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Response to the lies and distortions of christian missionaries about the position of women in islam



Part 3, Written by Kevin el-Karim

"The most perfect of believers are those most perfect of character; and the best of you are the best of you to your spouses." Tirmidhi, Ibn Hibban

"None but a noble man treats women in an honourable manner. And none but an ignoble treats women disgracefully" At-Tirmithy

He wrote:

Islam Condone Adultery, Rape and Pedophilia. Islam not only condoned a form of prostitution in the guise of marriage, it also permits other perverted sexual acts such as sex with minors and the rape of prisoners of war. We begin with the Quran's teaching regarding marrying and divorcing prepubescent girls:

Response:

Part three is already full of lies and insults to God's true religion in the first sentences. The reader will find out that the Bible condones rape and pedophilia, not Islam.

He wrote:

O Prophet, when you divorce women, divorce them when they have reached their period. Count the period, and fear God your Lord. Do not expel them from their houses, nor let them go forth, except when they commit a flagrant indecency. Those are God's bounds; whoever trespasses the bounds of God has done wrong to himself. Thou knowest not, perchance after that God will bring something new to pass... As for your women who have despaired of further menstruating, if you are in doubt, their period shall be three months; and those who have not menstruated as yet. And those who are with child, their term is when they bring forth their burden. Whoso fears God, God will appoint for him, of His command, easiness. S. 65:1, 4 Arberry

The waiting period for the divorcing of women who haven't even menstruated is three months. This means that these women aren't even women (they haven't attained womanhood) but are in fact young girls who haven't even attained puberty! Now a woman can only be divorced if she was first married, so it is clear that this injunction assumes that young girls can be married and divorced and remarry before they reach puberty. Even more, the purpose of this waiting period is to ensure that the wife who is about to be divorced is not pregnant, or if she is to make sure that the true father is known, i.e. that the child is from the current husband, and not a next husband that she may marry afterwards. Thus, this verse presupposes that the Muslim men who are married to prepubescent girls have sexual intercourse with them.

Response:

Additionally a girl can be married prior to puberty, but consummation and her moving into his home can only occur at the onset of puberty. So sexual relations before puberty is not possible in Islam, since Nikkah can only be consummated when a girl reaches puberty. The prophet, peace be upon him, consummated Nikkah with Aisha when she started to menstruate, or in other words reached puberty.

Historically, the age at which a girl was considered ready to be married has been puberty. This was the case in Biblical times, as we will discuss below, and is still used to determine the age of marriage in what the culturally arrogant West calls 'primitive societies' throughout the world. As the ahadith about Aishah's age show, her betrothal took place at least three years before the consummation of the marriage. The reason for this was that they were waiting for her to come of age, i.e. to have her first menstrual period. Puberty is a biological sign which shows that a woman is capable of bearing children. Can anyone logically deny this? Part of the wisdom behind the Prophet's Muhammad's marriage to Aishah just after she reached puberty is to firmly establish this as a point of Islamic Law, even though it was already cultural norm in all Semitic societies, including the one Jesus grew up in.

Another author, Karen Armstrong, has this to add:

Tabari says that she was so young that she stayed in her parents home and the marriage was consummated there later when she had reached puberty.

(Karen Armstrong, Muhammad: A Biography of the Prophet, Harper San Francisco, 1992, page 157)

This further establishes that the marriage took place at puberty and that, as such, no eyebrows were raised. The large majority of Islamic jurists say that the earliest time which a marriage can be consummated is at the onset of sexual maturity, meaning puberty. Since this was the norm of all Semitic cultures and it still is the norm of many cultures today, it is certainly not something that Islam invented. However, widespread opposition to such a Divinely revealed and accepted historical norm is certainly something that is relatively new !

It is upon reaching the age of puberty that a person, man or woman, becomes legally responsible under Islamic Law. At this point, they are allowed to make their own decisions and are held accountable for their actions. It should also be mentioned that in Islam, it is unlawful to force someone to marry someone that they do not want to marry. The evidence shows that Aishah's marriage to the Prophet Muhammad was one which both parties and their families agreed upon. Based on the culture at that time, no one saw anything wrong with it. On the contrary, they were all happy about it.

Another contemporary reference relating marriage age to puberty is an article on Central Africa, which says:

" . . . women marry soon after puberty" ¹

The previous quotations, and plenty of others which were not used, should prove to any intelligent person what anthropologists and historians already know: in centuries past, people were considered ready for marriage when they reached puberty.

The age limit for puberty varies with countries and races due to the climate, hereditary, physical and social conditions. Those who live in cold regions attain puberty at a much later age as compared with those living in hot regions where both male and female attain it at a quite early age.

The well-known authors of the book Woman say:

The average temperature of the country or province, is considered the chief factor here, not only with regard to menstruation but as regards the whole of sexual development at puberty ²

Raciborski, Jaubert, Routh and many others have collected and collated statistics on the subject to which readers are referred. Marie Espino has summarised some of these data as follows:

A:

The limit of age for the first appearance of menstruation is between nine and twenty-four in the temperate-zone;

B:

The average age varies widely and it may be accepted as established that the nearer the Equator, the earlier the average age for menstruation.³

Since the age of the first appearance of menstruation can be between nine and twenty-four years, it could happen sometimes that certain women would menstruate very late, for example at an age of fifteen or sixteen years. However girls back then and in biblical times were certainly considered as young women / adults and legal for Nikkah at the age of fourteen or fifteen etc. So it could happen that a woman married and consummated her marriage for example at the age of fourteen or sixteen but hadn't menstruate yet. In case of divorce the verses quoted by sham shamoun apply to her. Her husband could still only divorce her after the waiting period of three months, this is a general rule.

Most quotations were taken from: <http://www.muslim-answers.org/aishah.htm>

Sources:

1:

"Central Africa", The New Encyclopaedia Britannica, 15th Edition (1987), Volume 15, page 646. See also "Aboriginal Australia", The New Encyclopaedia Britannica, 15th Edition (1987), Volume 14, page 425. For additional references to the marriage customs in Biblical times, see Israel: Its Life and Culture, by Johannes Pedersen, Volume 1, page 60ff.

2:

Herman H. Ploss, Max Bartels and Paul Bartels, Woman, Volume I, Lord & Bransby, 1988, page 563.

3:

English-translation of Sahih Muslim, Volume 2, International Islamic Publishing House, Riyadh, Saudi Arabia, page 715.

He wrote:

The renowned Muslim commentator Abu-Ala' Maududi, in his six volume commentary on the Quran, confirms this by stating the following regarding this passage:

Therefore, making mention of the waiting-period for girls who have not yet menstruated, clearly proves that it is not only permissible to give away the girl at this age but it is permissible for the husband to consummate marriage with her. Now, obviously no Muslim has the right to forbid a thing which the Qur'an has held as permissible (Maududi, volume 5, p. 620, note 13, emphasis added)

Response:

A girl can be married prior to puberty, but consummation and her moving into his home occurs at the onset of puberty. The prophet, peace be upon him, didn't consummate his marriage with Aicha when she was six. He consummated his marriage with her three years later. The reason for this was that they were waiting for her to come of age, i.e. to have her first menstrual period. Puberty is a biological sign which shows that a woman is capable of bearing children. Now if a marriage could be consummated at any age with a girl, then certainly the prophet, peace be upon him, would have consummated his marriage with Aicha when she was six, however he never did this for a reason, he waited until she reached puberty.

Since the age of the first appearance of menstruation can be between nine and twenty-four years, it could happen sometimes that certain women would menstruate very late. For example at an age of sixteen or seventeen years. However girls back then and also in biblical times were certainly considered as young women / adults and legal for nikkah at the age of twelve, thirteen, fourteen or sixteen etc. So it could happen sometimes that a woman married and consummated her marriage for example at the age of fourteen or sixteen, but hadn't menstruate yet. The commentary above, quoted by the christian missionary sham shamoun applies to her. In other words the commentary refers to those girls who haven't menstruate yet, but already are considered as young adults due to the fact that they have already reached the general considered age of puberty or already had other signs of womanhood like breasts and public hair etc.

The quran confirms this fact, by stating that girls can be married at the general age of puberty, which back then was like fourteen years. However it was still possible that the girl hadn't menstruate yet at this age. However due to the fact that she had reached the general age of marriage or already had breasts and public hair etc, she could consummate her marriage. Public hair and wet dreams are also signs that a girl has reached puberty.

Qu'ran An-nisa 6:

Waibtaloo alyatama hatta itha balaghoo alnnikaha fa-in anastum minhum rushdan faidfaAAoo ilayhim amwalahum wala ta/kulooha israfan wabidaran an yakbaroo waman kana ghaniyyan falyastaAAafif waman kana faqeeran falya/kul bialmaAAroofi fa-itha dafaAAatum ilayhim amwalahum faashhidoo AAalayhim wakafa biAllahi haseeban

Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.

What does the arabic word balaghoo in the beginning of this verse mean ?

Baligh:

Originally balagha, to reach, mature, ripen. Here it is the person who has reached the state of puberty. At this age the person is responsible for his or her acts. The state is known also as bulugh.

Bulugh:

The state of puberty. It's synonym is Hulum, meaning the age of dreams, and tamyeez, the age of discretion.

Prove orphans till they reach the marriageable age ,...It means the age of marriage, the age of their maturity in the Legislation.

Ibn Kathir in his tafsir comments:

The age of puberty, according to Mujahid. The age of puberty according to the majority of scholars comes when the child has a wet dream. In his Sunan, Abu Dawud recorded that `Ali said, "I memorized these words from the Messenger of Allah , "There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night" .

In another Hadith, `A'ishah and other Companions said that the Prophet said, "The pen does not record the deeds of three persons: the child until the age of puberty, the sleeping person "until waking up, and the senile until sane"

Or, the age of fifteen is considered the age of adolescence. In the Two Sahihs, it is recorded that Ibn Umar said, I was presented in front of the Prophet on the eve of the battle of Uhud, while I was fourteen years of age, and he did not allow me to take part in "that battle. But I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed "me (to join that battle).

Umar bin `Abdul-`Aziz commented when this Hadith reached him, " This is the difference between a child and an adult." There is a difference of opinion over whether pubic hair is considered a sign of adulthood, and the correct opinion is that it is. The Sunnah supports this view, according to a Hadith collected by Imam Ahmad from `Atiyah Al-Qurazi who said, We were presented to the Prophet on the day of Qurizah, whoever had pubic hair was killed, whoever did not was left free to go, I was one of those who did not, so I was left free." The Four Sunan compilers also recorded similar to it. At-Tirmidhi said, "Hasan Sahih." Allah's statement, ¹

Maulana Muhammad Ali in his commentary of the qu'ran comments:

These words, moreover, show that marriage should be performed at the age when a person has attained majority, for the age of marriage is spoken of as being the age of attaining majority. ²

We now clearly see and have enough proof to state that consummation of marriage in islam can only occur when a girl has reached puberty. Puberty in islam can be reached by: menstruation, having wet dreams, public hair & breasts, and the age of 15. These facts can be found in Ibn Kathirs famous tafsir and the hadith. So a girl who has not yet menstruated can only consummate her marriage when she has reached puberty/ majority through other ways / signs. The verses quoted by sham shamoun apply to a girl in this condition (she has reached majority for example by having public hair and wet dreams, while she had not yet menstruated). This exposes the cheap lie of the christian missionary Sham Shamoun that Islam condones pedophilia, which we have proven is not true. Notice also how the qu'ran in soerah 65:1-4 only speaks about 'those have no courses yet', nowhere does the verse say 'those who have not reached majority', the soerah doesn't say this ! On the next pages we shall discuss the attitude of the bible concerning this issue.

Now let's take a look on how things are in the bible, and what it teaches us. Keep in mind how much problems the christian missionary had with marriage on the onset of puberty.

Numbers 31:17-18

Now kill all the boys [innocent kids]. And kill every woman who has slept with a man, but save for yourselves every girl who has never slept with a man.

One can only guess how the Israelites determined who the virgins were. Most probably, they did it based on age and maturity, assuming that all of the female "children" who had not reached puberty were virgins. Keep in mind that this was done, according to the Bible, on God's command to "Avenge the Israelites on the Midianites" Later, God gives Moses instructions on how to divide up the booty, "whether persons, oxen, donkeys, sheeps or goats" Based on this command, "thirty-two thousand persons in all, women who had not known a man by lying with him" were divided up. This was done so that the Israelite soldiers could have these young girls "for themselves". I do not suspect that anyone reading this is either so naive or ignorant of King James English to not know what this means ! Let's take a look on how classic bible commentaries of learned men explained this verse:

Kuhn 1959, §157, footnote 86, 653.

According to the Tannaite Rabbis, Moses therefore had ordered the Israelites to kill: "all women older than three years and a day, because they were "suitable for having sexual relations."

J. Neusner, The Talmud of Babylonia, vol.XXIII.B, Tractate Sanhedrin 1984, 150.

Said Rabbi Joseph: Come and take note: "A girl three years and one day old is betrothed by intercourse." And if a Levir has had intercourse with her, he has acquired her. And one can be liable on her account because of the law prohibiting intercourse with a married woman. And she imparts uncleanness to him who has intercourse with her when she is menstruating, to convey uncleanness to the lower as to the upper layer [of what lies beneath]. If she was married to a priest, she may eat food in the status of priestly rations. If one of those who are unfit for marriage with her had intercourse with her, he has rendered her unfit to marry into the priesthood. If any of those who are forbidden in the Torah to have intercourse with her had intercourse with her, he is put to death on her account, but she is free of responsibility [M.Nid. 5:4]. Sanhedrin 7/55B

J. Neusner, The Talmud of Babylonia., Part IV. The Division of Holy Things. B. Number 37. 1995, 704

The basis for these rulings is the following Mishnaic passage of Tractate Niddah: A girl three years and one day old is betrothed by intercourse. "A girl three years old may be betrothed through an act of sexual intercourse," the words of R. Meir. And sages say, "Three years and one day old." And if a Levir has had intercourse with her, he has acquired her. And they are liable on her account because of the law prohibiting intercourse with a married woman. And she imparts uncleanness to him who has intercourse with her when she is menstruating to convey uncleanness to the lower as to the upper layer. If she was married to a priest, she eats heave offering. If one of those who are unfit for marriage has intercourse with her, he has rendered her unfit to marry into the priesthood. If one of all those who are forbidden in the Torah to have intercourse with her did so, they are put to death on her account. But she is free of responsibility. If she is younger than that age, intercourse with her is like putting a finger in the eye. Mishnah Niddah 5:4

Kuhn 1959, §157, 652 f.

While it is reassuring to see there was at least some limit as to what the sages would declare holy and moral, this ruling had severe implications on the interpretation of other topics as well. The Tannaïtic Midrash Sifre to Numbers in §157 comments on the above quoted commandment of Moses to kill the Midianite women as well as the male children: "Now therefore, kill every male among the little ones, and kill every woman that has known a man by sleeping with him." (Num 31:17).

This refers to her who has slept with a man as well as her who is suitable for intercourse, even when she has not slept with a man... But all the young girls who have not known a man by sleeping with him, keep alive for yourselves. From here R. Shimon b. Yohai used to say: "a Proselyte girl who became a proselyte in the age of less than three years and one day, is rendered fit to marry into the priesthood."

Most quotations here were taken from the “The Talmud of Babylonia” . Many christians who are ashamed of the truth present in these classic bible commentaries who represent the true meaning of the bible, try to discredit the Talmud. One wonders do christians have the right to discredit the Talmud ? Is the Talmud like the christians claim indeed some written down work many years after the revelations and prophets ? Next i will present the reader some quotations of jewish scholars who refute these weak desperate christian claims.

Rabbi Michael Rodkinson:

Is the literature that Jesus was familiar with in his early years yet in existence in the world ? Is it possible for us to get at it ? Can we ourselves review the ideas, the statements, the modes of reasoning and thinking, on moral and religious subjects, which were current in his time, and must have been [resolved] by him during those silent thirty years when he was pondering his future mission? To such inquiries the learned class of Jewish rabbis answer by holding up the Talmud. Here, say they, is the source from whence Jesus of Nazareth drew the teaching which enabled him to revolutionize the world; and the question becomes, therefore, an interesting one to every Christian, What is the Talmud ?

The Talmud, then, is the written form of that which, in the time of Jesus, was called the Traditions of the Elders, and to which he makes frequent allusions. ³

The Talmud is the classic oral law of the Torah written down:

In past installments we discussed the fact that at Mount Sinai the Jewish people received the Written Torah and the Oral Torah. The Oral Torah was the oral explanation of how the written laws should be executed and followed.

The Oral Torah passed from generation to generation and was never written down. Why ? Because the Oral Torah was meant to be fluid. ⁴

The Rabbis tell us that the authority of the Talmud , is derived from God Himself.

The progression goes like this: God gave the Oral Tradition (the basis for the Talmud), to Moses; 'Moses passed it on to Joshua. Joshua gave it to the Elders. The Elders gave it to the Prophets, and the Prophets gave it to the Men of the Great Assembly' (in Ezra and Nehemiah's day). ⁵

Rabbi Adin Even Israel Steinsaltz is the founder of the Israel Institute for Talmudic Publications, and has enjoyed the backing of Israeli presidents and prime ministers; he is a recipient of Israel's highest civilian honor, the Israel Prize. He is currently translating the Talmud into English, French, and Russian. In 1976, he writes:

Rabbi Steinsaltz

If the Bible is the cornerstone of Judaism, then the Talmud is the central pillar, soaring up from the foundations and supporting the entire spiritual and intellectual edifice. In many ways the Talmud is the most important book in Jewish culture, the backbone of creativity and of national life. No other work has had a comparable influence on the theory and practice of Jewish life, shaping spiritual content and serving as a guide to conduct ⁶

These quotations prove that the talmud is the most ancient traditional classic interpretation of the old testament, and not some later written down paper like some christians try to argue. The talmud is based on the most ancient jewish oral laws / explanations of the old testament that passed from generation to generation. So girls three years old of age were considered “ready for sexual intercourse” in the most traditional renowned classic bible commentaries of the old testament, which is clearly supported in the bible self, notice:

Numbers 31:17-18

Now kill all the boys [innocent kids]. And kill every woman who has slept with a man, but save for yourselves every girl who has never slept with a man

The verse says ‘every girl’ so age doesn’t matter that much, which includes girls three years old of age. The Israelite soldiers could have these young girls ‘for themselves’. Notice also that the verse explicit mentions that these girls / children the soldiers could save for themselves had to be virgins, otherwise they would be killed. Now why did female captives need to be virgin for escaping death punishment ? I do not suspect that anyone reading this is either so naive or ignorant of King James English to not know what this means. It’s now clear which religion condones pedophilia .

Sources:

1:

<http://www.tafsir.com/default.asp?sid=4&tid=10463>

2:

The Holy Qu'ran by Muhammad Maulana Ali , commentary soerah 4:6

3:

The History of the Talmud, Vol. II, page 70

4:

http://www.simpletoremember.com/vitals/Talmud_History.htm

5:

Ariel & Devorah Berkowitz, Torah Rediscovered (Lakewood, CO: First Fruits of Zion, 1996), p.81. This is from the Mishna, tractate Pirke Avot 1:1.

6:

The Essential Talmud, page 3