vol 1 | Hijab Edition

مچھلی بازار

machlee bazaar







Photographed by MaviiMediia
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ACKNOWLEDGEMENT OF COUNTRY

We'd like to acknowledge the traditional custodians of the land that the founders and Machlee Bazaar works on - Darug, Gandangara and Tharawal Aboriginal People. We recognise the continuing connections to lands, waters and communities and pay our respects to their elders past, present, and emerging. We also extend this respect to any Aboriginal and Torres Strait Islander peoples reading and following us. Sovereignty has never been ceded. Always was, always will be, Aboriginal land.

Picture Credit: Seven Sisters Dreaming by Alison Munti Riley

Ismail Al Ghoul
Rami Al-Rifi
Mohammed Abu Jasser
Saadi Madoukh
Mohammed Abu Sharia
Ola Al Dahdouh
Mahmoud Juhjouh
Bahaa Okasha
Mustafa Ayyad
Salem Abu Toyour
Ibrahim Mohamad Al-Gharbawi
Ayman Mohamah Al-Gharbawi
Mohammed Bassam Al Jamal
Mohamed Abu Skheil
Saher Akram Rayan
Mohamed El-Reefi
Abdul Rahman Saima
Muhammad Salama
Mohamed Yaghi
Zayd Abu Zayed
Ayman Al-Rafati
Alaa Al-Hams
Angam Ahmad Edwan
Yasser Mamdouh El-F
Nafez Abdel Jawad
Rizq Al-Gharabli
Mohammed Atallah
Iyad El-Ruwagh
Yazan al-Zuweidi
Mohamed Jamal Sol
Ahmed Bdeir
Heba Al-Abadla
Abdallah Iyad Breis
Hamza Al Dahdouh
Mustafa Thuraya
Akram El Shafie
Jabr Abu Hadrous
Ahmed Khaireddine
Mohamad Al-Iff
Mohamed Azzaytouniyah
Ahmad Jamal Al Madhoun
Mohamed Naser Abu Huwaidi
Mohamed Khalifeh
Adel Zorob
Abdallah Alwan
Assem Kamal Moussa
Haneen Kashtan
Samer Abu Daqqa
Duaa Jabbour
Ola Atallah
Hassan Farajallah
Shaima El-Gazzar
Abdullah Darwish
Motaser Al-Sawaf
Adham Hassouna
Mostafa Bakeer

محمد معين عياش عاصم البرش محمد نبيل
الزق جمال محمد هنية فرح عمر ربيع المعمري
آيات خضورة بلال جاد لله عبد الحليم عوض
ساري منصور حسونة سليم مصطفى الصواف
عمرو صلاح ابو حياة مصعب عاشور احمد فاطمة
يعقوب البرش أحمد القرا يحيى ابو مانيه محمد
ابو حصيرة محمد الجعجع محمد البياري محمد
ابو حطب مجد فضل عرندس إياد مطر عماد
الوحيدي ماجد كشكو نظمي النديم ياسر أبو
ناموس دعاء شرف جمال الفقعاوي سعيد الحلبي
احمد ابو [illegible] مرزوق

Machlee Bazaar
also acknowledges the ongoing genocide of the Palestinian people perpetrated by the Israeli government and its defence force. The current death toll in Gaza exceeds 186,000. We encourage you to reach out to your local MPs and the State and Federal government for action. As of August 2024, at least 122 journalists and media workers have been killed in Gaza. As we continue writing and producing our works, we honour the journalists and media workers who risked their lives for their work. Their sacrifice will always be remembered and their legacy lives on in our hearts and minds. From the Jordan River to the Mediterranean Sea, Palestine will be free.

[illegible] محمد
جمال صبحي الثلاثيني احمد بدير هبة العبادلة
عبد لله إياد برايس حمزة الدحدوح مصطفى ثريا
أكرم الشافعي جبر أبو هدروس أحمد خير الدين
محمد العيف محمد الزيتونية أحمد جمال
المدهون محمد ناصر أبو هويدي محمد خليفة
عادل زعرب عبدلله علوان عاصم كمال موسى
حنين قشتان سامر ابو دقة دعاء جبور علا عطا لله
حسن فرج لله شيماء الجزار عبدلله درويش
منتصر الصواف أدهم حسونة مصطفى بكير

Source: Al Jazeera, International Federation of Journalists and Committee to Protect Journalists

Mohamed Mouin Ayyash
Assem Al-Barsh
Mohamed Nabil Al-Zaq
Jamal Mohamed Haniyeh
Farah Omar
Rabih Al Maamari
Ayat Khadoura
Bilal Jadallah
Abdelhalim Awad
Sari Mansour
Hassouneh Salim
Mostafa El Sawaf
Amro Salah Abu Hayah
Mossab Ashour
Ahmed Fatima
Yaacoub Al-Barsh
Ahmed Al-Qara
Yahya Abu Manih
Mohamed Abu Hassira
Mohamed Al Jaja
Mohamad Al-Bayyari
Mohammed Abu Hatab
Majd Fadl Arandas
Iyad Matar
Imad Al-Wahidi
Majed Kashko
Nazmi Al-Nadim
Yasser Abu Namous
Duaa Sharaf
Jamal Al-Faqaawi
Saed Al-Halabi
Ahmed Abu Mhadi
Salma Mkhaimer
Ibrahim Marzouq
Mohammed Imad Labad
Roshdi Sarraj
Roee Idan
Mohammed Ali
Khalil Abu Aathra
Sameeh Al-Nady
Mohammad Balousha
Issam Bhar
Abdulhadi Habib
Yousef Maher Dawas
Salam Mema
Husam Mubarak
Issam Abdallah
Ahmed Shehab
Mohamed Fayez Abu Matar
Saeed al-Taweel
Mohammed Sobboh
Hisham Al-Nawajha
Assaad Shamallakh
Mohammad Al-Salhi
Mohammad Jarghoun
Ibrahim Mohammad Lafi

ساتھ پہلی بار

She/her
23, Scorpio
Fav drink: Vodka on the rocks, hold the vodka

I wanted to start Machlee Bazaar because I love giving everyone my two cents, and I'm sick of these podcast bros speaking about issues that don't concern them and misinforming everyone! I like to talk and inform which is why I did a journalism and teaching degree lol. My goal is to collect uni degrees like Pokemon because I found out that my HECS debt dies with me. My Achilles heel is anything to do with business and monetary values - truly why are we in a recession? Just print more money?? Avid supporter of stealing yo girl.



"They killed Jesus for telling the truth"

arshmah jamal

سلام، ہمارے

She/her
22, Leo
Will go crazy for: Matcha di cha

I have come to realise that if I try hard enough I could reinvent the ‘podcast bro’. She'd be cuter, funnier and heaps more entertaining. I've started Machlee Bazaar because my experiences as a Muslim woman is a shared one with many and I think it's about time I make my yapping public. My contribution to Machlee Bazaar is an homage to womanhood; I have deep and profound love for the women in my life (shout out Riri). My weakness is explaining anything business or money to Arshmah. The horrors persist, but so do I.



“*I wish I had something named after me*”

zara rasheed

Hijabi Funk

1. Paper Planes – M.I.A.
2. Heads Will Roll – Yeah Yeah Yeahs
3. Deceptacon – Le Tigre
4. Comme Des Garçons – Rina Sawayama
5. CHANCES – KAYTRANADA, Shay Lia
6. stick of gum – Nemahsis
7. Valentina – Dreamer Isioma
8. Girl, so confusing – Charli xcx, Lorde
9. Just A Girl – No Doubt
10. Bad Girls – M.I.A.



THANK YOU

Ayesha Baig
@ayesha.bagel

Alyssa Damara
@alyssa.dmr

Ayşenur Kara
@maviimediia

Irum Jamal



Maryam Rasheed
@maryaamm_r

Zeinab Mahfoud
@until.sunrise

Zehra Nevzat

Nada Al-Ani
@neutralnada

Arshmah Jamal
@a.rshmah

Anonymous
@youknowwhoyouare

Zara Rasheed
@zararasheedi

CONTRIBUTORS


brown
muslim
woman
مجازی
بازار

BroWn

مچھلی بازار (Machlee Bazaar) is an audio, written, and visual platform. The phrase comes from the Urdu word, which literally means 'fish market'. When someone uses مچھلی بازار colloquially, it's as an inquiry on why there is much noise and uproar.

Imperfection exists in the form of مچھلی بازار - a reflection of the diaspora this is for. We started this as a means to break through the current podcast sphere of misogyny, whiteness, and Islamophobia.

Muslim

Woman

Follow us on Instagram and Spotify
@machleebazaar


MONDAY
TUESDAY
WEDNESDAY
THURSDAY
FRIDAY
SATURDAY
SUNDAY
MONDAY
TUESDAY



There are so many versions of girlhood, each with different perspectives and experiences that vary yet also overlap. Growing up as a young hijabi girl in Australia has been a uniquely privileged experience for me, filled with support and surrounded by girls who share my journey. However, within my own little bubble, scrolling through social media and watching movies, I observed various portrayals of girlhood and what it means to be a teenage girl navigating life. At the age of 14 when I had just put on the hijab, I became acutely aware of a common theme among them all — hair. Specifically, changing your hair. The fun excitement and validation of dyeing your hair, the cliche juicy impulsiveness that comes with changing your hair and cutting it up during a mental breakdown.

It wasn't hard for me to understand how important hair is, how much it served as an identity, as an event and experience to girls. I had to find ways to mourn the traditional girlhood experiences I missed, while realising the strength and beauty inherent in wearing the hijab in its own unique way. The hijab became apart of me, a way of exploration and identity, and it captures me in both a collective and individual way. I feel like in several way I've gained experiences rather than lost by wearing the hijab. I mean, the advantages are pretty clear — I can go from black to red to blonde to pink in half a day without any damage.

Alyssa Damara

Start Here

What H

You never leave the house without...

Headphones, I need that daylist playing!

Lipgloss, #stayglossy

What's your ideal first date...

New
Pa

Go-karting- 2 fast 2 furious

Italian! Need some pesto.

A denim skirt or a pair of denim jeans?

Jeans

Does your coffee order have milk in it?

Skirt

Yes wtf? What else

Bitch I will s
oat only

Dressed for the day

You're a total boss babe! Life truly is nice to you, and you don't stray away from your path. You're the type to achieve all your new year goals within the the first six months. Try being a bad person - like stealing from big corporations!

Random kapra

That random kapra was the dust cleaner... You're chaotic in a fun way. You have many friends and are sociable, but you're a heavy introvert. You ride the waves of life and hope for the best. We recommend you to have a daily to-do list, and no caffeine after noon!

uh oh... your package is here!

Hijab Will You Pick?

York
or
ris?

NY- I love rats!

Oui oui-
I love rat(atouille)!

Do you go for sweet things or sour things?

Sour things for my sour self :p

I need that liquid chocolate

What was in the package?

Clothes,

shit...

Skincare

How often do you change your sheets?

You change sheets???

Once a week, I shed so much!

Dont' answer...

You're the type to procrastinate, which has, unfortunately, served you well in your life, so you don't change it. You believe in no pain, no gain - however, you always cry when there's pain. You're a night owl, but it's because you remember everything then. We recommend going to the doctor's to check for ADHD or anxiety!

Jilbab

You're quick on your feet. You're organised, and you knew you're package was coming today. You're probably type-A... we recommend some chamomile for the stress <3

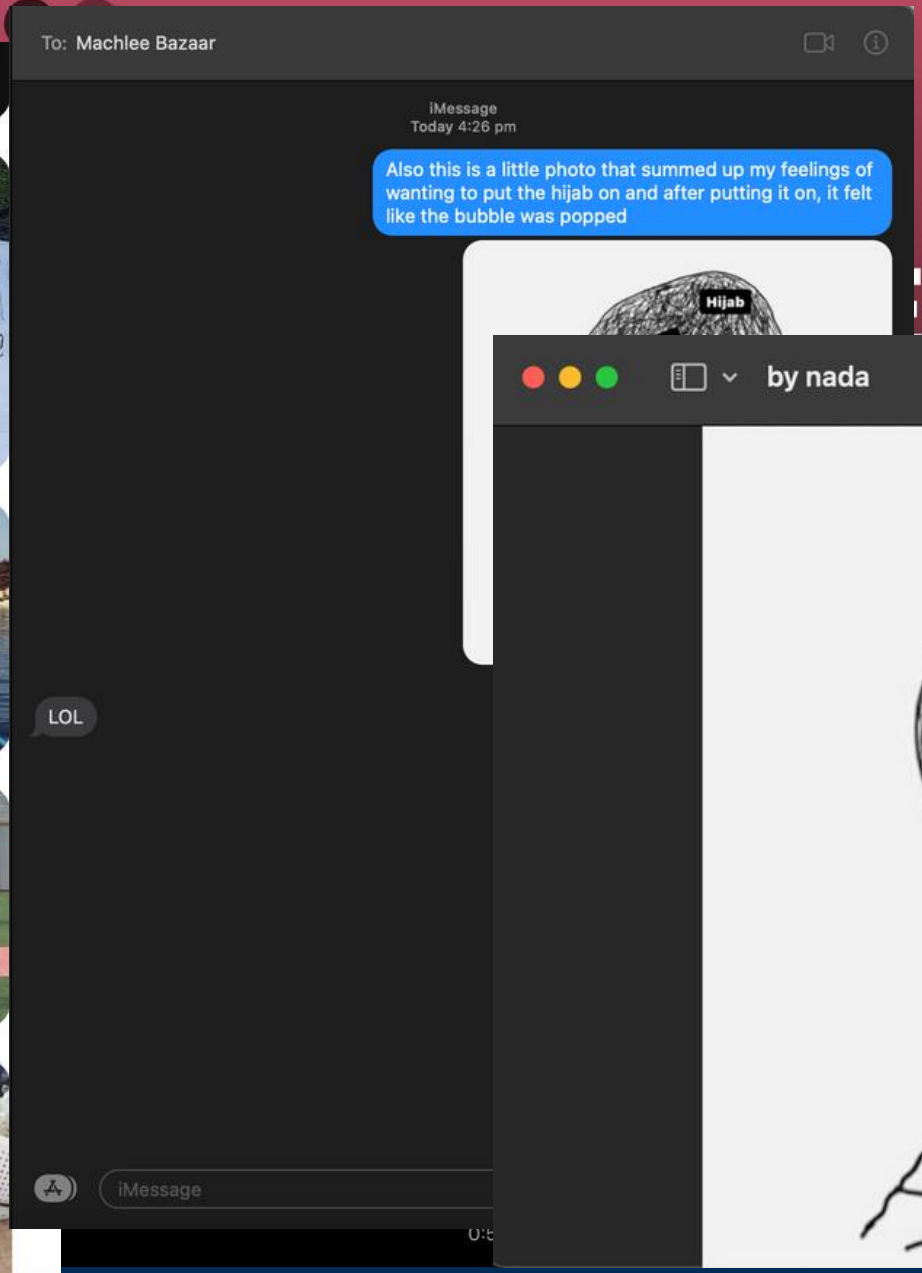


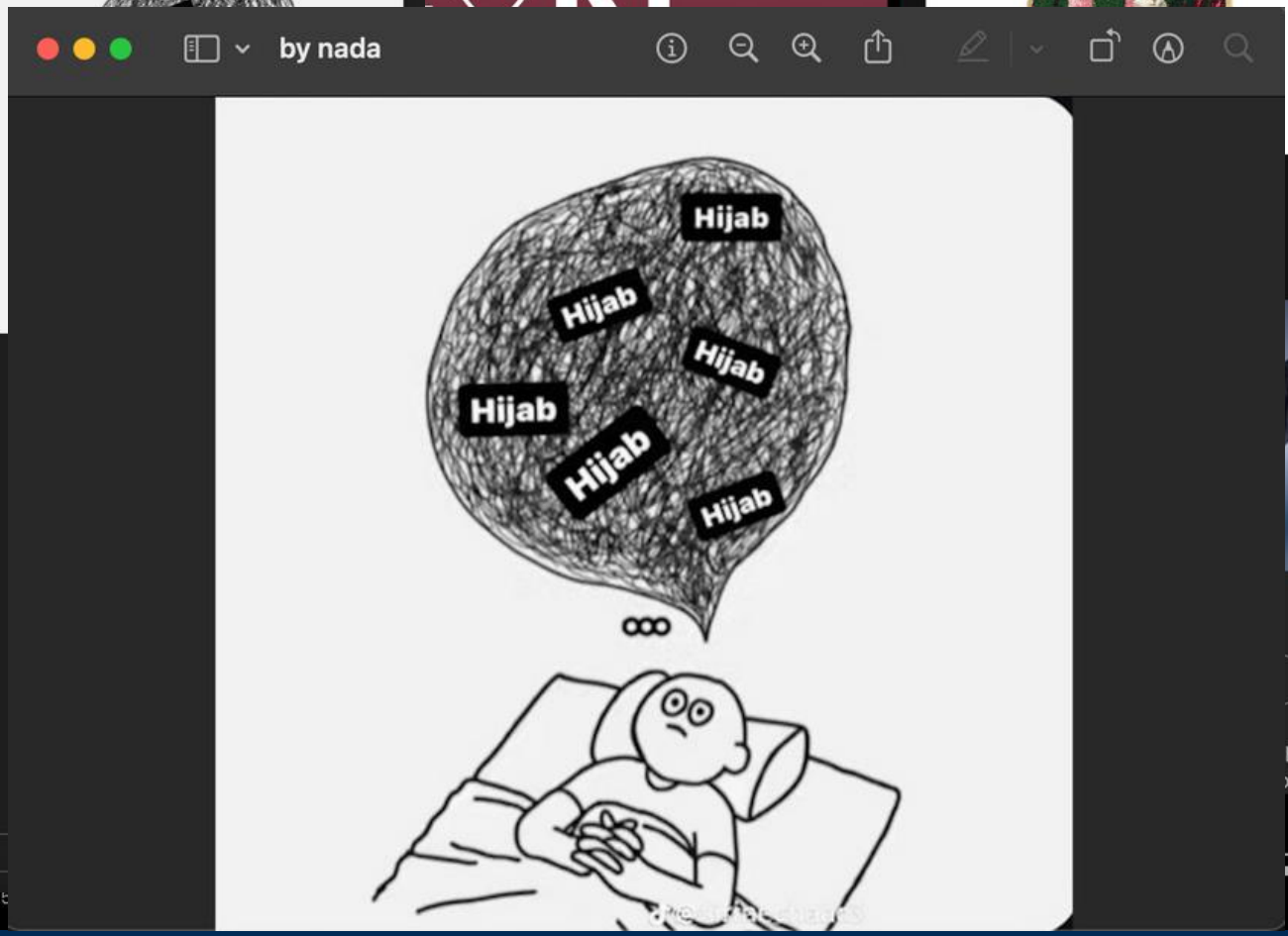

akademik kariyer knk


hadi ben
overthinkistana


[Who will comfort me?]
누가 나를 위로해주지




To: Machlee Bazaar
iMessage
Today 4:26 pm
Also this is a little photo that summed up my feelings of wanting to put the hijab on and after putting it on, it felt like the bubble was popped
Hijab
LOL
iMessage


by nada
Hijab
Hijab
Hijab
Hijab
Hijab
Hijab

Savage, Like That

Ayesha Baig

THE HIJABI SCOOP
HOW MUSLIM REPORTERS UNVEIL MEDIA BIAS



Have you ever read a story that is factually incorrect or poorly represents a group? Why does this happen? Is it because the story isn't 'authentic' or because the person behind the story isn't?

Whether it's receiving hateful messages, an expectation to always perform exceptionally, or having their own bias questioned – Muslim journalists encounter plenty of hurdles at every stage in their career.

Massilia Aili, the first ever hijabi to report for *9News* on camera, shares the realities of being a hijabi reporter.

"We don't just look different. Every aspect of our lives is different. The way we conduct ourselves and speak, and what I think [most] fail to realise is that people have no idea about our religion," Massilia says.

"I would rather have someone come up to me and ask me about something than just assume or read something incorrect. It becomes a hindrance if sometimes you want to do something, but you know you'll have to explain.

There are so many stories that are so important to us as Muslims, and you have to accept that the rest of the country doesn't care. And you have to accept you're doing this job as a journalist for Australia and not for the Muslim community, unfortunately."

But it isn't all bad. When asked what the best part is, Massilia says that the community is her biggest strength.

"I always say at work, my favourite days are when I'm sent to Western Sydney. Everyone is always so warm and ready to help."

What is hijab?

The meaning of the word '*hijab*' is a 'barrier' in the Arabic language. It has become synonymous with a 'veil', worn for centuries by people of Abrahamic religions. In Islam, it is a part of a commandment by God that establishes modesty in a society.

It aims to create a barrier between men and women that is built on respect and empathy for one another, rather than reducing relationships to mere desire.

I always say at work, my favourite days are when I'm sent to Western Sydney. Everyone is always so warm and ready to help.

There are two types of hijab: the physical, and the social.

In the Quran [7:26], it has been argued that Allah brought down this verse to discuss the two types of 'clothing' he has sent down– one garment to 'cover nakedness and for adornment', and

the other a metaphysical 'garment of being weary of God (Taqwa/تقوى)'.

For women, the physical hijab is a 'veil' to cover their 'awrah' /عورة, which essentially are the intimate parts of a body. Men may also choose to wear a veil on their head, but their awrah is to cover from their navel to their knees.

The social hijab is symbolic; it is where one carries themselves with good manners and interacts with others with respect.

A University of Western Sydney[1] study found that 85% of Australians support cultural diversity and are comfortable with the experience of cultural differences. However, 13% of their respondents thought wearing the hijab was 'inappropriate in Australia'. Additionally, 4.2% of respondents expressed that hijabs should be prohibited.


Massilia Aili

The role of the hijab is undeniable. Massilia says it's the best decision she ever made.

"When I wore the hijab, I remember asking God to bring good my way, however possible. When I wore the hijab, I never had as many opportunities as I did, and it was like reassurance that I did the right thing.

"Starting as a Regional Reporter at Nine in uni, I knew I loved my job, but I didn't know if I could ever be on camera. I'd never seen it happen before. But then I thought that shouldn't stop me. If I can't do it here, I'll do it somewhere else. So, I went to SBS. Worked there for a while. And then Nine came back to me and said we'd love to have you back. I never thought that would happen."

ABC's hijabi multiplatform reporter and presenter, Amal Wehbe, shares similar struggles with Massilia that expand from broadcast journalism to social media. Previously, she was on the educational children's program Behind The News on YouTube, and most of her current work is Tiktok-based.

> 13% of their respondents thought wearing the hijab was 'inappropriate in Australia' ... 4.2% of respondents expressed that hijabs should be prohibited.

1 Dreher, T. and Ho, C. (2009). Beyond the hijab debates : new conversations on gender, race, and religion. Newcastle upon Tyne, UK: Cambridge Scholars Pub.

> I've found the only time we see Muslims in media is if it's a bad story or when it's Ramadan. You shouldn't only see Muslims when talking about the fact that they're Muslim.


Amal Wehbe

"I put it on 8 years ago. I'm 23 now, so maybe 15. I'm also terrible at math," Amal recounts.

"Being so obvious and standing out, I am more careful with how I act. I don't want people to misunderstand me, which also stems from racism. Whether I wore the scarf or not, just being Arab, being Palestinian, I would have been passionate about telling these stories.

"Whenever I'd be out when I had started working, these kids from different ethnic communities would come up to me and be so excited to meet or talk to me, and it was so heartwarming. It shows a positive side of representing these people because they can think one day they want to do it themselves."

Amal says the only time Muslims are in the media is if something negative within the diaspora or if it's Ramadan.

"You shouldn't only see Muslims when talking about the fact that they're Muslim," she says.

"I've found the only time we see Muslims in media is if it's a bad story or when it's Ramadan. You shouldn't only see Muslims when talking about the fact that they're Muslim.

"For example, Ramadan is a story that comes every year, and it's always done in the same way.

"When I was at Behind The News, I thought it would be interesting to see kids show their daily schedules during Ramadan, or just to give different backgrounds opportunities to be on camera."

Redefining Representation

Diversity in media is improving, but this does not mean it is perfect. A 2021 AHRC study[2] finds that there is a correlation between negative Muslim portrayal in media and increased aggression towards Australian Muslims, which further damages the attitudes of the Muslim community. It also found a need to 'build understanding and awareness of Islam through education and community partnerships.'

Massilia says, "When you're out there, it's very obvious who you are. And in many instances, people don't love to see a hijabi. Either through mean comments or messages. And then there's people who say things to your face, which becomes a bit awkward because you're like...okay, great. But I don't really care, which is a privilege itself."

Being the representation also comes with balancing your passion with setting boundaries about the type of stories you take.

> It's all good representing the community, but starting out as a reporter, you need to set those boundaries now', I can't be the Eid correspondent

"I'd rather me tell [Muslim stories] than someone who doesn't understand the community. But I do remember what one of my producers said to me after I did a few stories on Eid: It's all good representing the community, but starting out as a reporter, you need to set those boundaries now', I can't be the Eid correspondent."

Beyond choosing the topics to cover, hijabi journalists must also consider how their audience will react to those topics. Amal shares the ugly side of the hate comments.

She says, "Since now most of my work is TikTok-based, it isn't my usual BTN audience.

So, I do get racist comments on every single video. But I feel like you just accept that's part of the gig as someone who's from a diverse background in media. I am turning up every day, and that's making a difference.

"Something ironic is getting hate comments from so-called Muslims, questioning things like my neck showing, or who I'm interviewing, and it's like gosh, you can get hate from either side! But that's just a minority of internet trolls who aren't educated.

"I wouldn't even bring it up if it wasn't for this Muslim publication. It's such a delicate matter. Otherwise, people would be misconstrued to assume all Muslims are unsupportive towards women in the field."

2 Australian Human Rights Commission (2021). Sharing the Stories of Australian Muslims R E P O R T • 2 0 2 1. [online] Available at: https://humanrights.gov.au/sites/default/files/document/publication/ahrc_sharing_stories_australian_muslims_2021.pdf.

What now?

Thanks to Muslim journalists creating a path, representation is bettering. However, there is a dire need for more diverse newsrooms that train their journalists on different cultures and religions.

Massilia's advice is to "just talk more".

"For a long time, there's been a metaphorical wall between non-Muslims and Muslims where they don't know how to communicate or understand each other" she says.

"For example, some Muslim women won't want to shake your hand, just put your hand on your chest and let them lead the way. You've got to understand not to take it personally."

> When people don't challenge their bias, that's when you end up with unfavourable journalism

"There are so many people who are so afraid to see change. But the only way forward is to push through it. And that's the goal; whether you're a hijabi, non-hijabi, Asian, Brown, whatever, is to do what you do where your beliefs or skin colour is not at the forefront, you're just a reporter."

Amal says that sometimes there are unintentional biases from people.

"If they put that aside in their work, like asking a Muslim woman interviewee if she's comfortable with a male crew fixing her microphone

"Ask and don't assume. When people don't challenge their bias, that's when you end up with unfavourable journalism."

Table 1: Proportion of appearances on television, by cultural background, 2019 and 2022

	Percentage of total appearances of presenters and reporters: two-week slice		*Percentage in Australian population*
Cultural background	**2019**	**2022**	**2021**[10]
Anglo-Celtic	75.8%	78.0%	54%
European	18.3%	10.4%	18%
Non-European	4.7%	6.1%	25%
Indigenous	1.2%	5.4%	3%

[3] Media Diversity Australia's 2020 Report on Diversity in Television News and Current Affairs.

3 Groutsis, D., Martin, L., Lattouf, A., Soutphommasane, T., Lumby, C., Young, N., Crawford, J. and Robertson, A. (2022). Who Gets to Tell Australian Stories? 2.0. [online] Available at: https://www.mediadiversityaustralia.org/wp-content/uploads/2022/11/Who-Gets-to-Tell-Australian-Stories_2.0_FINAL_pdf.pdf.

حجاب

ارم جمال

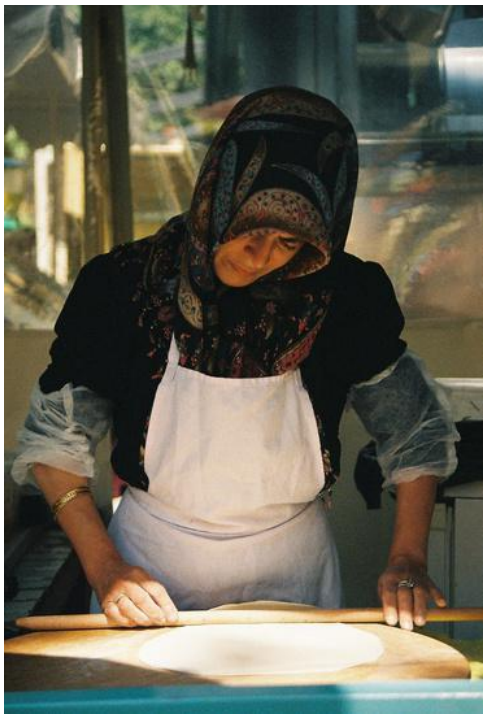


کتنا خوبصورت ہے یہ حجاب
ربوبیت اور عبدیت
کا حسین امتزاج
حیا اور حسن کا ملاپ
اپنے سراپے جانے کی خواہش کو
اپنے رب کے حکم پہ قربان کرکے
رب کی نظر سے آنے کے لیے

رب کی پسندیدہ بن نے کے لیے
حجاب سے اپنے آپ کو
آبدار موتی کی طرح چھپا لیتی ہے
تو تبھی اک حسین لڑکی
خوبصورتی اور حسن کی معراج پا لیتی ہے۔







Zeinab Mahfoud's

INNER FEMININITY

الأنوثة الداخلية

iç kadınlık

आंतरिक स्त्रीत्व

اندرونی نسائیت

অভ্যন্তরীণ নারীত্ব

A street photography collection, capturing the feminity of wearing the Hijab.

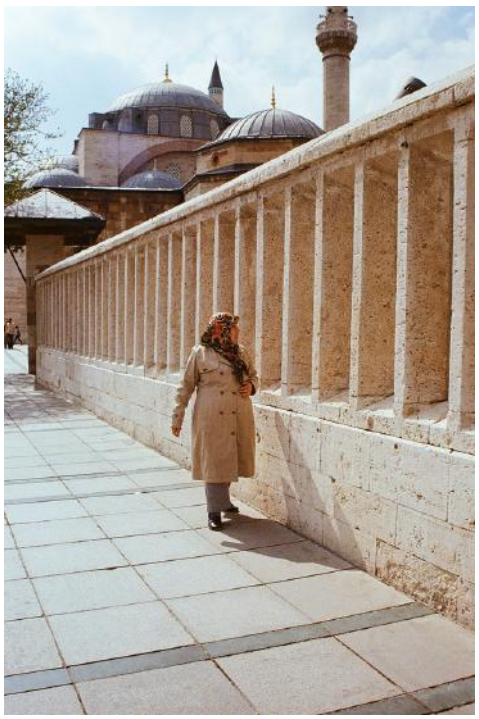
Türkiye 2022-2023

Analog Photograph, 35mm

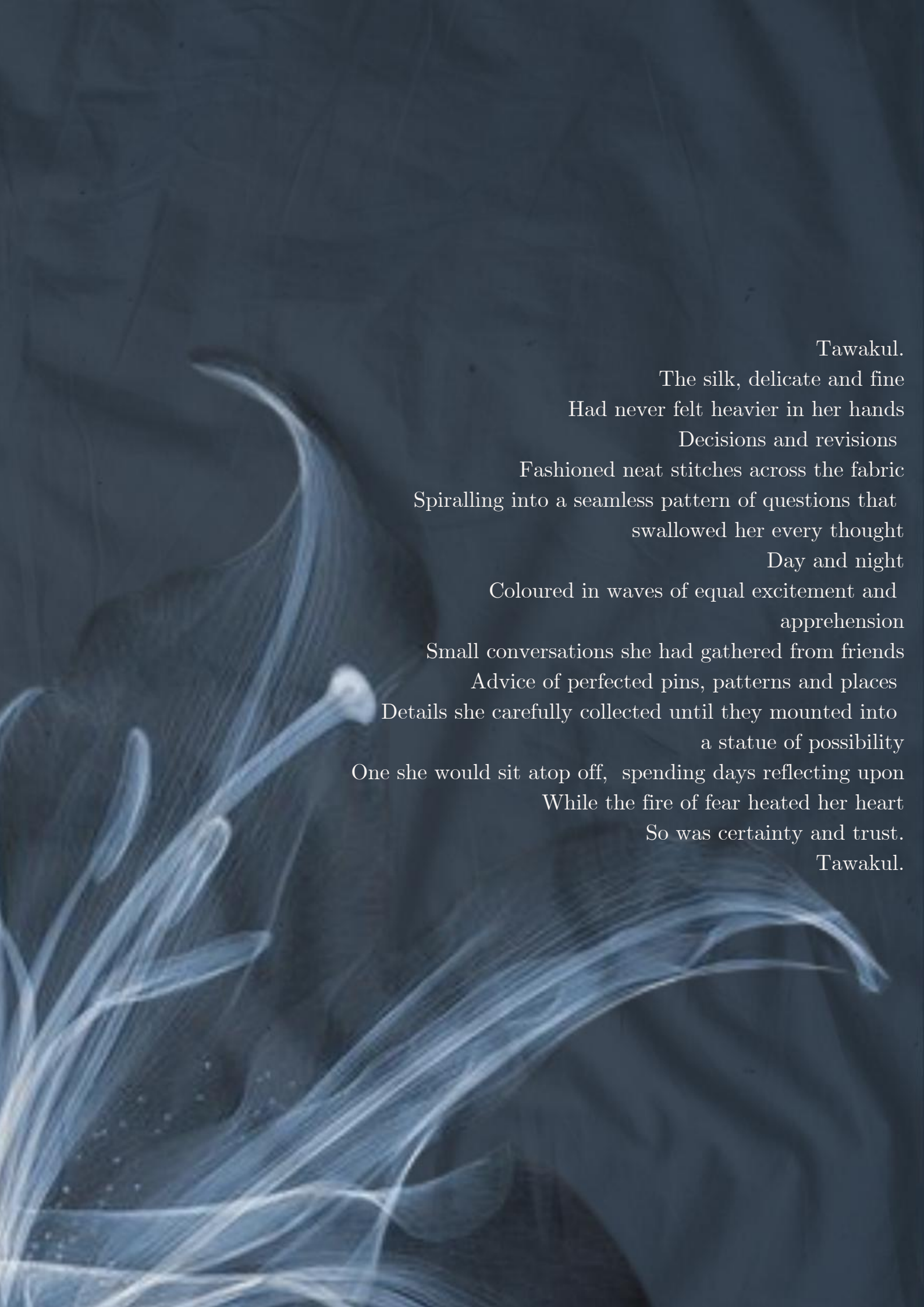
Kodak ultra 400, Canon AE-1









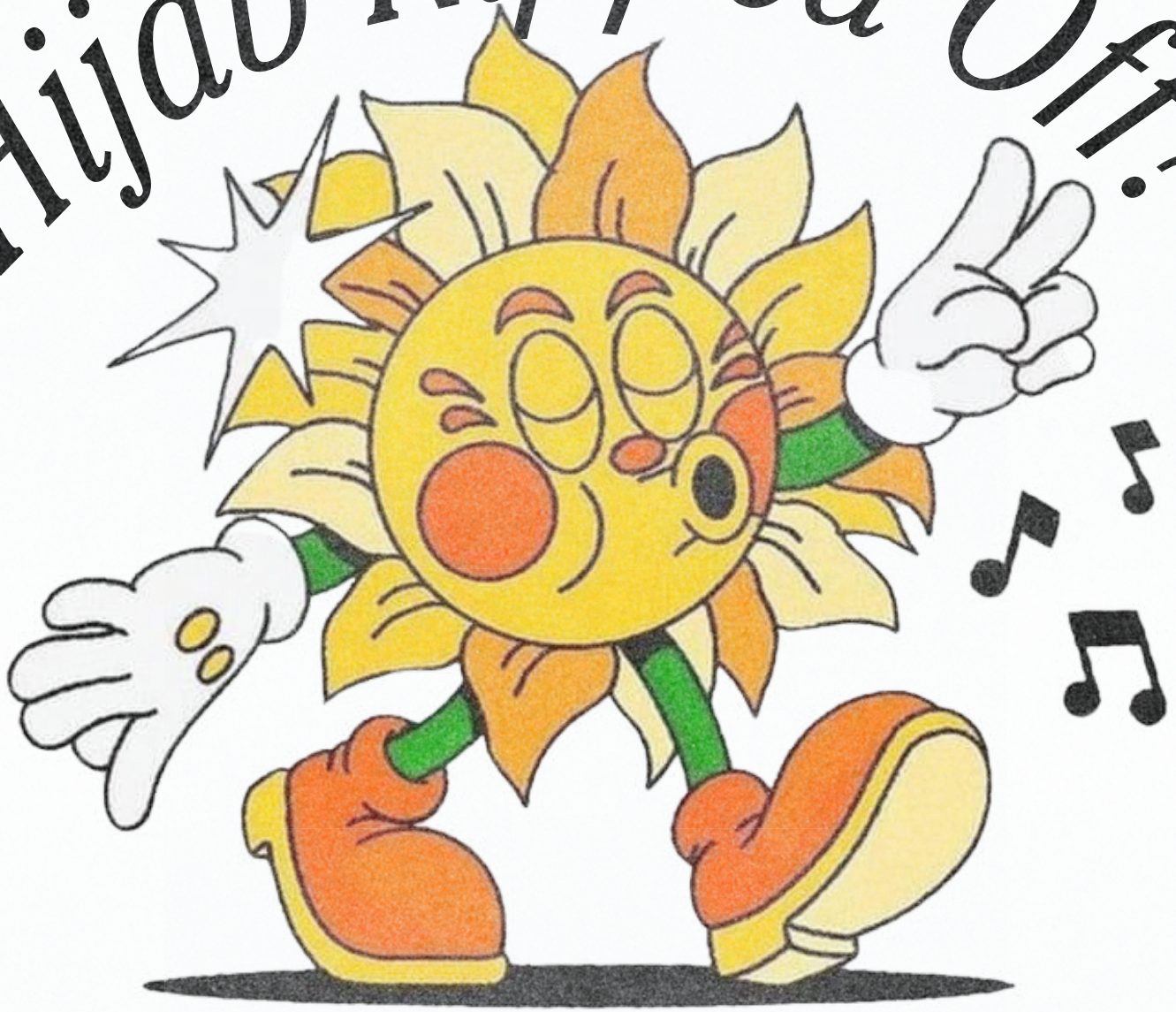


Tawakul.
The silk, delicate and fine
Had never felt heavier in her hands
Decisions and revisions
Fashioned neat stitches across the fabric
Spiralling into a seamless pattern of questions that
swallowed her every thought
Day and night
Coloured in waves of equal excitement and
apprehension
Small conversations she had gathered from friends
Advice of perfected pins, patterns and places
Details she carefully collected until they mounted into
a statue of possibility
One she would sit atop off, spending days reflecting upon
While the fire of fear heated her heart
So was certainty and trust.
Tawakul.



I WANT YOU TO GIVE YOUR TWO CENTS

Hijab Ripped Off?



You Can Rip Them Off!*

**For legal reasons this is a joke*

Defending Dignity

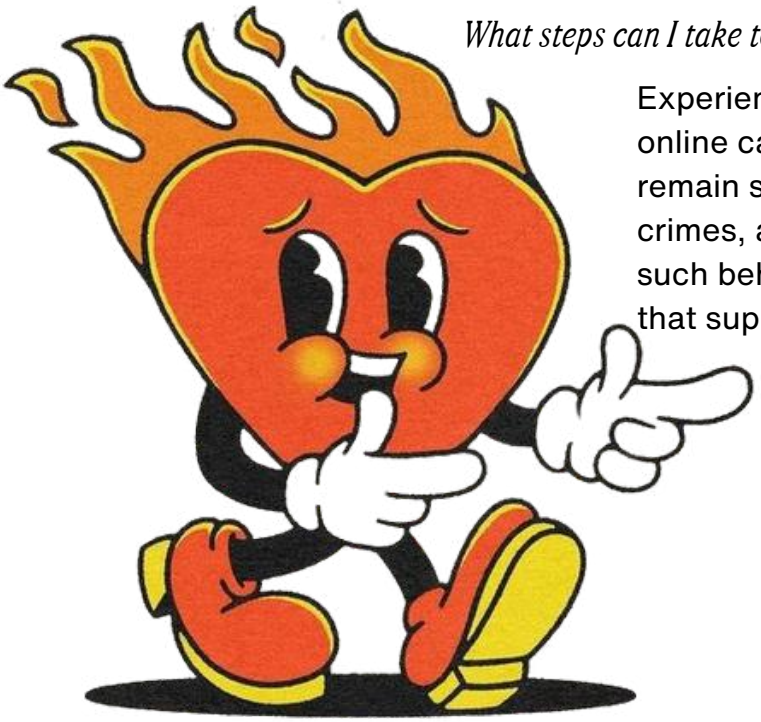
Legal Strategies for Muslim Women Facing Discrimination

Advice by Zehra Nevzat and Ayesha Baig

The hijab is more than just a piece of clothing; it's a symbol of resilience and bravery. It represents a profound sense of identity and faith for many Muslim women. Yet, in Western societies, wearing a hijab can sometimes attract unwanted attention and discrimination. These challenges can be incredibly overwhelming because they often involve various forms of mistreatment, both online and offline.
But you don't have to face these difficulties alone. Understanding your legal rights and knowing where to turn for support can make a world of difference. This article will guide you through key legal concepts and offer practical advice on addressing racial profiling and abuse. Remember, this article isn't a substitute for personalised legal advice but is a valuable starting point to help you *defend your dignity*.

With the rise of misinformation and targeted media, the prevalence of Islamophobia online has reached an all-time high. According to data from Islamophobia register entries (2014-2021), there were 415 verified cases of Islamophobic incidents, with Muslim women being the most active reporters (61%). This troubling trend highlights a deeply concerning reality: many individuals, especially Muslim women, are facing a relentless wave of online hostility.

Islamophobia online often takes the form of hateful comments, cyberbullying, and targeted harassment, all of which create a hostile and unsafe environment for those affected. Each reported case reflects not just an isolated incident but a broader, systemic issue that undermines the dignity and safety of entire communities.



What steps can I take to protect myself and handle this situation effectively?

Experiencing harassment, hate speech, or discrimination online can be deeply distressing, but it's important not to remain silent. In Australia, these actions are classified as crimes, and gathering evidence is crucial when reporting such behaviour. While it may be frightening, remember that support is available, and taking action can help hold those responsible accountable.

If you've been a victim of online Islamophobia, there are several steps you can take to address the situation:

1. Report and Block → If you're dealing with abusive behaviour online, one approach is to report it to the platform where it's happening. Most social media sites have ways to deal with hate speech and harassment. Now, we're not saying to report anyone who you dislike, but reporting it can help the platform's algorithms catch and reduce this kind of content, which can slow the spread of misinformation and lessen the impact of personal attacks.

2. Report the incident to the Islamophobia Register → After submitting the report, a staff member will reach out to verify and assess the situation. Following the assessment, general advice on the next steps will be provided, and psychological or legal support referrals can be made if necessary.

3. Report through the Australian Cyber Security Centre → Report the issue through the *Australian Cyber Security Centre* if you've experienced online bullying, harassment, or stalking. The Centre will direct the complaint to the appropriate authorities for action.

4. Report to the eSafety Commission → *eSafety* can help Australians experiencing online bullying or abuse to take action or make a complaint.

Unfortunately, the threat of Islamophobia can extend beyond hurtful online messages and escalate to physical acts of battery or assault. Many Muslim women may face challenges in environments that should be safe, such as workplaces, schools, or public transport. A common fear among Muslim women is having their hijab forcibly removed – an emotionally distressing and reprehensible act that constitutes battery under Australian law.



This means you can take legal action against the person, both criminally and civilly, to hold them accountable and get compensation for the harm done. This is your right as an individual living in Australia. Do not feel guilty for speaking up or escalating an issue you think you can handle on your own. While it can be challenging and confronting, it's important to take the right steps to protect yourself.

What is battery?

Battery happens when someone **intentionally** touches you in a harmful or offensive way **without your permission**. It doesn't have to cause serious injury - even a minor touch that you disagreed to can be considered battery if it's meant to harm or offend you.



What about assault and how does it differ from battery?

Assault is a more common phrase and is often mixed up with the definition of battery. Assault happens when someone makes you feel scared that they're about to hurt you (E.g., a threat). **They don't have to actually touch you** - just making you fear that they're going to hit or harm you is enough (E.g., raising their hand like they're about the hit you).

If someone commits battery or assault, they can be charged with a crime, meaning the police can arrest them, and they might face penalties like fines or even jail time if they're found guilty in court. Besides criminal charges, you can also sue the person for compensation. You might get money to cover medical bills, lost wages, or the emotional distress caused by the battery and/or assault.

If you've been a victim of online Islamophobia, there are several steps you can take to address the situation:

1. Tell a trusted friend or adult

Seriously though, dealing with harassment or abuse on your own is overwhelming. It's important to remember that these emotions are natural, but they shouldn't stop you from seeking help. Sharing your experience with someone you trust can provide emotional support, perspective, and practical advice. A trusted person can also help you navigate the situation, whether it's figuring out the next steps or just being there to listen.

2. Make a report via Islamophobia register

Much like reporting an online issue, the register also has an offline Islamophobia reporting system where they can evaluate the case and offer support whilst navigating the different psychological and legal avenues available to you.

3. Speak to the police

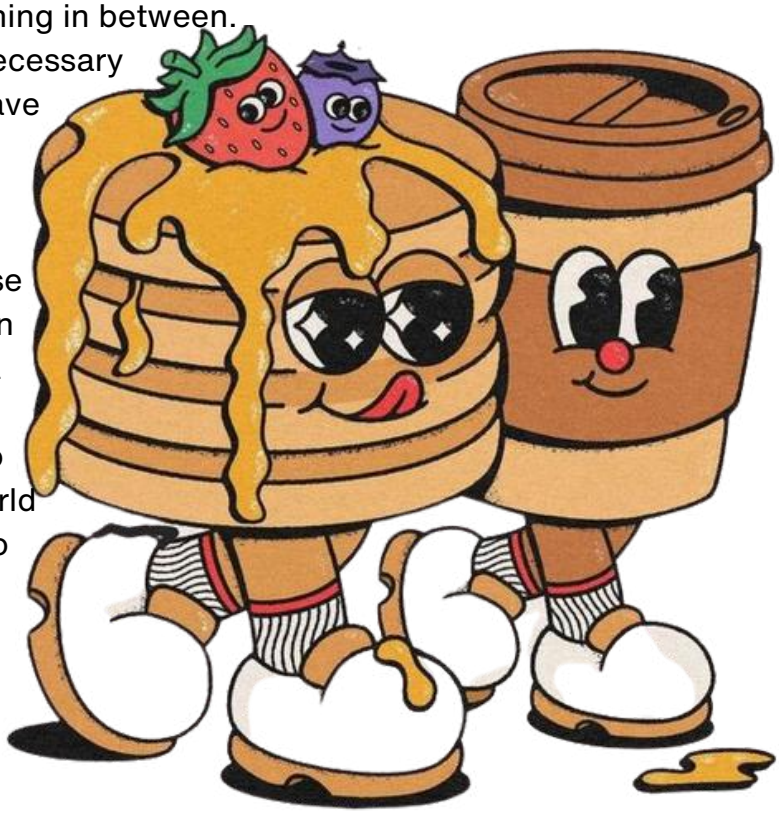
If you are a victim or witness to any form of racism, discrimination or victimisation based on religion, culture or nationality, it is imperative to inform the police. If there is an emergency, contact *000* or contact your local police station on *131 444*.

4. Speak to your anti-discrimination authority

If a workplace, shopping centre, bus/train or school management refuses to act and provide a safe environment, that can become a matter of discrimination. Lodging a complaint can be a way to bring that party to the table and understand the impact of what they've done. You may also be able to negotiate an apology, a change in their practices, and even financial compensation in some states. These processes are free, straightforward and meant to be used by ordinary people. If a translator is needed with any of these services, call *TIS 131 450* and tell them your language. Tell them who you are calling, and they will help you with the call.

5. Compain to NSW police (part 1)	Vilification or discrimination based on a person's religion is now unlawful in NSW (s93Z of the NSW Crimes Act). If you see any threat to Muslims, contact the *NSW police*.
6. Complain to NSW police (part 2)	Continuing on from our last point, this also applies to inciting violence online. We are seeing multiple examples of incitement to violence and misinformation happening in real time following the riots breaking out in the UK. If you see someone encouraging violence against you or someone you know based on your religion, report the incident to the *NSW police*.
7. Counselling/Legal Services within the Islamophobia Register	This article may have accidentally become a fan page for the *Islamaphobia Register*, but only because their services are versatile and helpful. The Register offers a victim support service and can offer advice or advocacy assistance and refer you to seek psychological or legal support.
8. Make a complaint to the Anti-Discrimination NSW	*Anti-Discrimination NSW* is a government entity that specifically deals with Anti-Discriminatory behaviour. To make a complaint, email *complaintsadb@justice.nsw.gov.au* or phone *02 9268 5544*. The Australian Government has signed and incorporated the Convention of Racial Discrimination treaty into Australian law. This means if you file a complaint under any form of discrimination, the government is obliged to take action to protect you from discrimination.

These are some bits of advice about how to go about reporting harassment or abuse through the Australian legal system. But as Muslims, we also practice our religion's legal system. According to that law, the hijab is a commandment, and the blessings of that veil are immeasurable. The struggles you face because of it will act as a veil of coolness for you in your rizq in this world, and the next, and everything in between.
Allah is *Al-Adl* [The Most Just]. Take the necessary actions to protect your peace, and then leave the rest to Him.



For my gorgeous hijabis out there, please make sure you are staying safe during these crazy times. Carry your car keys in between your fingers on your walk to the car, take a few self-defence classes, be aware of your surroundings, do whatever it is you have to do to be protected from this world. The world does not have our backs, so we will have to have each other's.

Word Search

V	P	A	S	H	M	I	N	A	T
I	F	I	C	T	C	C	J	N	D
S	Y	B	D	V	R	O	E	I	W
C	I	S	V	R	E	T	R	N	C
O	O	L	I	B	P	T	S	J	H
S	Z	D	K	A	E	O	E	A	I
E	C	B	Z	N	Q	N	Y	W	F
P	A	T	T	E	R	N	E	D	F
Q	Y	J	W	Y	Z	V	P	S	O
Y	C	R	D	E	N	I	M	A	N

Words can be found horizontally, vertically, and diagonally in all directions

Patterned
Chiffon
Cotton
Ninja
Pashmina
Denim
Turban
Silk
Viscose
Jersey
Crepe


AROMATIC BARK OR CRACK COCAINE?
دارچین
cin
STAPLE IN CHAI, STAPLE IN BIRYANI, STAPLE IN PANTRY
حبهٔ
namon


DUCATI























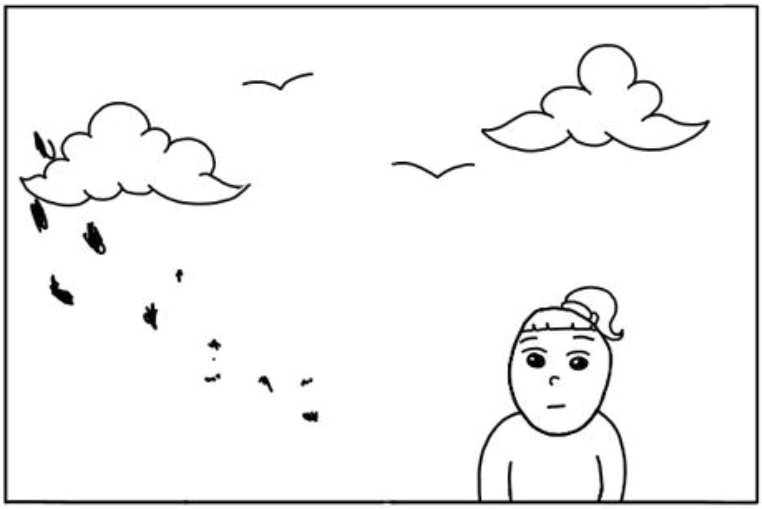


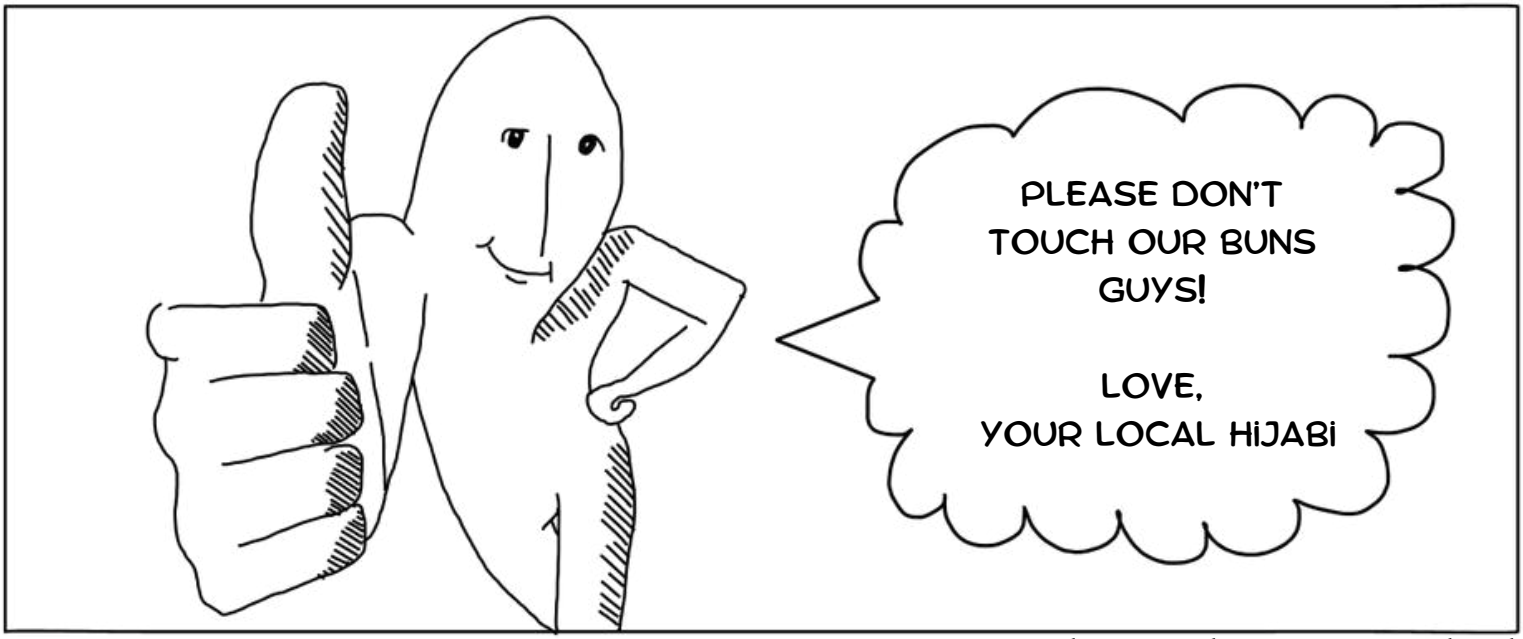



HIJABI MINDING HER BUSINESS...
WHEN SUDDENLY HER NON HIJABI FRIEND COMES OUT OF NOWHERE
LET ME TOUCH YO BUN
MGGGGH









Drawn and Written by: Maryam Rasheed

HIT OR MISS. THEY REALLY DO MISS HUH?



THE PAST. THE PRESENT. AND THE FUTURE OF HIJAB PORN

ARSHMAH JAMAL

In the last decade, there has been a significant rise in “hijab” or “Muslim” pornographic material. According to *Google* data from 2015,[1] some of the world’s top porn consumers come from the Middle East, with six of the top-eight countries being Muslim states.

This demand has not slowed down. Data from *Google* Trends showed in recent years that searches for “hijab porn” have not dipped below 50, and eight of the top ten countries were Muslim states – Malaysia being number one.

Discourse online has also contributed to the rise and demand with many online forums such as *Reddit*, *X* (formerly known as *Twitter*), and *TikTok* housing conversations on the intersection between these two antipodes.

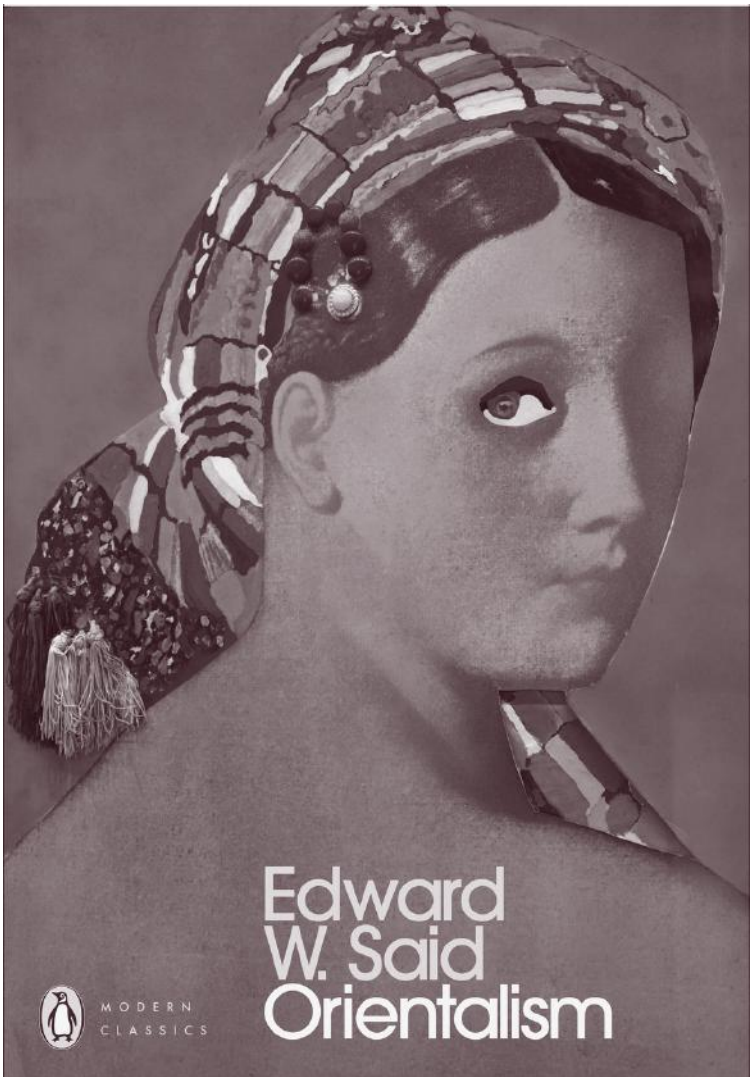
It’s important now to ask and explore how this rise started and what it means for the future of the hijab.

CHOO CHOO!
ALL ABOARD THE ORIENT EXPRESS

Pornographic depictions of the hijab and Muslims have been around for centuries. Ultimately, the crux of this distribution and conclusive rise can be attributed to orientalism.

Ann Stoler's work[2] on the colonial exploitation of intimacy argues that "matters of the intimate are critical sites for the consolidation of power, that the management of those domains provides a strong pulse on how relations of empire are exercised, and that affairs of the intimate are strategic for empire-driven states".

Recently, the exploitation and fetishisation of the hijab in pornographic content have helped to 'diffuse' globalist imperialism by cultivating anxieties surrounding hijabi Muslims.



Palestinian-American academic, Edward W. Said, was the first to articulate and point out the collective image of Westerners constructing 'The Orient'. Said explained in his book *Orientalism* (1978) that European powers crafted a specific connotation through various mediums of art, literature, and anthropology - thus, inventing and perpetuating a biased depiction of 'The Orient'.

Said explains: "The Oriental was linked thus to elements in Western society (delinquents, the insane, women, the poor) having in common an identity best described as lamentably alien. Orientals were rarely seen or looked at; they were seen through, analyzed not as citizens, or even people, but as problems to be solved or confined or-as the colonial powers openly coveted their territory-taken over."

Orientalism was also used to justify imperialist interventions. The reason was that Muslim women (who were victims) needed to be protected (from the oppressive Muslim man). The best way to "protect" them was by implementing altruistic imperialist policies, which still allowed a British colonial official to keep office and American soldiers to occupy foreign land decades later.

In 1882; Lord Cromer, the British consul general in Egypt, justified the British colonial project in Egypt and declared it was the role of the British Empire to civilize Egypt by freeing Egyptian women from the veil.

France[3] and Algeria had a similar role. On one hand, its orientalist photographers and painters bribed Algerian women to pose in highly exotified outfits, poses, contexts, and settings - all for it to be consumed by the white, colonial

gaze. On the other hand, France's civilising mission aimed for the 'liberation' of native women.

The objectification of these women invited attraction and infatuation with the 'exotic' lands of the Orient. Although not as physical as land, this still bleeds into today's consumption.

In her book *Performativity of Villainy and Evil in Anglophone Literature and Media* (2021), Abujad writes about the intersection of 'oriented radicalisation' and 'global capitalism', which Anibal Quijano[4] argues are "two fundamental axes of the new [colonial] model of power". This produces a "conception of Muslims that is dependent on the paradox of fear and desire".

Abujad quotes author Faegheh Shirazi, who commented on this paradox as "advertisers exploit the Western stereotype of the exoticism and sensuality of the veiled woman in order to sell jeeps to American middle-class men. *Penthouse*, *Playboy*, and *Hustler* also exploit this semantic flexibility of the veil in order to sell sex and politics primarily to male consumers".

In this century's politics and media, Abujad argues this oriental exploitation is accomplished through exclusion and racialisation or through a "problematic" lens of celebratory "multiculturalism".

In 2019, Moroccan-American rapper French Montana released his album cover featuring a line of faceless niqabi women crossing their legs in red latex thigh-high boots. This caused outrage and Montana was accused of sexualising and objectifying Muslim women by diminishing the significance of the niqab.



Montana[5] defended himself, saying the artwork was him "connecting to his roots" and "freeing Muslim women".

At the end of the day, the rapper is a man capitalising off of 'The Orient' for his own benefit, objectifying and serving as a function of a provocative backdrop for his music.

Another prime example of 'The Orient' is the exploitation of the hijab in pornographic films that invite the consumer to explore their colonial fantasies.

MIA KHALIFA
AND HER F*CK A** APOLOGY

Internet pornography is omnipresent.

According to TechRadar.com,[6] pornographic websites were amongst the most well-trafficked worldwide with *XVideos.com* and *PornHub.com* (the most popular ones) averaging 3.14 and 2.85 trillion visits per month.

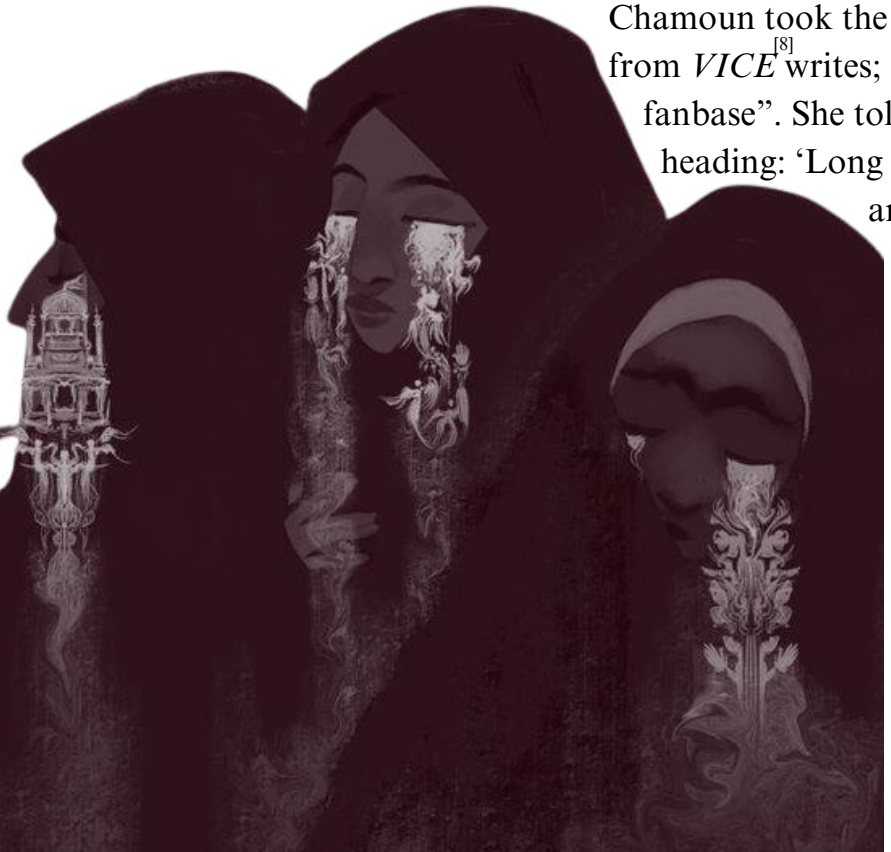
In comparison, *Amazon* and *Netflix* were visited 2.9 and 2.21 trillion times per month.

One niche pornography category has recently emerged and skyrocketed – hijab pornography.

In Germany,[7] between January 2015 and April 2018, online search requests for keywords related to hijab pornography increased by 114%. In Hungary, during the summer of 2015 to September 2015, there was an increase of 151%. In Austria, the number of searches increased by 195% in December 2017. Poland- interest surged by 207% during November 2015.

The floodgates of hijab pornography opened in 2014 when Lebanese-American ex-porn star Mia Khalifa (whose real name is Sarah Joe Chamoun) was featured in an internet pornographic film wearing the hijab, despite having no relation - past or present - with Islam.

In a matter of months, Chamoun became the poster girl for the US porn industry - a no-easy feat - and also sparked outrage among Muslim nations and people, with users taking to *X* to call Chamoun's actions "shameful", her family publicly disowning her, and the state of Lebanon banning her from entering the country.



Chamoun took the whole thing "in stride" as Gareth May from *VICE*[8] writes; "perhaps buoyed by her burgeoning fanbase". She told one "hater who threatened her with a heading: 'Long as it's not my tits. They were expensive.'" and another user who wrote she would be "the first person in Hellfire, 'I've been meaning to get a little tan recently'".

In an interview with the *Washington Post*[9] at the height of her career in 2015, Chamoun said she wasn't ignorant to the cultural sensitivities of the scene and the scenes with the hijab "were satirical … Hollywood movies depict Muslims in a much worse manner than any scene *BangBros* could produce".

Herein lies the concept of 'The Orient' and Abujad's comments on oriental exploitation through the so-called "multiculturalism" the West perpetuates.

Chamoun's nonchalant attitude towards the anger of capitalising and commodifying off of a religious and political garment is akin to Montana's defence of niqabi women as cover art. Internet pornographic content, no matter how much people say it is a form of feminist literature, is always catered to the male gaze and for male consumption.

Chamoun's stunt was not a one-hit wonder. Pakistani-American Onaza Malik is a former pornographic actress known as Nadia Ali. Malik made international news for being a Muslim porn star, and subsequently got banned from Pakistan and received death threats.

Western media ate it up, with outlets like *Refinery29* and *The Daily Beast* writing Malik's story as one of liberation and modernity when, in reality, it was textbook orientalism.

It's important to note that Chamoun has expressed regret over her involvement in the adult industry and has highlighted the exploitation that occurs within those four walls. Chamoun was 21-years-old, young, and naive when she became famous for her hijab stint, which she says she was pressured[10] into.

However, Chamoun has yet to apologise or take accountability for exoticising the hijab; ultimately, this lack of action poses a danger to the future of hijabis.

U T O P I A
CAN A WORLD WITHOUT HIJAB AND PORN INTERSECTING EXIST?

Pornography and politics are much more evidently intersecting.

In Texas,[11] pornographic websites such as *Pornhub* have been blocked due to age verification laws requiring a Texan to show ID on every visit. Instead of verification upon every visit, *Pornhub* and its sister sites have simply decided to block everyone.

Other American states like Arkansas, Mississippi, Utah, Virginia, and much of the South passed a pornography blackout, which will block out one out of three Americans.

According to *The Way Forward Machine*,[12] a website that mocks up "the internet of the future", online pornography will require "endless", stricter verification rules to access content.

And, of course, artificial intelligence (AI) will pave the way for disruption and more ethical concerns.

By next year, adult content in the virtual-reality sector is forecasted to be a $1bn[13] business, making it the third-largest sector.

The future[14] of AI porn has the implication of problematic overuse where users become hyper-dependent on content as all their desires are continuously met, deepfakes pose the issue of consent and sexual abuse, and production and distribution of illegal content like child pornography are concerns.

The hijab poses as a niche that could be commodified in the future, especially as orientalism is rampant. Specifically,[15] as Western mass media play a key role in perpetuating Muslim women, specifically women wearing the hijab, as submissive and weak.

The term “hijab porn” is all too clear to the relationship between globalisation, economic imperialism, and attempts to colonise the Muslim mind and body. As Abujad writes, “the decolonisation of this form of cultural exploitation is an important way to uncover the intersection between intimacy and power” and only through acknowledgement can there be a recognition of the vilification inherent to the exploitation of the hijab.

The intersection of hijab and porn is something that even I do not and cannot predict. However, the exploitation of the garment is what invites the consumer to explore their colonialist fantasies and think of raced conceptions of the Muslim. It is these fetishisations that invite the epistemic violence of the imperial, male gaze. With works like this essay and Abujad’s work, the aim is to decolonise and confront these colonial forms of imagery.



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