

We Are Proud of Our Prophet's Marriage to Aishah

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WE ARE PROUD OF OUR PROPHET'S MARRIAGE TO AISHAH

QUESTION: Many people say the Hadith in Sahih al-Bukhari is not authentic, that the Prophet sallallahu 'alayhi wa sallam married Aishah at the age of six and she went to his house at the age of nine. This has been stirring controversy, can you elaborate on this issue?

ANSWER: The Hadith you are talking about is in Sahih al-Bukhari.

تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ

This Hadith is Sahih and it is as solid as any other Hadith throughout the book of Bukhari. I am not sure who you mean considered it not authentic but from my previous readings and previous research, a few Muslim modernists read a few books and thought they suddenly can compete with al-Bukhari in declaring Hadith weak and authentic. They also have the surrenderist, defeatist mentality.

When one speaks without knowledge in any knowledge, if the people are ignorant he can mesmerise them. If I speak to you about computers, I can tell you this is a computer and that computer there is a computer. It has a monitor, it has a keyboard and it connects with a Wi-Fi. I can say stuff to mesmerise you because you are ignorant of the details of the computer, but if there is a computer specialist here or an engineer he would be giggling and laughing saying this guy talks superficial stuff or even false stuff. That is how the knowledgeable in Islam see those ignorant heads who speak about Islam today, especially about these detailed matters. I do not even know how they have the courage to do that. It is not only their fault but also masses play into this. That is why you hear today some people of the masses say Wallah bro he is knowledgeable, and they do not even know two words of 'Arabi. How do you know he is knowledgeable? You do not even know two words of 'Arabi, you basically know the Quls of the Qur'an and you say he is knowledgeable? If those spoke before knowledgeable people about these matters that they are declaring false of Sahih al-Bukhari, the scholars would laugh at them.

Among those that I know of is Abbaas al-'Aqqaad who weakened this Hadith. Hadith is not his speciality, in other fields he had some good work but in this matter he did not. Some journalists followed Abbaas al-'Aqqaad. Most of this was in response to Orientalists who criticised the Prophet sallallahu 'alayhi wa sallam marrying a nine year old woman radhiyallahu 'anha.

Let me say this, al-Bukhari is not a joke or a game to play around with. Al-Bukhari was not a treasure buried under the ground and then twelve hundred years later the ignorants who do not even specialise in Jarh and Ta'deel or Hadith found this treasure and suddenly opened it. Al-Bukhari is twelve centuries old and since it was compiled until today, it was

among the most popular books reviewed and studied over and over again by the students of knowledge and 'Ulamaa. Generation after generation of scholars paid attention to this book. I am not going to say hundreds of scholars, I am not going to say thousands, I am going to go to the extent of saying possibly millions of students of knowledge and scholars went through Sahih al-Bukhari and studied it. Some of them studied the chains of narrations, some of them did elucidations on it, some of them wrote and explained that which seems contradictory to us and some of them even wrote on how al-Bukhari chose the titles of his book (there is booklets written on that). It is a book that has been reviewed by the biggest of big 'Ulamaa of all times.

It has gone under their review and let me say that yes there are some Hadith (a few) that scholars spoke about in the past. It is a human effort, it is not the Qur'an. The only book that is infallible is the Qur'an. So the scholars spoke about a few Hadith, but this was not one of them. The true 'Ulamaa of older centuries spoke about some Hadith, but this was not one of them. The rest of the Hadith other than the few they spoke about were accepted all these past centuries and not a single scholar spoke about these Hadith, and now so suddenly a man in this day and age tells you he found something no past scholars of Jarh and Ta'deel found? And the funny part is their speciality is not even Hadith. You can maybe swallow it if that is his speciality, but it is not even their speciality. In fact, in this day and age we have those who have been speaking on Hadith in Sahih al-Bukhari and if you were to ask the Arabs of them to read the chain of it with the proper Tashkeel on it, I guarantee you they will not be able to read it properly with all those names (possibly not even the Matn itself in the proper way without the Tashkeel). If he does, then he will not even know how Bukhari organised it, how Bukhari structured it and the details the scholars discussed about this magnificent book. Sahih al-Bukhari is the most authentic book after the Qur'an. It is not easy for people to pop up in this century claiming a Hadith that is in Bukhari is weak.

What was the reason that sparked people to even look into this particular Hadith in this day and age? The Orientalists in this century wrote how can a fifty four year old man marry a nine year old woman, because now it has become a taboo. Muslims were eager to protect the Prophet Muhammad sallallahu 'alayhi wa sallam in a defeatist and surrenderist way. They said we have to think about this, let us look into the Hadith and the best way is let us say the Prophet sallallahu 'alayhi wa sallam never did it. Let us bury the hatchet and it is all over and done with. They said Hey you Orientalists come here, this Hadith that you guys are using against us is weak and the Prophet sallallahu 'alayhi wa sallam never married a nine year old woman. They thought it was over with. Surrenderist, defeatist way of thinking, not having full pride in every detail of the authentic teachings of Islam. I say Wallahil-'Adheem the Prophet sallallahu 'alayhi wa sallam married Aishah and consummated the marriage when she was nine and he was fifty four years old. Give or take a few months, because back then they used to round off just like we possibly do today.

The chain of the Hadith in Bukhari goes like this. Hishaam Ibn 'Urwah narrated the Hadith from his father 'Urwah Ibn az-Zubayr (the nephew of Aishah) and he took the Hadith from Aishah. They said number one, 'Urwah narrated the Hadith from Aishah alone and no one else heard it from Aishah so how can you say it is credible? Number two, Hishaam narrated it from his father 'Urwah and he was alone so how can you say it is a credible Hadith? One, one and one. And then the biggest problem of all is that they say Hishaam Ibn 'Urwah is senile. They say when Hishaam Ibn 'Urwah moved to Iraq later in life, he became senile. They also say Maalik did not accept the Hadith of Hishaam Ibn 'Urwah. They say he narrated this Hadith in a single chain (one man alone all throughout the chain) and then you have a senile man in there so we cannot take this Hadith. And then they say everyone who narrated from Hishaam Ibn 'Urwah after him were all in Iraq where he was senile.

Why is this detail important? Because in Jarh an Ta'deel if someone is senile, we do not reject all his Hadith. If we know the era where he was senile (like this man they claim was senile in Iraq), we will reject all his Hadith in Iraq. He was not senile in Madinah, so we will accept his Hadith in Madinah. How do we know? We know from the narrators who live in Madinah and narrators who live in Iraq. Here they say everyone who narrated from Hishaam Ibn 'Urwah was in Iraq where he was senile. This is their argument. Basically, Hishaam Ibn 'Urwah went senile and they are saying we can tell when he narrated the Hadith it was all in Iraq. This is their allegation.

If the scholars of the past like al-Bazaar who may have memorised one million Hadith or Imaam Ahmad Ibn Hanbal had said this allegation, you can accept something like that. Jarh and Ta'deel is a knowledge like taking a dive in an ocean with no shore. Once you take a dive in that ocean, you keep swimming and swimming and there is no shore. That is how big and huge of a knowledge it is.

So now let us reply to this statement. The statement that only 'Urwah took the Hadith from Aishah alone is false (that he was the only one). Little do they know, there were five more narrators who narrated the Hadith from Aishah. We deal with knowledge, we do not deal with emotion. Had they had the basic foundation of knowledge, they would have researched to find other narrations. These were narrators who took from Aishah in addition to 'Urwah. They say only 'Urwah took the Hadith from Aishah but no that is false. Al-Aswad Ibn Yazeed, Al-Qasim Ibn Abdur-Rahmaan, Al-Qasim Ibn Muhammad Ibn Abi Bakr, 'Amrah Bint Abdur-Rahmaan, Yahya Ibn Abdur-Rahmaan Ibn Haatib, all six narrators with 'Urwah Ibn az-Zubayr included narrated the Hadith from Aishah.

Secondly, they say Hishaam took the Hadith from his father alone. There were three narrators who took the Hadith from 'Urwah and included with them is Hishaam. Who are they? First of all we have Hishaam Ibn 'Urwah who took from his father of course, then we have Ibn Shihab az-Zuhri (that narration is in Sahih Muslim too) and then you have Abu Hamzah Maymoon Mawla 'Urwah. Three who took it from 'Urwah Ibn az-Zubayr.

Now let us go to the third point. They say he was senile in Iraq and everyone who narrated from him were all in Iraq. They say he was senile in Iraq but not senile in Madinah, so if narrators narrated it in Madinah we will accept it. Little did they know, there were narrators who narrated it from him in Madinah. Abdullah Ibn Thakwaan, Abdur-Rahmaan Ibn Abi az-Zinaad and Abdullah Ibn Muhammad Ibn Yahya Ibn 'Urwah all took this Hadith from Hishaam Ibn 'Urwah in Madinah. In Makkah, Sufyaan Ibn 'Uyaynah took it from Hishaam Ibn 'Urwah. When he travelled to ar-Rayy he conveyed this Hadith, and from those who took it is Jareer ad-Dubbi who took it from Hishaam Ibn 'Urwah. In Basra, Hammaad Ibn Salamah, Hammaad Ibn Zayd and others took it from Hishaam Ibn 'Urwah. They say no one took it from Hishaam Ibn 'Urwah in his pre-senile era in Madinah, but we have proven that there were narrators who took it from him in Madinah, Makkah, Basra and ar-Rayy (according to them in the pre-senile era). So the fact that a narrator narrated it from him in Madinah should put an end to this, because they claim no one narrated it in Madinah.

But more so, let us not even stop here. We are not even giving in on the fact that he was senile. He was not even senile, that is a disputed fact and an allegation. In reality, he was not senile. The source for him being senile when he went to Iraq was a book called Al-Wahm Wal-Eehaam (الوهم والإيهام). I read it in that book and Abul-Hasan Ibn al-Qattaan mentions Hishaam Ibn 'Urwah twice in that book. One time he mentions him as senile and one time he just mentions him. In the fourth volume of Meezaan Al-I'tidaal (ميزان الاعتدال), ath-Thahabi responds against this man calling Hishaam Ibn 'Urwah senile.

He says:

هشام بن عروة ، أحد الأعلام ، حجة إمام ، لكن في الكبر تناقص حفظه ، ولم يختلط أبداً ، ولا عبرة بما قاله أبو الحسن بن القطان من أنه وسهيل بن أبي صالح اختلطا ، وتغيرا ، نعم الرجل تغير قليلا ولم يبق حفظه كهو في حال الشبيبة ، فنسى بعض محفوظه أو وهم ، فكان ماذا ! أهو معصوم من النسيان ! ولما قدم العراق في آخر عمره حدث بجملة كثيرة من العلم ، في غضون ذلك يسير أحاديث لم يجودها ، ومثل هذا يقع لمالك ولشعبة ولوكيع ول كبار الثقات ، فدع عنك الخبط ، وذو خلط

الأئمة الأثبات بالضعفاء والمخلطين ، فهشام شيخ الإسلام ، ولكن
أحسن الله عزاءنا فيك يا ابن القطان ، وكذا قول عبد الرحمن بن خراش :
كان مالك لا يرضاه ، نقم عليه حديثه لأهل العراق

He said towards the end of his life, his memorisation became less. Note, he did not say he became senile, he said his memorisation became less and there is a huge difference between the two. Ath-Thahabi went on to say Abul-Hasan Ibn al-Qattaan said that he is senile and that is not regarded. A direct response, and you know ath-Thahabi is an Imaam in Jarh and Ta'deel. He said when he got older, his memory changed. It was not like his youth and he began to forget, he did not say senile but he began to forget a little bit and it was not like his youth. Ath-Thahabi says in Iraq he conveyed some Hadith but they were very few Hadith. And when he comments on this, he says this same situation happened to Maalik, to Shu'bah and to Wakee' (Imaams of Hadith) and we still take their Hadith and we do not say they are senile, so how come you call this guy senile? And then ath-Thahabi defending Hishaam said he is a Shaykh al-Islam, a big word when said by ath-Thahabi. He then concluded his paragraph scolding and being harsh against al-Qattaan for calling this man senile.

On a different note, this man they claim is senile I read that Ibn Hajr went to Zam Zam and drank from Zam Zam asking Allah to be like Hishaam in Hadith. Imagine that, the man they call senile. Ya'qoob Ibn Shaybah said he is an Imaam (leader) in Hadith. Muhammad Ibn Sa'd said he is a Thiqqah Hujjah (ثقة حجة). Al-'Ujli said he is a Thiqqah, one of the highest categories of classification of people in Hadith.

So they said only one narrated it from Aishah and we have proven six narrated it from Aishah. They said only one narrated it from 'Urwah and we have proven three narrated it. They said we only take the Hadith of Hishaam Ibn 'Urwah in Madinah where he was not senile, and we have proven that there were people who he conveyed this Hadith to in Madinah, Makkah, ar-Rayy and Basra. We also put an end to it by saying he was not even senile, as ath-Thahabi says in Meezaan Al-I'tidaal. Again, ath-Thahabi uses harsh words against Abul-Hasan al-Qattaan for calling him senile.

There are many other narrations that the Prophet sallallahu 'alayhi wa sallam consummated the marriage with Aishah when she was nine and they should have looked into other Hadith and researched it. It is in Sahih Muslim, you do not want to take the one in Bukhari and you have problems with it but what about Sahih Muslim? You have issues with that one too? The chain in Sahih Muslim does not even have Hishaam Ibn 'Urwah in it, so why did they not try to poke at that one? I do not know, you are dealing with ignorant people here. Why did

they not poke at that one? In Muslim, it is Mu'ammār from az-Zuhri from 'Urwah from Aishah. Where is Hishaam Ibn 'Urwah in that narration? You do not find him. That right there should put an end to it as well. It is in Bukhari and it is in Muslim, unless they want to declare the Hadith in Muslim as weak but none of them even went on to declare the one in Muslim as weak or talk about the chain of authenticity.

All this happens because a couple of barking dogs from the Orientalists say how could a fifty four year old man sallallahu 'alayhi wa sallam marry a nine year old radhiyallahu 'anha. Those weakening the Hadith forgot the Qur'an and the Sunnah and assumed the values of the West were the standard so suddenly. We want to make Islam cute for them by bargaining and giving in on our religion? When it is in al-Bukhari and Muslim, everyone needs to shut their mouth and take it. If it is as solid as that, accept it. The values of our Prophet sallallahu 'alayhi wa sallam are THE values, because he did it, it became THE value.

It is in Bukhari and it is in Muslim and Sunan Abu Dawood without Hishaam Ibn 'Urwah in it. It is in Sunan an-Nasaa'ee with three different narrations, without Hishaam Ibn 'Urwah in it. It is in Sunan Ibn Maajah and in Musnad Ahmad in the sixth volume and in that it talks about the story of how Khawlah Bint Hakeem suggested to the Prophet sallallahu 'alayhi wa sallam to marry Aishah radhiyallahu 'anha. Towards the end of it, it says that she was nine years old when the Prophet sallallahu 'alayhi wa sallam consummated the marriage. It is in Sunan al-Bayhaqi al-Kubra in the sixth volume and he also commented on that Hadith in there. It is in Mustadarak al-Haakim and it is also in al-Mu'jam al-Kabeer (Tabaraani) in six different narrations. My brothers and sisters, it is narrated in eight Hadith books outside of Bukhari without Hishaam Ibn 'Urwah in most of them.

What Aishah said is solid because she knows about herself more than anyone knows about her and the narrators who narrated directly to her and of her and about her know about her more than anyone who came later. In addition to the books of Hadith, many of the books of history substantiated it. Look in the second volume of Seerah A'laam An-Nubalaa' (سيرة

اعلام النبلاء) and Aishah is mentioned in there. He says she was smaller than Fatimah by eight years and she used to say I used to grow up knowing only Islam. In Al-Isaabah (الإصابة), Ibn Hajr also mentions about Aishah. The statements of ath-Thahabi and Ibn Hajr and what they said about Aishah make Aishah to be eight to nine years old when she got married. There is a few months off. Why? Because they used to round off.

Historic books state that the Prophet sallallahu 'alayhi wa sallam died when Aishah was eighteen years old. If she was eighteen years old when he died, that means when they did Hijrah and when he married her she was nine years old. Seerah and Taraajim books says Aishah died when she was sixty six years old, fifty seven years after the Hijrah. If you calculate that, that makes her eighteen when the Prophet sallallahu 'alayhi wa sallam died

and nine when she did Hijrah and then married the Prophet sallallahu ‘alayhi wa sallam after that. Also, her being nine when he married her goes along with what the historians narrated of the difference between her age and the age of her sister. Ath-Thahabi and Abu Na’eem in Mu’jim As-Sahaabah (معجم الصحابة) mentioned this. They talk about the difference between her age and the age of her sister (Asmaa’) and it coincides with that.

When it comes to historic quotes that are not Hadith that oppose anything in the solid Hadith, look at what Abu Ja’far at-Tabari said in the introduction of his famous book the Taareekh. He said I declare no responsibility for the stories you are going to find in this book that you see false, awkward or unbelievable, because I stated them without direct contact with the narrators. He did not do what the people of the Hadith do. Many times history books do not have chains and history books usually mention all types of narrations without verification. Sometimes their narrations end a hundred years after Aishah, you cannot use that to go against Hadith. When you use historic books in this kind of manner, they should be subject to the same scrutiny that we do to the Hadith themselves. That is if you want to use them to oppose Hadith.

There are a few other arguments that they raise which I can respond to but there is really no time for that. If it is in Bukhari and Muslim, it is authentic and it is solid. Hishaam Ibn ‘Urwah is not senile and even if he is senile, he narrated it in Madinah. There is no way they can dispute the authenticity of this Hadith.

The problem is this matter arose when Muslims thought of the life in the West as the ideal life and the values became their values. So when they deemed it a taboo for a man to marry a younger woman, the defeatist in a way tried to defend the Prophet Muhammad sallallahu ‘alayhi wa sallam by saying let us say the Prophet sallallahu ‘alayhi wa sallam never did it. Bury the hatchet and it is all over and done with. They go tell the Orientalists the Hadith that you are using is wrong, like I said in the introduction. As Muslims, our values are the best values and the standards and actions of the Prophet sallallahu ‘alayhi wa sallam are the best standards and actions. That is the basics that a Muslim should know.

We read about Abu Bakr and how his life was and we cry. We hear that he Abu Bakr heard the unimaginable like al-Israa’ wal-Mi’raaj and everyone went to him saying you believe your friend, he went to Aqsa and to the sky and came back to his bed as warm as he left it? We cry and we say wow he said that if he said that, it is the truth. We cry and weep to that but how come we never apply that? We are proud followers of the Prophet sallallahu ‘alayhi wa sallam. We like to explain for Da’wah in the best manner and I am with that. Since the West is in the gutter of the Jaahiliyyah, we approach them in the best of manners and in a kind way they can understand.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ... ﴿النحل: ١٢٥﴾

Invite (mankind, O Muhammad sallallahu ‘alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur’an) and fair preaching. (Surat an-Nahl: 125)

But those who want to put the Prophet sallallahu ‘alayhi wa sallam down, we say your lifestyle has proven to be the filthiest lifestyle this earth has ever seen. Do not even have the courage to come and talk about our Prophet Muhammad sallallahu ‘alayhi wa sallam. CNN has medical reports that women reached their puberty at the age of nine. There are medical reports that say in hotter climates they reach puberty at a younger age. Ash-Shaafi’ee said I saw a grandma at the age of twenty one. Ibn al-Jawzi narrated similar statements to that, so this was a trend of the past.

If the Prophet sallallahu ‘alayhi wa sallam was a womaniser, he had prior married a woman fifteen years his senior and he remained with her for twenty five years. All her wealth and his own wealth was under his control and it was the trend back then not to marry four but tens and hundreds. There was no limit, Islam is what limited them, yet he stuck with one woman fifteen years his senior. To those who lead that animalistic lifestyle and want to criticise our Prophet Muhammad sallallahu ‘alayhi wa sallam, our women not only mature faster physically but also mentally. Aishah radhiyallahu ‘anha memorised two thousand, two hundred and ten Hadith. Not only did she memorise (because anyone could memorise), but she was smart. Az-Zuhri said about Aishah radhiyallahu ‘anha that if you were to put her knowledge and the knowledge of the rest of the women of her time in a scale, she has more knowledge than all of them.

‘Urwah Ibn az-Zubayr said:

مَا رَأَيْتُ أَغْلَمَ بِفِقْهِ وَلَا طِبِّ وَلَا شِعْرِ مِنْ عَائِشَةَ

I never met anyone more knowledgeable in Fiqh, Tibb (medicine) and Shi’rin (poetry) than Aishah radhiyallahu ‘anha.

Ibn Abdil-Barr said:

عائشة كانت وحيدة بعصرها في ثلاثة علوم : علم الفقه ، وعلم الطب ،

وعلم الشعر

Aishah used to be the best in Fiqh, medicine and poetry.

That means she understands. When was she like this? When she was just a teenager. Aishah was no naïve, vulnerable, young little girl. She was engaged before the Prophet sallallahu

‘alayhi wa sallam to a man called Jubayr Ibn Mut’am. In fact, the intention of marrying her originally started by Khawlah Bint Hakeem. She went to the Prophet sallallahu ‘alayhi wa sallam and she said after your wife died, why do you not get married? She is the one who suggested Aishah. I was once debating with a priest on this issue and I said after a long debate and arguments, how old was Mary when she gave birth to Jesus? He said well probably thirteen or fourteen, something like that I cannot remember. I said are you crazy? How can a woman fourteen years old give birth? That is torture and that is difficult. Fourteen as a child giving birth, that is so wrong, and I kept going on and on provoking him. He said well it was not a taboo back then, it was the norm. I did not say this but I am going to say it now, well then shut your mouth, that is exactly my point. It was a norm back then to marry at that age.

...فَبُهِتَ الَّذِي كَفَرَ... ﴿البقرة: ٢٥٨﴾

So the disbeliever was utterly defeated. (Surat al-Baqarah: 258)

Not a single word uttered after that, that is how they are. We have to have belief and pride in our Prophet Muhammad sallallahu ‘alayhi wa sallam. The Prophet sallallahu ‘alayhi wa sallam was accused with every accusation you can imagine. A sorcerer, a poet, a magician, a man who goes to the outskirts and learns Arabic then comes and says that is revelation, a man who separates between a husband and a wife. Everything you can imagine, they accused him of, sallallahu ‘alayhi wa sallam our beloved. Did you ever hear of one of them say he was a pedophile? Did you? Why did they not accuse him of that? Because that was not a taboo back then.

How old do you have to be to marry in the United States today? They themselves cannot even agree within one country on the age of marriage, because it should be based on puberty and not on age. You laugh at their laws. If a female is a day short of sixteen and has sexual relationship with a man who is eighteen or over, he can be put into prison, yet one day after that it becomes legal. One day makes a difference for them. In one state you can have sexual relationship with a sixteen year old if you are eighteen years old, and in the next state right next door you would go to jail.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ... ﴿المائدة: ٥٠﴾

Do they then seek the judgment of (the Days of) Ignorance? (Surat al-Maa'idah: 50)

Is this standards and values? If anyone is going to ridicule, it is us ridiculing their laws and their values that make no sense and are weaker than the web of a spider. Where are the Muslims who have pride in their religion and every detail of it?

It does not even end there. They cannot even agree on what age to marry (sixteen, seventeen or eighteen), but there is more to it and having a background of law I can tell you. There are stipulations within the states, so if a twelve year old has it with a thirteen year old that is permissible, an eighteen year old and a fourteen or seventeen year old, or a sixteen year old and a fourteen year old. There are many stipulations. Such detail that makes no sense and that they cannot even agree on. In 2008, Canada went from having the legal age of marriage at fourteen to eighteen. They just changed it in 2008 in a violent crime act law that they passed. What made you for years say a fourteen year old can marry and she was not a minor, and then in 2008 so suddenly you woke up? What changed? Inconsistent values. Ours are consistent, when she reaches puberty she is mature and she is ready to get married if she chooses. Their laws are based on nonsense, Wallahi we have nothing to be ashamed of. Wallahi if the east and the west, the north and the south came to say anything against what is confirmed by my beloved Prophet Muhammad sallallahu 'alayhi wa sallam, I would say he is right and the entire globe with every single man is wrong.

Have pride in your teachings and have pride in your Prophet sallallahu 'alayhi wa sallam. Trying to so eagerly find anything wrong in the Hadith so you can go to a scummy, filthy Orientalist whose life is devoted to attacking Islam and say look that Hadith is wrong, you want to make him proud and happy? Have honour and pride in every detail of the teachings and actions of the Prophet sallallahu 'alayhi wa sallam. Before I go on let me say this, I remember a student once told me he was making Wudhu in a public restroom and a man came up to him. He put his feet up in the sink to wash his feet, and a man came up to him saying what are you doing? You filth, you this and you that. The young Muslim boy said in a calm tone, but can I ask you something? He said sure. He said how many times do you wash your face? He said once a day. The Muslim said well I wash my feet five times a day, my foot is cleaner than your face so my foot can be on that sink right there. Pride in Islam and pride in its teachings.

We love Da'wah and we are going to choose the best methods of Da'wah. You have seen my lectures on calling non Muslims who want to come and learn, but Wallahi when they want to come and attack we are not going to sit there and say Wallahi our Hadith are weak and how can I hide this and how can I bargain on this. We are not going to do that. Their houses are built of glass and they are throwing stones at us, that is the situation right there. One whose house is of glass, you do not throw stones at other people. We choose wisdom but if they want to attack then no, we are going to show them that your laws are the corrupt ones not ours. There is a difference between Da'wah for those who want to learn, which we give them and we open our hearts for them and we are the kindest to them, and those who want to attack like the Orientalists, and there is a difference between Da'wah and interfaith. The latter two are not part of Da'wah.