWL's rapid success can be attributed to the women that work there.

International Women's Day 2021

"Women are counterparts of men. They have a prominent presence and influence in society, so we must always call for their rightful empowerment in all fields in which they have excelled and continue to excel in," reflects Secretary General Mohammed Abdulkarim Al-Issa regarding the importance of equality between men and women. During this year's International Women's Day, the MWL was able to deliver a message of solidarity and uplift.

Profiles of Women in Leadership

The MWL's global reach spans numerous governments and NGOs through philanthropy and aid. These partnerships would not be possible without the leadership of the MWL's very own **Sumaiah Redwan**, who serves as our Director of Media Partnerships and Relations. Under her guidance, the organization has been able to spread the message of peace, equity, and humanity not only throughout the Islamic community, but around the world.

In addition to strengthening its existing partnerships, the MWL's global events are an important vehicle for forging new relationships and reinforcing our existing commitments to our allies. Pivotal events including Dr. Al-Issa's historical visit to Auschwitz and the signing of the charter of Makkah are some of the most important successes to date for the MWL. These efforts are led by yet another great woman, **Laila AlMansour**, who serves as the Planning Officer for International Cooperation and Event Management. Coordinating logistics for events that are actively impacting and inspiring our audiences is no small feat. The



Women are counterparts of men. They have a prominent presence and influence in society, so we must always call for their rightful empowerment in all fields in which they have excelled and continue to excel in. "

- Mohammed Abdulkarim Al-Issa

organization is incredibly thankful for Laila and her steadfast leadership.

Through its executive team, the Undersecretariat for Executive Affairs, the MWL has been among the first responders to calls for disaster relief around the world. The Undersecretariat's General Administration for Relief, Welfare and Development, headed by **Eman Filimban**, Director of General Department for Relief, Welfare and Development of the MWL Undersecretariat for Executive Affairs, has been executing annual and emergency humanitarian programs in Africa and Asia. The department manages emergency relief actions and sustainable development projects and humanitarian free medical care in regions in need.

Women employees at the MWL operate with the highest level of professional competence and integrity while respecting our religious and social values. Through its efforts and programs, MWL is presenting clear evidence of the Muslim woman's capability of playing a major role in the developmental and intellectual advancement of Islamic communities.

Masouda Bint Laham, a former minister of agriculture in Mauritania, is Director of the MWL's office in that country, where she has been supervising numerous MWL projects, including providing potable water in dry areas and delivering annual free healthcare. She remembers that when she was appointed at the MWL office years ago, she didn't expect her job to be easy, considering that she would be working in an organization where most employees are men. But she was pleasantly surprised that work at the MWL is based on teamwork and shared responsibilities, with no discrimination or exclusion.

"Throughout my time at the MWL and during my visits to the MWL headquarters, I realized



- **Sumaiah Redwan**, Director of Media Partnerships and Relations.
- **Laila AlMansour**, Planning Officer for International Cooperation and Event Management.



that this long-standing Islamic organization does not discriminate between men and women when it comes to responsibilities and tasks. From this prospective, the MWL represents a civilizational model to be followed by all in the Islamic World."

The MWL's reliance on women leaders in its headquarters and offices around the world has had a significant impact in familiarizing and communication with many women of different societies and had facilitated the introduction of moderate Islam that our holy prophet brought upon us.

Dr. Eiman Sayedalam m. Almami, Deputy Regional Director of the MWL London Office, says the MWL's plan to empower women in building societies and serving the local and international community is clear to anyone working at the organization. She says everyone can speak freely and both men and women can collaborate between departments without any issues.

Empowering women is important to achieve comprehensive development, economic integration, and intellectual and cultural advance-



- **Eman Filimban**, Director of General Department for Relief, Welfare and Development of the Muslim World League Undersecretariat for Executive Affairs .

- **Masouda Bint Laham**, Director of the Muslim World League Mauritania Office.



Every day, the inspirational women of the MWL work tirelessly to advance the MWL's mission to promote and perpetuate a tolerant and more peaceful Islam. "

ment. She and her team are working to achieve several goals. Some are short-term, and some are medium and long-term, and all are included in the concept of integration of efforts to highlight the moderation of Islam, serving the community and employing our talents to communicate with the people of the world.

Representing the MWL in Italy is **Fatima Alzahra bin Bali**, Director of Public Relations. She has participated in several symposiums on women, religious dialogue, co-existence and peace, as well as in cultural events. Fatima had a major role in coordinating the MWL Secretary General's historic visit to Italy, where he met Pope Francis in 2017. She is currently working on a study on "family in Islam." The study is part of the office's participation in the Islamic-Christian Friendship 5-year project in Italy.

Women and the Quran

Dr. Al-Issa speaks ardently on the prevalent misinterpretation of the Quran and its implications for the role of women in civic society. The teachings of Islam are rooted in equality and dignity. All people are encouraged to conduct themselves in a pious manner through charity and selflessness, two qualities our female leaders personify.

The commitment to women's empowerment doesn't stop at the placement of women in positions of influence. Once a woman occupies a position, it is important to ensure that she has all the necessary tools at her disposal to be successful. This means access to resources and equal compensation and reward that is equal to that of her male counterparts.

The success of the MWL in the future will heavily depend on the ways our organization prioritizes women in the present, and now more than ever the MWL is committed to catalyzing that change.



- Dr. Eiman Sayedalam m. Almami, Deputy Regional Director of the Muslim World League London Office.

- Fatima Alzahra bin Bali, Director of Public Relations of the Muslim World League Italy Office.

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