

6 Year Old Wife of Muhammad Was Okay By The Muslim god Allah But Not the Biblical God

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6 Year Old Wife Of Muhammad

By Larry Wessels

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Christian Answers of Austin, Texas

9009 Martha's Drive
Austin, TX 78717

Website: www.biblequery.org

Online Sermons: www.sermonaudio.com/christiananswers

Christian Answers of Austin, Texas
presents
Did Mohammad Marry a 9 Year Old Girl?

With host
Larry Wessels

and special guest
Steve Morrison

Larry Wessels. Greetings and welcome once again to our program. I'm Larry Wessels, Director of Christian Answers and I want to thank you for being with us today. I'm joined by our Director of Research, Steve Morrison. Steve, great to have you here.

Steve Morrison. Thank you, Larry.

Larry. Steve, you've done quite a bit of research into the religion of Islam, so much research that we've done countless shows and I'm losing count of all the shows we've done on Islam comparing the religion of Islam, the Muslim religion, with Christianity and then also exposing to the public many of the teachings, the little-known teachings of Islam from their authoritative sources, the Koran and their hadiths, which particularly are held in revered fashion by the Sunni Muslims. The Shiites and some of the other sects of Islam don't quite hold to the same value on the hadiths. Well, we've gone into all that in detail but we're going to continue in our analysis of Islam since there are over 1 billion people in the world out there that believe in Islam in one shape or fashion, and so therefore it has been worthy of our time to put this effort into it just because there are so many people either that are into the religion or have relatives or other friends or whatever that are tied into it.

So we've taken the time to do an extensive array of videos on the subject and today's subject dealing with Islam is going to be kind of an interesting one, I think. It should be most revealing, giving you a side of Islam maybe you've never looked at before, but the title of today's program is "Did Mohammad marry a 9 year old girl?" And Steve, without

further delay because I think we have plenty of research material we have to look into to answer this question, so we're going to need every last second we've got to try to get into this program. The question is did Mohammad, the prophet of Islam, the one who supposedly got his revelations from the angel Gabriel and that's how the Koran eventually got to us, and then you've got all these hadiths that tell us about the prophet Mohammad, the prophet of Islam, Allah's apostle Mohammad, did he marry a nine-year-old girl? Now with that, I'd like you with all the extensive research we have at our disposal, to answer that question for our viewers.

Steve. Okay, actually she was six years old when Mohammad married her but he consummated the marriage when she was eight or nine years old.

Larry. So for our viewers who are concerned that the prophet of Islam had married a nine-year-old girl, that is not true?

Steve. Technically, yeah, she's even younger.

Larry. He married a six-year-old instead.

Steve. Yeah, and he was 53 at the time.

Larry. And he was a 53-year-old man marrying a six-year-old girl.

Steve. Right.

Larry. And the name of this six-year-old girl was Aisha.

Steve. Right.

Larry. The prophet Mohammad has 17 or more wives and concubines and of all these 17 wives or concubines or more, would you say that Aisha, the six-year-old girl that he married when he was 53, was she considered to be as time went on his favorite wife of all his wives?

Steve. Now most definitely.

Larry. Most definitely, so he liked this little girl who got older as time went on, but she rated as his favorite wife?

Steve. Right. She was actually younger than his daughter.

Larry. Younger than his daughter?

Steve. Yeah, Fatima, was his daughter and she was maybe 10 years younger than her.

Larry. So he always considered Aisha, this young six-year-old girl who grew up obviously, but to be his favorite?

Steve. Right, she was about 19 when he died or so.

Larry. Okay, so, he was married to her for about 13 years then?

Steve. Yeah.

Larry. Okay, now with this set on the table, the question and the title of the show is did Mohammad marry a nine-year-old girl, we kind of answered that in partial but now we want to get into it in detail. So with that, go ahead and establish the show, Steve, and get us going on this whole subject.

Steve. Okay. So most Muslims will agree, most Muslim scholars at least will agree that Mohammad consummated his marriage with Aisha when she was eight or nine years old. However, there are some Muslims who, some Muslims haven't heard of that and some Muslims will deny it. Now if we were to say that Mohammad had sex with a nine-year-old girl, that's a pretty serious charge against Mohammad and we wouldn't expect you to believe it unless we had a law of documentation. So we're going to provide the evidence that he did that, we're also going to show some of the objections that people who deny it bring up and then we're gonna answer those objections, then we're gonna finally say, well, what does this all mean about Islam.

But before we get into that, we want to establish why this is relevant in our world today because there is a very important practice that is often overlooked, especially in the West, and that is the child brides in Muslim lands due to Mohammad's example. In Iran as of June, 2002, it is legal for a nine-year-old girl to marry. She has to have her parents' permission but she can do that. This is according to "Voices Behind the Veil," page 136 and 137.

In the Ivory Coast, this same book also tells of a 12-year-old girl who would leave the house for hours before returning home and her father didn't like that, and at various times her father tied her up, burned her back with a piece of iron, locked her up for three days with no food, and he eventually married her to a 40-year-old man. He never sent her to school because he said it would, school would drive her from tradition and they would start asking questions and they would not want to marry until they were 19 or 20.

The Taliban encouraged families to marry off their daughters as young as eight years old according to, "Voices Behind the Veil," page 110.

Very sadly the Dallas Morning News in 9/28/03, page 1 and 10 S, had a very sad story about the plight of Muslim Nigerian girls who were married very young and they got pregnant and had labor before their small bodies were ready. It was actually kind of a gross story because it basically, many girls who needed C-sections but did not get a C-section and they were not able to have children for the rest of their lives.

So to understand the authoritative nature and the example of Mohammad, we have to understand something of the Muslim hadiths. They hold a higher place in Sunni Islam than, let's say, church tradition does in the Greek Orthodox Church or the Catholic Church. There are lots of hadiths that were written, many of them are considered forgeries but there are six authoritative collections where people sifted through these hadiths and they accept these hadiths, maybe not as without any error but as generally very truthful. So we're going to quote from these six hadiths plus we'll have a few quotes from early Muslim historians, Ibn Ishaq and al-Tabari.

So starting off with the highest hadith, Sahih al-Bukhari, and al-Bukhari collected these and he lived about 810 to 870 A.D., which he died about 256 years, you know, after Mohammad started his migration, you know, to Medina.

Anyway, the first quote is, "Narrated Hisham's father: Khadijah died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married Aisha when she was a girl of six years of age, and he consummated that marriage when she was nine years old." This according to Bukhari, volume 5:236, page 153.

The same points, I won't repeat it, are in Bukhari, 5:234, page 152.

A third reference is, "Narrated Urwa: The Prophet wrote the marriage contract with Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years, i.e., until his death." Bukhari 7:88, page 65.

So actually from the time that he consummated the marriage, he lived about nine more years and so he actually, it was like, you know, 12 years when they got married, okay?

So the next one is, "Narrated Aisha: The Prophet was screening me with his Rida, that's a garment covering the upper part of the body, while I was looking at the Ethiopians who were playing in the courtyard of the mosque. I continued watching till I was satisfied. So you may deduce from this event how a little girl who has not yet reached the age of puberty, who is eager to enjoy amusement should be treated in this respect." This is in Bukhari 7:163.

So this is like after, just prior or right at the marriage with Mohammad, okay, but besides looking at this, you can actually look at the Bukhari hadiths on line at the website www.cwis.use.edu/dept/MSA/fundamentals/hadithsunnah/bukhari or you can get the paper copy of Bukhari, the nine volumes you can see in the lines behind me, those are in both Arabic and English.

Sahih Muslim was compiled by imam Muslim from 817 to 875 A.D., and he died 261 after hijira, and this is considered the second most reliable of the hadiths. "Aisha, may Allah be pleased with her, reported: Allah's Messenger, may peace be upon him, married me when I was six years old, and I was admitted to his house at the age of nine. She

further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman, my mother, came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she wanted of me. She took hold of my hand and took me to the door and I was saying: Ha, ha, as if I was gasping, until the agitation of my heart was over. She took me to a house where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have shared in good. She, my mother, entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, may peace be upon him, came there in the morning and I was entrusted to him." This is Sahih Muslim 2:3309, page 715 to 716.

Also in Sahih Muslim, "Aisha, may Allah be pleased with her, reported: Allah's Apostle, may peace be upon him, married me when I was six years old and I was admitted to his house when I was nine years old."

"Aisha, Allah be pleased with her, reported that Allah's Apostle, may peace be upon him, married her when she was seven years old and she was taken to his house as a bride when she was nine, and her dolls were with her, and when he, the Holy Prophet, died she was 18 years old." Sahih Muslim 2:3310, 3311, page 716.

Okay, so we are getting the story, the very consistent story here. Also another one that he found, "Aisha reported that she used to play with dolls in the presence of Allah's Messenger, may peace be upon him, and when her playmates came to her they left the house because they felt shy of Allah's Messenger, whereas Allah's Messenger sent them to her."

And also, "This hadith has been narrated on the authority of Hisham with the same chain of transmitters with a slight variation of wording." Sahih Muslim 4:5981 and 5982, page 1299.

So the conclusion is we have all these four references and no counter examples show that Aisha was nine and she was married when she was six or in one place married when she was seven.

Larry. And there is no doubt about it because it's authoritative Sunni Muslim hadiths that they themselves wrote. This isn't some forgery that somebody else came in and put in here. This is what the Muslims themselves have put forth as evidence.

Steve. Right, and also in Sunan Abu Dawud, 817 to 888/9 is when he lived, which means he died 270 years after hijira. "Aisha said: The Apostle of Allah married me when I was seven years old. The narrator Sulaiman said: Or six years. He had intercourse with me when I was nine years old." Abu Dawud 2:2116, page 569.

Or another reference in Abu Dawud, "Aisha said: I used to play with dolls. Sometimes the Apostle of Allah, may peace be upon him, entered upon me when the girls were with

me. When he came in, they went out, and when he went out, they came in." Sunan Abu Dawud 3:4913, page 1373.

So this isn't saying that Mohammad had sex with Aisha when the other girls were around but what it is saying is she would play with her dolls or play with her other little playmates, and then they would, and then he would come in and they would leave, and he would have sex with her, then he'd leave and they'd come back and play with dolls or whatever again. Kind of different morals here.

Larry. It kind of reminds me of a situation where if we were in American culture or looking at a playground, there are lots of daycare centers everywhere. I've had four kids and I had them all because my wife and me were working, we had to put our kids in daycare now and then, and you almost get the idea that, you know, when you go to pick up your kid at daycare, that all the kids are in the playground there or whatever, sometimes they're in there at naptime or whatever, but there's just a lot of kids, and I almost get this idea of like a guy comes into the daycare where all the kids are and then all the little kids, they see the guy come in and they all leave except the one who is there to be the sexual object, he does his thing and then he leaves the daycare of all the children, and then after he leaves, then the kids come back into the daycare. It's like, it's the idea I'm almost getting in my mind as you're reading these Muslim hadiths and for this in our modern American minds to visualize something like this, you know, it's almost beyond belief. It almost sounds like, hey, if a guy did that in our culture, he'd get arrested.

Steve. Yeah, and now bear in mind, these are not some obscure esoteric teachings, these are almost sacred Scripture in Islam. They are the highest authority in all of Sunni Islam after the Koran.

Larry. Right, so....

Steve. And many Muslims read and study these, memorize some of the hadiths, and this is, you know, this is religious literature.

Larry. So I'm wondering what our viewers would think if they had their kid in a daycare and a guy comes in and does something like this, it would seem totally wrong in our culture and society.

Steve. Well, Mohammad might legitimize it by, you know, being married to her.

Larry. Right, but still, you know, even being married to a six-year-old child would seem to strike, I think our culture at least, funny. But anyway, let's go on with this.

Steve. Okay, so another one, and there are going to be some Muslim objections to this so that's why we want to go in such detail on the documentation on this.

"Aisha said: The Apostle of Allah, may peace be upon them, married me when I was seven or six. When we came to Medina, some women came. According to Bishr's

version: Umm Ruman came to me when I was swinging. They took me, made me prepared and decorated me. I was then brought to the Apostle of Allah, may peace be upon him, and he took up cohabitation with me when I was nine. She halted me at the door and I burst into laughter. Abu Dawud said: That is to say: I menstruated, and I was brought in a house and there were some women of the Ansar, helpers, in it. They said: With good luck and blessing. The tradition of one of them has been included in the other." So in other words, it just starts after she started having her period that Mohammad started cohabitating with her.

Larry. And it couldn't be more clear. I mean, the viewers at home can read it, the documentation is there. So I have trouble with, you know, anyone not clearly understanding what they're seeing, and to deny it is to deny the actual Muslim hadiths. But anyway, go on.

Steve. All right, well, again in Abu Dawud in 4916, now I should say that the English translation has 5916 but that's actually a typo. It says, "The tradition above has also been transmitted by Abu Asamah in a similar manner through a different chain of narrators. This version has: 'With good fortune.'" So slight difference in wording, really no big difference there. "She, Umm Ruman, entrusted me to them. They washed my head and redressed me. No one came to me suddenly except the Apostle of Allah, may peace be upon him, in the forenoon. So they entrusted me to him."

And, "Aisha said: When we came to Medina, the women came to me when I was playing on the swing, and my hair was up to my ears. They brought me, prepared me, and decorated me. Then they brought me to the Apostle of Allah, may peace be upon him, and he took up cohabitation with me when I was nine." And that was 4917 in Abu Dawud.

4918, "The tradition mentioned above has also been transmitted by Hisham b. Urwah through a different chain of transmitters. This version adds: I was swinging and I had my friends. They brought me to a house, there were some women of the Ansar, helpers. They said: With good luck and blessing."

Then finally 4919, "Aisha said: We came to Medina and stayed with Banu al-Harith b. al-Khazraj. She said: I swear by Allah, I was swinging between two date palms. Then my mother came and made me come down. I had my hair up to the ears. Then the transmitter transmitted the rest of the tradition."

And so you can see all these on page 1374 in Abu Dawud. So there are all these references. You know, Abu Dawud is pretty clear.

The next most authoritative hadiths are Tirmidhi I have to not comment on because I don't have a copy of that in English so there is nothing on there that I can check out.

The next one after that is Sunan Nas'ai, who lived 830 to 915 A.D., and that means 215-303 AH, after hijra. Then hadrat, hadrat roughly means like holy, a term for the

companions of Mohammad. "When hadrat Aisha passed nine years of married life, the Holy Prophet Mohammad, peace and blessings of Allah be upon him, fell in mortal sickness. On the ninth or the twelfth of Rabi-ul-Awwal, 11 AH, he left this mortal world...Hadrat Aisha was 18 years of age at the time when the Holy Prophet Mohammad, peace and blessings of Allah be upon him, passed away and she remained a widow for 48 years til she died at the age of 67." Sunan Nasa'i 1, #18, page 108.

So if she was 18 when he died and she was married to him for nine years, then she consummated the marriage when she was nine, okay? So the conclusion, you know, it's the same as everything else.

Ibn-i-Majah, the last one of the hadiths, has a couple of things. "Aisha was married when she was six years old and nine when she went to Mohammad's house." It's a paraphrase of Ibn-i-Majah 3:1876, page 133.

"Aisha was married at seven, went to Mohammad's house at nine, and was 18 when Mohammad died." Okay, now the other verse said 19 so maybe off by a year. That's easy to do. And "According to al-Zawa'id, its isnad is sahih according to the condition of Bukhari. However Abu Ubaida did not hear from his father, so it is munqata." Munqata means it's tradition that would be sound but it has a gap in it. That's in Ibn-i-Majah 3:1877, page 134.

So let's leave the hadiths now and look at what the earliest, some of the earliest Muslim historians said. Ibn Ishaq was earlier than most of these hadiths. He died either 767 or 773 A.D., we're not sure, which is 145 or 151 AH. He said that, Yahya is roughly equivalent to John, by the way, "Yahya b. Abbad B. Abdullah b. al-Zubayr whom his father told me that he heard Aisha say: The apostle died in my bosom during my turn. I had wronged none in regard to him. It was due to my ignorance and extreme youth that the apostle died in my arms." This is from Alfred Guillaume, "The Life of Muhammad," which is a translation of Ibn Ishaq's "Sirat Rasul Allah." You notice that Aisha said she was an extreme youth when Mohammad died.

Okay, so now let's look at al-Tabari and, "Aisha was six or seven," that's in al-Tabari, "years old when she was married and the marriage was consummated when she was nine years old." This is al-Tabari, volume 9, page 129 and 131. Muhammad b. Amr is one of the transmitters on that.

"Aisha was six or seven when married and came the marriage was consummated when she was nine or 10, three months after coming to Mecca." This is al-Tabari, volume 7, page 7. And the chain of transmission includes an unnamed man from the Quraysh. So if the chain of transmission includes somebody that they don't have a name of, then that kind of weakens it.

Okay on the other hand, and here is a counter example that contradicts the other things Tabari says. Al-Tabari also wrote, "All four of his," meaning Abuk Bakr's, "children were born of his two wives, the names of whom we have already mentioned, during the pre-

Islamic period." Okay, this is al-Tabari, volume 4, page 50, and this was taken from, a Muslim brought this up in Arabic, and so a footnote says that al-Tabari does have a conflict here. So if Abu Bakr was one of the first converts to Islam, but if Aisha was born prior to that, then that would sort of make her a teenager instead of nine or 10.

On the other hand, there is something contradicting this in Bukhari which is considered more reliable than al-Tabari and in Bukhari it says, "Narrated Aisha: the wife of the Prophet, I never remembered my parents believing in any religion other than the true religion, i.e. Islam, and I don't remember a single day passing without our being visited by Allah's Apostle in the morning and in the evening." That's Bukhari 5:245, page 158.

"Thus Aisha was either not very old or not born yet when her parents became Muslims." So this is inconsistent. Al-Tabari's last quote is inconsistent with al-Tabari's other quotes, inconsistent with Bukhari and inconsistent with everything else.

So anyway, what do Muslims say about this? Well, there are two basic answers. One answer is: yes, it's okay to have sex with a nine-year-old because Mohammad did and there are a couple of websites that we have up that you can read that and in corresponding to one Muslim woman, she said, "Yeah, and I bet Aisha was the happiest nine-year-old around." So they accept that and in Muslim countries today, they follow Mohammad's example, okay?

There is another minority Muslim viewpoint. Most Muslim scholars hold the majority viewpoint but the minority viewpoint says that this did not happen, okay? So let's look at their reasons for saying this, and then we'll come to our own conclusions.

Okay, the first reason is there are doubts on three of the transmitters, in particular an unnamed man of the Quraysh in al-Tabari, volume 7, page 7. That's kind of a weak reference.

Also, Hisham ibn Urwah is a transmitter of those references and if he were mistaken, then all the people who accurately quoted him would have wrong information.

Alright, furthermore, Mizanu'l-ai'tidal, sorry if I mess up the pronunciation, it's a book on the life of the narrators' tradition of the prophet but, of course, that when he was old, Hisham's memory suffered quite badly.

And Tehzibu'l-tehzib, is one of the most well-known books on the life and reliability of the narrators of the traditions of the prophet and he reports that according to Yaqub, Yaqub kind of corresponds to Jacob, by the way, Yaqub ibn Shaibah, "narratives reported by Hisham are reliable except those that are reported through the people of Iraq." It further states that Malik ibn Anas objected on those narratives of Hisham which were reported through the people of Iraq. That's volume 11, page 4851.

A third transmitter, Muhammad ibn Amr is called weak by Ibn Abu Hatim in "Al-Jarah wa al-Ta'deel," where he asks Yahya about him and Yahya replies, "he is not among

those whom you desire to report from." Abu Hatim asked Malik and got a similar response. Abu Hatim also says Yahya bin Mu'een says, "People refrain from accepting his narratives."

Also, Al-Dhahabiy says that Mohammad ibn Amr is not strong, meaning not reliable, and Uqailiy also said Muhammad ibn Amr was weak.

So with references becoming weak, what does that mean? Well, you can see on the PowerPoint there's kind of a scorecard where I've marked off as weak references all the references by either the unnamed Quraysh or Muhammad ibn Amr or Hisham, and what we find out is there are 15 references that are still strong and there are seven references that are weak and there's one reference, the counter-reference that says different in al-Tabari. Seven weak references do not detract from 15 strong ones, if anything they add to 15 strong ones. So we have 15 strong references plus that all say that Aisha was eight or nine when her marriage was consummated.

Okay, so let's look at the second objection: there are no other narrators from Medina.

Larry. Hisham ibn Urwah lived in Medina for 70 years and then moved to Iraq. Why did no one else from Medina narrate that Aisha was eight or nine? Also the other narrators are all from Iraq.

The response to this Muslim objection 2 is this is an argument from silence. Many people did not report anything about Aisha's age of her consummated marriage. Also, Iraq would be a good source because both Aisha and many companions moved to Iraq by Uthman's time. Of course, we can assume Aisha remembered when she got married and told others.

Steve. Well, Aisha after Mohammad died, she moved to Iraq and after she led a violent rebellion against Ali and was defeated, she had to go back to Mecca. So there weren't many narrators from Medina, that's sort of understandable, okay? And if the other narrators said some of them are from Iraq, that would actually be a positive point because she lived in Iraq, okay? So you can't really do much with an argument from silence that they have, okay?

One Muslim thought that he would knock this out because he said that Arabs didn't have child marriages. He said there was no child marriage in the history of the Arabs. Well, that's not true even in Islamic literature, and he was saying that if Mohammad did this, that would be out of the ordinary and you'd think a lot of people would report it, but if Mohammad didn't do this, then no one would really say anything.

Actually in Bukhari 3:831, page 514, he mentions a lady who became a grandmother when she was 21 years old. That sure sounds like two child marriages to me. This was not, this lady was unrelated to Mohammad, and not one of his wives or anything. So if that's at least one reference to a child marriage, then obviously it was practiced.

Larry. Finally, since no one objected to the reporting of this young marriage, even the majority of Muslim scholars hold that it did happen.

Steve. Objection 4 is that Aisha said that she was a young girl when sura 54:46, which is in al-Qamar and the topic on the splitting of the moon was written, okay, well, and one Muslim says, "Well, it was written nine years before hejira, which means that she would have been, you know, maybe a teenager when she married Mohammad." Well, one problem is that she said that the word "young girl" is jariya and jariya can mean young girl, it can mean a teenager, but it does not preclude the use of someone younger than a teenager. So it can mean teen or preteen, okay? And that, you know, if you said it meant only teen, that contradicts, this one place would contradict many places where it said she played with dolls when she was married to Mohammad.

Furthermore, it's possible if this is one isolated sura, but it could have been the wrong sura but I think that the real answer is that we don't know when sura 54:46 was written. For example, both ibn Hajar and Madeen said sura 54:46 was written five years before hejira, not nine years before. So if Muslims themselves, if two Muslims say it was written five years before, one says written nine years before, you can't use nine years before as your solitary proof that Aisha wasn't really, you know, was older than that.

Another objection Muslims have thought up is that Aisha was at two battles, the battle of Badr and the battle of Uhud, and she was there to, you know, tend to the wounded and stuff, and it's also clear that no boy below the age of 15 was allowed to fight in those battles. Well, that's pretty to answer. Aisha wasn't a boy. Aisha didn't fight in the battle and any girl, a girl was considered an adult when she reached puberty, which Aisha had, and so she was there, you know, tending to the wounded, you know, giving them water, helping with the wounds, so, you know, she wasn't a boy fighting so that's not, you know, that's kind of grasping at straws there.

Finally, one a little bit more substantive is that Aisha's sister Asma was 10 years older than her and she died when she was 100 in 73 AH, and two books say this and so if that was true and if you do the math, that would make Aisha about 16 or 17, not eight or nine, okay? Well, the thing is, though, with a lot of older people after they die, people may not remember the exact year of how they were and so, you know, this kind of contradicts the many things that talk about her age and playing with dolls. So this is a bit of contradictory evidence but, you know, it's like it's easy for somebody to be mistaken on this. Mohammad didn't say this, his companions didn't say this, it's people who were with Aisha's older sister who said she was 100 when she died.

Another objection to be brought up, Abu Bakr said, al-Tabari said Abu Bakr had four children including Aisha in the pre-Islamic period. Okay, well, al-Tabari also said that Aisha was eight or nine when the marriage was consummated and he didn't give an age of Aisha before that. So he's contradicting himself here and probably the three strands of al-Tabari that agree with everybody else are probably more likely to be correct than this one instance, okay?

Aisha accepted Islam before Umar according to Ibn Hisham, this is a different Hisham than we talked about before, by the way. Ibn Hisham in "Sirah al-Nabawiyyah," this is volume 1, page 227 and on, and she was a 20 or 21st person while Umar was the 41st. One Muslim claimed this proves Aisha had to have accepted Islam during the first year, which would make her born earlier. Well, the problem is if this were accurate, then Aisha would be much older. She would be like in her 20s when she married him and nobody claims that.

Okay, however since Umar became a Muslim just after the first migration to Ethiopia in 617 according to Ibn Ishaq, page 155, 156, Aisha could have accepted Islam up to from 612 to 617 and still been before Umar. So the problem was the person who made this objection assumed a wrong age, I mean a wrong time for when Umar accepted Islam. So that would basically answer that.

Al-Tabari says that eight years before hejira when Abu Bakr planned on migrating to Habshah, Aisha was engaged to marry someone else named Mut'am. Now if Aisha was engaged to marry somebody else, this argument goes, then she had to be old enough to be a wife eight years before hejirah which would make her, you know, plenty old by the time that Mohammad took her to her house, but the problem with this again is it makes her too old. If this is true, why did Mohammad wait three years after marrying her before taking her into his house? So this, again, is something where al-Tabari may have been wrong on a little detail and someone uses it as a main argument even though it contradicts the other details.

Larry. Even if this objection account is accurate, Arabs both then and today often betroth girls soon after they were born. Abu Bakr had other daughters and it might have been one of them instead of Aisha.

Steve. Okay, the 10th objection is according to Ahmad ibn Hanbul, before she was married she was called bikr, b-i-k-r, okay, which means virgin or unmarried lady. Now a Muslim argument is that, well, if she was a bikr, then she couldn't be a young girl. Okay, well, the trouble people who speak Arabic will tell you that bikr means virgin but is not age specific, so there's nothing in this Arabic word that prohibits her from being a young girl.

And finally the last objection that I've seen is that Ibn Hajar reported that Fatima, Mohammad's daughter, was born when Mohammad was 35 years old, that is when he was married to Khadijah, which would make her five years older than Aisha. That would make Aisha 15 or 16 years old when they consummated their marriage. Okay, well, the problem is this contradicts other hadiths that say Fatima was 29 years old when she died six months after Mohammad, which makes her 10 years older than Aisha, and this is according to Sunan Nasa'i, volume 1, #29, page 115 to 116. So somebody forgot a date somewhere but the authoritative hadiths of Sunan Nasa'i generally to be trusted more than Ibn Hajar.

Okay, so these objections which are in various forms are given in more detail on various pages on the website www.answerislam.org which I would highly recommend that you would go to and read the arguments by various like Christian scholars and then Muslims who try to answer them, and then the Christians who respond back.

So they had, you know, they had all these different objections but none of them really held any weight. I mean, even if you knocked out a few translators, the scorecard still shows that the evidence is overwhelming and this is not assuming that the hadiths are from God, they're just assuming that the hadiths are generally historically reliable documents.

Larry. All right.

Steve. So now we've got another question to ask is: what if the hadiths are reliable here like we're saying and the majority of Muslim scholars say? Okay, then that means Mohammad when he was around 50 years old had sex with a nine-year-old girl and by his example that's why so many people are doing it today.

Larry. So the example of the prophet of the religion is obviously what followers of that religion, they want to emulate their prophet and do as their prophet does because he's supposed to be the messenger of god, basically the one that shows people how to live and how to act. So here you have a 53-year-old man having sex with a nine-year-old girl and so since the prophet of god did that, obviously then you have in these Muslim countries, Middle Eastern countries or somewhere where Islam is predominant, then that would seem to be the rule that people would have no problem with.

Steve. Right.

Larry. Old men going to have sex with girls that are under 10 years old.

Steve. Right. Now Mohammad didn't, there's no command that they have to do that but by giving them permission, then that's the comment.

I just want to reiterate we're not inventing something or making something up. All we're doing is reading religious literature and letting you draw your own conclusions.

Larry. Right, now you have to wonder, you know, just from, there's so many religious and pseudo-religious people I deal with, you know, we both deal with as Christian evangelists. You know, I think of the book of Acts 17 where Paul's in Athens and he says the city is wholly given over to idolatry and it's full of devout persons and philosophers that know everything, you know, but basically the bottom line is all these types of people, the idolaters, the philosophers and the devout persons, they're all against the true and living God and the Apostle Paul has to try to show them through preaching of the Gospel what the true and living God is teaching and how the actual God of all reality expects us to live and how he expects us to act. Well, when you look at this situation where you have pseudo-intellectuals, philosophers, devout people that, you know, take bits and

pieces of religion or just follow examples such as here you have Mohammad with the, you know, having sex with a nine-year-old girl, it's easy for them to simply accept that as the truth based on just what, the way they're brought up through their traditions of their family if that's the way they were raised, with their culture, and not really look into the overriding issues of conscience, of what's right and wrong, and there are so many times I'm talking to people that don't really have any religious convictions but yet you tell them like, "Well, what's wrong with me taking your baby and sacrificing it to Satan in a microwave?" You know, suddenly people that have no real faith in a god or any confessed conviction in any particular religion, they'll tell you, "Oh, that's wrong!" You know, their conscience tells them that's wrong to take a baby or to come over to a neighbor's house and rape his wife or steal his goods, you know, his possessions. They just whether they believe in the 10 Commandments or not, or Christianity, or Islam, or any, they just know in their conscience that certain things are just not right.

And here you have a case of a 53-year-old man having sex with a nine-year-old girl and a lot of people no matter what their religious conviction is, they think that's just not right. You know, that just doesn't hit me right.

Steve. Right. Well, not only is it bad from a moral perspective but from a physical medical perspective many girls, I mean, Aisha, I guess, turned out all right, she never had children but many girls, it's like their bodies aren't ready for it and it causes permanent damage when they get pregnant.

Larry. Right. And that's another way the Lord, the God of this universe that created it, is showing us that some things are not right because obviously if it were okay, the women would not receive this permanent damage in their bodies because the time is not right for them to be doing something like that and yet here you have an example of this so-called prophet of god doing this act with a nine-year-old girl and then, of course, the followers of that religion then start to emulate that, overriding their own conscience which testifies that that's just not right and you shouldn't be doing that. But then because they're believing this guy who claims to be a prophet, they as the Scripture talks about, they sear their own conscience with a hot iron and suppress the truth in unrighteousness, you might say as Romans 1 talks about.

So we have this key example here of what's going on in Islam. So as our viewers out there, as we talk about a 53-year-old man having sex with a child, a nine-year-old in this case, most people whether they have any religious knowledge or not, are going to say that's not right, you know?

Steve. Yeah. Now Larry, what you're saying about searing their conscience and accepting anything that people say Mohammad did, that's true for probably most Muslims but I also need to point out that there is a significant minority of Muslims who would say, "No way," who would say, "This is wrong but Mohammad didn't do it." And many of these would be the Westernized Muslims, many of which live in the United States. And so you can't say that Islam is one monolithic belief with everyone believing the same, there are many people who would deny this and their basic, and if these 11 objections don't work,

then I have had Muslims tell me that the hadiths are garbage, where no more than 10% of what the hadiths say is true.

So there are liberal Muslims like this who would deny it and we've talked and this we know mainly about the conservative Muslims but let's talk some about the liberal Muslims who say, you know, maybe this is another objection to say, "Well, just throw out all the hadiths or at least most of the hadiths."

So what if Mohammad didn't do this after all? What if the modernist Muslims are right? And I've got four questions for them. First of all, what does Sunni mean if not that Muslims, the Muslim tradition of the hadiths? You know, what is a Sunni Muslim? Well, my understanding is a Sunni Muslim is a Muslim who politically thinks that Abu Bakr and Umar and Uthman were rightful caliphs, unlike the Shiites or most Shiites, and also religiously who believes in the sunnah or traditions in the hadiths are usually reliable, or at least that Allah did not give the traditions to lead people to do wrong things. Okay, so if you reject all the hadiths, by any definition of Sunni you're not a Sunni Muslim.

Next question: why in your opinion would Allah let the hadiths warp Islamic society for over 1,200 years? Okay, considering what we've already said about the prevalence of child brides and the problem of that today in Nigeria and many other Muslim places, and the medical horrors of that, why would Allah let that go on? They justify that based upon, you know, based upon Mohammad. You know, if you're a liberal Muslim you would say, "Well, that wasn't the real Mohammad." Okay, well, it's at least the Mohammad of the hadiths. And they justify that. Why would Allah let people follow, be misled by the Mohammad of the hadiths? And you know, if they're giving support to this practice?

Now sura 354 says Allah is the best of schemers or it can be translated schemers or deceivers. You know, was this a deception of Allah? You know, surely not. You know, you wouldn't think it's a deception of the true god. Is this child bride practice and some of these other kind of barbaric practices with the hadiths, is that a deception of Satan? Was it not a scheme at all? If not, then why would people be doing this and how would god permit this if this was false?

Okay, also according to Islam, do you know what happens to people who follow the wrong sect? Okay, according to some of the hadiths, Muslims will be split up into 73 or some cases 72 sects, and clearly it says they will all go to hell except one, and the documentation on this is Abu Dawud 3:4579-4580, page 1290-1291; also Ibn-i-Majah 5:3992, page 312.

The Koran also speaks against those who split up and become sects in sura 30:32. If the hadiths are wrong on this point and they're evil in supporting this horrible practice, if you are a Sunni Muslim you're in the wrong sect. You know, that the very Sunni-ness, if I can coin a new word, of Sunni Islam, has misled people horribly and condemns Muslims who are in a misleading sect. And if people found themselves in the wrong sect, then if they want to please god, shouldn't they change and leave that sect?

And finally the last question is: might the correct path be something you didn't expect? If Sunni Islam were the wrong sect and the consequences of following its bad examples are severe, is it possible that the right path might not be called Islam?

Larry. Questions for traditional Muslims only. Everyone has to agree that the hadiths and the vast bulk of Islamic scholarship both in the past and present teach that Mohammad had sex with a young eight or nine-year-old girl. Here are four questions but these questions are only for Muslims who teach that the Islamic hadiths are reliable.

Steve. So going back for the traditional Muslims, why do many Muslim teachers say that sharia is good and yet they don't teach this part, they cover it up? And also if you say that Mohammad is sinless, does that mean that Mohammad really never did anything wrong or does that mean that anything Mohammad did you will define as not being wrong? Is there anything that Mohammad could have done, rape or sexual slave girls or anything else, that you would say was wrong even if Mohammad did it? And also why do you think that so many Westernized Muslims and modern Muslims, they don't follow the teaching of the hadiths? Do they maybe see something that maybe you don't? And also if you're a conservative Muslim who tells people they need to follow hadiths, do you have still have moving pictures of people in your home including a tv set? Are you wearing clothes that are yellow and are a man? Or have you read what the things in the Koran and hadiths say about hypocrites? For example, for banning all pictures, Bukhari 3:318, page 180; 447-450; and a whole bunch of other references all show that you can't have pictures in your house. That includes still pictures like photographs, it includes moving pictures. And in the footnotes such as Abu Dawud on page 1373, they clearly say that that means that too.

So the conclusion is for a Muslim, if he wants to pay attention to a traditionalist, don't do so unless you find a consistent traditionalist, but if you cannot find a consistent traditionalist, then, well, maybe you shouldn't be following that.

Larry. If you are a Sunni Muslim and you do not follow or believe all of the Islamic laws found in the hadiths, then you are not really a Sunni Muslim and are condemned to hell as being part of a false Islamic sect. In effect, you have deceived yourself and Allah will judge you on the last day.

Steve. And then again, for Muslims who are maybe claiming to be Sunni but they aren't really Sunni because they don't follow traditions, again, you know, if you're not a Sunni, you know, they say you're not a Sunni and how do you handle Allah deceiving his followers, or at least allowing them to be deceived by this evil, what you believe to be an evil being or an evil fiction, this Mohammad of the hadiths for centuries? What does Islam say about the wrong sect and is the correct way something you might have overlooked?

So the alternative is you need to leave bad tradition. It's not enough to believe the right stuff, you also have to not believe the really wrong stuff. Don't place your love and your loyalty with any tradition. Seek only God. Even Muslims have respect for the Torah and

the Bible, though few have read them. Why not read the Gospels and see how different the teaching of Jesus is, and we'd invite you to do so and to contact us and we'd be happy to answer any questions that you have.

Larry. That's right and, you know, we still have about eight or nine minutes left in this show and, you know, with all this information and the questions to ask of our viewers, particularly the Muslim viewers, they have a question to ask themselves besides all these questions you asked which are perfectly valid. It's the question of whether you say Mohammad did have sex with a nine-year-old girl or he didn't have sex with a nine-year-old girl, you've got the problem of, well, if he didn't then you've got to deny the hadiths, and if you deny the hadiths, then it goes back to all those questions you're asking, and then you've got problems that way, and at the same time are you in the right sect. If you're denying the hadiths, that means you must be in a different sect of Islam, but how do you know that sect of Islam is correct and by what standard of authority do you go with on determining these things? If, let's say, you're a Muslim, do I throw out the hadiths, just stick with the Koran? And do I just believe the Koran but then in Islamic countries, how do you establish a cultural law without the hadiths?

Steve. Conservative Muslims have said in writings that I've read that basically you cannot without the hadiths to interpret the Koran and say, well, when was this written? What does this mean?

Larry. So if you're just a Muslim that wants to just stick to the Koran only, let's look at it this way, and you're gonna say, "Okay, I don't want anything to do with this 53-year-old man having sex with a little nine-year-old girl and marrying her when she's six, like all these hadiths say, I don't want anything to do with that," and you say some people accept it gladly in Islam but probably a lot of the ones you're talking about wouldn't, "so what I want to do is just stick with the Koran and just go with what the Koran says and leave out the hadiths," now how is a Muslim trying to follow just the Koran are you going to be able to live your life and do the things while you exclude all the hadiths?

Steve. Well, one problem with excluding the hadiths is not that they add a few little mistakes but you're saying that the whole thing is so unreliable, basically it's like all of the early Muslims were liars or made up....

Larry. Because the minute you say that, you're now destroying the credibility of all the so-called, as you say, writers and witnesses to Mohammad that supposedly said all these testimonies....

Steve. Right, right, and then Mohammad changes from being a historically documented guy to this man of history almost like, you know, did he almost really even live because you have no reputable record of anything he did beside the Koran, that is if you throw out everything in history about him.

Larry. Now as a Muslim trying to just stick to the Koran only and nothing else, how then is he going to follow the rules of the Koran without all these other things because there's

so many things in the Koran that are not explained. You'd have to have the hadiths to even help you understand some of the things that the Koran is talking about.

Steve. Well, not only that but there are many things in the Koran that are abrogated, meaning an earlier one like some verses of the Koran are fairly peaceful about coexisting with Christians and Jews....

Larry. Then you add sura 9.

Steve. Right, and now the trouble is is that the later thing abrogates the earlier part and sura 9 is one of the last suras that was written in the Koran and it's the most warlike with all the where it's called sword verses.

Larry. Okay, just as an example, sura 9 talks about killing pagans or slaying them wherever you find them.

Steve. Right.

Larry. All these warlike references and this is probably one of the great energizers, you might say, of terrorists.

Steve. Yeah.

Larry. They use like sura 9 out of the Koran to motivate them to go out and be suicide bombers and, you know, attack anything that they consider to be non-Islamic and things they consider declaring jihads and holy wars so they can go to heaven and have these 70 women, you know, and sex in paradise and all this type of stuff.

Steve. Well, the 70 women, 72-73, you see, that's all hadith things.

Larry. Ah, so here again the Koran doesn't even explain that.

Steve. It mentions maids in heaven that they'll have, it doesn't give any number, though, it doesn't say many details.

Larry. Ah, so it's sort of like the hadiths filled in the blank.

Steve. So you've got to follow hadiths to...yeah, you've got to follow something of the hadiths to be a suicide bomber.

Larry. So a Muslim who is trying to say, "Well, you know, these hadiths, they're just too unreliable and they're just showing me too many terrible things like how it's all right to strip women, have sex with women, take a married woman and have sex with her even though her husband's, you know...."

Steve. If she's a captive, right.

Larry. Right, a captive, and all these things we've documented in other shows, and they just don't want any of that, doesn't it really come down to a Muslim having to take the Koran by itself and just have faith in this book and try to eliminate out of their minds all this other information that's out there?

Steve. All the contrary, you know, don't confuse me with facts.

Larry. Right. And then you've got the problem with the Koran itself with having contradictions within itself, contradictions with the Bible on all fronts.

Steve. Right. [unintelligible] muddy spring.

Larry. Right, right, the Koran saying that Jesus is not the Son of God, saying not that Allah has a son, you know, denying that the Trinity, for instance, in the Scripture, denying all types of biblical doctrine that were there hundreds of years before the Koran even came into existence, and the very formation of the Koran is itself suspect just like the hadiths are.

Steve. Yeah, well, one thing that would clear up a lot of things about the variance in the Koran is that Hafsa(ph), one of the wives of Mohammad according, I read it from the book, "The Koran and the Bible in the Light of History and Science," she was, she could read and write and she kept a copy of the Koran, okay, so being a wife of Mohammad, she probably had a pretty good copy there. Anyway, after the Koran was standardized, Uthman demanded her copy of the Koran and she didn't give it but after him, her copy was confiscated and her copy was burned.

Larry. Right. Give a reference to this book real quick for the viewers.

Steve. I've read a number of books by Christians on the Koran and problems with it and problems with Islam, this is one of the better ones I've read by Dr. William Campbell. He's a Christian who speaks Arabic. He's been in Arab lands. He is also a medical doctor and he writes on some of the bogus medical claims in the Koran as well as variance in it, as well as, well, other books do too, well, you know, the contradictions in the Koran and things like that, but he has a very readable style because, you know, he writes as someone who's talked for decades with Muslims and, you know, and what they would understand and how we have to break through their misunderstanding of stuff.

Larry. Right, so he documents a lot of problems within the Koran itself scientifically and other facts, and so books like this, and there are many other good references as well, but see, a person who wants to just stick with the Koran then suddenly has to deal with other problems that relate with the problems of the hadiths.

Steve. Right.

Larry. So suddenly just the formation of the Koran starts to have a sinister pattern in relationships to the way the hadiths were formed.

Steve. Yeah. Well, it's not just the formation of the Koran but we thought maybe the reformation or standardization under Uthman when suras were left out, added.

Larry. Exactly. The abrogation of things....

Steve. Well, no, no, no, abrogation, it's still there but it's not followed. Suras are left out. Suhim Muslim documents this and you can read this on our website www.muslimhope.com, all documented from the hadiths.

Larry. That's right. Steve, we've got less than a minute to go here and so I'm going to have to sign off for now, but for our viewers out there, we have free literature on this subject, we have newsletters, tracts, information, we have a big resource list of all our videos and audio cassettes, cds, things of that nature, so please contact our ministry with the phone number, our email address, our written address at the end. We're more than glad to help you with these things.

The Bible, though, stands as verifiable archaeological evidence, 2,000 fulfilled prophecies showing its supernatural nature, the Gospel of Jesus Christ which is diametrically opposed to all this. Everything is consistent. Dead Sea Scrolls verify it. It's amazing the contrast between the Koran, the hadiths, and the word of God, the Bible. Remember Jesus says he is the way, the truth and the life; no man comes to the Father except by him, so it's Christ you should put your trust in, the word of God which is far vastly superior to a man who had sex with a nine-year-old girl.

So with that, I'm Larry Wessels, Director of Christian Answers with our Director of Research, Steve Morrison. Great to have you here. Contact us if you need more information. God bless you all.

Steve. To turn back to the innovations of Mohammad and the hadiths and to what God really said in the Bible. God did not fool all his followers with false teachings for centuries. Jesus' death was not a defeat but the means by which Jesus went forth in battle and defeated Satan in his own realm. After Jesus conquered, Jesus was physically raised from the dead as a sign of God.

You can no longer ignore Jesus' words. He taught that he was no mere prophet. There is only one God but Jesus is a distinct part of the inseparable God. Call on Jesus as your Lord. Worship him as the apostles and his other followers did and accept his forgiveness for sins.

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Christian Answers
P. O. Box 144441

Austin, Texas 78714
(512) 218-8022

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