

Aisha lügt, Muhammad lügt, wer lügt am meisten?

Geschrieben von: Andreas Heisig

Montag, den 21. März 2011 um 03:00 Uhr - Aktualisiert Dienstag, den 15. März 2011 um 13:42 Uhr

In Muslim, Buch 4, Nummer 2127 findet sich der folgende Hadith:

Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (may peace be upon him)? We said: Yes. She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

In diesem Hadith wird der Prophet Muhammad von seiner Frau Aisha nachts verfolgt, er bemerkt dies und stellt sie zur Rede, indem er fragt, wieso sie so außer Atem sei, worauf sie

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Antwortet, es sei nichts gewesen. Nun stellt sich an dieser Stelle die Frage, lügt Aisha oder ist sie schlicht vergesslich? Dies ist deswegen von Bedeutung, weil nur schlechte Menschen schlechte Frauen bekommen und der Prophet muss doch zweifelsohne ein guter Mensch gewesen sein. Jedenfalls sagt der Koran dazu:

Sure 24 Vers 26:

"Schlechte Frauen gehören zu schlechten Männern, und schlechte Männer zu schlechten Frauen. Und gute Frauen gehören zu guten Männern, und gute Männer zu guten Frauen. Und diese werden von den Verdächtigungen, die man (über sie) äußert, freigesprochen. Und sie haben (bei ihrem Herrn) Vergebung und vortrefflichen Unterhalt (rizq kariem) (zu erwarten)."

Sollte Aisha laut diesem Hadith gelogen haben, so steht dieser in Konflikt mit obigem Koranvers. Als Folge für ihr Verhalten wird sie von dem Propheten auf die Brust geschlagen, was ihr starke Schmerzen verursacht habe. Wie ist solch ein Verhalten in einer Ehe zu beurteilen?

Laut Bukhari, Volume 8, Book 73, Number 68 ist solch ein Verhalten für den Propheten nicht akzeptabel:

Narrated 'Abdullah bin Zam'a:

The Prophet forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?"

And Hisham said, "As he beats his slave".

Laut diesen Ahadith folgt der Prophet nicht dem, was er selbst sagt. Ist dies realistisch? Oder ist

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es realistischer, dass in diesen Ahadith ein Fehler vorliegt?

Laut dem Tafsir von Ibn Kathir in Kapitel 68 ist Aisha offenbar in der Tat etwas vergesslich:

Imam Ahmad recorded that `A'ishah said, "The Messenger of Allah never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting Jihad in the cause of Allah. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allah were transgressed. Then, in that case he would avenge for the sake of Allah."

Ibn Kathir erläutert damit übrigens Sure 68 Vers 4:

und verfügst wahrlich über großartige Tugendeigenschaft.

Allerdings scheint der Prophet laut dem Bild der Hadithsammler nichts dabei zu finden, wenn andere Männer seine Frauen schlagen:

Muslim, Book 009, Number 3506:

Jabir b. 'Abdullah reported: Abu Bakr came and sought permission to see Allah's Messenger. He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came 'Umar and he sought permission and it was granted to him, and he found Allah's Apostle ﷺ sitting sad and silent with his wives around him. He (Hadrat 'Umar) said: I would say something which would make the Holy Prophet laugh, so he said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Khadija when you asked me some money, and I got up and slapped her on her neck.

Allah's Messenger laughed and said: They are around me as you see, asking for extra money. Abu Bakr then got up went to 'A'isha and slapped her on the neck

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, and 'Umar stood up before Hafsa and slapped her

saying: You ask Allah's Messenger which he does not possess.

They said: By Allah, we do not ask Allah's Messenger for anything he does not possess.

Then he withdrew from them for a month or for twenty-nine days. Then this verse was revealed to him:" Prophet: Say to thy wives... for a mighty reward" (xxxiii. 28). He then went first to 'A'isha and said: I want to propound something to you, 'A'isha, but wish no hasty reply before you consult your parents. She said: Messenger of Allah, what is that? He (the Holy Prophet) recited to her the verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allah? Nay, I choose Allah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said He replied: Not one of them will ask me without my informing her. God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy.

Ferner lügt hier entweder Muhammad, oder seine Frauen oder aber Abu Bakr versteht den Propheten falsch.

Dies ist das Bild, welches die Ahadith auf Muhammad, Umar, Abu Bakr und Aisha werfen. Dieses Bild steht - wie gezeigt - jedoch im krassen Widerspruch zum Inhalt des Koran.