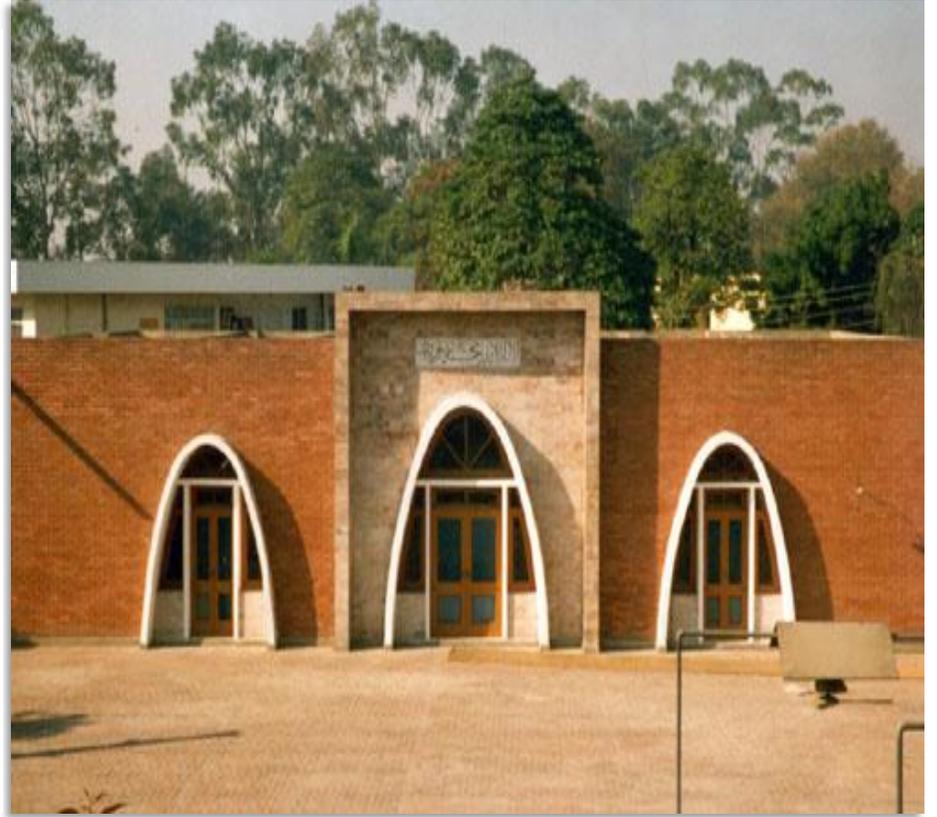


NOOR-I-ISLAM

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J A I R A N A

A Landmark In The History of Islam

The bloodless conquest of Makkah occupies a great moment in the history of Islam. But, when the holy Prophet, *peace on him*, heard of war preparedness of Hawazan and Thaqeef, he marched to Taif heading a 12,000 strong force. It was the largest force commanded by him at that time. Initially, Muslims suffered a setback, but with the Prophet's (*pbuh*) undaunted courage and strong faith in Allah's support they defeated the large pagan force at the Battle of Hunayn. The enemy fled leaving behind a large

booty: 6,000 captives, 24,000 camels, over 40,000 goats and 4,000 Oqya [about 580 kg] of silver. The pagan force re-assembled at Taif and fortified them in the local castle. The Prophet (*pbuh*) sent the booty under Massoud bin Amr Al Ghifari to a safer place called 'JAIRANA' and marched to Taif and besieged the enemy for 20 days. The purpose of the siege was to break the morale of the enemy. Subsequently many people escaped from the castle and joined the Muslim force. When the Prophet (*pbuh*) felt that the

enemy had no courage to attack the Muslims, he lifted the siege and returned to Jairana where he honored his 'foster' sister named SHAIMA, distributed the booty, released 6,000 captives, made a declaration about Ansar of Madinah, welcomed an enemy commander, and performed Umrah.

Among the captives was **SHAIMA**, who claimed to be the foster sister of the Prophet (*pbuh*). When brought before the Prophet, she said she was the daughter of Abu Kabshah and Haleema Sa'adiya, the Prophet's foster parents.

The Prophet (*pbuh*) welcomed her by spreading his shawl on the ground for her. She reminded of his bite mark on her body, which the Prophet recognized and tears rolled down his cheeks. He offered her to stay with him. She embraced Islam and the Prophet gave her a gift of one maid with few camels and goats when she left for her tribe.

After the fall of political hierarchy, the leaders of Makkah, who had embraced Islam, were left empty-handed. The Prophet (*pbuh*) honored them in such a way that they were amazed by his generosity. The Prophet (*pbuh*) gave 100 camels and 40 Oqya silver to **Abu Sufyaan** [his former arch enemy], who said, "What about my son Yazeed? The Prophet said, "The same for him." Abu Sufyaan said, 'And what about my other son, Mu'aawiyah? The Prophet said, "Same for him."

Safwan bin Omayya saw a valley full of goats. The Prophet asked him, "Is the valley full of goats looking wonderful to you?" He replied "Yes". The Prophet said, "This is all yours." He was wonderstruck at the Prophet's generosity, although he had not yet embraced Islam, which he did after a few weeks.

Hakeem bin Hizam got 40 Oqya of silver and 100 camels like Abu Sufyaan and when he repeated his request the Prophet doubled and

tripled his share. **Aqra bin Habis, Oyana bin Habis, Haarith bin Kilda and Abbas bin Mardas**, all got 100 camels each. The Prophet did not take even a hair of a single goat from the large booty for himself.

A delegation of 14 nobles from Hawazan and Banu Sa'ad, who had embraced Islam, came to the Prophet, led by Zuhair bin Surad and Abu Barqaan [foster uncle of the Prophet]. They pleaded for the release of their captives.

"There, in those huts among the prisoners are your foster mothers and sisters. They have nursed thee and fondled thee in their bosoms. We have known thee a suckling, a weaned child, a youth generous and noble, and now thou hast risen to this dignity, be gracious unto us, even as the Lord hath been gracious unto thee."

The Prophet (*pbuh*) was moved by these words. He told them that actually he waited for a week but when none came to him to get the release of the captives, he distributed them. However he said, I can release all the captives of Banu Muttalib's share. And for the remaining captives, I will recommend their case to his followers and about 6,000 captives were freed in a day by Mujahedeen.

The Prophet gave each captive a nice Egyptian shawl as a gift. This behavior won their hearts as it was unprecedented in the history of tribal wars.

It seemed strange that the Prophet (*pbuh*) lavishly gifted to the Muslims and non-Muslims of Makkah, but gave nothing to the Ansars of Madinah. This created bitter feeling among some young Ansars, while the elder ones thought that perhaps the Prophet was displeased with them. When the Prophet heard about it, he called them in a large tent and said:

"O tribe of Ansar, what is this anguish that you feel in your hearts? Did I not find you going astray and Allah guided you through me? You were disunited and fell upon one

another. Did Allah not unite you through me?
You were needy. Did Allah not enrich you
through me?

In response to each of the questions the cried:
"Allah and His Messenger are bountiful."

The Prophet said:

**"What prevents you from replying to the
Apostle of Allah, O tribe of Ansar?"**

They said, "What should be the reply, O Apostle
of Allah, while to the Lord and to His Messenger
belong all benevolence and grace."

The Prophet said:

**"Ye Ansar, do you feel
anxiety for the things of this
world, wherewith I have
sought to incline these
[Makkah] people into the
faith in which you are already
established. Are you not
satisfied, O group of Ansar
that the people go with ewes
and camels while you go along with the
Messenger of Allah to your dwellings? By Him
in Whose hand is my life, had there been no
migration, I would have been one of the
Ansars. If the people would go through a
valley and passage, and the Ansars go through
another valley and passage, I would go
through the valley and passage of the Ansars.
The Ansars are the inner garment and the
people are outer ones. You will surely face,
after me, a wave of terrible selfishness.
Then have patience until you meet Allah and
His Messenger. Verily, I shall be on the
'Haudh'. May Allah have mercy on the Ansar,
their sons and their sons' sons!"**

The audience wept until tears rolled down their
beards as they said: "Yes, we are well satisfied,
O Messenger of Allah! with our lot and share."

The family of Malik bins Awf Al Nasri, the
pagan commander of Taif, was among the
captives. The Prophet sent them honorably to
Makkah to stay with their aunt Umm Abdullah

bin Umayyah and sent a word to Malik that "if he
appears to the Prophet (*pbuh*) as a Muslim, he will
release all his wealth and his family to him.
Further he will also award him 100 camels as a
gift." When his messenger reached Malik, he
retired secretly from the castle of Taif and
embraced Islam at the hand of the holy Prophet
(*pbuh*) at Jairana and won all his promised awards.
The Prophet appointed him as the chief of
Hawazan Muslims in Taif.



After that the Prophet
(*pbuh*) donned Ihram at
Jairana and came to
Makkah to perform
Umrah thanking Allah
for the great success.
He appointed Utab bin
Usaid as the first
Muslim governor of
Makkah. The Prophet

(*pbuh*) then left for Madinah. The whole campaign
of Makkah, Hunayn and Taif completed within 75
days. This ended the centuries-old enmity of
Arab tribes and they entered the fold of Islam
as one Ummah.

The Prophet (*pbuh*) was now **returning to
Madinah** with a large force of 10,000+
Mujahedeen leaving thousands of Muslims in
Makkah and Taif behind him. The whole pagan
society of Makkah and their self-made gods
were crushed. The entire resistance in the
whole Arabian Peninsula was dissolved. What a
great contrast? This success was achieved with
the grace of Allah within eight years.

This is the place called JAIRANA, a landmark of
Islamic history.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا
تَذَكَّرُونَ

7:3

Follow, [O mankind], what has been revealed to you from your Lord and do not
follow other than Him any allies. Little do you remember.

Q & A

May I refer to an article I read that polygamy cannot be considered a Sunnah of the Prophet? I feel that you should clarify a few points particularly on the definition of Sunnah. To my mind, Sunnah includes any act performed by the Prophet, peace on him, as it includes what he has stated or instructed. There are categories of Sunnah, such as actions related to prayer and religious duties, and actions, which relate to normal day-to-day activities of ordinary life. From another point of view, some are strongly recommended and their importance is re-emphasized in Hadith while others are not backed by a Hadith but we learn them from the Prophet's own actions. Even this latter type is a Sunnah, which earns us a reward, if we perform it under the conditions and requirements applicable to any individual with the sincere intention of following the example of the Prophet. With regard to the question of polygamy, it is well known that a Muslim man is allowed to have up to four wives. He is required, however, to maintain justice among them. Considering the example given by the Prophet, is it not right to say that to have more than one wife is a Sunnah? I feel that when a man is married to two wives or more, we have a situation which tests the man and the women involved and in which they are required to show justice and patience. There is a conflict between the man's natural instinct for polygamy and the woman's possessive nature, which gives her a strong dislike to share her husband with another woman. This is a most painful condition. If she does it in submission to Allah's will, she deserves a reward for it. When two women find themselves married to one man, what are their obligations to each other, to their husband and to each other's children? Is it permissible for the first wife to stay aloof when her husband marries a second time and to deny her husband the physical relationship, if he agrees to that?

P O L Y G A M Y - Not a Sunnah

This is a summary of a long letter, which I received from a lady doctor who has studied in some of the best universities in the world. She gives several arguments in support of her view that polygamy is a Sunnah recommended to us by the Prophet, peace on him, by action, if not by word. She seems to take for granted that it is in the nature of man to have more than one woman.

In reply, I would like to start with answering the specific points she has put at the end of her letter. I can tell her that there are no specific obligations, which Islam imposes on wives who are married to the same man. Islam, however, tells every Muslim to be kind to others and to take care of young children. Therefore, it is far more preferable for these women to try to come to terms with their new situation and extend help and care to each other. This will stand them in good stead, since they will be able to look after each other's children when one of them is unwell, or when she is in the advance stage of pregnancy, or in the early period after giving birth to a new child, or when she goes out. But not all such wives can have such an amicable relationship. People simply may not get on well with each other. There is an added cause in such situation to make the achievement of such a caring relationship more difficult. Therefore, Islam does not place any obligation on such women toward each other. Both, however, are required to maintain the Islamic standard of morality and preserve their chastity.

As for the second question, I can say that if the husband forgoes his right to have a physical relationship with his first wife, he may do so. Otherwise, she may not deny him that relationship, because when she married him, she has agreed to it in the full knowledge that Allah has given him the privilege of marrying more than one wife. If he avails himself of that privilege, this does not alter the situation and she has to fulfill her marital duties.

I will not agree with my reader that man is polygamous by nature. Had it been so, Allah would have changed the proportion of male to female among mankind to allow polygamy to be widely practiced. The fact that the male to female ratio is, more or less, one is to one, albeit with slight variations in different societies, is ample proof that the normal situation is for each man to have one wife. It is a fact of life that when there is a large increase in the number of women over men in a particular society, polygamy flourishes. If that society does not allow polygamy, you will find that the ratio of divorce and second marriages increases sharply. If that society is lax in observing moral values, indecency spreads.

The main point which the reader raises is that of Sunnah which means an action which the Prophet, *peace on him*, has either encouraged or recommended by word or deed or approval. We can say that a Sunnah is a recommended action, which earns reward from Allah. A Sunnah may relate to religious duties and to ordinary activities. If it relates to religious practices, it is sufficient that the Prophet, *peace on him*, is known to have done something in a particular way to make it a Sunnah to follow his way. Thus, when we know that the Prophet used to sit in a particular fashion in the last sitting of a four rak'ahs prayer, it is a Sunnah to sit in the same manner. He has not told us so, but by following his example we earn more reward from Allah. In pilgrimage, it is duty for a man to shorten his hair or shave his head at the end of the period of consecration. Since the Prophet, *peace on him*, shaved his head, we know that it is far more preferable to shave than to shorten one's hair. Numerous examples can be given in this regard.



When such actions are backed by verbal instructions, then the action requires a stronger status, which could raise it to be an obligatory one. If the Prophet, *peace on him*, did something in practice, but gave specific instructions which vary somewhat from his practice, we should take the verbal instructions as having more weight. For example the Prophet used to recite long passages from the Qur'an in Fajr prayer. He, however, instructed one of his companions who led the prayer among his people to read Surahs or passages of about 12 or 13 lines. Hence, Sunnah is to read such medium length passages, unless one is praying alone or with a small group of people who are all willing to have a lengthy prayer.

In his normal daily life, the Prophet, *peace on him*, may have done certain actions in a particular way. That does not mean that they constitute a Sunnah, unless he has backed these with a verbal recommendation or instruction. We know, for example, that the Prophet liked to eat pumpkins. Is it a Sunnah to eat them? What if a person does not like their taste? Is he at fault? The answer is that it is not a Sunnah to eat pumpkins and a person who goes through life without tasting pumpkins misses no reward and will not be asked about this omission, as it were. Otherwise, you would have seen vast areas of agricultural land in the Muslim world devoted to planting pumpkins so that all Muslims may follow the example of the Prophet. This is not the case, because Allah knows that He has created people with different tastes and many of them may not like the taste of pumpkins.

I have chosen this as a very clear example. There are many similar ones. The fact that the Prophet married several wives falls within this category. We have no Hadith or statement by the Prophet, *peace on him*, to suggest that marrying more than one woman is recommended. No companion of the Prophet tells us that the Prophet, *peace on him*, questioned him about having only one wife or suggested to him that he should marry again. That always came from the man himself. On the other hand, the Prophet did not persuade any of his companions not to marry a second time. Therefore, we can say that this is a question left to the individual; he may marry two or three or four women, but it is open to him to limit his marriage to one woman. Indeed, this is better, because he will not expose himself to the risk of not maintaining justice between his wives.

Moreover, we cannot argue that since the Prophet, *peace on him*, married so many wives, polygamy is a Sunnah. There are two important reasons for that: the first is the fact that the Prophet lived with his first wife for 25 years without marrying a second woman. Ten of these 25 years were after he became a Prophet, *peace on him*. It is only the last ten years or so of his life that he was married to more than one wife. Which one of the two situations is a Sunnah? If we say that it is the later, can we support our view with any statement which shows that the Prophet considered that the later situation was preferable to the first? Indeed, he always remembered his days with Khadijah with more compassion and a loving memory.

The second point is that the Prophet, *peace on him*, had a specific reason for each of his subsequent marriages. A detailed study of his marriages will show that there was not a single one, which was motivated by the desire to simply have another wife. Each of his marriages had an additional advantage, which could be a political or social or legislative nature. None of us is in that situation.

Perhaps I should add a third point in support of monogamy. It is more conducive to the happiness of a family that a man be married to one woman. He is also more likely to be able to provide a sound upbringing for his children and more likely to make his wife happy and, as a result of both these factors, he is more likely to be happy himself.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

7:40

Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelation etc) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise (heaven) until the camel goes through the eye of the needle (which is imposible). Thus do We recompense the Mujrimun (criminals, polytheists, wrong-doers, sinners etc)

Yogurt is an ancient traditional comforting food made by fermenting milk. Yogurt is healthy, tried and tested and handed down from generation to generation. Yogurt was a popular food in the Middle East and Asia for thousands of years. It was one of the very first ‘health’ foods, and it has stood the test of time.

HEALTHLINE

“WHY YOGURT”

{ALVA CARPENTER}

Many people tell me that their grandmothers still make yogurt every day for the family and of course it is always best to make your own so that you know what is in it.

Yogurt is now eaten throughout the world, as a main course, a snack and an ingredient in many recipes. These fast packaged yogurts can contain all sorts of fats and hidden sugars as well as preservatives, artificial flavoring and coloring and a great list of other ingredients. What you should be looking for is traditional, simple and natural Yogurt at its simplest and least adulterated. Yogurt made from milk that has been fermented with a variety of bacteria, milk is always the main ingredient.

The reason we should eat yogurt is that it is high in the calcium needed to build healthy bones and teeth. It also supplies the B vitamins and folic acid, which helps build a healthy blood supply and contains ‘friendly’ bacteria which can assist in keeping a healthy stomach. The friendly bacteria help the gut break down food and produce natural antibiotics that fight off harmful bacteria and infections. Eating “live” yogurt that contains living bacteria is widely seen as a remedy for digestive ailments, and many yogurts claim they aid digestion. Often when you have an upset stomach, plain yogurt is a good comforting food to calm your stomach. Probiotic yogurt is now used in UK hospitals to help patients counter the side effects of antibiotics.

Watch-Out

I used to enjoy the rich creamy flavor of full fat Greek yogurt on my breakfast cereal until I looked into the fat content. Just 100 grams of full-fat Greek yogurt packs 11 grams of fat which is fatter than in a Mars bar. So if you like Greek style yogurt, choose a non-fat one, which is still high in calcium. This simple change would help you lose a kilo over 6 weeks.

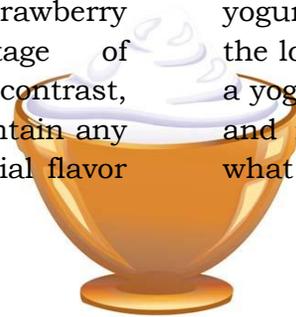
The best buy is low-fat natural yogurt, packed with calcium as well as protein. It provides all the benefits of dairy without the added fat or calories, and actually contains more calcium and protein per serving than other dairy products because of the way it is made.

If you have yet to master the art of making your own yogurt, then it is best to buy products that are kept in the chilled section of the store. There are so many yogurts on the market that it is important to look out for a good quality product and not just to choose the cheapest or best advertised.

Which Yogurt

The main ingredient should be milk so if you see a cheap yogurt that has a long list of ingredients such as butter, salt, gelatin, modified starch, artificial coloring, artificial

flavors and preservatives, AVOID IT. It is not really a cheap option because it is not as good for you as really simple yogurt. Try and stick to natural, plain yogurt containing only milk. The rest of the ingredients you don't need. And a yogurt described as "strawberry" must contain real strawberries or a strawberry extract; although the percentage of strawberries can be quite low. By contrast, "strawberry flavor" yogurt needn't contain any fruit at all, and will often use artificial flavor instead.



Harvard researchers found that people tended to lose weight if they include a daily serving of yogurt to their diet, probably because of the way bacterial cultures affect their intestines.

For all these reasons, I suggest that you make yogurt a part of your diet every single day. In the long term, a good cheaper option is to buy a yogurt making machine --- we now have one and it is fun to use and you know exactly what is in the yogurt you make.

For the LOVE of ALLAH LOVE One Another

IBN UMAR reported that Prophet Muhammad, *peace be upon him*, said:

“All of you are shepherds and each of you is responsible for his herd. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his herd; and will be answerable in respect to it.”

The specification in the Hadith is to clarify the idea by giving examples, which were appropriate to the time and place the Prophet, *peace be upon him*, lived in; rather than assigning fixed responsibilities. Being responsible for others means caring, loving, protecting and even sacrificing for them in order to provide them with a decent life. Somehow, the meaning of this Hadith was turned into an authoritarian and sometimes even a male chauvinistic perspective, and has been used instead to justify abuse under the guise of protection. Two prominent examples are its application on the relationship between husbands and wives, and between parents and their children.

Misconceptions and biases toward women in many Muslim societies have paved the way to such misunderstandings. Dr. Haifa Ezzi argued in her research about patriarchy and domestic violence in Saudi Arabia and other Arab Countries, that some men expect women to be submissive and obedient because “they are considered a form of property” according to their interpretation of Islam, which is based on patriarchal interpretation of the sacred texts. Dr. Haifa also found out that some of the reasons behind women’s obedience include traditional values, religious duty, or even fear of their husbands’ abuse. This research can be also applied to some Muslims in other countries since many Muslims share similar traditions and follow this interpretation of Islam. This describes literally a shepherd’s relationship to his sheep, where a woman is ‘owned’ by her husband and should obey him because she does not know any better. It is a relationship based on fear, which denigrates woman and contradicts Allah’s description of the marital relationship, which is based on love and mercy:

“And among His signs is this that He created for you spouses of your own kind, that you may dwell in tranquility with them, and He has put love and mercy for one another: verily in that are signs for those who reflect.” *[Al-Room 21]*

Wives sometimes rebel and get a divorce when they realize that they deserve a better life. However, children could be sentenced to suffering according to sheep’s blind obedience to their ‘shepherd’. Rightfully, children are commanded explicitly and indisputable in Islam to obey and be kind to their parents, even if they are not Muslims, except when they are asked to disobey Allah.

The problem, however, is when parents, especially mothers who are perceived to be ‘owned’ by their husbands, in turn, think that they own their children and can make them do whatever they want throughout their lives. It is either total obedience or they threaten that their anger would bring Allah’s wrath on their disobedient children. Those parents forget that it is **nature**, which makes parents care for their offspring, but **nurture** that gets their offspring to obey them and take care of them when they are old and frail. Instilling Islamic values and teaching children their religious duties toward their parents should complement their love to their parents; not replace it.

According to these examples, fear of Allah, which is considered a requirement of being a good Muslim, seems to be used by those who abuse their power over the weak in order to insure their obedience and submissiveness. As Muslims, we are commanded to fear Allah, as we should, but it is not the foundation of our relationship with him or others for that matter.

If Islam has an essence, love is it. The word ‘Islam’ means surrendering to Allah and surrender does not happen unless a person is consumed with the love of another or as the only way out from a horrifying situation and Allah is indeed greater than to be our only way out. The Prophet, *peace be upon him*, said:

“None of you truly believe until I have become more beloved to him than his father, his children and all of humankind.”

He chose love because it is the foundation of any strong relationship, which makes us follow, listen, seek content of those we love.

However, if our relationship including the one we have with Allah were governed only by fear, the obligation could turn into a burden hindering the development of a healthy relationship. A beautiful prayer that the Prophet, *peace be upon him*, taught us says it all:

“O’ God! I ask You for Your love, the love of those who love You, and the love of every action which would bring me closer to Your love” *[Aameen]*

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِمْ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۗ نَحْنُ نَرِزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧٠﴾