

**Chapter 1 : The Jewel of Medina: A Novel - free PDF, CHM, DOC, EPUB**

*The Jewel of Medina is a historical novel by Sherry Jones. It was scheduled for publication by Random House in , but subsequently cancelled; it was subsequently announced that it would be published by Beaufort Books in the United States and by Gibson Square in the United Kingdom and the Commonwealth.*

Instead, she found the book a "very ugly, stupid piece of work", and suggested that it may elicit violence akin to past controversies over The Satanic Verses and the Jyllands-Posten Muhammad cartoons. Amanullah later stated he had received a "frantic call" from Spellberg who "was upset", telling him that the novel "made fun of Muslims and their history," and asked him to "warn Muslims" about the book since "she found it incredibly offensive". Irshad Manji wrote in The Globe and Mail that pre-emptive censorship was offensive to Muslims, [13] while poet and literary critic Adam Kirsch criticized Spellberg and Random House for depriving the Muslim reading public of the freedom to reimagine their religious tradition through the eyes of a novelist. After sending out advance editions of the novel The Jewel of Medina, we received in response, from credible and unrelated sources, cautionary advice not only that the publication of this book might be offensive to some in the Muslim community, but also that it could incite acts of violence by a small, radical segment. We felt an obligation to take these concerns very seriously. We consulted with security experts as well as with scholars of Islam, whom we asked to review the book and offer their assessments of potential reactions. We stand firmly by our responsibility to support our authors and the free discussion of ideas, even those that may be construed as offensive by some. However, a publisher must weigh that responsibility against others that it also bears, and in this instance we decided, after much deliberation, to postpone publication for the safety of the author, employees of Random House, booksellers and anyone else who would be involved in distribution and sale of the novel. The author and Ballantine subsequently agreed to terminate the agreement, with the understanding that the author would be free to publish elsewhere, if she so chose. A free society cannot permit anyone, government, corporation, church, or individual, to decide what may and what may not be published. That a publisher should cancel publication of a novel out of fear of violence by religious fanatics has everything to do with the Western tradition of free speech. It is a disturbing reminder that this tradition is not universal and that it is at present subject to very real threats. It may well be, as one scholar who read it contends, that The Jewel of Medina is pure trash. But the fact that someone, somewhere, is willing to run the risk of not letting the threat of violence inhibit free expression is tremendously comforting. Simpson would publish The Jewel of Medina in America. Everyone at Beaufort is proud to be associated with this ground breaking novel. The book was first officially published in Serbia , in August After strong reactions from the Serbian Muslim community , Serbian publisher Beobook withdrew it from stores, [30] but after a few weeks, the publisher decided to return it to the stores, because of a large number of pirate copies of the book. Elnaggar criticizes the book for its inaccurate portrayal of pre-Islamic Arab culture including non-Arabic customs such as bowing and purdah , and suggests that Jones was influenced by "the idea of the exotic and mystical Orient. Unfortunately, Jones said that her publishers have asked her not to speak before the book is published. Instead, Jones sent Elnaggar a column where she speaks about The Jewel of Medina and the motives behind writing it. However, Jones has promised Elnaggar an interview after the novel is published. Muhammad was so gentle. To be in his arms, skin to skin, was the bliss I had longed for all my life. That too constitutes freedom of speech. Fictional accounts of this nature only serve as trashy one-upmanship. They do not humanize or, alas, even demonize religion. She critiqued the book and offered both Jones and Spellberg the opportunity to answer her critiques. The organisation states that "The Jewel of Medina is a book that accurately reflects the current temperament of the disbelievers" and that it "is yet another chapter in the continuing war against Islam and Muslims that reveals the burning hatred harboured in the hearts of the disbelievers. Please do not judge my book by the slander being spread about it! Just as I have publicly refused to judge all Muslims by the actions of a violent few, I ask you to judge me and my book by the actual contents of The Jewel of Medina. Already I have been criticized by non-Muslims as "pandering" to Muslims with my book because it portrays the Prophet Muhammad as a gentle, compassionate, wise leader and man respectful toward women and his wives. Several

reviews have been posted already, including a review in Egypt Today, in which the author, a Muslim, says that I have written very favorably about the Prophet. You may not like my book or agree with it, but it does not insult Islam or Muhammad!

## Chapter 2 : The Jewel Of Medina

*At once a love story, a history lesson, and a coming-of-age tale, The Jewel of Medina provides humanizing glimpses into the origins of the Islamic faith, and the nature of love, through the eyes of a truly unforgettable heroine.*

Hopeful of a nice quote for the cover, Random House sent a proof to an academic expert on Aisha named Denise Spellberg, who instead denounced the book as a "very ugly, stupid piece of work", tantamount to "soft core pornography". She is reported to have suggested that Random House might face a rerun of the infamous cartoon protests if they were to go ahead with publication. The publishers dropped the book. A braver soul in the UK picked it up only to have his house firebombed. I was keen to go, partly out of solidarity over the free speech issue, partly from curiosity regarding a book my compatriots cannot read thanks to censorship by fear "but mainly because Denise Spellberg is employed by the University of Texas at Austin and I thought the atmosphere might get a bit spicy. I arrived at the very quiet bookshop just as Jones was finishing some opening remarks to an audience of a dozen. She was making the case for the freedom to offend, suggesting that Muhammad himself would have agreed. After all he had denounced the pagan idols at Mecca as useless lumps of wood and iron, a profoundly offensive statement to those who revered them. Our teenage heroine was bristling at the patriarchal culture that forbade her from participating in the fighting. She wanted to be out there with the lads, smiting the infidel. This stops seeming so surreal when you register that *The Jewel of Medina* is a romantic historical novel, which just happens to use sacred figures as its central characters. After some very polite inquiries about historical research a middle-aged woman sitting at the back spoke up. The second hostile question came from someone I assume was a student. For her the issue was that Jones had included scenes based on a controversial tradition, which portrays Aisha disappearing into the desert with a young swain who was not her husband. For the Sunni who revere Aisha the mere suggestion of betrayal on her part is profoundly offensive. Needless to say, she herself was not a Muslim. And that was it, as far as outrage was concerned. Looking on Amazon the next day, I saw several reviews from Muslim readers, some of whom were exceedingly angry, others who understood what she was trying to do but were deeply unimpressed, and even one who was broadly sympathetic. Meanwhile the book has now been published in several European countries with large Muslim populations without incident. One mufti in Serbia got the book briefly withdrawn "but then he was criticised by another mufti and the book went back on sale. All of which leads me to wonder "without all that frothing at the mouth from Spellberg, would there have been a scandal? The firebomb has already seen to it that *The Jewel of Medina* has no British publisher, but the US edition will be distributed in the UK either this spring or autumn. Will there be more uproar?

Chapter 3 : The Jewel of Medina - Sherry Jones - Google Books

*The Quick Synopsis: The Jewel of Medina is a historical fiction novel about A'isha bint Abu Bakr, one of the Prophet Muhammad's numerous wives and, according to Muslim history, his favorite.*

My neighbors rushed into the street like storm waters flooding a wadi. Children stood in clusters to point and gawk. Their mothers snatched them to their skirts and pretended to avert their eyes. Men spat in the dust and muttered, judging. Loose hair lashing my face. I let my eyelids fall shut, avoiding my reflection in the stares of my umma, my community. I licked my cracked lips, tasting salt and the tang of my wretchedness. Pain wrung my stomach like strong hands squeezing water from laundry, only I was already dry. My tongue lolled like a sun baked lizard. Members of our umma either pointed fingers and shouted at me or spread their arms in welcome. I saw others, Hypocrites, jeering and showing their dirty teeth. The ansari, our Helpers, stood silent and wary. Thousands lined the street, sucking in our dust with their sharp breaths. Staring as if I were a caravan glittering with treasure instead of a sunburned fourteen-year-old girl. The horse stopped, but I continued -- over its flank, headfirst and into the arms of Muhammad. Trying to forge my own destiny had nearly destroyed me, but his love held the power to heal. His thick beard cushioned my cheek, caressed me with sandalwood. Miswak unfurled from his breath, clean and sharp as a kiss. The gathering crowd rumbled, prickling my spine. I lifted my heavy head to see. Umar, rolled in, thunder and scowl. Why were you alone with a man who is not your husband? I ducked as if the word were a hurled stone. As if in a mosaic their faces swirled before me: People who had known me all my life now wanted to tear me apart. And Safwan -- I turned my head to look for him, but he had disappeared. Rude fingers yanked my hair. I cried out and slapped them away, and a stream of spittle landed on my arm. Muhammad set me on my feet and faced the mob, then raised his hands into the air. Silence fell like a shroud, muffling even the glares. His voice sounded as weary as I felt. My sister-wives stood near the courtyard entrance, two and two. Sawdah rushed forward, ululating, enfolding me in her plumpness. She praised al-Lah for my safe return, then kissed her amulet to ward off the Evil Eye. Next came Hafsa, weeping, kissing my hands and face. Umm Salama nodded, unsmiling, as if she feared her head might topple off her long stem of a neck. Zaynab slanted lusty eyes at Muhammad as though she and he were alone in the room. When my stomach clenched again, slumping me in pain, he caught me and lifted me up as though I were filled with air. And in truth, I had little else left inside me. I floated in his arms to my apartment. He kicked open the door and carried me inside, then placed me on my feet again while he unrolled my bed. Even in my condition, I had to laugh. Safwan had lured me with freedom, then tied my destiny to his desires. No different than any other man. But I refused to let Umar see me tremble. Would I want a nobody like him? Heat spread like flame under my skin. Had he heard the lie beneath my laughter? Clipped steps rapped on the courtyard stones. Ali, related to Muhammad in three ways -- cousin, foster-son and son-in-law -- yet bitterly jealous of his love for me. Stabs of pain pierced my stomach. Men are fighting in the streets over your guilt or innocence. Our own people have turned against one another. The unity of the umma is threatened because of you. He turned to Muhammad. I felt tears burn my eyes, but I willed them away. The only one who could save me, it seemed, was me. He helped me walk to my bed, but before I could lie down Ali was insisting I tell my story. The umma could not wait to know the truth, he said. Another crowd was forming outside the mosque at this very moment, demanding answers. I closed my eyes, recalling the tale I and Safwan had fashioned on the ride home, during my lucid moments. I was looking for my agate necklace, I said, fingering the smooth stones. I pressed on, spinning a tale that began with me slipping behind the sand dunes to relieve myself, then returning to my howdah. I would have asked the driver to help me, but he was watering the camels. I took a ragged breath, trying to hold steady. I sifted the sands with my fingers. Then, when I was about to give up, I found it. I ran back to the caravan -- but you were far away, like ants crawling single-file into tomorrow. I knew I could never catch you. So I sat down to wait for someone to come back for me. Ali folded his arms across his chest and curled his lips at me. My courage wavered under his scrutiny. Did he truly know the reason I had lost the caravan? What was the story? I and Safwan had rehearsed it during our ride. I let out a long sigh, calming my frantic pulse. This next part was true. We all know where that leads. So

Safwan pitched his tent for me to rest in, out of the sun. Safwan tried to help me. He gave me water and fanned me with a date-palm frond. Finally he became frightened, and we came back for help. Along with the water, I began to spit up bile and remorse. Take me to Medina, I said sourly. Before al-Lah kills us both. When I finished my tale, Ali was scowling. Was it because he knew you would be waiting for him under the date palms? He spoke the truth -- but who else knew? Why had I returned? I closed my eyes and dreamt, again, of escape. This time, though, I knew it was only a dream. There would be no escaping my fate. This much I had learned from my mistakes these past few days. I slept lightly, tossed by fever and regret, until whispers whipped about my head like stinging sand, jolting me back to consciousness. Muhammad and Ali were sitting on the cushions near my bed, arguing -- about me. His voice was a broken shell, fragile and jagged. I have played dolls with her and her friends. I have drunk from the same bowl with her. Safwan is much closer to her age.

**Chapter 4 : Book Review: The Jewel of Medina - The Review of Religions - The Review of Religions**

*The Jewel of Medina is a historical novel by Sherry Jones. It was scheduled for publication by Random House in , but subsequently cancelled; it was subsequently announced that it would be published by Beaufort Books in the United States and by Gibson Square in the United Kingdom and the Commonwealth.[1][2] Eventually it was published in the U.S.*

Yet, when one appreciates the story of his life, it is clear all his choices stemmed from his devotion to humanitarian and missionary concerns. Until the age of 25, Prophet Muhammad lived as single man in his home town of Mecca. However, he was not like the other single men in Mecca, he was distinguished through his chastity, decency, honesty and integrity, and as such he was viewed as a highly prized catch that many girls in Mecca longed to secure as a devoted husband. At the age of 25 he began working for Lady Khadijah, a famous and noble businesswoman in Mecca. He attended to her trade activities in the northern region of the Arabian Peninsula. Lady Khadijah, who was 40 at the time, admired his honesty and perfect manners, and proposed to him despite their year age difference. They married and lived happily as a couple in faithfulness and fidelity until the death of Lady Khadijah, 25 years later. Following the death of Lady Khadijah, the Prophet entered into numerous marriages For missionary, political and tribal reasons. God ordered him to marry Lady Zainab, the ex-wife of his adopted son Zaid, as a method of illustrating the need to ban adoption, a widespread practice that created social problems prior to the introduction of Islam. He also married a Jewish woman, Safiah, the daughter of the leader of a Jewish tribe. This marriage sought to unite the tribes and demonstrate that it is acceptable for Muslim men to marry Jews women. A third marriage, to a Christian woman, Maria, from Egypt, was undertaken to illustrate that it is acceptable for Muslim men and Christian women to unite in marriage. Prior to Islam it was unlimited, not only in the Arabian Peninsula, but the world over. Consider the Prophet David and Solomon – both had more than 50 wives, as did most roman emperors and middle-century noblemen. She was, however, already betrothed to a non-Muslim man, Mutam Ibn Ady. Although Abu Bakr was delighted when the Prophet proposed to his daughter, he asked for permission to confer with Mutam before responding. Hence Aisha and the Prophet Muhammad were betrothed. However, before marrying, the Prophet immigrated to Medina to establish an Islamic following there. He left Aisha with his relatives and friends in Mecca and a few years later, when things were settled in Medina, he called for them to immigrate to Medina as well. Although some mistakenly claim Aisha was a child-bride of nine when she married the Prophet, she was 15 when she arrived in Medina and married him. Furthermore, it is important to consider the environment of the time when reflecting on historical events. According to scientific theory, human intellectual and physical growth is heavily affected by the environment in which one lives and during the seventh century, when the average life-span was considerably less than it is today, a young girl at the age of nine living in a desert climate is compared physically to a year old girl living in a modern city like Copenhagen in Her contributions, gave millions access to the Islamic faith and are highly revered by followers of Islam.

Chapter 5 : The Jewel of Medina - Wikipedia

*The Jewel of Medina is a fast paced and engrossing look at the beginnings of Islam through the eyes of a young girl who eventually becomes the third wife of the Prophet Muhammad. At the beginning I was reminded of The 19th Wife because of the common themes of plural marriage and being married to a prophet.*

Tapi sejak bab-bab awal pun, saya tahu bahwa saya tidak akan sepenuhnya berhasil. Saya berusaha untuk membaca buku ini layaknya membaca novel lain, tapi ketika habis halaman prolog, simpati saya terhadap buku ini nyaris tersisa sedikit. Bagaimanapun sulit melepas prasangka dalam membaca sebuah buku jika si penulisnya sendiri memiliki prasangka dalam menulis bukunya. Pertama kali diterbitkan tepat seminggu setelah Lebaran, saya pertama kali membaca ulasannya di sebuah koran di mana aksi protes menentang peluncuran buku ini merebak luas di berbagai Negara sampai ada aksi penyerangan toko buku yang menjualnya. Jelas, jika menggunakan jalur legal, saya tidak bisa membaca buku ini. Beruntung, ada teman yang mendapat softcopy hasil donlotan internet dan dia print. Saya yang penasaran, langsung saja membaca buku ini dengan catatan dia meminta saya membuat review-nya karena dia agak malas membaca bahasa Inggrisnya, dan saya membuat reviewnya dalam bahasa Inggris: D Secara garis besar, buku ini menceritakan kehidupan rumah tangga Nabi Muhammad SAW dari sudut pandang istri beliau yang paling muda, Aisyah r. Seperti halnya rumah tangga yang lainnya, kehidupan rumah tangga Sang Nabi pun memiliki problematika dan lika-liku tersendiri. Tapi, ketika disajikan secara tidak berimbang dan sedikit bumbu hiperbolis yang jatuh pada kategori pelecehan, masalahnya menjadi lain. Apalagi menyangkut seorang tokoh suci yang diimani oleh milyaran orang. Well, buku ini, langsung dibuka dengan prolog yang provokatif. Cerita diawali dengan kepulangan Aisyah yang telat dan terpisah dari rombongan. Ternyata kedatangan Aisyah beserta pengantarnya itu menimbulkan desas-desus bahwa Aisyah telah melakukan penyelewengan, dan dari percikan api kisah inilah TJoM mulai membara. Secara provokatif Sherry Jones, sang pengarang, menulis bahwa Aisyah menjadi korban penderitaan fitnah dimana tidak ada satu pun orang yang mau membelanya. Bahkan sang suami Nabi SAW tidak mau membelanya karena termakan hasutan para sahabatnya. Misalnya tentang sahabat mulia Umar bin Khattab. Ok, Umar memang sebelum memeluk Islam pernah mengubur anak perempuannya hidup-hidup. Sebelum dia bertaubat dan memang tuntutan budaya Arab purba pada masanya untuk membenci bayi perempuan. Setelah dia memeluk Islam, dia bahkan menangis tiap hari menyesali perbuatannya terdahulu. Bahkan diriwayatkan dia menjadi seorang pembela kaum perempuan, bagaimana dia membela kepentingan seorang nenek dengan mengorbankan kepentingan dirinya sendiri. Jadi Jones telah keliru. Ali, related to Muhammad in three ways -- cousin, foster-son and son-in-law -- yet bitterly jealous of his love for me. Jones menggambarkan Ali sebagai pencemburu. Beliau cemburu karena dengan kehadiran Aisyah, Ali tidak lagi menjadi sahabat terkasih. Karenanya, ketika terjadi skandal itu, Ali paling provokatif dalam menghasut Nabi. Bahkan Ali-lah yang pertama kali menyarankan agar Sang Nabi menceraikan Aisyah. Bagaimana bisa, Ali, sang sahabat utama yang terkenal bijak dan cerdas berani melontarkan ide seperti itu tanpa diselidiki terlebih dahulu. Sekali lagi Jones keliru. Memang, kisah yang diceritakan Jones benar-benar terjadi. Kedatangan Aisyah beserta seorang laki-laki yang bukan muhrimnya menimbulkan desas-desus buruk tentangnya. Bahkan diriwayatkan Nabi sampai tidak mau berkomentar terhadap isu miring tersebut mengingat dia sendiri tidak memiliki bukti untuk menyangkal atau membenarkan. Ayah Aisyah, sahabat utama Nabi yang lain, Abu Bakar ra, bahkan sampai menangis dan mengancam akan menyerang siapapun yang menyebarkan gosip jahat tersebut. Di lain pihak, beliau, karena malu kepada Nabi, meminta Aisyah untuk sementara tinggal dulu di rumahnya sampai gosip mereda. Desas-desus ini akhirnya mereda, setelah Allah sendiri yang membela Aisyah dengan turunnya wahyu yang tercantum dalam QS Dan sejak itu gosip tersebut mereda dan dianggap sebagai gosip murahan yang palsu. Jadi bukan Nabi yang mengusir Aisyah. Entah mengapa, Jones memutar fakta itu semua. Bahkan ditulis kalau salah seorang perempuan Ummu Ayman digambarkan sebagai the town gossip. Padahal pada kenyataannya, tidak ada satupun sahabat yang memfitnah Aisyah telah melakukan penyelewengan. Yang menyebarkan gosip tidak sedap itu sebenarnya adalah orang kafir musuh Nabi yang memanfaatkan fitnah tersebut untuk menjatuhkan beliau. Adapun sikap para sahabat adalah diam. Karena

mereka memang tidak memiliki bukti untuk menyangkal atau membenarkan. Bukankah justru sikap ini patut diteladani? Kita harus bersikap objektif pada semua orang bahkan istri Nabi! Jadi tidak ada yang bergosip! Padahal seperti yang dijelaskan, tidak seperti itu kenyataannya. Ali bukanlah seorang pembenci Aisyah. Ali berhasil memadamkan pemberontakan dengan cara damai. Aisyah sama sekali tidak ditahan apalagi dicerai. Bahkan beliau diperlakukan hormat, bahkan Ali sendiri yang menjenguk dan melayani Aisyah. Apakah ini sikap yang akan ditunjukkan oleh seseorang yang benci? Padahal kenyataannya tidak seperti itu. Ketika pembelaan dari Allah turun, sejak itu pula sikap kaum muslim pada Aisyah kembali seperti sediakala. Tidak ada yang membenci Aisyah. Dan ternyata, benar kalau Aisyah memang bertunangan sebelum menikahi Nabi. Tapi bukan Shafwan seperti klaim Jones. Dan percaya atau tidak, pertunangan mereka terjadi saat masih bayi. Jadi bagaimana bisa itu disebut sebagai true love? I have played dolls with her and her friends. I have drunk from the same bowl with her. Tak perlu menjadi seorang filsuf hebat untuk bisa mengambil kesimpulan bahwa indikasi logis pernyataan ini adalah Muhammad seorang pedofil! Untuk kesekian kalinya Jones kembali keliru. Mungkin bukan tempatnya disini untuk membahas usia pernikahan Aisyah silakan googling atau tanya Ustadz yang lebih kompeten, yang jelas, sang Nabi menikahi Aisyah bukan karena kehendak pribadinya, tetapi atas saran seorang sahabat bernama Kholeah Bint Hakim dan atas persetujuan Abu Bakar sendiri. Jadi tidak ada kasus pedofil di sini. Sebenarnya saya tidak memiliki masalah terhadap suatu karya fiksi yang menceritakan seorang tokoh, tapi saya memiliki masalah jika tokoh tersebut adalah seorang sosok suci! Soon I would be lying on my bed beneath him, squashed like a scarab beetle, flailing and sobbing while he slammed himself against me. He would not want to hurt me, but how could he help it? Tak heran jika buku ini sedemikian ditentang keras oleh umat Islam seluruh dunia. Ok, Muhammad SAW adalah sosok suci, tapi tidak sakral. Beliau memang dimaksumehingga terhindar dari dosa, tapi sebagai manusia biasa beliau kadang keliru. Tapi kekhilafannya bersifat khata atau khilaf yang manusiawi mengingat beliau juga manusia biasa. Tapi beliau sama sekali tidak bathil alias ceroboh sehingga melakukan perbuatan jahat. Sedangkan bathil adalah dosa disengaja yang tak termaafkan. Contohnya khata adalah jika ada seorang laki-laki karena dia kebelet ingin pipis, begitu melihat ada toilet, dia langsung masuk aza. Ketika udah di luar, dia membaca kalau ternyata toilet itu toilet perempuan. Contoh bathil adalah jika laki-laki itu tau kalau toilet itu toilet perempuan tapi dia maksa ingin masuk karena ingin mengintip misalnya Dan, di novel TJoM ini saya merasa Jones, menampilkan sosok Nabi yang bathil seperti itu. Penggambaran masalah suami istri pun terlalu blak-blakan sehingga mendekati vulgar. Sesuatu yang tidak layak ditampilkan dalam visualisasi seorang yang suci. Makanya tak heran jika buku ini dicerna banyak kalangan. Ketika ingin menggambarkan sosok seorang suci, kita mesti berlandaskan atas bukti sahih riwayat tokoh tersebut, bukan asal comot begitu saja, bebas sesuai ambisi dan imajinasi pribadi semata sehingga jatuh ke kategori pelecehan. Yah, gimanapun TJoM adalah buku yang menyadarkan saya kembali bahwa betapa saya masih miskin akan pengetahuan saya mengenai sosok Nabi SAW. Karena, selama membaca TJoM, saya dipaksa untuk melakukan.



**Chapter 6 : Los Angeles Times - We are currently unavailable in your region**

*From the award-winning author of the controversial international bestseller *The Jewel of Medina*, a historical novel that chronicles the lives of four sisters, all daughters of Beatrice of Provence—“all of whom became queens in medieval Europe.*

The Hadith contains the practice and sayings of the Holy Prophet saw. The contract with the author was cancelled after the company was warned that its publication could incite acts of violence. The British edition to be published by Gibson Square was delayed following an arson attack on the London home of Martin Rynja, owner of Gibson Square publishing house, in September. The book has been also been criticised by non-Muslim reviewers on account of its poor literary merit. The Jewel of Medina is fiction. Jones is entitled to imagine whatever she wants. It is important for us to be vigilant. Even then, only those narrations considered to be reliable are accepted as valid. Muslims do not just accord this respect to figures from Islamic history, but extend it to all prophets of God. Of course such hurt must never be expressed through violence, but through peaceful and lawful protest. After hearing reports of the treatment of women under the Taliban: The Jewel of Medina: Questions and Answers p. How did the author go about learning more about Islam? Reading a few books on the treatment of women in Muslims countries by Western commentators on Islam does not comprise sturdy construction material. So what is historical fiction? Historical fiction is a story that takes place during a notable period in history, and usually during a significant event in that period. Historical fiction often presents actual events from the point of view of people living in that time period. In some historical fiction, famous events appear from points of view not recorded in history, showing historical figures dealing with actual events while depicting them in a way that is not recorded in history. Now the author claims that her book has been extensively researched. Therefore it is reasonable to expect her to stay close to true events. The description will strike a blow at the heart of every Muslim, for Islam absolutely abhors idol worship of all kinds. Islam is a monotheistic faith. Prior to the revelation of Islam, the Holy Prophet saw was a monotheist who would go into seclusion to worship. Both prophets vehemently rejected the idol worship of those around them. Both preached the existence of the One God alone bringing themselves into confrontation with all around them. Both refused to compromise the unity of God to please their contemporaries. Ms Jones writes, in response to a Question and Answer session with her included in the book, that she wanted to write about Muslim women to liberate and empower them. It has established their spiritual equality with men Ch. From the hadith we read that: Hadhrat Anas ra reports that the Holy Prophet saw said: Also we read that the Holy Prophet saw said: A man who brings up three daughters or three sisters, teaches them good morals, treats them with kindness until they become independent, Allah makes Paradise incumbent for him Mishkat vol. This forms the starting point of the book. One wonders therefore why she decided to construct a tale designed to honour Muslim women, where she has a heroine, who is a wife of the Holy Prophet saw, contemplate adultery, a sin which is abhorred in Islam? In a written response for the Islam Online Ms Jones comments: According to my research, she was accused of adultery, but a revelation from God declared her free of guilt. My novel too, exonerates Aishah, but only after she has been tempted. In this way she becomes a true heroine, one who learns from her mistakes and matures into a more devoted wife and more devout Muslim. The reasoning is flawed and has a resonance with Christian concepts of sin and repentance “that through sinning and repentance, one is stronger than the person who refrained from sin. The Jewel of Medina opens with a distorted account of the incident at Ifk. However once with Safwan, she realised the enormity of what she has done and changes her mind. Safwan too, has a change of heart. The Prophet asks her to return home while he considers what has happened. Now this account is not just a case of historical license but a breathtaking distortion of history itself! There was no relationship with Safwan ra. However the Incident of Ifk did occur as she was returning home with the Holy Prophet saw and the Muslim army from a journey. The army had made camp but then decided to move on. Meanwhile, the people appointed to lift her palanquin set it atop the camel thinking that she was sitting inside it. They then set off with the rest of the army. As she was very slight at the time, the lightness of the palanquin did not make the lifters suspect anything. However, she decided that it

would be better to stay there, because she felt assured that as soon as her absence was noted, the convoy would return to look for her. So she stayed and eventually fell asleep. He immediately recognised her because he had seen her before the commandments of Pardah had been promulgated. After a while she came to know of the accusations. It was while she was here that the matter was resolved when the Holy Prophet saw received a revelation proclaiming her innocence Seerat Khatamun-nabiyyin. The verse revealed Ch. Where you are, mothers chastise their daughters with a single name. No longer, then, a word synonymous with treachery and shame. She also makes her older than Muslim commentators suggest she was, at the time of the consummation of her marriage. The implication however, whilst not discussed, is that there is something abnormal. Records suggest that her nikah took place at age 9 and the marriage was consummated when she was aged 12 years Seerat Khatamun-nabiyyin. However marriage at a young age was not uncommon during these times. Indeed there is nothing recorded about her having any regrets about the marriage and evidence that she fully consented to it. They add up to some traditions. Her knowledge, wisdom and expertise in matters of Islamic jurisprudence was such that imminent scholars acknowledged her superiority and expertise, and would strive to profit from it. About the Holy Prophet saw she writes: Of course nearly all his wives and concubines were supposedly very beautiful which tells me he might have had personal reasons for marriage too. It is curious also that Ms Jones devotes only a few lines in passing to Hadhrat Khadijah ra. Herein surely lies one of the greatest tales of female empowerment and of a marriage based on deep love and affection. She was forty when she proposed to the Holy Prophet saw who was only 25 years old. On marriage, with her consent she handed over all her slaves to him whom he promptly liberated. She gave up a life of wealth and privilege for him and was the first female convert to Islam when he received his calling. He never married in her lifetime and it was only after her death that he married other wives. Islam has given special status to the institution of marriage. Illicit relationships are expressly forbidden thus ensuring that women are respected and given their due rights. The Holy Prophet saw never had any concubines. One can infer that she is alluding here to the historical character, Mariyah Al-Qibtiyyah ra who in reality came from a high class family. Mariyah was presented in marriage to the Holy Prophet saw by Muqauqis the Coptic ruler of Egypt, and on her way to Madinah had converted to Islam. She bore the Holy Prophet saw a son who was named Ibrahim. The Holy Prophet saw never had any concubines nor did he keep any female slaves for that purpose. Indeed upon his marriage to his first wife Hadhrat Khadijah ra he released all her slaves. This was before he had received any commandment from God that he was His Prophet and Messenger. Why then would he accept in marriage any woman who had not freely consented to marry him? Let us remind ourselves of the objectives that were attached to the marriages of the Holy Prophet saw. According to Islam, the purpose of marriage is for the creation of progeny, the expansion of relations of love and compassion and the care of orphans and widows. Firstly, he wanted to remove certain primitive customs and erroneous beliefs, and secondly to instruct women in matters of Islamic Shariah so that other Muslim women should be educated and trained through them. Some of the women he married were of an age where they could not bear any children. After his death, the Holy Prophet saw proposed to her because she was endowed with such personal qualities as made her suitable to be a wife of a law-bearing prophet. She was also the widow of a venerable Companion of great stature. Furthermore, she had children and it was important that she was well cared for. Apart from being extremely intelligent and virtuous Hadhrat Umm Salamah ra was a lady of great stature, sincerity and a staunch belief in Islam. She was first among the ladies who took part in the migration to Madinah. Hadhrat Umm Salamah ra knew how to read and write as well. She played a highly significant role in the religious education and training of Muslim women. Many Traditions and accounts have been reported by her. Interestingly, she was 38 years old when the Holy Prophet saw married her, which according to the culture of the time was considered to be advanced middle age. According to the custom, these prisoners were distributed by the Holy Prophet saw among his Companions. In order to attain her freedom, Barrah made a request of manumission to Thabit Bin Qais.

## Chapter 7 : The Jewel of Medina by Sherry Jones

*Welcome to Jewel of Medina. We are a diamond wholesaler that sells directly to the public. The benefit of doing so*

*means that we pass on the savings to our clients and you get a huge selection of diamonds to cherry pick what you want.*

## Chapter 8 : Talk:The Jewel of Medina - Wikipedia

*The Jewel of Medina is historical fiction in the best sense of the genre. Jones' writing style is a pleasure, always inviting us deeper into the story, often soaring, and is always a veritable feast of metaphors!*

## Chapter 9 : The Jewel of Medina | In The Fray

*Sherry Jones emailed me the prologue of her book The Jewel of Medina to share with you all. I've read it, and I sent it to shewhohashope to gain her perspective, as she and I are of different faiths and cultures, and have differing views of the prologue and the book that it introduces. Obviously.*