

# A Modern *Matn* Criticism on the Tradition on ‘Ā’īsha's Age of Marriage: Translation and Analysis

---

*Arnold Yasin Mol*



**Universiteit Leiden**

## Introduction

In public criticisms on the Prophet Muḥammad among non-Muslims in the West two main issues are focused on; that he fought battles, which according to many makes him a barbarian warlord, and that he married a young girl, making him a pedophile according to modern standards.<sup>1</sup> These two issues are used to criticize Islam as a backward and violent religion, but also to portray Muslims as naïve, backwards, or even potential suspects because they adhere to the teachings of such a man. Much has been written on Muḥammad's actions and ideas of war of which many show that the Qur'an teachings on war and Muḥammad's actions are very ethical and even in line with modern international law.<sup>2</sup> But there has been a common acceptance of Muḥammad's marriage contract to 'Ā'īsha while she being six years old, and her joining his house hold and consummating the marriage at the age of nine, as these ages are stated clearly in several historical sources.<sup>3</sup> Thus, the historical truth of her age is rarely challenged, but how to understand this within today's modern ethical framework has generated several responses which can be typified as:

- I. Approvalism: What the Qur'an says and Prophet says or does (his *Sunna*) is always exemplary and never sinful or unethical (theological voluntarism), even if we think it is. Contracting marriages to six year old girls is accepted by God, thus making it ethical and allowable by law. The consummation is by the majority linked to attaining puberty, meaning the girl her menstruation cycle has started, but there is also a minority allowing

---

<sup>1</sup> These two issues are frequent in both liberal public discourse as in open Islamophobic discourse. One of the more known Islamophobic lobbyist, Robert Spencer, also keeps using these two main subjects as proof that Islam is the opposite of liberal modernity: <http://www.jihadwatch.org/2006/11/finding-out-the-truth-about-muhammad> (accessed on 26-01-2015). For a discussion on the term Islamophobia, see: <http://crg.berkeley.edu/content/islamophobia/defining-islamophobia> (accessed on 26-01-2015).

<sup>2</sup> One of the most complete works on Islam and war which discusses the Islamic sources and jurisprudence and the criticisms is Ahmed al-Dawoody's *The Islamic Law of War: Justifications and Regulations* (New York: Palgrave Macmillan, 2001).

<sup>3</sup> There are several *Aḥadīth* reported which go back to 'Ā'īsha with almost the same wordings: تزوجني النبي وأنا ابنة ست، وبنى بي وأنا ابنة تسع — *They married me off to the Prophet and I was a girl of six, and he consummated with me, and I was a girl of nine*, which can be found in the *Aḥadīth* collections of al-Bukhārī, Muslim, Aḥmad, and al-Nisā'ī [Muḥammad al-Shawkānī, *Nayl al-'Awṭār* (Egypt: Dār al-Ḥadīth, 1993), 6:224-225. ibn Ḥajar al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma'rifah, 1379 AH), 7:224-225]. In this paper I will label these traditions as the Aisha-age-traditions.

it apart from puberty.<sup>4</sup> This approach mostly rejects the idea that the Prophet worked within a historic-cultural context and universalizes his Sunna into absolute norms.

- II. Cultural-contextualistic apologism: In the 7th century Arab context of the Prophet, this was normal and thus ethical in his time. Ideas of puberty, maturity and family law are influenced by culture and thus are not directly universal. Many proponents of this approach point out that ‘Ā’īsha's age was never an issue before the 20th century, as pre-or early pubescent marriages were common in most societies around the world.<sup>5</sup> This approach seemingly separates certain elements of the Sunna into historic-cultural and ahistoric-universal, whereby historical oddities are accepted as historical facts but not directly as ethical norms (moral relativism), but rarely it is stated as such in clear terms.<sup>6</sup>
- III. Modern projectionist apologism: This approach views the Prophet in an almost similar fashion as (I.) but with the major difference that it takes modern ethics as the universal norm which is projected (truthfully or falsely) on the Prophet and the Qur'an. It thus

---

<sup>4</sup> For an overview of pre-modern opinions among the Sunni schools, see: Wabah al-Zuhaylī, *al-Fiqh al-‘islāmiyyu wa ‘adillatuhu* (Damascus: Dār al-Fikr, 2008), 7:62-65, 183-189. The early Ḥanafiyah and Malikiyah did not use the Aisha-age-traditions in their discussions on underaged marriage, this was introduced by al-Shāfi‘ī [Carolyn Baugh, "An Exploration of the Juristic Consensus (ijmā‘) on Compulsion in the Marriages of Minors", *Comparative Islamic Studies* 5, no. 1 (1999), 33-93]. See here a modern *Athariyah* fatwa: <http://islamqa.info/en/178318> (accessed on 26-01-2015), and a modern *Ḥanafiyah* fatwa: [http://www.askimam.org/public/question\\_detail/21031](http://www.askimam.org/public/question_detail/21031) (accessed on 26-01-2015), the latter work I've added as Appendix III.

<sup>5</sup> See an interesting discussion on this by Jonathan Brown: <http://www.lamppostproductions.com/dr-johnathon-brown-on-the-age-of-aisha/> (accessed on 26-15-2015), and: <http://muslimmatters.org/2010/10/13/understanding-the-problematic-age-of-aisha/> (accessed on 26-01-2015).

<sup>6</sup> Nasr Abu Zayd (d. 2010) and Abdullah Saeed are scholars clearly professing the dichotomy between historical-cultural and ahistorical-universal elements of the Qur'an and Sunna in their works. See their works: Nasr Abu Zayd, *Mafhum al-Naṣṣ: dirasah fī ‘ulūm al-Qur’ān* (1994, al-Markaz al-Thaqafī al-‘Arabī). Abdullah Saeed, *Interpreting the Qur’an: Towards a Contemporary Approach* (2005, Routledge). Fathi Osman (d. 2010) is an example of a scholar being unclear how much he viewed elements of the Qur'an and Sunna as being contextualized by culture, and if so, if these are abrogated by modern cultural changes. See his *Concepts of the Quran* (Multimedia Vera International, 1999).

reinterprets Qur'anic verses deemed problematic in its classical meaning<sup>7</sup>, and reinterprets or even rejects historical sources when they contradict modern norms. This reinterpretation or rejection is mostly justified through source argumentations based on classical or modern methodologies. (III.) also accepts and applies hermeneutical elements of (II.), but uses modern ethics as its default position<sup>8</sup> to distinguish between true and false sources and in general rejects the concept that elements of true prophetic revelation can become "outdated".<sup>9</sup> Thus sources and interpretations presenting underaged marriage as acceptable are rejected as they are seen as misogynic, patriarchic, and abusive.

As Kecia Ali remarks<sup>10</sup>:

"Muslim discussions of the Prophet's personal conduct in general, and his marriage to Aishah in particular, provide a lens through which to view changed attitudes toward sex and marriage, and unresolved concerns about the appropriateness of applying medieval standards in modern life. There are dangers in both historical anachronism and unchecked moral relativism, and in analyzing Muslim reflections on Muhammad's marriage to Aishah, several questions emerge about both the accuracy and relevance of historical information."

<sup>7</sup> Edip Yuksel's *Quran: A Reformist Translation* (Brainbow Press, 2007) is a radical example of this as he has a Quranist-structuralist approach to the text, whereby traditional interpretations are generally deemed as false and barbaric. See especially his introduction where he provides a long list of classical interpretations which he views problematic. It can be downloaded here: [http://www.studyquran.org/resources/Quran\\_Reformist\\_Translation.pdf](http://www.studyquran.org/resources/Quran_Reformist_Translation.pdf)

<sup>8</sup> In general modern human rights discourse is embraced, especially when it comes to human equality which revolves around gender equality and inclusivist or universalist approaches to non-Muslims, but on LHBT-identities a mostly conservatist stance is taken.

<sup>9</sup> The majority of Islamic modernist-reformist thought falls under this category and have a Soft-or Hard Natural Law approach. For Natural Law approaches see: Anvar M. Emon, *Islamic Natural Law Theories* (New York: Oxford University Press, 2010). To understand how this relates to interpretation and acceptance or rejection of sources, see: Arnold Yasin Mol, "The denial of supernatural sorcery in classical and modern Sunni tafsīr of sūrah al-Falaq (113:4): a reflection on underlying constructions", *al-Bayan journal of Quran and Hadith studies* 11, no. 1 (June 2013), 15-32. For similar typological approaches, see: Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (2008, IIIT). J.M.S. Baljon, *Modern Muslim Koran Interpretation (1880-1960)* (Leiden: Brill, 1968). Daniel W. Brown, *Rethinking Tradition in Modern Islamic Thought* (Cambridge: 1999, Cambridge University Press). Taji-Farouki and Cornell, *Modern Muslim intellectuals and the Qur'an* (United Kingdom: Oxford University Press in association with the Institute of Ismaili Studies, 2004). Hussein Abdul-Raof, *Theological Approaches to Qur'anic Exegesis: A practical comparative-contrastive analysis* (New York: Routledge, 2012).

<sup>10</sup> Kecia Ali, *Sexual Ethics and Islam Feminist Reflections on Qur'an, Hadith, and Jurisprudence* (Oxford: Oneworld, 2006), 136-137.

The Qur'an itself doesn't provide a specific age limit, but mental and physical criteria.<sup>11</sup> There are some traditions (*athār*) discussing underaged marriage among the companions of Muḥammad, but the main focus next to the Qur'an is of course the prophetic Sunna. In the last two decades there appeared several articles written by Muslims that focused on refuting the traditions discussing the marriage age of 'Ā'īsha.<sup>12</sup> The majority of these were written in English by Muslims that have no special training in classical Islamic sciences or modern academic Islamic studies.<sup>13</sup> And for the majority they use the same arguments whereby it has become difficult to trace who copied from whom.<sup>14</sup> Their handling of the Arabic sources

---

<sup>11</sup> Verse 4:6 says marriageable age (*balaghūā al-Nikāḥ*) is determined by mental maturity (*rushd*) and verse 6:152 adds bodily maturity (*shudd*), the majority of Fiqh scholars accepts these criteria as referring to a recommended age of 15 or 18 years, whereby some mention that founding imams as imam Malik and Abū Hanifa mentioned ages 21 and 25 [Mullājiyūn al-Ḥanafī, *Tafsīrāt al-Aḥmadiyya fī Bayān al-Ayāt al-Shar'īyyah* (Beirut: Dār al-Kutub al-'ilmiyyah, 2010), 211-212. al-Māturīdī, *Tā'wīlāt Ahl al-Sunna* (Beirut: Dār al-Kutub al-'ilmiyyah, 2005), 4:316. Qāḍī Ibn al-'Arabī, *Aḥkām al-Qur'ān* (Beirut: Dār al-Kutub al-'ilmiyyah, 1996), 1:418]. Although their preferred ages are very similar to ours today, the majority didn't see these as a form of minimal age and thus didn't forbid child marriage as they viewed that arranged underaged marriages could serve the wellbeing of the child (*maslaḥa al-Walad*) as long as compatibility (*kafa'*) between the two prospected spouses is upheld. But their emphasize on both preferred ages and the match serving wellbeing does show an awareness of the possible problems surrounding underaged marriage. Scholars also used verse 65:4 to scriptualize underaged marriage whereby the divorced non-menstruating women (*lam yaḥidna*) was understood as referring to women being too old (*kabir*) or too young (*ṣaghir*) for it. [Mullājiyūn, *ibid*, 700. al-Zuḥaylī, *ibid*, 7:184]. For a further discussion on these Qur'anic criteria, see my upcoming paper with the working title: *Ibn 'Āshūr's Maqāsidi commentary on Qur'anic stipulations of marriageable age* (2015). Classically the scholars differed between contracting the marriage, and consummating it, they focused on the former while the latter was mostly linked to when the female is deemed bodily mature for it. al-Zuḥaylī emphasizes that there are no texts that forbid setting a legal minimum age for contracting the marriage, it is rather the opposite, the Qur'an links marriage to mental and bodily maturity and the majority of scholars preferred a marriageable age of 15+, compatibility (*kafa'*), and the acquisition of wellbeing (*maslaḥa*), which in today's society structures with modern education points to a preferred minimum age of 18 years. If anyone younger wants to marry, a judge can review the request as judges have inherited the guardianship of the fathers in this age. [al-Zuḥaylī, *ibid*, 7:188-189].

<sup>12</sup> For example: <http://fountainmagazine.com/Issue/detail/At-What-Age-Did-Aisha-Marry-the-Prophet> (accessed on 27-01-2015). <http://www.hasaan.com/2012/04/hazrat-aishas-real-age-at-marriage-time.html> (accessed on 27-01-2015). <http://www.dawn.com/news/696084/of-aishas-age-at-marriage> (accessed on 27-01-2015). <https://truthhazratayesha.wordpress.com/> (accessed on 27-01-2015). <http://www.theguardian.com/commentisfree/belief/2012/sep/17/muhammad-aisha-truth> (accessed on 27-01-2015). [http://www.discoveringislam.org/aisha\\_age.htm](http://www.discoveringislam.org/aisha_age.htm) (accessed on 28-01-2015).

<sup>13</sup> Kecia Ali, *ibid*, 138-143.

<sup>14</sup> *Ibid*, 144.

shows that the majority doesn't know Arabic or how these sources are classified in Islamic methodologies. The two oldest references to this discussion is by Maulana Muhammad Ali (d. 1951) in 1948<sup>15</sup> and by T.O. Shanavas in 1999, who both had access to Arabic sources.<sup>16</sup> But the later articles show also an increase in sources, thus showing a development after Shanavas, whereby the interaction between the Islamawareness and Islamic-awakening websites are likely contributors due to them providing the sources also in Arabic and being older articles.<sup>17</sup> The article by Shanavas copies Maulana Muhammad Ali's comparative sources discussion but adds an important element by questioning one of the narrators (Hishām ibn ‘Urwah) within the chain of transmission (*isnād*) of the *Aḥadīth* involved as being the source of mistakes in textual contents (*matn*). Thus Muhammad Ali applied textual contradiction to discredit the Aisha-age-traditions (*matn* criticism), and Shanavas added a reason why these mistakes could have ended up in these traditions in the first place (*isnād* criticism). The source comparison uses weaker sources (mostly from general history works without *isnād*, or lesser *Aḥadīth* collections) to discredit the contents of *Aḥadīth* belonging to the most authentic collections (*ṣaḥīḥ*), and raises only doubt about their content (*matn*). To question a narrator attacks the *ṣaḥīḥ* status of the *isnād*.<sup>18</sup> The arguments found in these articles to discredit the Aisha-age-traditions can be summarized as:

- A. Was ‘Ā’īsha born before or after Muḥammad started his prophetic mission?
- B. Can her age before and around her betrothal and marriage to Muḥammad be determined by events she remembered or how she is described by others?
- C. Can her age be determined by comparing it to her siblings?

---

<sup>15</sup> <http://www.muslim.org/islam/aisha-age.htm> (accessed on 27-01-2015).

<sup>16</sup> <http://www.ilaam.net/articles/ayesha.html> (accessed on 27-01-2015), see added as Appendix II.

<sup>17</sup> [http://www.islamawareness.net/FAQ/what\\_was\\_ayesha.html](http://www.islamawareness.net/FAQ/what_was_ayesha.html) and <http://www.islamic-awareness.org/Polemics/aishah.html> (accessed on 27-01-2015).

<sup>18</sup> Kecia Ali, *ibid*, 139-140. This argument has been refuted as insufficient as there are other traditions mentioning the same age for ‘Ā’īsha where Hishām ibn ‘Urwah wasn't part of the *isnād*, see: [http://www.askimam.org/public/question\\_detail/21031](http://www.askimam.org/public/question_detail/21031) (accessed on 26-01-2015). Also al-‘idlibī's analysis states that this idea is incorrect, see the translation below on p. 14.

- D. Did the Arabs use a different understanding of numbers in relation to age as for example counting not from birth but from her first menstruation, or was there a misunderstanding between the pre-Islamic and Hijra calendar?
- E. Do the differences between these other historical sources and between the Aisha-age-traditions themselves discredit their textual reliability?
- F. Are the narrators of these traditions really reliable?

These apologetic discussions first or mostly occurred in English and has in the last decade crossed over into other languages, and also (returned) in Arabic<sup>19</sup>, showing the concern on this issue isn't just a response to criticism within Western discourse, but has become part internal Muslim discourse through the increase of human rights awareness in the Muslim world. One of the major differences with the Western-Islamic discourse is that the Arabic discourse is held by professionals in Islamic sciences<sup>20</sup>, but they retain or have come to most of the arguments already given in the English articles. One article I will discuss here is by a Syrian *Ḥadīth* scholar who applies a (III.) approach and uses all the arguments given above excepting (D.), but with one major difference: he uses classical *'ilm al-Ḥadīth* terminology.

### **Ṣalāḥ al-Dīn al-'idlibī, a contemporary *Muḥaddīth***

Ṣalāḥ al-Dīn Ibn Aḥmad al-'idlibī was born in 1948 in the Syrian city of Idlib. He is Shāfi'ī in lineage, and got a PhD in Islamic sciences with a speciality in *Ḥadīth* from the Dār al-Ḥadīth al-Ḥassīniyah in Morocco in 1980. He has taught *Ḥadīth* sciences at several Arab universities, including the Kulliyah al-Darāssāt al-'islāmiyah wa al-'Arabiyyah in Abu Dhabi and the Kulliyah al-Sharī'ah in the United Arab Emirates.<sup>21</sup> He has a website where his publications

---

<sup>19</sup> See a discussion on this in Jonathan A.C. Brown, *Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy* (London: Oneworld, 2014), 145-148. Early 20th century Orientalist writing caused some discussions on this among higher classes and some intellectuals in Egypt, but it is the post-1990 era when this discussion seemed to have returned in Arabic, in far more Arab countries among the larger population, and by scholars trained in Islamic sciences.

<sup>20</sup> See for example a lecture by the well known preacher Dr. Adnan Ibrahim: <http://www.youtube.com/watch?v=v8Nz2LpiYVs> (accessed on 26-01-2015).

<sup>21</sup> Personal communication from his students at these universities.

and media appearances are posted.<sup>22</sup> He is famous for writing a detailed response<sup>23</sup> to a Salafī critique against the Ḥasharī theological school.<sup>24</sup> His first publication (probably a rework of his PhD thesis) is a detailed research that tries to prove that textual (*matn*) criticism of prophetic *Aḥadīth* has been part of Islam since its beginnings.<sup>25</sup> The Aisha-age-traditions are not discussed in it, but he provides many examples of famous *Aḥadīth* that are found in the *Ṣaḥīḥ* collections, which has been criticized by many foundational scholars, including ‘Ā’īsha who was famous for criticizing traditions that spoke in a denigrating manner about women or traditions with anthropomorphic contents.<sup>26</sup> This book in my eyes shows the key element in al-‘idlibī’s approach to the *Ḥadīth* corpus whereby traditions are determined firstly by contents, and not just by *isnād*. Although scholars of Fiqh have always applied textual criticism, over the centuries the authenticity level of the *isnād* became more and more decisive in accepting a tradition and increased the reluctance to reject it.<sup>27</sup> Al-‘idlibī on the other hand points out that to declare an *isnād* authentic (*ṣaḥīḥ*) it needs to comply to five conditions, while there are numerous reasons for a text (*matn*) to contain a mistake (*‘asbāb al-Wahm kathīrah*). Only a tradition which is deemed both *ṣaḥīḥ* in *isnād* and *matn* can overcome its probable truth factor (*ghalab ‘alā al-Zann*), but it still isn’t multiple transmitted (*lā yatawātār*) and thus doesn’t gain the certain truth factor (*maquṭū‘a*) of a multiple

---

<sup>22</sup> [www.salahsafa.blogspot.com](http://www.salahsafa.blogspot.com)

<sup>23</sup> Ṣalāḥ al-Dīn al-‘idlibī, *‘Aqā’id al-‘Āshā’irah fī Ḥiwār hādī ma’ Shubḥāt al-Munāwī’īn* (Cairo: Dār al-Salām, 2010).

<sup>24</sup> Safar ibn ‘Abd Raḥmān al-Ḥawālī, *Minhaj al-‘Āshā’irah fī al-‘Aqīdah* (Riyadh: Dār al-Taybāt al-Kudharā, n.dt.).

<sup>25</sup> Ṣalāḥ al-Dīn al-‘idlibī, *Minhaj Naqd al-Matn ‘inda ‘ulamā’ al-Ḥadīth al-Nabuwī* (Beirut: Dār al-‘Afaq al-Jadīdah, 1983).

<sup>26</sup> For example, a famous tradition transmitted by Abū Hurayrah claims that the prayer is nullified when a donkey, dog or woman passes in front of the praying men, ‘Ā’īsha scolded Abū Hurayrah for this. Another famous saying by her is that "anyone claiming Muḥammad saw Allah is lying, as God cannot be seen by human eyes", whereby she refuted the still dominant belief that Muḥammad's night journey to heaven was in a bodily form.

<sup>27</sup> Wael B. Hallaq, "The Authenticity of Prophetic Ḥadīth: A Pseudo-Problem", *Studia Islamica*, No. 89 (1999), 75-90.



transmitted tradition (*al-Mutawātir*).<sup>28</sup> When a tradition has an authentic *isnād* but deviant contents (*'isnād ṣaḥīḥ wa matnahu shādh*) it is classified as weak and deficient (*da'īf*) and can be rejected.<sup>29</sup> Al-'idlibī thus clearly presents an *'usūlī* methodology in judging and classifying traditions<sup>30</sup>, although he never references his methodology to any *'usūlī* scholar. Jonathan Brown calls this approach 'Late Sunni Traditionalism', which is a revival of the *'Ahl al-Rā'y* juristic methodology whereby "jurists, not hadith scholars, with the ultimate authority in determining the authenticity and implication of a hadith", making jurists "responsible for content criticism".<sup>31</sup> Al-'idlibī is clearly influenced by, or follows a similar vision as, the late 'Aẓharī scholar Muḥammad al-Ghazālī (d. 1096 CE) who saw a *Ḥadīth* only as truly *ṣaḥīḥ* if it didn't contain a hidden flaw (*'illā*) or contradict more reliable evidence.<sup>32</sup> It is this methodology which we will also find in his discussion on the Aisha-age-traditions.

---

<sup>28</sup> A *Mutawātir* is a *Ḥadīth* or saying (*khābar*) which is transmitted in every stage of the stages of the *sanad* by multiple transmitters (general agreed upon requirement is 10 transmitters), whereby it can be rationally be concluded that these transmitters could not have agreed upon a fabrication (*'ikhtilāq*). A *Mutawātir* provides necessary knowledge (*al-'ilm al-Ḍarūriyya*). Any *ṣaḥīḥ* tradition that doesn't confirm to these criteria, but has an authentic *isnād*, is of the status of *Aḥād* (singular transmission) only provides conditional knowledge (*al-'ilm al-Mutawaqqif*), which needs further investigation. Maḥmūd al-Ṭaḥḥān, *Taysīr Muṣṭalaḥ al-Ḥadīth* (Riyadh: Maktabah al-Ma'ārif li-INushr wa al-Tawzī'a, 1425 AH), 23-25, 27.

<sup>29</sup> al-'idlibī, *ibid*, 33.

<sup>30</sup> For the difference between *'usūlī* and *'athārī* methodology, see: Hallaq, *ibid*, 79-85. For a classical *'usūlī* exposition, see: Abū Ishāq al-Shāḥibī, *al-Muwāfiqāt fī 'usūl al-Sharī'ah* (Beirut: Dār al-Kutub al-'ilmiyyah, n.dt.), 4:3-21.

<sup>31</sup> Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld, 2009), 262.

<sup>32</sup> Brown, *ibid*, 263. See the first two chapters in al-Ghazālī's *The Sunna of the Prophet between the People of the Fiqh and the People of the Ḥadīth (al-Sunnah al-Nubuwiyyah bayna 'Ahl al-Fiqh wa 'Ahl al-Ḥadīth)* (translated by Aisha Bewley, Istanbul: Dar al-Taḥqwa, 2009).

## Al-'idlibī's analysis on the age of marriage of 'Ā'īsha

Although I was acquainted with English works on the age of 'Ā'īsha, and knew there were already Arabic discussions on this matter from the 1950's<sup>33</sup>, I hadn't come across any work in Arabic until I saw a blogpost by professor Mohammed Fadel (University of Toronto) where he recounted his meeting with al-'idlibī and had posted a link to al-'idlibī's essay.<sup>34</sup> While reading I noticed he used many similar sources and arguments as the English works, but because he used classical terminology it didn't feel apologetic. That he wrote a specific essay on it shows that the age presented in the traditions were probably disconcerting to him, but by applying his methodology and terminology this apologetic element isn't present. In the essay he points out that because the Aisha-age-traditions are of *ṣaḥīḥ* status, there is no avoiding in studying it. If we take his *'usūlī* methodology in mind, it means that the *ṣaḥīḥ* status of the *isnād* demands that the *matn* must also be checked for an error (*wahm*), so that its probability status (*ẓann*) can be judged. Secondly, he says he came across some articles on this subject by some scholars, and he wanted to write about it to "sharpen some scientific thoughts in the condoning indifference on the positions of [source] weakness". Meaning, he wants to point out to people that they remain too much indifferent on possible weaknesses in historical sources. Thus according to him, his objective is not to simply discredit the Aisha-age-traditions because he rejects the possibility of the Prophet marrying an underage girl, but to use it as an example how people easily overlook mistakes in generally accepted sources. Just as his book on *matn* criticism tries to prove the classical practice of it, and thus its authenticity level as an Islamic methodology, this essay tries to show the necessity and usefulness of such criticism.

---

<sup>33</sup> See footnote 19 above. Brown also points out that other known 'Late Sunni Traditionalist' scholars as 'Alī Goma'a also have written arguments against the Aisha-age-traditions, I hope to compare these in a later writing.

<sup>34</sup> <http://shanfaraa.com/2013/07/salah-al-din-al-idlibi-on-the-age-of-aisha-r-when-she-married-the-prophet-s/> (accessed on 10-09-2014). I thank prof. Fadel for his kind encouragement to translate and analyze al-'idlibī's essay. The Arabic essay is added as Appendix I.

In his analysis he tries to determine ‘Ā’īsha's age by determining:

1. The age difference and the birth-year of her older sister ‘Asmā’
2. The possibility she experienced and narrated events at a certain age
3. The words used to describe her
4. When she converted to Islam
5. When her father married her mother
6. The way she was proposed as a possible spouse for the Prophet

He does this by using both graded and ungraded narrations, thus collecting as much evidence to prove there is a conflict between the gathered evidences and the original narration under question. Part of his argument is also based on the idea that it is unreasonable that she was four or younger at certain events (2.) and when she was proposed to the Prophet (6.), which uses assumptions about a child's capability and the way seventh century culture discussed possible spouses. It thus not simply an argument based on clear textual and linguistic comparison, but also involves the idea of what is reasonable. All this taken together is enough proof for al-’idlibī to declare the Aisha-age-traditions as containing an error (*wahm*), and thus being defective (*ma’lūl*).

## Translation of al-'idlibī's essay<sup>35</sup>

### The transmitted *Ḥadīth* in the estimated age of the honorable 'Ā'īsha on the day of marriage contract and marriage

In the name of God most merciful ever merciful.

Praise to God numerous good blessed praising such as loving and pleasing our Lord, and praise to God whom by His blessings completes the righteous, the Lord completes through the good, and seals for us through the good, through Your beneficence and grace and honor, O Honored of the honored.

A *Ḥadīth* is transmitted about the Prophet, salutations of God upon him and peace<sup>36</sup>, that he marriage-contracted ('*aqada*)<sup>37</sup> honorable 'Ā'īsha, God's pleasure upon her<sup>38</sup>, and her years were six years and he married her [when she was] nine years. And is this *Ḥadīth* authentic in transmission chain (*isnād*) and textual contents (*matn*)?? [There] is no avoiding from its study.

I came across an article about this important subject written by some researcher in [source-]weakening (*taḍa'īf*) that *Ḥadīth* regarding transmission chain and textual contents, and I found that one [can get] possible gain (*al-Mumkin al-Istifādah*) from it in the sharpening

---

<sup>35</sup> I have transliterated important words between brackets (), my additions to the text to amplify readability between [], and I stay as close to the Arabic sentence structures as possible by retaining the long sentences as much as possible. al-'idlibī refers to several sources without precise references (he doesn't use footnotes in this essay), when I could trace the exact citations in the mentioned works I have added them in footnotes. I have added dates of death of the mentioned historians to show the period they were working in (which was mostly centuries after the compilers of *Ḥadīth*).

<sup>36</sup> Translation of *ṣalā Allah 'alayhi wa salam*, in the rest of the translation abbreviated as: (ṢA'ws)

<sup>37</sup> The contracting of a marriage refers to the agreement between the guardians and/or prospected spouses on the wish to get married and on the amount of dowry. The rootword '*aqada* literally means making a knot (thus the English expression on marriage as "tying the knot" comes very close) and is used for contracts, agreements etc. It can be used to refer to the contracting of the marriage and the existing marriage itself as a form of contract. In classical Sharī'ah constructs, betrothal (*khiṭbah*), contracting the marriage ('*aqd*) and consummating it are separate acts whereby the first is an unofficial agreement between parties, the second an officializing agreement between parties with dowry, while the latter is generally when the female is deemed physically ready. [al-Zuhaylī, *ibid*, 7:23-26, 43-65. Brown, *Misquoting Muhammad*, 143]

<sup>38</sup> Translation of *raḍī Allah 'anhā*, in the rest of the translation abbreviated as: (rA')

(*al-Taqāt*) of some scientific thoughts in the condoning (*al-Taghādī*) on the positions of [source] weakness (*nuqaṭ al-Duʿf*), for the leaving [of this condoning] (*al-Khurūj*) through constituent result (*bi natījah muʿassisah*) on evidence (*al-ʿAdilah*) and conductive indications (*al-Qarāʾīn al-Muwaṣṣilah*) towards the rational correct expression, by God's authority.

And for necessary clarification (*li ḍarūrah tajliyah*) of the aspect of the rational correct (*wajh al-Ṣawāb*) in this important issue from the issues of the noble Prophetic biography and the reported tradition so this research supported through evidence in the history of the birth of honorable ʿĀʾīsha (rAʿ), and in estimation of her age (*miqdār ʿumrahā*) at the time the marriage-contract [was placed] upon her from the Messenger of God (ṣAʿws) and her age at the time of her wedding. And in this [there are] two said issues:

The first saying is well known (*al-Mashūr*): Is that he marriage-contracted her and she was a girl of six years and he married her and she was a girl of nine. They take through what is established on it from her saying in ṣaḥīḥ al-Bukhārī and others, which means that she's born after the Prophetic mission (*baʿada al-Baʿthah al-Nabawiyah*)<sup>39</sup> by four years.

The second saying: Is that he marriage-contracted her and she was a girl of fourteen years and he married her and she was a girl of eighteen years, which means that she was born before (*qabla*) the mission by four years.

### **The evidence of the first saying:**

Al-Bukhārī, Muslim and others reported from Ṭariq on Hishām bin ʿArwah on his father on ʿĀʾīsha that the Prophet (ṣAʿws) married her and she was a girl of six years, and he consummated with her and she was a girl of nine years. And Muslim's transmission is from Ṭariq Muʿammar on al-Zuhrī on ʿArwah on ʿĀʾīsha. **[End page 1]**

---

<sup>39</sup> Throughout most of the essay *al-ʿidlibī* uses only *al-Baʿath*, the mission, to refer to the advent of the Prophetic mission. Although I will sometimes add 'prophetic' between brackets, I mostly just translate it literally with 'the mission', but it is best read as 'advent to the Prophetic mission'. It is generally accepted that the Prophet received his first revelation in 610 CE, thirteen years before the Hijrah.

And Ibn Ḥanbal and Muslim's transmission is from Ṭarīq al-'Aswad bin Yazīd al-Nakha'ī on 'Ā'īsha.<sup>40</sup> And the wording "he married her (*tazawwajahā*)" is intended with the meaning of marriage-contract (*al-'Aqd*), and this is the objective (*al-Maqṣūd*) here.

And the *Ḥadīth* it's transmission chain (*sanad*) is *ṣaḥīḥ*. And it's certainly incorrect (*'akḥṭā'*) as opinion (*ẓann*) that Hishām bin 'Arwah is isolated (*tafarrada*) in its transmission and that it is from his imagination (*'awhāmahu*).<sup>41</sup>

### The evidence of the second saying:

1 - 'Ā'īsha is younger than her sister 'Asmā' (rA') with 10 years, and 'Asmā' was born before the Hijrah by twenty seven years, meaning before the Prophet mission by fourteen years, and this means that 'Ā'īsha was born before the Hijrah by four years.

Ibn 'Asākir reported in the "*Tārīkh Damashqī*" through its *sanad* on ibn 'Abī al-Zanād that he said: "'Asmā' the daughter of 'Abū Bakr was older than 'Ā'īsha by ten years."<sup>42</sup>

And 'Abū Na'īm said in the "*Ma'rifah al-Ṣaḥābah*" in the biography (*tarjamah*) of 'Asmā': "She was born before the history<sup>43</sup> by twenty seven years, and she died seventy three years later in Makkah after her son killed 'Abd Allah bin al-Zubayr in [those] days, and she was a hundred years."<sup>44</sup>

And [that] which confirms this report in the knowing the year of birth of 'Asmā' is what 'Abū Na'īm reported such about her that she said: "I saw Zayd bin 'Amrū bin Nafil and supporting himself on the wall of the Ka'abah, he said: O community of Quraysh, none of you today is

<sup>40</sup> See footnote 3 above.

<sup>41</sup> Here al-'idlibī dismisses the attempts by some apologists to try to find a weakness in the transmission chains of the Aisha-age-traditions to discredit them. See footnote 18 above.

<sup>42</sup> Abū al-Qāsim ibn al-'Asākir (d. 571 AH), *Tārīkh Damashqī* (Dār al-Fikr al-Ṭabā'h wa al-Nushr wa al-Tawziya', 1995), 69:8. The *isnād* is not graded, thus its authenticity compared to the Aisha-age-traditions is unknown.

<sup>43</sup> The history here means the Hijrah in 623 CE, when the Meccan Muslims migrated to Medina, which soon after was turned into the starting point of the Islamic calendar, and thus, history.

<sup>44</sup> Abū Na'īm al-'Aṣbihānī (d. 430 AH), *Ma'rifah al-Ṣaḥābah* (Riyadh: Dār al-Waṭan li-INushr, 1998), 6:3253. See also ibn al-'Asākir, *ibid*, 69:9. Again the *isnād* is not graded, thus its authenticity compared to the Aisha-age-traditions is unknown.

on the religion of Abraham other than I.<sup>45</sup> Zayd had passed away and the Quraysh was building the Ka‘abah before He [God] send down revelation on the Messenger of God by five years. Such was reported by Ibn Sa‘ad in the "al-Ṭabaqāt" on Sa‘yd bin al-Musayb<sup>46</sup>, meaning [this] was before the Hijrah by eighteen years, thus her age was nine years [when] she heard this as that time. And this is logical (*ma‘aqūl*), because anyone recollecting what was heard from him (*yaḍbuṭ mithl hadhā al-Samā‘ minhu*) cannot be anything other than predominantly nine (*tisa‘a fī al-Ghālib*).

And ibn al-’Athīr in the "’Asad al-Ghābah": ’Abū Na‘īm said: "She was born before history by twenty seven years."<sup>47</sup> And ibn ‘Abd al-Birr said in "al-istī‘āb": "And ’Asmā’ passed away in Makkah in Jumādī al-’Awwalā year seventy three [after Hijrah], and at her death she had reached a hundred years."<sup>48</sup>

2 - Al-Bukhārī reported on ‘Ā’īsha (rA‘) that she said: "Indeed He sent in Makkah on Muḥammad (ṣA‘ws), while I proceeded playing (*li-jāriyah ‘ala‘abu*), {But surely the Hour is their appointed time, and the Hour is calamitous and bitter}<sup>49</sup>, and what was sent down of chapter al-Baqarah and al-Nisā’ except what was already with him."<sup>50</sup> **[End page 2]**

Al-Qurtubī says in his commentary (*tafsīr*): Ibn ‘Abbās said: "Between the sending down of this verse and between [the battle of] Badr were 7 years"<sup>51</sup>. And when it is as such, this means that it was sent down before the Hijrah by five years and after the [Prophetic] mission by eight.

<sup>45</sup> al-Aṣḥbānī, *ibid*, tradition 2843, 3:1134. Ungraded *isnād*.

<sup>46</sup> ibn Sa‘ad (d. 230 AH), *al-Ṭabaqāt al-Kubrā* (Beirut: Dār al-Kutub al-’ilmiyyah, 1990), 3:291. Ungraded *isnād*.

<sup>47</sup> ‘Azz al-Dīn ibn al-’Athīr (d. 630 AH), *’Asad al-Ghābah fī Ma‘rifah al-Ṣaḥābah* (Beirut: Dār al-Kutub al-’ilmiyyah, 1994), tradition 6705, 7:7. Ungraded *isnād*.

<sup>48</sup> ibn ‘Abd al-Birr (d. 463 AH), *al-istī‘āb fī Ma‘rifah al-Ṣaḥābah* (Beirut: Dār al-Jīl, 1992), tradition 6705, 7:7. Ungraded *isnād*. See also in al-’Asākir, *ibid*, 69:8.

<sup>49</sup> Qur’ān 54:46.

<sup>50</sup> al-’Asqalānī, *ibid*, 7:290. *Isnād* graded *ṣaḥīḥ*.

<sup>51</sup> Shams al-Dīn al-Qurtubī, *Jāma‘a al-Aḥkām al-Qur’ān* (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), 17:146. Ungraded *isnād*. The battle of Badr occurred in 2 AH (624 CE).

And ibn Sayd said in the "al-Muḥkām"<sup>52</sup> and ibn Manzūr in "Lisān al-‘Arab"<sup>53</sup>: "al-Jāriyah: The youthful from the women (*al-Fatiyyah min al-Nisā’*).“ And *al-Fatiyyah* is the juvenile woman (*al-Shābbah*). And they applied (*yūṭaliqūn.... ‘alā*) the word "*al-Jāriyah*" for the girl in her adolescence (*fatā’ihā*) and juvenileness (*shabābahā*) until the appearance of coming and going [of her menstrual period].<sup>54</sup>

So how much is the age of ‘Ā’īsha with the sending down of the Exalted His saying {But surely the Hour is their appointed time, and the Hour is calamitous and bitter} which was sent down after the [Prophetic] mission by eight years?!

Concerning the first saying her age is four years and a girl of four isn't called *jāriyah* as the first saying outlines. As for the second saying, her age is placed with the sending down of the verse estimating (*thantī*) ten years and thus is harmonious (*al-Mansajim*) with the meaning of *al-Jāriyah*.

3 - al-Bukhārī transmitted on ‘Ā’īsha (rA‘) that she said: "I didn't understand my parents except that they professed the religion [of Islam], and no day would pass except with the visit of the messenger of God (ṣA‘ws) at the morning daylight and night. So when the Muslims were tested [by being persecuted] Abū Bakr went out migrating towards Ethiopia, and when he reached al-Ghimād early he was met by Ibn al-Daghnaḥ..." [till the end of the] tradition.

### **The aspect of interference from this narration are two issues:**

First of the two is that a child cannot know the custom (*al-‘Āddah*) professed by the majority of the people from its religious conversion and its religiosity (*tadayyun*) and its condition (*aldīhu*) by the religion of others at four years, and if ‘Ā’īsha was born four years after the [Prophetic] mission, and her first awareness (*‘ayahā*) of her surroundings in the 8th year [of the Prophetic mission] then her statement "I didn't understand my parents except that they professed the religion [of Islam]" is a result without use, because Abū Bakr was known to

<sup>52</sup> Bin Sayd al-Mursī, *al-Muḥkām wa al-Muḥīṭ al-‘Aẓim* (Beirut: Dār al-Kutub al-‘ilmiyyah, 2000), 7:625-626 (under the heading *al-Shīn wa al-Bā’*, the root of *al-Jāriyah* is *jarā*).

<sup>53</sup> ibn Manzūr al-‘Anṣārī, *Lisān al-‘Arab* (Beirut: Dār Ṣādr, 1414 AH), 7:81.

<sup>54</sup> I interfere that it refers to the coming and going of her menstrual period, although by my knowledge it is unusual to use it for such.



have been one of the earliest converts to Islam, and [his wife] 'Umm Rūmān became Muslim in Mecca in early times, as Ibn Sa'ad said.

However if she was born before the mission by four years, and her first awareness of her surroundings in the first year of the mission, that statement is useful. And is that - it explains she begins to become aware of her surroundings - she sees the condition of both of them professing the religion of Islam, and not only one condition.

And this proves that she was born before the mission with approximately four years, and this is proven in other evidences.

Second of the two is that her statement "So when the Muslims were tested [by being persecuted] Abū Bakr went out migrating towards Ethiopia" is a turning point (*Ma' tūfā*) on her realization of her parents and they two professed the religion is so candid in that when she was [End page 3] was aware to this event (*al-Huduth*) and the departure of the companions from Mecca for the migration to Ethiopia was in the middle of the fifth year from the mission, and their migration second for her in the last of the fifth or beginning of the sixth.

And if 'Ā'īsha was born four years after the mission it was possible for her to be aware of that event in the beginning of the sixth year, and because she was born before the mission with four years, thus this means the possibility of her awareness for that with clarity (*bi-wuḍūh*).

4 - Muḥammad bin 'ishāq said in the Prophetic biography in mentioning 'Asmā' as one of the first who became Muslim: "Then people from the Arab tribes submitted, from them Sa'īd bin Zayd bin 'Amr bin Nafīl and his wife Faṭimah bint al-Khaṭāb, and 'Asmā' bint Abū Bakr, and 'Ā'īsha bint Abū Bakr and she was young (*ṣaghīrah*)....then God the Exalted commanded His messenger (ṣA'ws) that he proclaim (*yaṣda'*) with what came with him. And that he announces through His command to mankind, and call towards God the Exalted, and maybe he concealed something and hide through it that command with its appearance, so it was broadcasted years after the mission, then God the Exalted said {So proclaim what you have been commanded, and turn away from the idolaters}.<sup>55</sup>

---

<sup>55</sup> Qur'ān 15:94

And Ibn Kathīr transmitted some of this text with the meaning as said: "Ibn 'ishāq said: Then God commanded His messenger (ṣA'ws) after three years after the mission through that he proclaimed with what he was commanded, and that he endured on whom are idolaters."<sup>56</sup>

And Ibn 'ishāq's statement means here that 'Ā'īsha became Muslim during the time of the secret call [to Islam] (*fitrah al-Da'wah al-Siriyah*) after the mission, and that she was young, and if that *fitrah* time period was 3 years, 'Ā'īsha may have been brought in to some of the gatherings of the Muslims in the end of the *fitrah*. And on the statement that she was born after the mission by four years, this cannot be right in principle because she wasn't born after. In regards to the second statement, her age would be six years or seven. Perhaps ibn 'ishāq mentioned her as being amongst the first Muslims in spite of her young years as a respect for her father Abū Bakr (rA'), and consisted the turning point (*Ma'tūfah*)<sup>57</sup> of her sister 'Asmā' who was older than her by ten years.

5 - al-Ṭabarī says in his "Tārīkh": "Abū Bakr married in the pre-Islamic times (*al-Jāhiliyah*) Qutīlah ibnah 'Abd al-'Uzzā and she fathered for him 'Abd Allah and 'Asmā', and he also married in the pre-Islamic times 'Umm Rūmān bint 'Amir and she fathered for him 'Abd al-Raḥman and 'Ā'īsha, so all these four children were born from his two wives whom their [marriage] oaths were taken in the pre-Islamic times."<sup>58</sup>

So these historical texts are candidly obvious in that 'Ā'īsha (rA') was born before the Prophetic mission. **[End page 4]**

6 - Ibn Abī 'Āṣam transmitted in the first and second, and al-Ṭabarānī in the "al-Mu'jam al-Kabīr" and al-Ḥākim in the "al-Mustadarak" on 'Ā'īsha (rA') that Khawlah bint Ḥākim, the wife of 'Uthmān bin Muḥa'ūn (rA'), said in Mecca to the messenger of God (ṣA'ws): "In other words the messenger of God desists from marrying? He said: And who [do you suggest]? She said: Do you want a young woman (*bakrā*) or an old woman (*thayibā*)? He

<sup>56</sup> Ibn Kathīr al-Damashqī (d. 774 AH), *al-Sīrah al-Nabawiyah (min al-Bidāyah wa al-Nihāyah li-ibn Kathīr)* (Beirut: Dār al-Ma'rifah li-Itābah'ah wa al-Nushr wa al-Tawzī', 1976), 1:454. Ungraded *isnād*.

<sup>57</sup> Meaning here the conversion of 'Asmā'.

<sup>58</sup> Ibn Jarīr al-Ṭabarī (d. 310 AH), *Tārīkh al-Rusul wa al-Mulūk* (Beirut: Dār al-Turāth, 1387 AH), 3:425-426. Ungraded *isnād*.

said: So who is the young woman? She said: The daughter of the most beloved of Allah's creation to you, 'Ā'īsha bint Abī Bakr. And he said: Who is the older woman? She said: Sawdah bint Zama'ah. He said: So go and mention me to both of them."<sup>59</sup>

The context (*al-Siyāq*) proves that Khawlah (rA') wanted to speak to the messenger of God (ṣA'ws) after the passing of the honorable Khadijah, because from that moment he had no wife, and in the purpose (*Ghāyah*) is improbable that she speaks to him in this case about her who is of the age of six years!! However when she is a girl of fourteen years then this is reasonable (*ma'qūl*), and seems that this is correct (*al-Ṣaḥīḥ*).

- And there is no doubt that together these proofs and external indications on the statement in that the Prophet (ṣA'ws) married 'Ā'īsha and her age being eighteen years is proven by strong proof that this is correct.

And in regards to what is established about 'Ā'īsha from that the messenger of God married her and she was of nine years, and it is unavoidable that this is an error (*wahmā*). And she (rA') lived - [based] on the deciding statement here - a seventy five years. So perhaps she was afflicted (*'aṣābahā*) by forgetfulness (*al-Nisayān*) in this matter, thus its narration is erroneous (*al-Tawahhum*).<sup>60</sup>

And the error of the narrated statement (*tawahhīm al-Qawl al-Murawī*) about 'Ā'īsha (rA') doesn't escape it, and that from the gathered evidences and indications which presents its conflict (*khilāfah*).

#### - The summary of the research:

Based on the gathered of evidences and indications that the honorable 'Ā'īsha (rA') was born before the mission by four years, and she was marriage-contracted (*'aqada 'alayhā*) by the messenger of God (ṣA'ws) in the tenth year of the mission and her age was fourteen years,

<sup>59</sup> Abū al-Qāsim al-Ṭabarānī, *al-Mu'jam al-Kabīr* (Cairo: Maktabah ibn Taymiyah, 1994), 23:23. Nu'īm bin al-Ḥākīm al-Naysābūrī, *al-Mustadarak 'alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-'ilmiyah, 1999), tradition 2704, 2:181. *Isnād* graded *ṣaḥīḥ*.

<sup>60</sup> *Wahm* is a technical indication within the classical Ḥadīth sciences: "When an error (*wahm*) is discovered through external indications (*al-Qarā'īn*) and the gathered the paths [of transmission], then it is defective (*al-Mu'allal*)", al-'Asqalānī, *Nukhbah al-Fikr fī Muṣṭalaḥ Ahl al-Athār* (Cairo: Dār al-Ḥadīth, 1997), 8.

before the Hijrah by three years. And married her in the end of the first year after the Hijrah and her age was eighteen years.

The mentioned tradition in specifying the age of ‘Ā’īsha by six years on the day of the marriage-contracting and nine years on the day of marriage are authentic in the chain of transmission (*ṣaḥīḥ al-’isnād*), however it conflicts with the researched texts and historical indications. Thus it is defective (*ma’lūl*) because it is from those that are erroneous (*al-’Awhām*). **[End page 4]**

The imams (rA) stated that the narration when its contents (*matn*) conflicts with what is stronger evidence from reliable history, it is thus rejected (*yuradd*), because it is proven that it is in some way unsound (*al-Khalal*) through an occurring cause of error (*al-Wahm*) in the single narration.

And God knows best.

And praise be God, Lord of the worlds.

**[End of essay]**

## Bibliography

Abdul-Raof, Hussein. *Theological Approaches to Qur'anic Exegesis: A Practical Comparative-Contrastive Analysis*. United Kingdom: Taylor & Francis, 2012.

Abdullah, Saeed. *Interpreting The Qur'an: Towards A Contemporary Approach*. United States: Routledge, 2006.

Ali, Kecia. *Sexual Ethics in Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence*. United Kingdom: Oneworld Publications, 2006.

al-'Arabī, Qāḍī Ibn. *Aḥkām Al-Qur'ān*. Beirut: Dār al-Kutub al-'ilmiyyah, 1996.

Al-'Aṣbihānī, Abū Na'īm. *Ma'rifah Al-Ṣaḥābah*. Riyadh: Dār al-Waṭan li-INushr, 1998.

al-'Asqalānī, ibn Ḥajar. *Fath Al-Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī*. Beirut: Dār al-Ma'rifah, 1959.

al-'Asqalānī, ibn Ḥajar. *Nukhbah Al-Fikr Fī Muṣṭalaḥ Ahl Al-Athār*. Cairo: Dār al-Ḥadīth, 1997.

Auda, Jasser. *Maqasid Al-Shari'ah as Philosophy of Islamic Law*. Kuala Lumpur, Malaysia: Islamic Book Trust, 2010.

Aziz, Zahid. 'Age of Aisha (ra) at Time of Marriage'. Accessed 27 January 2015. <http://www.muslim.org/islam/aisha-age.htm>.

Baljon, J.M.S. *Modern Muslim Koran Interpretation (1880-1960)*. Leiden: Brill, 1968.

Baugh, Carolyn. 'An Exploration of the Juristic Consensus (ijmā') on Compulsion in the Marriages of Minors'. *Comparative Islamic Studies* 5 (1 January 2011). doi: 10.1558/cis.v5i1.33.

Bin Sayd al-Mursī. *Al-Muḥkām Wa Al-Muḥīṭ Al-'Azim*. Beirut: Dār al-Kutub al-'ilmiyyah, 2000.

Brown, Daniel. *Rethinking Tradition in Modern Islamic Thought*. United Kingdom: Cambridge University Press, 1999.

Brown, Jonathan A.C. *Hadith: Muhammad's Legacy in the Medieval and Modern World*. Oxford: Oneworld, 2009.

Emon, Anver. *Islamic Natural Law Theories*. United Kingdom: Oxford University Press, 2010.

al-Dawoody, Ahmed. *The Islamic Law of War: Justifications and Regulations*. New York: Palgrave Macmillan, 2011.

al-Ghazālī, Muḥammad , and Aisha Bewley (translator). *The Sunna of the Prophet between the People of the Fiqh and the People of the Ḥadīth* (al-Sunnah Al-Nubuwiyyah Bayna 'Ahl Al-Fiqh Wa 'Ahl Al-Ḥadīth). Istanbul: Dar al-Taḳwa, 2009.

al-Ḥākīm al-Naysābūrī, Nu'īm bin. *al-Mustadarak 'alā al-Ṣaḥīḥayn*. Beirut: Dār al-Kutub al-'ilmiyah, 1999.

Hallaq, Wael B. 'The Authenticity of Prophetic Ḥadīth: A Pseudo-Problem'. *Studia Islamica* 89 (1999).

al-Ḥawālī, Safar ibn 'Abd Raḥmān. *Minhaj Al-'Āshā'irah Fī Al-'Aqīdah*. Riyadh: Dār al-Taybāt al-Kudharā, n.d.

ibn al-'Asākīr, Abū al-Qāsim. *Tārīkh Damashqi*. Dār al-Fikr al-Ṭabā'h wa al-Nushr wa al-Tawziya', 1995.

ibn al-'Athīr, 'Azz al-Dīn. 'Asad Al-Ghābah Fī Ma'rifah Al-Ṣaḥābah. Beirut: Dār al-Kutub al-'ilmiyyah, 1994.

ibn 'Abd al-Birr. *Al-Istī'āb Fī Ma'rifah Al-Ṣaḥābah*. Beirut: Dār al-Jīl, 1992.

Ibn Kathīr al-Damashqī. *Al-Sīrah Al-Nabawiyah (min Al-Bidāyah Wa Al-Nihāyah Li-Ibn Kathīr)* . Beirut: Dār al-Ma'rifah li-Ṭabā'h wa al-Nushr wa al-Tawzī', 1976.

ibn Manẓūr al-'Anṣārī. *Lisān Al-'Arab* . Beirut: Dār Ṣādr, 1993.

ibn Sa'ad. *Al-Ṭabaqāt Al-Kubrā*. Beirut: Dār al-Kutub al-'ilmiyyah, 1990.

al-'idlibī, Ṣalāḥ al-Dīn. *Minhaj Naqd Al-Matn 'inda 'ulamā' Al-Ḥadīth Al-Nabuwī*. Beirut: Dār al-'Afaq al-Jadīdah, 1983.

Al-'idlibī, Ṣalāḥ al-Dīn. 'Aqā'id Al-'Āshā'irah Fī Ḥiwār Hādī Ma' Shubhāt Al-Munāwi'īn. Cairo: Dār al-Salām, 2010.

al-Māturīdī, Abū Manṣūr. *Tā'wīlāt Ahl Al-Sunnah*. Beirut: Dār al-Kutub al-'ilmiyyah, 2005.

Mol, Arnold Yasin. 'The Denial of Supernatural Sorcery in Classical and Modern Sunni Tafsir of Sura Al-Falaq (113:4): A Reflection on Underlying Constructions'. *AL-BAYAN JOURNAL* 11, no. 1 (1 January 2013): 15–32. doi:10.11136/jqh.1311.01.02.

Mullājiyūn al-Ḥanafī. *Tafsīrāt Al-Aḥmadiyya Fī Bayān Al-Ayāt Al-Shar'iyyah*. Beirut: Dār al-Kutub al-'ilmiyyah, 2010.

Osman, Fathi. *Concepts of the Quran: A Topical Reading*. MVI Publications, 1997.

al-Qurṭubī, Shams al-Dīn. *Jāma'a Al-Aḥkām Al-Qur'ān*. Cairo: Dār al-Kutub al-Miṣriyah, 1964.

al-Shawkānī, Muḥammad. *Nayl Al-'Awṭār* . Egypt: Dār al-Ḥadīth, 1993.

al-Shātibī, Abū Ishāq. *Al-Muwāfiqāt Fī 'usūl Al-Sharī'ah*. Beirut: Dār al-Kutub al-'ilmiyyah, n.d.

al-Ṭabarī, Ibn Jarīr. *Tārīkh Al-Rusul Wa Al-Mulūk*. Beirut: Dār al-Turāth, 1967.

al-Ṭabarānī, Abū al-Qāsim. *alMu'jam al-Kabīr*. Cairo: Maktabah ibn Taymiyah, 1994.

al-Ṭahhān, Maḥmūd. *Taysīr Muṣṭalaḥ Al-Ḥadīth*. Riyadh: Maktabah al-Ma'ārif li-INushr wa al-Tawzī'a, 2004.

Taji-Farouki, Suha. *Modern Muslim Intellectuals and the Qur'an*. United Kingdom: Oxford University Press in association with the Institute of Ismaili Studies, London, 2004.

Zayd, Nasr Hamid Abu. *Mafḥum Al-Nass: Dirasah Fī 'ulūm Al-Qur'ān*. al-Markaz al-Thaqafī al-'Arabī, 1994.

al-Zuhālyī, Wahbah. *Al-Fiqh Al-'islāmiyyu Wa 'adillatuhu*. Damascus: Dār al-Fikr, 2008.

'Age of Hazrat Aisha (r.a)'. Accessed 27 January 2015. <https://truthhazratayesha.wordpress.com/>.

Desai, Mufti Ebrahim. 'Rebuttal of a Fitnah: The Age of Hadhrat Aishah Radhiyallāh Anhā during Marriage'. Accessed 26 January 2015. [http://www.askimam.org/public/question\\_detail/21031](http://www.askimam.org/public/question_detail/21031)

Ibrahim, Adnan. 'Age of Aisha', 21 August 2013. <https://www.youtube.com/watch?v=v8Nz2LpiYVs>

'Finding out the Truth about Muhammad'. Accessed 26 January 2015. <http://www.jihadwatch.org/2006/11/finding-out-the-truth-about-muhammad>

'Center for Race & Gender'. Defining 'Islamophobia'. Accessed 26 January 2015. <http://crg.berkeley.edu/content/islamophobia/defining-islamophobia>

'Hazrat Aisha's Real Age at Marriage'. Accessed 27 January 2015. <http://www.hasaan.com/2012/04/hazrat-aishas-real-age-at-marriage-time.html>

'At What Age Did Aisha Marry The Prophet?' Accessed 27 January 2015. <http://fountainmagazine.com/Issue/detail/At-What-Age-Did-Aisha-Marry-the-Prophet>

'What Was the Age of Aisha (Aysha or Ayesha) at the Time Her Marriage to Prophet Mohammad Was Consummated?' Accessed 27 January 2015. [http://www.discoveringislam.org/aisha\\_age.htm](http://www.discoveringislam.org/aisha_age.htm)

'Fatwa 178318: Child Marriage in Islam Is Subject to the Condition That It Serve a Clear and Real Interest'. Accessed 26 January 2015. <http://islamqa.info/en/178318>

Fadel, Mohammed. 'Salah Al-Din Al-Idlibi on the Age of 'Aisha (R) When She Married the Prophet (S)'. Accessed 26 January 2015. <http://shanfaraa.com/2013/07/salah-al-din-al-idlibi-on-the-age-of-aisha-r-when-she-married-the-prophet-s/>

Francois-Cerrah, Myriam. 'The Truth about Muhammad and Aisha | Myriam François-Cerrah'. The Guardian. 17 September 2012. <http://www.theguardian.com/commentisfree/belief/2012/sep/17/muhammad-aisha-truth>.

'What Was Ayesha's (ra) Age at the Time of Her Marriage?' Accessed 27 January 2015. [http://www.islamawareness.net/FAQ/what\\_was\\_ayesha.html](http://www.islamawareness.net/FAQ/what_was_ayesha.html)

'Understanding the "Problematic" Age of Aisha". Accessed 26 January 2015. <http://muslimmatters.org/2010/10/13/understanding-the-problematic-age-of-aisha/>

'Dawn News'. Of Aisha's age at marriage. Accessed 27 January 2015. <http://www.dawn.com/news/696084/of-aishas-age-at-marriage>

'Jonathan Brown on the Age of Aisha'. Accessed 26 January 2015. <http://www.lamppostproductions.com/dr-johnathon-brown-on-the-age-of-aisha/>

Shanavas, T.O. 'Was Ayesha A Six-Year-Old Bride?' Accessed 27 January 2015. <http://www.ilaam.net/articles/ayesha.html>

Squires, Abû Imân cabd ar-Rahmân Robert. 'The Young Marriage of Aishah'. Accessed 27 January 2015. <http://www.islamic-awareness.org/Polemics/aishah.html>.



## الحديث الوارد في مقدار عمر السيدة عائشة

### يوم العقد ويوم الزواج

بسم الله الرحمن الرحيم

الحمد لله حمدا كثيرا طيبا مباركا فيه كما يحب ربنا ويرضى، والحمد لله الذي بنعمته تتم الصالحات، رب تمم بالخير، واختم لنا بالخير، بفضلك ومنك وكرمك يا أكرم الأكرمين.

ورد حديث عن النبي صلى الله عليه وسلم أنه عقد على السيدة عائشة رضي الله عنها وسنها ست سنوات وتزوجها وسنها تسع سنوات، فهل صح هذا الحديث سندا ومتنا؟ لا بد من الدراسة.

كنت قد وقفت على مقالة حول هذا الموضوع الهام كتبها أحد الباحثين في تضعيف ذلك الحديث من حيث السند والمتن، ووجدت أن من الممكن الاستفادة منها في التقاط بعض الأفكار العلمية مع التغاضي عن نقط الضعف، للخروج بنتيجة مؤسسة على الأدلة والقرائن الموصلة إلى القول بالصواب بإذن الله.

ولضرورة تجلية وجه الصواب في هذه المسألة الهامة من مسائل السيرة النبوية الشريفة والروايات الحديثية فهذا بحث مدعم بالأدلة في تاريخ ولادة السيدة عائشة رضي الله عنها، وفي مقدار عمرها وقت العقد عليها من رسول الله صلى الله عليه وسلم وعمرها وقت زفافها، وفي هذه المسألة قولان:

القول الأول المشهور: هو أنه عقد عليها وهي بنت ست سنين وتزوجها وهي بنت تسع، أخذا بما ثبت عنها من قولها في صحيح البخاري وغيره، مما يعني أنها ولدت بعد البعثة النبوية بأربع سنين.

القول الثاني: هو أنه عقد عليها وهي ابنة أربع عشرة وتزوجها وهي ابنة ثماني عشرة، مما يعني أنها ولدت قبل البعثة بأربع سنين.

دليل القول الأول:

روى البخاري ومسلم وغيرهما من طرق عن هشام بن عروة عن أبيه عن عائشة أن النبي صلى الله عليه وسلم تزوجها وهي بنت ست سنين وبنى بها وهي بنت تسع سنين. ورواه مسلم من طريق معمر عن الزهري عن عروة عن عائشة.

ورواه ابن حنبل ومسلم من طريق الأسود بن يزيد النخعي عن عائشة. وكلمة "تزوجها" قد ترد بمعنى العقد، وهذا هو المقصود هنا.

فالحديث سنده صحيح، وقد أخطأ من ظن أن هشام بن عروة تفرد بروايته وأنه من أوهامه.

### أدلة القول الثاني:

1 - عائشة أصغر من أختها أسماء رضي الله عنهما بعشر سنين، وقد وُلدت أسماء قبل الهجرة بسبع وعشرين سنة، أي قبل البعثة النبوية بأربع عشرة سنة، وهذا يعني أن عائشة ولدت قبل الهجرة بأربع سنوات.

روى ابن عساكر في تاريخ دمشق بسنده عن ابن أبي الزناد أنه قال: كانت أسماء بنت أبي بكر أكبر من عائشة بعشر سنين.

وقال أبو نعيم في معرفة الصحابة في ترجمة أسماء: وُلدت قبل التاريخ بسبع وعشرين سنة، وتوفيت سنة ثلاث وسبعين بمكة بعد قتل ابنها عبد الله بن الزبير بأيام، ولها مئة سنة.

ومما يؤكد هذه الرواية في معرفة سنة ولادة أسماء ما روى أبو نعيم كذلك عنها أنها قالت: رأيت زيد بن عمرو بن نفيل وهو مسند ظهره إلى الكعبة يقول: يا معشر قريش، ما منكم اليوم أحد على دين إبراهيم غيري. وقد توفي زيد وقريش تبني الكعبة قبل أن ينزل الوحي على رسول الله بخمس سنين، كما رواه ابن سعد في الطبقات عن سعيد بن المسيب، أي قبل الهجرة بثمانية عشر عاماً، فيكون عمرها وقت سماعها إياه تسع سنين، وهذا معقول، لأن من يضبط مثل هذا السماع منه لا يكون دون تسع في الغالب.

وقال ابن الأثير في أسد الغابة: قال أبو نعيم: وُلدت قبل التاريخ بسبع وعشرين سنة. وقال ابن عبد البر في الاستيعاب: وتوفيت أسماء بمكة في جمادى الأولى سنة ثلاث وسبعين، وماتت وقد بلغت مئة سنة.

2 - روى البخاري عن عائشة رضي الله عنها أنها قالت: لقد نزل بمكة على محمد صلى الله عليه وسلم وإني لجارية ألعبُ {بل الساعة موعدهم والساعة أدهى وأمر}، وما نزلت سورة البقرة والنساء إلا وأنا عنده.

قال القرطبي في تفسيره: قال ابن عباس: "كان بين نزول هذه الآية وبين بدر سبع سنين". وإذا كان ذلك كذلك فهذا يعني أنها نزلت قبل الهجرة بخمس سنين وبعد البعثة بثمان.

وقال ابن سيده في المحكم وابن منظور في لسان العرب: الجارية: الفتية من النساء. والفتية هي الشابة. وكأنهم يطلقون لفظة الجارية على البنت في أول فتاتها وشبابها حيث تجري جينة وذهابا.

فكم كان عمر عائشة عند نزول قوله تعالى {بل الساعة موعدهم والساعة أدهى وأمر} الذي نزل بعد البعثة بثمان سنين؟!.

أما على القول الأول فيكون عمرها أربع سنوات، وبنت الأربع لا يُقال لها جارية، فالقول الأول خطأ، وأما على القول الثاني فيكون عمرها وقت نزول الآية ثنتي عشرة سنة، وهذا هو المنسجم مع معنى الجارية.

3 - روى البخاري عن عائشة رضي الله عنها أنها قالت: "لم أعقلُ أبويَّ قط إلا وهما يدينان الدين، ولم يمرَّ علينا يوم إلا يأتينا فيه رسول الله صلى الله عليه وسلم طرفي النهار بكرة وعشية، فلما ابتلي المسلمون خرج أبو بكر مهاجرا قبل الحبشة، حتى إذا بلغ برك الغماد لقيه ابن الدغنة...". الحديث.

وجه الدلالة من هذه الرواية أمران:

أولهما أن الطفل لا يدرك في العادة تدئين أكثر الناس من حوله بدين وتدئين والديه بدين مغاير قبل سن الرابعة، ولو كانت عائشة قد وُلدت في السنة الرابعة من البعثة وكان أول وعيها بما حولها في السنة الثامنة منها لكان قولها "لم أعقلُ أبويَّ قط إلا وهما يدينان الدين" تحصيل حاصل غير ذي فائدة، لأن أبا بكر معلوم سبقه إلى الإسلام، وأم رومان أسلمت بمكة قديما، كما قال ابن سعد.

ولكن إذا كانت قد وُلدت قبل البعثة بأربع سنوات وكان أول وعيها بما حولها في السنة الأولى من البعثة فيكون لهذا القول فائدة، وهي أنها - أول ما بدأت تعي ما حولها - رأت والديها كليهما يدينان بدين الإسلام، وليس والداهما فقط.

وهذا دليل على أن ولادتها كانت قبل البعثة بنحو أربع سنوات، وهذا ما دلت عليه القرائن الأخرى.

وثانيهما أن قولها "فلما ابتلي المسلمون خرج أبو بكر مهاجرا قبل الحبشة" معطوفا على إدراكها لأبويها وهما يدينان الدين هو كالصريح في أنها كانت إذ ذاك

واعية لهذا الحدث، وخروج الصحابة من مكة للهجرة قبيل الحبشة كان في أواسط السنة الخامسة من البعثة، وهجرتهم الثانية إليها في أواخر الخامسة أو أوائل السادسة.

ولو كانت عائشة قد وُلدت في السنة الرابعة من البعثة لما كان ممكنا لها أن تدرك ما حدث في أوائل السادسة، ولكن إذا كانت قد وُلدت قبل البعثة بأربع سنوات فهذا يعني إمكان إدراكها لذلك بوضوح.

4 - قال محمد بن إسحاق في السيرة النبوية في ذكر أسماء أوائل من أسلموا: "ثم أسلم ناس من قبائل العرب، منهم سعيد بن زيد بن عمرو بن نفيل، وامرأته فاطمة بنت الخطاب، وأسماء بنت أبي بكر، وعائشة بنت أبي بكر وهي صغيرة، ... ثم إن الله تعالى أمر رسوله صلى الله عليه وسلم أن يصدع بما جاء به، وأن ينادي الناس بأمره، وأن يدعو إلى الله تعالى، وكان ربما أخفى الشيء واستتر به إلى أن أمر بإظهاره، فلبث سنين من مبعثه، ثم قال الله تعالى {فاصدع بما تؤمر وأعرض عن المشركين}."

ونقل ابن كثير بعض هذا النص بالمعنى فقال: قال ابن إسحاق: ثم أمر الله رسوله صلى الله عليه وسلم بعد ثلاث سنين من البعثة بأن يصدع بما أمر، وأن يصبر على أذى المشركين.

وكلام ابن إسحاق يعني أن عائشة أسلمت في فترة الدعوة السرية بعد البعثة، وأنها كانت صغيرة، وإذا كانت تلك الفترة قد دامت ثلاث سنوات فعمل عائشة قد أحضرت إلى بعض تلك المجالس في أواخر الفترة، وعلى القول بأنها وُلدت بعد البعثة بأربع سنين فهذا لا يستقيم أصلا، إذ ما كانت قد وُلدت بعد، وأما على القول الثاني فيكون عمرها ست سنوات أو سبعا، ولعل ابن إسحاق ذكرها في المسلمين الأولين رغم صغر سنها لمقام والدها أبي بكر رضوان الله عليه، ولتكون معطوفة على أختها أسماء التي هي أكبر منها بعشر سنوات.

5 - قال الطبري في تاريخه: "تزوج أبو بكر في الجاهلية قتيبة ابنة عبد العزى فولدت له عبد الله وأسماء، وتزوج أيضا في الجاهلية أم رومان بنت عامر فولدت له عبد الرحمن وعائشة، فكل هؤلاء الأربعة من أولاده وُلدوا من زوجته اللتين سميتهما في الجاهلية".

فهذا نص تاريخي واضح صريح في أن عائشة رضي الله عنها وُلدت قبل البعثة النبوية.

6 - روى ابن أبي عاصم في الأحاد والمثاني والطبراني في المعجم الكبير والحاكم في المستدرک عن عائشة رضي الله عنها أن خولة بنت حكيم امرأة عثمان بن مظعون رضي الله عنهما قالت بمكة لرسول الله صلى الله عليه وسلم: أي رسول الله، ألا تتزوج؟! قال: ومن؟! قالت: إن شئت بكرة وإن شئت ثيباً. قال: فمن البكر؟. قالت: بنت أحب خلق الله إليك، عائشة بنت أبي بكر. قال: ومن الثيب؟. قالت: سودة بنت زمعة. قال: فاذهبي فاذكريهما علي. وكان هذا بعد وفاة السيدة خديجة رضي الله عنها، كما بينته الروايات الأخرى.

يدل السياق على أن خولة رضي الله عنها أرادت أن تخطب لرسول الله صلى الله عليه وسلم بعد وفاة السيدة خديجة، لأنه أصبح بلا زوجة، وفي غاية البعد أن تخطب له في هذه الحال من لها من العمر ست سنوات!! لكن إذا كانت بنت أربع عشرة سنة فهذا معقول، ويبدو أن هذا هو الصحيح.

- ولا شك في أن اجتماع هذه الأدلة والقرائن على القول بأن النبي صلى الله عليه وسلم تزوج عائشة وعمرها ثمانية عشر عاماً يدل دلالة قوية على أن هذا هو الصحيح.

وأما ما ثبت عن عائشة من أن رسول الله تزوجها وهي ابنة تسع سنين فلا بد أن يكون وهماً، وقد عاشت رضي الله عنها - على القول المرجح هنا - خمسة وسبعين عاماً، فلعلها قد أصابها شيء من النسيان في هذا الأمر فروته على التوهم.

فتوهيم القول المروي عن عائشة رضي الله عنها لا مناص عنه، وذلك لاجتماع الأدلة والقرائن التي تقدم ذكرها على خلافه.

- خلاصة البحث:

ترجح من اجتماع عدد من الأدلة والقرائن أن السيدة عائشة رضي الله عنها وُلدت قبل البعثة بأربع سنوات، وعقد عليها رسول الله صلى الله عليه وسلم في السنة العاشرة من البعثة وعمرها أربعة عشر عاماً، قبل الهجرة بثلاث سنوات، وتزوجها في أواخر السنة الأولى بعد الهجرة وعمرها ثمانية عشر عاماً.

الحديث الوارد في تحديد عمر عائشة بست سنوات يوم العقد وبتسع سنوات يوم الزواج صحيح الإسناد، ولكنه مخالف للنصوص والقرائن التاريخية الثابتة، فهو معلول، لأنه من الأوهام.

وقد ذكر الأئمة رحمهم الله أن الحديث إذا خالف متنه ما هو أقوى ثبوتاً منه  
من ثوابت التاريخ فإنه يُرد، لأن ذلك يدل على أنه قد تطرق إليه الخلل بسبب وقوع  
أحد رواياته في الوهم.

والله أعلم.

والحمد لله رب العالمين.

## The Article Collection of

# M. Amir Ali, Ph.D.

## Was Ayesha A Six-Year-Old Bride?

### The Ancient Myth Exposed

*by T.O. Shanavas*

A Christian friend asked me once, “Will you marry your seven year old daughter to a fifty year old man?” I kept my silence. He continued, “If you would not, how can you approve the marriage of an innocent seven year old, Ayesha, with your Prophet?” I told him, “I don’t have an answer to your question at this time.” My friend smiled and left me with a thorn in the heart of my faith. Most Muslims answer that such marriages were accepted in those days. Otherwise, people would have objected to Prophet’s marriage with Ayesha.

However, such an explanation would be gullible only for those who are naive enough to believe it. But unfortunately, I was not satisfied with the answer.

The Prophet was an exemplary man. All his actions were most virtuous so that we, Muslims, can emulate them. However, most people in our Islamic Center of Toledo, including me, would not think of betrothing our seven years daughter to a fifty-two year-old man. If a parent agrees to such a wedding, most people, if not all, would look down upon the father and the old husband.

In 1923, registrars of marriage in Egypt were instructed not to register and issue official certificates of marriage for brides less than sixteen and grooms less than eighteen years of age. Eight years later, the Law of the Organization and Procedure of Sheriah courts of 1931 consolidated the above provision by not hearing the marriage disputes involving brides less than sixteen and grooms less than eighteen years old. (*Women in Muslim Family Law*, John Esposito, 1982). It shows that even in the Muslim majority country of Egypt the child marriages are unacceptable.

So, I believed, without solid evidence other than my reverence to my Prophet, that the stories of the marriage of seven-year-old Ayesha to 50-year-old Prophet are only myths. However, my long pursuit in search of the truth on this matter proved my intuition correct. My Prophet was a gentleman. And he did not marry an innocent seven or nine year old girl.

The age of Ayesha has been erroneously reported in the hadith literature. Furthermore, I think that the narratives reporting this event are highly unreliable. Some of the hadith (traditions of the Prophet) regarding Ayesha's age at the time of her wedding with prophet are problematic. I present the following evidences against the acceptance of the fictitious story by Hisham ibn 'Urwah and to clear the name of my Prophet as an irresponsible old man preying on an innocent little girl.

## **EVIDENCE #1: Reliability of Source**

Most of the narratives printed in the books of hadith are reported only by Hisham ibn 'Urwah, who was reporting on the authority of his father. First of all, more people than just one, two or three should logically have reported. It is strange that no one from Medina, where Hisham ibn 'Urwah lived the first 71 years of his life narrated the event, despite the fact that his Medinan pupils included the well-respected Malik ibn Anas. The origins of the report of the narratives of this event are people from Iraq, where Hisham is reported to have shifted after living in Medina for most of his life.

*Tehzibu'l-Tehzib*, one of the most well known books on the life and reliability of the narrators of the traditions of the Prophet, reports that according to Yaqub ibn Shaibah: "He [Hisham] is highly reliable, his narratives are acceptable, except what he narrated after moving over to Iraq" (*Tehzi'bu'l-tehzi'b*, Ibn Hajar Al-'asqala'ni, Dar Ihya al-turath al-Islami, 15th century. Vol 11, p. 50).

It further states that Malik ibn Anas objected on those narratives of Hisham which were reported through people in Iraq: "I have been told that Malik objected on those narratives of Hisham which were reported through people of Iraq" (*Tehzi'b u'l-tehzi'b*, Ibn Hajar Al-'asqala'ni, Dar Ihya al-turath al-Islami, Vol.11, p. 50).

*Mizanu'l-ai'tidal*, another book on the life sketches of the narrators of the traditions of the Prophet reports: "When he was old, Hisham's memory suffered quite badly" (*Mizanu'l-ai'tidal*, Al-Zahbi, Al-Maktabatu'l-athriyyah, Sheikhpura, Pakistan, Vol. 4, p. 301).

**CONCLUSION:** Based on these references, Hisham's memory was failing and his narratives while in Iraq were unreliable. So, his narrative of Ayesha's marriage and age are unreliable.

**CHRONOLOGY:** It is vital also to keep in mind some of the pertinent dates in the history of Islam:

- pre-610 CE: Jahiliya (pre-Islamic age) before revelation
- 610 CE: First revelation
- 610 CE: AbuBakr accepts Islam
- 613 CE: Prophet Muhammad begins preaching publicly.
- 615 CE: Emigration to Abyssinia
- 616 CE: Umar bin al Khattab accepts Islam



- 620 CE: Generally accepted betrothal of Ayesha to the Prophet
- 622 CE: Hijrah (emigration to Yathrib, later renamed Medina)
- 623/624 CE: Generally accepted year of Ayesha living with the Prophet

## **EVIDENCE #2: The Betrothal**

According to Tabari (also according to Hisham ibn 'Urwah, Ibn Hunbal and Ibn Sad), Ayesha was betrothed at seven years of age and began to cohabit with the Prophet at the age of nine years.

However, in another work, Al-Tabari says: "All four of his [Abu Bakr's] children were born of his two wives during the pre-Islamic period" (*Tarikhul-umam wa'l-mamluk*, Al-Tabari (died 922), Vol. 4, p. 50, Arabic, Dara'l-fikr, Beirut, 1979).

If Ayesha was betrothed in 620 CE (at the age of seven) and started to live with the Prophet in 624 CE (at the age of nine), that would indicate that she was born in 613 CE and was nine when she began living with the Prophet. Therefore, based on one account of Al-Tabari, the numbers show that Ayesha must have been born in 613 CE, three years after the beginning of revelation (610 CE). Tabari also states that Ayesha was born in the pre-Islamic era (in Jahiliya). If she was born before 610 CE, she would have been at least 14 years old when she began living with the Prophet. Essentially, Tabari contradicts himself.

**CONCLUSION:** Al-Tabari is unreliable in the matter of determining Ayesha's age.

## **EVIDENCE # 3: The Age of Ayesha in Relation to the Age of Fatima**

According to Ibn Hajar, "Fatima was born at the time the Ka`bah was rebuilt, when the Prophet was 35 years old... she was five years older than Ayesha" (*Al-isabah fi tamyizi'l-sahabah*, Ibn Hajar al-Asqalani, Vol. 4, p. 377, Maktabatu'l-Riyadh al-haditha, al-Riyadh, 1978).

If Ibn Hajar's statement is factual, Ayesha was born when the Prophet was 40 years old. If Ayesha was married to the Prophet when he was 52 years old, Ayesha's age at marriage would be 12 years.

**CONCLUSION:** Ibn Hajar, Tabari and Ibn Hisham and Ibn Hunbal contradict each other. So, the marriage of Ayesha at seven years of age is a myth.

## **EVIDENCE #4: Ayesha's Age in relation to Asma's Age**

According to Abda'l-Rahman ibn abi zanna'd: "Asma was 10 years older than Ayesha" (*Siyar A`la'ma'l-nubala'*, Al-Zahabi, Vol. 2, p. 289, Arabic, Mu'assasatu'l-risalah, Beirut, 1992).

According to Ibn Kathir: "She [Asma] was elder to her sister [Ayesha] by 10

years” (*Al-Bidayah wa'l-nihayah*, Ibn Kathir, Vol. 8, p. 371, Dar al-fikr al-`arabi, Al-jizah, 1933).

According to Ibn Kathir: “She [Asma] saw the killing of her son during that year [73 AH], as we have already mentioned, and five days later she herself died. According to other narratives, she died not after five days but 10 or 20, or a few days over 20, or 100 days later. The most well known narrative is that of 100 days later. At the time of her death, she was 100 years old.” (*Al-Bidayah wa'l-nihayah*, Ibn Kathir, Vol. 8, p. 372, Dar al-fikr al-`arabi, Al-jizah, 1933)

According to Ibn Hajar Al-Asqalani: “She [Asma] lived a hundred years and died in 73 or 74 AH.” (*Taqribu'l-tehzib*, Ibn Hajar Al-Asqalani, p. 654, Arabic, Bab fi'l-nisa', al-harfu'l-alif, Lucknow).

According to almost all the historians, Asma, the elder sister of Ayesha was 10 years older than Ayesha. If Asma was 100 years old in 73 AH, she should have been 27 or 28 years old at the time of the hijrah.

If Asma was 27 or 28 years old at the time of hijrah, Ayesha should have been 17 or 18 years old. Thus, Ayesha, being 17 or 18 years of at the time of Hijra, she started to cohabit with the Prophet between at either 19 to 20 years of age.

Based on Hajar, Ibn Katir, and Abda'l-Rahman ibn abi zanna'd, Ayesha's age at the time she began living with the Prophet would be 19 or 20. In Evidence # 3, Ibn Hajar suggests that Ayesha was 12 years old and in Evidence #4 he contradicts himself with a 17 or 18-year-old Ayesha. What is the correct age, twelve or eighteen?

**CONCLUSION:** Ibn Hajar is an unreliable source for Ayesha's age.

## **EVIDENCE #5: The Battles of Badr and Uhud**

A narrative regarding Ayesha's participation in Badr is given in the hadith of Muslim, (*Kitabu'l-jihad wa'l-siyar*, Bab karahiyati'l-isti`anah fi'l-ghazwi bikafir). Ayesha, while narrating the journey to Badr and one of the important events that took place in that journey, says: “when we reached Shajarah”. Obviously, Ayesha was with the group travelling towards Badr. A narrative regarding Ayesha's participation in the Battle of Uhud is given in Bukhari (*Kitabu'l-jihad wa'l-siyar*, Bab Ghazwi'l-nisa' wa qitalihinna ma`a'l-rijal): “Anas reports that on the day of Uhud, people could not stand their ground around the Prophet. [On that day,] I saw Ayesha and Umm-i-Sulaim, they had pulled their dress up from their feet [to avoid any hindrance in their movement].” Again, this indicates that Ayesha was present in the Battles of Uhud and Badr.

It is narrated in Bukhari (*Kitabu'l-maghazi*, Bab Ghazwati'l-khandaq wa hiya'l-ahza'b): “Ibn `Umar states that the Prophet did not permit me to participate in Uhud, as at that time, I was 14 years old. But on the day of

**Khandaq, when I was 15 years old, the Prophet permitted my participation.”**

**Based on the above narratives, (a) the children below 15 years were sent back and were not allowed to participate in the Battle of Uhud, and (b) Ayesha participated in the Battles of Badr and Uhud**

**CONCLUSION: Ayesha’s participation in the Battles of Badr and Uhud clearly indicates that she was not nine years old but at least 15 years old. After all, women used to accompany men to the battlefields to help them, not to be a burden on them. This account is another contradiction regarding Ayesha’s age.**

## **EVIDENCE #6: Surat al-Qamar (The Moon)**

**According to the generally accepted tradition, Ayesha was born about eight years before hijrah. But according to another narrative in Bukhari, Ayesha is reported to have said: “I was a young girl (*jariyah* in Arabic)” when Surah Al-Qamar was revealed (Sahih Bukhari, kitabu’l-tafsir, Bab Qaulihi Bal al-sa`atu Maw`iduhum wa’l-sa`atu adha’ wa amarr).**

**Chapter 54 of the Quran was revealed eight years before hijrah (*The Bounteous Koran*, M.M. Khatib, 1985), indicating that it was revealed in 614 CE. If Ayesha started living with the Prophet at the age of nine in 623 CE or 624 CE, she was a newborn infant (*sibyah* in Arabic) at the time that Surah Al-Qamar (The Moon) was revealed. According to the above tradition, Ayesha was actually a young girl, not an infant in the year of revelation of Al-Qamar. *Jariyah* means young playful girl (*Lane’s Arabic English Lexicon*). So, Ayesha, being a *jariyah* not a *sibyah* (infant), must be somewhere between 6-13 years old at the time of revelation of Al-Qamar, and therefore must have been 14-21 years at the time she married the Prophet.**

**CONCLUSION: This tradition also contradicts the marriage of Ayesha at the age of nine.**

## **EVIDENCE #7: Arabic Terminology**

**According to a narrative reported by Ahmad ibn Hanbal, after the death of the Prophet’s first wife Khadijah, when Khaulah came to the Prophet advising him to marry again, the Prophet asked her regarding the choices she had in mind. Khaulah said: “You can marry a virgin (*bikr*) or a woman who has already been married (*thayyib*)”. When the Prophet asked the identity of the *bikr* (virgin), Khaulah mentioned Ayesha’s name.**

**All those who know the Arabic language are aware that the word *bikr* in the Arabic language is not used for an immature nine-year-old girl. The correct word for a young playful girl, as stated earlier, is *jariyah*. *Bikr* on the other hand, is used for an unmarried lady without conjugal experience prior to marriage, as we understand the word “virgin” in English. Therefore,**

obviously a nine-year-old girl is not a “lady” (*bikr*) (Musnad Ahmad ibn Hanbal, Vol. 6, p. 210, Arabic, Dar Ihya al-turath al-`arabi, Beirut).

**CONCLUSION:** The literal meaning of the word, *bikr* (virgin), in the above hadith is “adult woman with no sexual experience prior to marriage.” Therefore, Ayesha was an adult woman at the time of her marriage.

## **EVIDENCE #8. The Qur’anic Text**

All Muslims agree that the Quran is the book of guidance. So, we need to seek the guidance from the Quran to clear the smoke and confusion created by the eminent men of the classical period of Islam in the matter of Ayesha’s age at her marriage. Does the Quran allow or disallow marriage of an immature child of seven years of age?

There are no verses that explicitly allow such marriage. There is a verse, however, that guides Muslims in their duty to raise an orphaned child. The Quran’s guidance on the topic of raising orphans is also valid in the case of our own children. The verse states: “And make not over your property (property of the orphan), which Allah had made a (means of) support for you, to the weak of understanding, and maintain them out of it, clothe them and give them good education. And test them until they reach the age of marriage. Then if you find them maturity of intellect, make over them their property...” (Quran, 4:5-6).

In the matter of children who have lost a parent, a Muslim is ordered to (a) feed them, (b) clothe them, (c) educate them, and (d) test them for maturity “until the age of marriage” before entrusting them with management of finances.

Here the Quranic verse demands meticulous proof of their intellectual and physical maturity by objective test results before the age of marriage in order to entrust their property to them.

In light of the above verses, no responsible Muslim would hand over financial management to a seven- or nine-year-old immature girl. If we cannot trust a seven-year-old to manage financial matters, she cannot be intellectually or physically fit for marriage. Ibn Hambal (Musnad Ahmad ibn Hambal, vol.6, p. 33 and 99) claims that nine-year-old Ayesha was rather more interested in playing with toy-horses than taking up the responsible task of a wife. It is difficult to believe, therefore, that AbuBakr, a great believer among Muslims, would betroth his immature seven-year-old daughter to the 50-year-old Prophet. Equally difficult to imagine is that the Prophet would marry an immature seven-year-old girl.

Another important duty demanded from the guardian of a child is to educate them. Let us ask the question, “How many of us believe that we can educate our children satisfactorily before they reach the age of seven or nine years?” The answer is none. Logically, it is an impossible task to educate a child satisfactorily before the child attains the age of seven. Then, how can

we believe that Ayesha was educated satisfactorily at the claimed age of seven at the time of her marriage?

AbuBakr was a more judicious man than all of us. So, he definitely would have judged that Ayesha was a child at heart and was not satisfactorily educated as demanded by the Quran. He would not have married her to anyone. If a proposal of marrying the immature and yet to be educated seven-year-old Ayesha came to the Prophet, he would have rejected it outright because neither the Prophet nor AbuBakr would violate any clause in the Quran.

**CONCLUSION:** The marriage of Ayesha at the age of seven years would violate the maturity clause or requirement of the Quran. Therefore, the story of the marriage of the seven-year-old immature Ayesha is a myth.

## **EVIDENCE #9: Consent in Marriage**

A women must be consulted and must agree in order to make a marriage valid (*Mishakat al Masabiah*, translation by James Robson, Vol. I, p. 665). Islamically, credible permission from women is a prerequisite for a marriage to be valid.

By any stretch of the imagination, the permission given by an immature seven-year-old girl cannot be valid authorization for marriage.

It is inconceivable that AbuBakr, an intelligent man, would take seriously the permission of a seven-year-old girl to marry a 50-year-old man.

Similarly, the Prophet would not have accepted the permission given by a girl who, according to the hadith of Muslim, took her toys with her when she went live with Prophet.

**CONCLUSION:** The Prophet did not marry a seven-year-old Ayesha because it would have violated the requirement of the valid permission clause of the Islamic Marriage Decree. Therefore, the Prophet married an intellectually and physically mature lady Ayesha.

## **SUMMARY:**

It was neither an Arab tradition to give away girls in marriage at an age as young as seven or nine years, nor did the Prophet marry Ayesha at such a young age. The people of Arabia did not object to this marriage because it never happened in the manner it has been narrated.

Obviously, the narrative of the marriage of nine-year-old Ayesha by Hisham ibn `Urwah cannot be held true when it is contradicted by many other reported narratives. Moreover, there is absolutely no reason to accept the narrative of Hisham ibn `Urwah as true when other scholars, including Malik ibn Anas, view his narrative while in Iraq, as unreliable. The quotations from Tabari, Bukhari and Muslim show they contradict each other regarding

**Ayesha's age. Furthermore, many of these scholars contradict themselves in their own records. Thus, the narrative of Ayesha's age at the time of the marriage is not reliable due to the clear contradictions seen in the works of classical scholars of Islam.**


**Therefore, there is absolutely no reason to believe that the information on Ayesha's age is accepted as true when there are adequate grounds to reject it as myth. Moreover, the Quran rejects the marriage of immature girls and boys as well as entrusting them with responsibilities.**


***T.O. Shanavas is a physician based in Michigan. This article first appeared in The Minaret in March 1999.***

**© 2001 Minaret**

***Extracted 09/06/02 from The Minaret***

***E-mail your comments to [amirali@ilaam.net](mailto:amirali@ilaam.net)***





03 February, 2015 | 13 Rabiulakhir, 1436AH

---

HOME
ABOUT US
ASK QUESTION
NASIHA
SIGN IN

SEARCH

---

Fatwas by Mufti Ebrahim Desai

### Fatwas by Categories

Beliefs

Purity

Prayer

Money

Fasting

Hajj & Umrah

Marriage & Divorce

Food & Drink

Masjid & Waqf

Misc. Fiqh

Quran & Hadith

History

Character & Morals

### Signup for Email Updates



**Category:** History and Biography      **Fatwa#:** 21031      **Asked Country:** United States

**Answered Date:** May 16, 2012

**Title:** Clarification on the age of Aishah Radhiyallāhu Anhā at the time of marriage

### Question

I was reading the article related to Hadhrat Aishah Radhiyallāhu Anhā about her marriage with our Nabi Sallallāhu Alaihi Wa Sallam. In this article, the author has given some facts to prove that she was not nine when she got married.

Kindly tell me your views in detail. Hereunder is the article:

**IT is said that Hazrat Aisha was six years old when her nikah was performed with Prophet Muhammad (PBUH) in Makkah, and nine years old when she moved in to live with her husband in Madina after Hijra.**

This piece of misinformation has led to the wrong view that child marriage has the sanction of Islam. It must be noted that establishing the authenticity of hadiths, the narrators' circumstances and the conditions at that time have to be correlated with historical facts. There is only one hadith by Hisham which suggests the age of Hazrat Aisha as being nine when she came to live with her husband.

Many authentic hadiths also show that Hisham's narration is incongruous with several historical facts about the Prophet's life, on which there is consensus. With reference to scholars such as Umar Ahmed Usmani, Hakim Niaz Ahmed and Habibur Rehman Kandhulvi, I would like to present some arguments in favour of the fact that Hazrat Aisha was at least 18 years old when her nikah was performed and at least 21 when she moved into the Prophet's house to live with him.

According to Umar Ahmed Usmani, in Surah Al-Nisa, it is said that the guardian of the orphans should keep testing them, until they reach the age of marriage, before returning their property (4:6). From this scholars have concluded that the Quran sets a minimum age of marriage which is at least puberty. Since the approval of the girl has a legal standing, she cannot be a minor.

Hisham bin Urwah is the main narrator of this hadith. His life is divided into two periods: in 131A.H. the Madani period ended, and the Iraqi period started, when Hisham was 71 years old. Hafiz Zehbi has spoken about Hisham's loss of memory in his later period. His students in Madina, Imam Malik and Imam Abu Hanifah, do not mention this hadith. Imam Malik and the people of Madina criticised him for his Iraqi hadiths.

All the narrators of this hadith are Iraqis who had heard it from Hisham. Allama Kandhulvi says that the words spoken in connection with Hazrat Aisha's age were tissa ashara, meaning 19, when Hisham only heard (or remembered), tissa, meaning nine. Maulana Usmani thinks this change was purposely and maliciously made later.

Historian Ibn Ishaq in his Sirat Rasul Allah has given a list of the people who accepted Islam in the first year of the proclamation of Islam, in which Hazrat Aisha's name is mentioned as Abu Bakr's "little daughter Aisha". If we accept Hisham's calculations, she was not even born at that time.

Some time after the death of the Prophet's first wife, Hazrat Khadija, Khawla suggested to the Prophet that he get married again, to a bikrun, referring to Hazrat Aisha (Musnad Ahmed). In Arabic bikrun is used for an unmarried girl who has crossed the age of puberty and is of marriageable age. The word cannot be used for a six-year-old girl.

Some scholars think that Hazrat Aisha was married off so early because in Arabia girls mature at an early age. But this was not a common custom of the Arabs at that time. According to Allama Kandhulvi, there is no such case on record either before or after Islam. Neither has this ever been promoted as a Sunnah of the Prophet. The Prophet married off his daughters Fatima at 21 and Ruqiyya at 23. Besides, Hazrat Abu Bakr, Aisha's father, married off his eldest daughter Asma at the age of 26.

Hazrat Aisha narrates that she was present on the battlefield at the Battle of Badar (Muslim). This leads one to conclude that Hazrat Aisha moved into the Prophet's house in 1 A.H. But a nine-year-old could not have been taken on a rough and risky military mission.

In 2 A.H, the Prophet refused to take boys of less than 15 years of age to the battle of Uhud. Would he have allowed a 10-year-old girl to accompany him? But Anas reported that he saw Aisha and Umme Sulaim carrying goatskins full of water and serving it to the soldiers (Bukhari). Umme Sulaim and Umme Ammara, the other women present at Uhud, were both strong, mature women whose duties were the lifting of the dead and injured, treating their wounds, carrying water in heavy goatskins, supplying ammunition and even taking up the sword.

Hazrat Aisha used the kunniat, the title derived from the name of a child, of Umme Abdullah after her nephew and adopted

son.

If she was six when her nikah was performed, she would have been only eight years his senior, hardly making him eligible for adoption. Also, a little girl could not have given up on ever having her own child and used an adopted child's name for her kunniat.

Hazrat Aisha's nephew Urwah once remarked that he was not surprised about her amazing knowledge of Islamic law, poetry and history because she was the wife of the Prophet and the daughter of Abu Bakr. If she was eight when her father migrated, when did she learn poetry and history from him?

There is consensus that Hazrat Aisha was 10 years younger than her elder sister Asma, whose age at the time of the hijrah, or migration to Madina, was about 28. It can be concluded that Hazrat Aisha was about 18 years old at migration. On her moving to the Prophet's house, she was a young woman at 21. Hisham is the single narrator of the hadith whose authenticity is challenged, for it does not correlate with the many historical facts of the time.

*The writer is a scholar of the Quran and writes on contemporary issues.*

Taken from Dawn newspaper 17/02/2012

## **Answer**

**In the Name of Allah, the Most Gracious, the Most Merciful.**

**As-salāmu ‘alaykum wa-rahmatullāhi wa-barakātuh.**

### **Rebuttal of a Fitnah: The age of Hadhrat Aishah Radhiyallāh Anhā during marriage**

A person Nilofar Ahmed has published an article in the Dawn newspaper claiming Hadhrat Aishah Radhiyallāhu Anhā's age was at least eighteen during marriage. This is substantiated with statements of Muhaddithīn, Ayāt, and historical facts.

This research rebuts the claim and points out the inaccuracies and academic dishonesty in the article. This is a research by Mowlāna Abdul Azīm, who is also a student in Takhassus Fil-Hadīth at the Darul Iftaa. Read the article of the Dawn newspaper first. You will observe how a simple minded person can get easily convinced with the article.

Mufti Ebrahim Desai

### **The Rebuttal**

Due to the limitations of the mind, there are certain issues that are not easily comprehended by everyone. Generally there are two approaches in addressing such issues. The first is an apologetic one. In this, one endeavors to hide a reality in order to earn the confidence and pleasure of others. Authentic facts are denied and replaced by apparently appealing information with the fear that the masses, especially non-Muslims will have a negative understanding of Islām if the factual situation is presented.

The second approach is to present the factual situation of the matter. The feelings and sentiments of people are not considered. It is done with the firm belief that Allāh will defend and preserve His Dīn. While the intention in the first approach is noble, it is dangerous. The consequences of twisting information to please people are too ghastly to consider. When research uncovers the truth, Islām will be blemished contrary to ones hope of presenting a noble picture of Islām. It is also academic dishonesty and against the spirit of honesty and truthfulness which are the hall marks of Islām.

The age of Hadhrat Aishah Radhiyallāhu Anhā during her marriage with Rasūlullāh Sallallāhu Alaihi Wa Sallam is often highlighted and negatively presented in the context of child marriage. In an attempt to avoid the accusation of child marriage in Islām, some people have adopted an apologetic approach and began distorting the factual



situation of Hadhrat Aishah Radhiyallāhu Anhā's age during marriage. This approach is dangerous and is based on a wrong premise. We have to be bold to claim that child marriage is not prohibited in Islām. However, there are rules that govern the issue to safeguard the interest of the child.

This article is a rebuttal of an essay written by Nilofar Ahmed that was produced in the Dawn newspaper on 17/02/2012. The essay is based on the following incorrect premises:

- › Prohibition of child marriage
- › Historical facts must be correlated with authentic narrations

The writer claims that the misinformation of Aisha Radhiyallāhu Anhā's age at the time of her marriage being six led to the wrong view that child marriage has sanction of Islām. The second premise is that authentic narrations must correlate with historical facts. Both premises are incorrect. Child marriage is permissible. There is no difference of opinion on this from at least the four main schools of thought, Hanafī, Shafī'ī, Mālikī, and Hambalī. Yes, there are rules that govern child marriage to preserve and protect the interest of the child.

Furthermore, historical facts are not accurate. They cannot be a measure to determine the authenticity of Ahādīth, especially if the Ahādīth themselves are clearly authentic. The guiding measure should be the Ahādīth and not historical factors. Historical factors are subservient and subordinate to authentic Ahādīth. This is a basic rule. No reliable scholar would ignore such basics. This brings to question the qualifications of the writer of the article in reference. Remember the golden advice: Be careful from who you take your Dīn.

The proof for Hadhrat Aishah Radhiyallāhu Anhā's age during marriage is in Sahīh al-Bukhārī and Sahīh Muslim. Consider the following Ahādīth:

حدثنا محمد بن يوسف، حدثنا سفيان، عن هشام، عن أبيه، عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم تزوجها وهي بنت **سبع سنين**، وأدخلت عليه وهي بنت **تسع**، ومكثت عنده **تسعا** (صحيح البخاري، ج 10، ص 466-467، دار البشائر الإسلامية)

*Aishah Radhiyallāhu Anhā reports that Nabī Sallallāhu Alaihi Wa Sallam married her while she was **six years old**. She was sent to stay with Nabī Sallallāhu Alaihi Wa Sallam when she was **nine** and she lived with Nabī Sallallāhu Alaihi Wa Sallam for nine years.*

وحدثنا يحيى بن يحيى، أخبرنا أبو معاوية، عن هشام بن عروة، ح وحدثنا ابن نمير، واللفظ له، حدثنا عبدة هو ابن سليمان، عن هشام، عن أبيه، عن عائشة، قالت: «تزوجني النبي صلى الله عليه وسلم وأنا بنت ست سنين، وبنى بي وأنا بنت تسع سنين (صحيح مسلم، ج 2، ص 1039، دار إحياء التراث العربي - بيروت)

*Aishah Radhiyallāhu Anhā says, “Rasūlullāh Sallallāhu Alaihi Wa Sallam married me when I was **six years old**, and he started living with me when I was **nine years old**.*

(Sahīh Muslim)

The Ummah has accepted the narrations that appear in Sahīh al-Bukhārī and Sahīh Muslim as authentic. Allāmah Hāfidh bin Hajar al-Asqalāni Rahimahullāh states in “Sharh al-Nukhbah” that the Ulamā are unanimous in accepting Sahīh al-Bukhārī and Sahīh Muslim. [1] Allāmah Sakhāwī states in “Fath al-Mughīth” that Sahīh al-Bukhārī and Sahīh Muslim are the most authentic books of Hadīth. [2]

The writer of the article objects on the Ahādīth of Sahīh al-Bukhārī and Sahīh Muslim saying that there is weakness in one of the narrators, namely Hishām bin Urwah Rahimahullāh. The writer further states, “There is only one hadith by Hisham which suggests the age of Hazrat Aisha as being nine when she came to live with her husband.”

The writer incorrectly claims Hafidh Dhahabī Rahimahullāh has spoken about Hisham’s loss of memory in his later period. Hereunder are the actual wordings of Allāmah Dhahabī Rahimahullāh:

هشام بن عروة [ع] ، أحد الاعلام.

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 لماك ولشعبة ولوكيع ول كبار الثقات، فدع عنك الخبط وذر خلط الأئمة الاثبات بالضعفاء والمخطئين، فهشام شيخ الإسلام (مبزان الاعتدال)

*Hishām bin Urwah is one of the great luminaries, an authority and a leader. When he aged, his memory slightly decreased however he never became a Mukhtalit (one who lost memory and errs in Hadīth). There is no consideration for what some people have said regarding Hishām that he became a Mukhtalit.*

*How great of a person was Hishām! His memory only weakened slightly and did not remain as it was in his youth. Hence he did forget and err on certain occasions. So what? Is he not human that he is protected from forgetfulness!*

*When he arrived in Irāq towards the end of his life, he narrated many Ahādīth. Amongst the many Ahādīth narrated, only a few were not said perfectly. But this was also the situation with the likes of Imām Mālik, Imām Shu’bah, Wakī’, and other great giants of Islām. Therefore, leave your incorrect uproar! Don’t mix up the strong, reliable narrators with the weak ones because Hishām is Shaikhul Islām.”*

From the above quotations, the writer's distortion of facts is clear. Such an attitude disqualifies one from academic merit. The words of Allāmah Dhahabī Rahimahullāh were stated in support of Hishām bin Urwah Rahimahullāh and the writer created an image that Allāmah Dhahabī Rahimahullāh does not accept Hishām's narrations.

Furthermore, Hafidh bin Hajar says in the introduction of his great commentary to Sahīh al-Bukhārī that all the experts of Hadīth consider Hishām's Ahādīth to be authoritative and sufficient to be used as evidence. [3] Also, Imām al-Bukhārī and Imām Muslim considered Hishām to be very strong. That is why they included his narrations in their books of Hadīth.

Nevertheless, for argument's sake, even if we do consider Hishām's narrations to be weak, there are other narrations without Hishām in their chains that prove Aishāh Radhiyallāhu Anhā's age to be six at the time of marriage and nine at the time she started to reside with Rasūlullāh Sallallāhu Alaihi Wa Sallam. Imām Muslim narrates

the following Hadīth in which Hishām is not in the chain:

حدثنا يحيى بن يحيى، وإسحاق بن إبراهيم، وأبو بكر بن أبي شيبة، وأبو كريب، قال يحيى، وإسحاق: أخبرنا، وقال الآخران: حدثنا أبو معاوية، عن الأعمش، عن إبراهيم، عن الأسود، عن عائشة، قالت: «تزوجها رسول الله صلى الله عليه وسلم وهي بنت ست، وبنى بها وهي بنت تسع، ومات عنها وهي بنت ثمان عشرة (صحيح مسلم، ج 2، ص 1039، دار إحياء التراث العربي - بيروت)

*Aishah Radhiyallāhu Anhā reports that Rasūlullāh Sallallāhu Alaihi Wa Sallam married her when she was **six years old**, he started living with her when she was **nine years old**, and he passed away when she was **eighteen years old**.*

(Sahīh Muslim)

In Sunan al-Nasaī, a narration with a similar meaning is mentioned without Hishām in the chain. The Hadīth is mentioned with the chain:

أَخْبَرَنَا أَحْمَدُ بْنُ سَعْدِ بْنِ الْحَكَمِ بْنِ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا عَمِّي، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي يُوْبَ، قَالَ: أَخْبَرَنِي عُمَارَةُ بْنُ عَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ إِبرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ (سنن النسائي، ج 6، ص 131، مكتب المطبوعات الإسلامية - حلب)

*Aishah Radhiyallāhu Anhā relates that Rasūlullāh Sallallāhu Alaihi Wa Sallam married me while she was a **six years old** girl and he lived with her when she was **nine years old**.*

Also if we look at the date of Aishah Radhiyallāh Anhā's demise and her age when she passed away, it becomes clear that her age at the time of her marriage with Rasūlullāh Sallallāhu Alaihi Wa Sallam was indeed six. In "Mawāhib al-Laduniyyah", Allāmah Qastalānī Rahimahullāh mentions that Aishah Radhiyallāhu Anhā passed away **fifty seven years** after the migration and at that time she was **sixty six years old**. [4] Allāmah Qastalānī also mentions that she was married to Nabī Sallallāhu Alaihi Wa Sallam three years prior to the migration. [5] When all of these facts are put together, we identify that Aishah Radhiyallāhu Anhā's age at the time of her marriage was six.

A second objection presented by the writer is that the Qurān sets puberty to be the minimum age of marriage. To back up her claim, the writer brings Ayah number six of Surah al-Nisā. Hereunder is the Ayah:

وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ (سورة النساء، رقم الآية 6)

*And test the orphans until they reach a marriageable age. (Surah al-Nisā)*

The writer uses a general Ayah to support a specific claim. It is similar to one claiming wine is permissible and supports that with the permissibility of drinking water! The intent of this Ayah is to explain that children, well before they reach puberty should be tested through small assignments of buying and selling in order to determine their ability to conduct themselves in transactions on their own. This process of practical experimentation should continue till puberty. This is the time of special assessment. Now it should be determined if they have become smart and self-reliant in their affairs. Once this is sensed as "dependable", it is time to hand over their property to them. [6]

The word "marriageable age" is used to refer to puberty because one is able to fulfill the purpose of marriage i.e. procreation after one reaches puberty. [7] However, in no way does this Ayah forbid the marriages of those who are not mature. In fact there is a consensus of the four Imāms, namely Imām Abū Hanīfah, Imām Mālik, Imām Shāf'ī, and Imām Ahmed Rahimumullāh that it is permissible to marry off a minor. [8] Hence, this Ayah can never be used to negate Hadhrat Aishah Radhiyallāhu Anhā's marriage at age six.

The writer further says, "Allama Kandhulvi says that the words spoken in connection with Hazrat Aisha's age were tissa ashara, meaning 19, when Hisham only heard (or remembered), tissa, meaning nine. Maulana Usmani thinks this change was purposely and maliciously made later."

This is a claim without evidence. There is no reference given for this claim. This statement has no grounding, especially because it contradicts authentic narrations as quoted above.

Continuing with the objections, the writer states, "Historian Ibn Ishaq in his Sirat Rasul Allah has given a list of the people who accepted Islam in the first year of the proclamation of Islam, in which Hazrat Aisha's name is mentioned as Abu Bakr's "little daughter Aisha". If we accept Hisham's calculations, she was not even born at that time."

This is a clear misunderstanding by Ibn Ishāq Rahimahullāh especially when it contradicts authentic narrations and other books of Sīrah. And Ibn Ishāq Rahimahullāh did not provide a chain of Hadīth to support his claim.

Another objection by the writer is that in Musnad Ahmad, Khawla Radhiyallāhu Anhā

uses the word “Bikrun” to refer to Aishah Radhiyallāhu Anhā. The writer further claims that the word “Bikrun” which means virgin is only used for unmarried girls who have passed the age of puberty.

One answer to the objection is that “Bikrun” can be used for girls who have not reached puberty also. “Lisān al-Arab” a famous dictionary on the Arabic language has the following meaning for “bikrun”:

البكر: الجارية اللتي لم تفتض (لسان العرب)

*A female who has not been deflowered (Lisān al-Arab)*

“Mu’jam Lughat al-Fuqahā”, a dictionary on words used by the Jurists defines “bikrun” as:

الفتاة العذراء التي لم تزل بكارتها بوطء (معجم لغة الفقهاء)

*One who has not lost her virginity through intercourse (Mu’jam Lughat al-Fuqahā)*

From the above-mentioned definitions, it is obvious that the word “Bikrun” is not confined to a mature lady rather includes any female who is virgin whether she has reached puberty or not.

A second and more obvious answer to the objection is that in the same Hadīth, Aishah Radhiyallāhu Anhā’s age is mentioned to be six.<sup>[9]</sup> The writer only objected to the word “Bikrun” but failed to mention that later on in the same Hadīth, it is clearly stated that Aishah Radhiyallāh Anhā was six. This clearly indicates that Sahābah also used the word “Bikrun” for any virgin female, regardless of whether she reached puberty or not. Hereunder are the words of this Hadīth:

فَرَوَّجَهَا إِيَّاهُ وَعَايَشَهُ يَوْمَئِذٍ بِنْتُ سِتِّ سِنِينَ (مسند احمد)

*Abu Bakr Radhiyallāhu Anhū married Aishah Radhiyallāhu Anhā off to Rasūlullāh Sallallāhu Alaihi Wa Sallam while she was only six years of age.*

The writer further objects stating, “Some scholars think that Hazrat Aisha was married off so early because in Arabia girls mature at an early age. But this was not a common custom of the Arabs at that time. According to Allama Kandhulvi, there is no such case on record either before or after Islam. Neither has this ever been promoted as a Sunnah of the Prophet. The Prophet married off his daughters Fatima at 21 and Ruqaiyya at 23. Besides, Hazrat Abu Bakr, Aisha’s father, married off his eldest daughter Asma at the age of 26.”

This is another baseless and non-academic opinion. It is quite clear from narrations that some marriages at a young age took place in the era of Rasūlullāh Sallallāhu Alaihi Wa Sallam, the Sahābah Radhiyallāhu Anhum, and those Muslims that came soon thereafter. For example, Hāfidh bin Hajar Rahimahullāh quotes in his Kitāb “al-Isābah” that Nabī Sallallāhu Alaihi Wa Sallam got Salmah bin Ibī Salmah Radhiyallāhu Anhu married to Umāmah bint Hamzah Radhiyallāhu Anhā while none of them had reached puberty.<sup>[10]</sup> Also consider the following narration from Sahīh al-Bukhārī:

وقال الحسن بن صالح: «أدرکت جارة لنا جدة، بنت إحدى وعشرين سنة (صحيح البخاري، ج 5، ص 562، دار البشائر الاسلامية)

*Hasan bin Sālih Rahimahullāh said: I came to know of my neighbor who became a grandmother at the age of twenty one.*

(Sahīh al-Bukhārī)

This indicates that the woman must have been married when she was nine, gave birth when she was ten, and the same situation took place with her daughter.

The writer’s claim about the age of Hadhrat Fātimah and Hadhrat Ruqayyah Radhiyallāhu Anhumā at the time of marriage is also inaccurate. Nabī Sallallāhu Alaihi Wa Sallam married Hadhrat Khadījah Radhiyallāhu Anhā at the age of twenty-five. His first daughter born from the marriage was Zainab Radhiyallāhu Anhā.<sup>[11]</sup> According to most of the Ulamā, Ruqayyah Radhiyallāhu Anhā is the second daughter of Rasūlullāh Sallallāhu Alaihi Wa Sallam. <sup>[12]</sup> And in “al-Isābah”, Hāfidh bin Hajar Rahimahullāh narrates on the authority of Ibn Sa’d Rahimahullāh that Utbah bin Abī Lahab married Hadhrat Ruqayyah Radhiyallāhu Anhā before the Nubuwwah. <sup>[13]</sup> Rasūlullāh Sallallāhu Alaihi Wa Sallam’s age was forty at the time of Nubuwwah. Hence, it is clear that Hadhrat Ruqayyah Radhiyallāhu Anhā was thirteen years old or younger at the time of her marriage and not twenty three years.

After the Nubuwwah of Rasūlullāh Sallallāhu Alaihi Wa Sallam, Abū Lahab ordered his son Utbah bin Abī Lahab to divorce Hadhrat Ruqayyah Radhiyallāhu Anhā. Thereafter, Uthmān Radhiyallāhu Anhu married Ruqayyah Radhiyallāhu Anhā.

Even Ruqayyah Radhiyallāhu Anhā’s marriage with Uthmān Radhiyallāhu Anhu took place well before she was twenty three years of age. Uthmān Radhiyallāh Anhu and Ruqayyah Radhiyallāhu Anhā migrated together to Ethiopia in the fifth year after Nubuwwah. <sup>[14]</sup> This indicates that they were definitely married before the fifth year of Nubuwwah. Hence, Ruqayyah Radhiyallāhu Anhā’s age at the time of her marriage to Uthmān Radhiyallāhu Anhu was between thirteen and eighteen years old and not twenty three years old.

With regards to Fātimah Radhiyallāhu Anhā’s age at the time of her marriage to Alī Radhiyallāhu Anhā, there is a difference of opinion because there is a difference of opinion on her year of birth. Some say that she was born when Nabī Sallallāhu Alaihi

Wa Sallam was thirty five years of age and others say that she was born right before Nubuwwah when Nabī Sallallāhu Alaihi Wa Sallam was approximately forty years of age. [15] Regarding the year of her marriage, some Ulamā are of the opinion that Alī Radhiyallāh Anhū married her the first year after migration [16] and others say that he married her in the second year after the migration. [17] If we suppose that she was born when Nabī Sallallāhu Alaihi Wa Sallam was approximately forty years of age and was married in the first year after the migration her age at the time of marriage was about thirteen. And if we suppose she was born when Nabī Sallallāhu Alaihi Wa Sallam was thirty five years of age and she was married in the second year after the migration, then she was about eighteen years of age at the time of her marriage and not twenty one years of age as the article suggested.

The writer further objects saying, “*Hazrat Aishah narrates that she was present on the battlefield at the Battle of Badar (Muslim). This leads one to conclude that Hazrat Aisha moved into the Prophet’s house in 1 A.H. But a nine-year-old could not have been taken on a rough and risky military mission. In 2 A.H, the Prophet refused to take boys of less than 15 years of age to the battle of Uhud. Would he have allowed a 10-year-old girl to accompany him?*”

Once again, this is a mere assumption without clear evidence. It is clear that the prohibition of Nabī Sallallāhu Alaihi Wa Sallam was for males and not females because the males were the ones to actively participate in the expeditions. [18] The females would only provide services when needed. This objection does not hold any weight especially when there are clear and authentic narrations in Sahīh al-Bukhārī, Sahīh Muslim, and various other books of Hadīth proving the age of Aishah Radhiyallāhu Anhā to be six at the time of marriage.

Providing another argument, the writer say, “*Hazrat Aisha used the kunniat, the title derived from the name of a child, of Umme Abdullah after her nephew and adopted son. If she was six when her nikah was performed, she would have been only eight years his senior; hardly making him eligible for adoption. Also, a little girl could not have given up on ever having her own child and used an adopted child’s name for her kunniat.*”

The kunyah of Aishah Radhiyallāhu Anhā was given to her by Rasūlullāh Sallallāhu Alaihi Wa Sallam. The background of the incident is mentioned in Sunan Abī Dāwūd. The narration is as follows:

عن عائشة رضي الله عنها، أنها قالت: يا رسول الله، كل صواحيبي لهن كنى، قال: «فاكتني بابنك عبد الله» يعني ابن اختها قال مسدد: عبد الله بن الزبير، قال: فكانت تكنى بأب عبد الله (سنن أبي داود، ج 5، ص 441، دار اليعسر)

*It is reported from Aishah Radhiyallāhu Anhā that she said, “O’ Rasūlullāh, every one of your wives has a Kunyah.” So Rasūlullāh Sallallāhu Alaihi Wa Sallam said, “Keep your Kunyah according to your son’s name (meaning nephew’s name) Abdullāh. Hence, her Kunyah became Umm Abdillāh.*

This proves that the Kunya was given to Aishah Radhiyallāhu Anhā after she started to reside with Rasūllullāh Sallallāhu Alaihi Wa Sallam. Hence, she was at least nine years old if not older when she was given this Kunya and not six years old as the writer has suggested.

Furthermore, the writer did not provide any reference for the adoption of Abdullāh bin Zubair Radhiyallāh Anhū. The mere fact that Aishah Radhiyallāhu Anhu's kunyah was attributed to his name does not necessitate that she had adopted him. Also, the writer suggested that the kunyah was given to Aishah Radhiyallāhu Anhā because she gave up on having a child. However, from the Hadīth of Sunan Abī Dāwūd, it is clear that the reason why Aishah Radhiyallāhu Anhā was given the kunyah was because she expressed her desire to have a kunyah, as the other wives of Rasūllullāh Sallallāhu Alaihi Wa Sallam had one.

Making another objection, the author writes, *“Hazrat Aisha's nephew Urwah once remarked that he was not surprised about her amazing knowledge of Islamic law, poetry and history because she was the wife of the Prophet and the daughter of Abu Bakr. If she was eight when her father migrated, when did she learn poetry and history from him?”*

Again there is no reference whether this saying of Urwah Radhiyallāhu Anhu is authentic or not. However, even if we accept this to really be Urwah's statement, it is normal for young children to learn very quickly. Even these days we see small children learning very complicated information. In fact, so many children before the age of eight memorize the entire Qurān. And it is well known that children in the past had memories far greater than the memories of children in today's times.

And even if Abu Bakr Radhiyallāhu Anhu migrated to Medinah Munawwarah when Aishah Radhiyallāhu Anhā was only eight, she also migrated to Medinah. Just because she was staying with Nabī Sallallāhu Alaihi Wa Sallam in Medinah does not necessitate that she stopped learning from her father.

In the final objection, the author writes, *“There is consensus that Hazrat Aisha was 10 years younger than her elder sister Asma, whose age at the time of the hijrah, or migration to Madina, was about 28. It can be concluded that Hazrat Aisha was about 18 years old at migration.”*

The writer's claim of consensus here is incorrect and the writer does not even provide reference for the claim. In the book “Usd al-Ghābah”, Allāmah Jazrī Rahimahullāh quotes Abū Na'im saying that Asmā Radhiyallāhu Anhā was born twenty seven years prior to migration. And in “al-Isābah”, Hāfidh bin al-Hajar Rahimahullāh says that Aishah Radhiyallāhu Anhā was born four or five years after the Nubuwwah of Nabī Sallallāhu Alaihi Wa Sallam. This proves that Asmā Radhiyallāhu Anhā was eighteen or nineteen years older than Aishah Radhiyallāhu Anhā and not ten years older as was claimed by the writer. Hence Aishah Radhiyallāh Anhā's age at the time of migration was eight or nine years of age and not eighteen.

In conclusion, for information to be valid and authentic, it must be passed down from generation to generation through a valid chain of narrators. Hence, there is an authentic chain in Sahīh al-Bukhārī and other books of Hadīth that prove Aishah Radhiyallāhu Anhā's age to be six at the time of marriage. So any claim made against this through certain historical arguments holds no weight, especially when it is not supported by an authentic chain.

Allāh will preserve His Dīn and the respect of our beloved Rasūl Sallallāhu Alaihi Wa



Sallam with the fact that Rasūlullāh Sallallāhu Alaihi Wa Sallam married our Mother Hadhrat Aishah Radhiyallāhu Anhā at the age of six and started living with her when she was nine years old. Let us preserve the facts and let Allāh preserve His Dīn.

See the following article, "The Young Marriage of Ayesha R.A.", how Allāh uses His servants to defend the cause of Islām: [http://askimam.org/public/question\\_detail/17300](http://askimam.org/public/question_detail/17300)

### And Allah Ta'āla Knows Best

Mawlana Abdul Azīm bin Abdur Rahman,  
Student Darul Iftaa  
U.S.A.

Checked and Approved by,  
Mufti Ebrahim Desai.

- [1] لا اتفاق العلماء بعدهما علي تلقي كتابيهما بالقبول (شرح النخبة، ص 62، دار البصائر)
- [2] وبالجملة فكتابهما اصح كتب الحديث (فتح المغيث، ج 1، ص 53، مكتبة دار المنهاج)
- [3] وقد احتج بهشام جميع الائمة (هدي الساري، ص 598، دار الحديث)
- [4] وماتت بالمدينة سنة سبع وخمسين. وقال الواقدي: ليلة الثلاثاء لسبع عشرة خلت من رمضان سنة ثمان وخمسين، وهي ابنة ست وستين سنة (المواهب اللدنية، ج 1، ص 497، المكتبة التوفيقية)
- [5] وتزوجها بمكة في شوال سنة عشر من النبوة قبل الهجرة بثلاث سنين (المواهب اللدنية، ج 1، ص 495، المكتبة التوفيقية)

[6] Ma'ariful Qur'an, Vol. 2, Page 322, Maktaba-e-Darul-'Uloom

- [7] وبلوغ النكاح. أن يحتلم لأنه يصلح للنكاح عنده، ولطلب ما هو مقصود به وهو التوالد والتناسل (الكشاف، ج 1، ص 473، دار الكتاب العربي - بيروت)
- [8] الصغر: اما الصغر فقال الجمهور منهم أئمة المذاهب الاربعة، بل ادعي ابن المنذر الاجماع علي جواز تزويج الصغيرة من كفاء (الفقه الاسلامي وادلته، ج 7، ص 183، دار الفكر)
- [9] حدثنا محمد بن بشر، قال: حدثنا محمد بن عمرو، قال: حدثنا أبو سلمة، ويحيى، قال: لما هلكت خديجة، جاءت خولة بنت حكيم امرأة عثمان بن مظعون، قالت: يا رسول الله ألا تزوج؟ قال: "من؟" قالت: "إن شئت بكرا، وإن شئت ثيبا؟" قال: "فمن البكر؟" قالت: ابنة أحب خلق الله عز وجل إليك عائشة بنت أبي بكر، قال: "ومن الثيب؟" قالت: سودة بنت زمعة، أمنت (3) بك، واتبعتك علي ما تقول"، قال: "فاذهبي فاذكريهما علي"، فدخلت بيت أبي بكر، فقالت: يا أم رومان ماذا أدخل الله عز وجل عليكم من الخير والبركة؟ قالت: وما ذاك؟ قالت: أرسلني رسول الله صلى الله عليه وسلم أخطب عليه عائشة، قالت: انتظري أبا بكر حتى يأتي، فجاء أبو بكر، فقالت: يا أبا بكر ماذا أدخل الله عز وجل عليكم من الخير والبركة؟ قال: وما ذاك؟ قالت: أرسلني رسول الله صلى الله عليه وسلم أخطب عليه عائشة، قال: وهل تصلح له؟ إنما هي ابنة أخيه، فرجعت إلى رسول الله صلى الله عليه وسلم فذكرت ذلك له (1)، قال: "ارجعي إليه فقولي له: "أنا أخوك، وأنت أخي في الإسلام، وابنتك تصلح لي"، فرجعت فذكرت ذلك له، قال: انتظري وخرج، قالت أم رومان: إن مطعم بن عدي قد كان ذكرها علي ابنه، فوالله ما وعد وعدا قط، فأخلفه لأبي بكر، فدخل أبو بكر علي مطعم بن عدي وعنده امرأته أم الفتي، فقالت يا ابن أبي قحافة لعلك مصيب (2) صاحبنا مدخله في دينك الذي أنت عليه، إن تزوج إليك، قال أبو بكر للمطعم بن عدي: أقول هذه تقول، قال: إنها تقول ذلك، فخرج من عنده، وقد أذهب الله عز وجل ما كان في نفسه من عدته التي وعده فرجع، فقال لخولة: ادعي لي رسول الله صلى الله عليه وسلم، فدعته فزوجها إياه وعائشة يومئذ بنت ست سنين، ثم خرجت فدخلت علي سودة بنت زمعة، فقالت: ماذا أدخل الله عز وجل عليك من الخير والبركة؟ قالت: ما ذاك؟ قالت: أرسلني رسول الله صلى الله عليه وسلم أخطبك عليه، قالت: وددت ادخلي إلي أبي فاذكركي ذلك له، وكان شيخا كبيرا، قد أدركته (3) السن، قد تخلف عن الحج، فدخلت عليه، فحيته (4) بتحية الجاهلية، فقال: من هذه؟ فقالت: خولة بنت حكيم، قال: فما شأنك؟ قالت: أرسلني محمد بن عبد الله أخطب علي سودة، قال: كفاء (1) كريم، ماذا تقول صاحبك؟ قالت: تحب ذاك، قال: ادعها لي فدعتها، فقال (2): أي بنية إن هذه تزعم أن محمد بن عبد الله بن عبد المطلب قد أرسل يخطبك، وهو كفاء (3) كريم، أتحبين أن أزوجك به، قالت: نعم، قال (4): ادع لي، فجاء رسول الله صلى الله عليه وسلم إليه فزوجها إياه، فجاءها أخوها عبد بن زمعة من الحج، فجعل يحثي علي (5) رأسه التراب، فقال بعد أن أسلم: لعمرك (6) إنني لسفيه يوم أحثي في

رَأْسِي التَّرَابَ أَنْ تَزُوجَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُودَةَ بِنْتَ زَمْعَةَ، قَالَتْ عَائِشَةُ: فَقَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا فِي بَنِي الْحَارِثِ مِنْ (7) الْخَزْرَجِ فِي السَّنَجِ، قَالَتْ: فَجَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ، فَدَخَلَ بَيْتَنَا وَاجْتَمَعَ إِلَيْهِ رِجَالٌ مِنَ الْأَنْصَارِ، وَنِسَاءٌ فَجَاءَتْ بِي (8) أُمِّي وَإِنِّي لَفِي (1) أَرْجُوحةٍ بَيْنَ عَذْقَيْنِ تَرَجَّحَ بِي، فَأَنْزَلْتَنِي مِنَ الْأَرْجُوحةِ، وَلِي جَمِيمَةٌ فَفَرَّقْتَهَا، وَمَسَحَتْ وَجْهِي بِشَيْءٍ مِنْ مَاءٍ، ثُمَّ أَقْبَلَتْ تَقُودُنِي حَتَّى وَقَفَتْ بِي عِنْدَ الْبَابِ، وَإِنِّي لَأُنْهَجُ حَتَّى سَكُنَ مِنْ نَفْسِي، ثُمَّ دَخَلْتُ بِي فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عَلَى سِرِيرٍ فِي بَيْتِنَا، وَعِنْدَهُ رِجَالٌ وَنِسَاءٌ مِنَ الْأَنْصَارِ، فَأَجْلَسْتَنِي (2) فِي حِجْرِهِ، ثُمَّ قَالَتْ: هَؤُلَاءِ أَهْلُكَ فَبَارَكَ اللَّهُ لَكَ فِيهِمْ، وَبَارَكَ لَهُمْ فِيكَ، فَوَثَبَ الرِّجَالُ وَالنِّسَاءُ، فَخَرَجُوا وَبَنَى بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِنَا، مَا نَحَرْتُ عَلَى جُزُورٍ، وَلَا ذَبَحْتُ عَلَيَّ شَاةً، حَتَّى أُرْسَلَ إِلَيْنَا سَعْدُ بْنُ عُبَادَةَ بِجَفْنَةٍ كَانَتْ يَرْسَلُ بِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا دَارَ إِلَى نِسَائِهِ وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ (مُسْنَدُ أَحْمَدَ، ج 42، ص 501-504، مَوْسُوسَةُ الرَّسَالَةِ)

[10] وَقَالَ ابْنُ إِسْحَاقَ: حَدَّثَنِي مَنْ لَا أَتَمُّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، قَالَ: كَانَ الَّذِي زَوَّجَ أُمَّ سَلْمَةَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلْمَةَ بِنْتُ أَبِي سَلْمَةَ ابْنِهَا فَزَوَّجَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَامَةَ بِنْتُ حَمْرَةَ، وَهِيَ صَبِيحَانٌ صَغِيرَانِ، فَلَمْ يَجْتَمِعَا حَتَّى مَاتَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ جَزَيْتَ سَلْمَةَ! (الْأَصَابِيءُ، ج 1، ص 752، دَارُ الْمَعْرِفَةِ)

[11] قَالَ أَبُو عَمْرٍو: لَا أَعْرِفُ خِلَافًا أَنَّ زَيْنَبَ أَكْبَرَ بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الْأَصَابِيءُ، ج 4، ص 2506، دَارُ الْمَعْرِفَةِ)

[12] وَاخْتَلَفَ فِي رِقِيَّةَ وَفَاطِمَةَ وَأُمَّ كَلْثُومَ، وَالْأَكْثَرُ أَنَّهُنَّ عَلَى هَذَا التَّرْتِيبِ (الْأَصَابِيءُ، ج 4، ص 2506-2507، دَارُ الْمَعْرِفَةِ)

[13] وَقَالَ ابْنُ سَعْدٍ: بَايَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ وَأَخَوَاتُهَا، وَتَزَوَّجَهَا عْتَبَةُ بْنُ أَبِي لَهَبٍ قَبْلَ النَّبُوَّةِ، فَلَمَّا بَعَثَ قَالَ أَبُو لَهَبٍ: رَأْسِي مِنْ رَأْسِكَ حَرَامٌ إِنْ لَمْ تَطْلُقْ ابْنَتَهُ (الْأَصَابِيءُ، ج 4، ص 2507، دَارُ الْمَعْرِفَةِ)

[14] الْمَوْسُوعَةُ الْمَيْسِرَةُ فِي التَّارِيخِ الْإِسْلَامِيِّ، ج 1، ص 17، مَوْسُوسَةُ أَقْرَأَ

[15] وَاخْتَلَفَ فِي سَنَةِ مَوْلَدِهَا، فَرَوَى الْوَأَقْدِي، عَنْ طَرِيقِ أَبِي جَعْفَرِ الْبَاقِرِ، قَالَ: قَالَ الْعَبَّاسُ: وَلَدَتْ فَاطِمَةُ وَالْكَعْبَةُ تَبْنِي، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ابْنُ خَمْسٍ وَثَلَاثِينَ سَنَةً، وَبِهَذَا جَزَمَ الْمَدَائِنِيُّ.

وَنَقَلَ أَبُو عَمْرٍو عَنْ عُبَيْدِ اللَّهِ بْنِ مَجْمَدٍ بْنِ سَلِيمَانَ بْنِ جَعْفَرِ الْهَاشِمِيِّ - أَنَّهَا وَلَدَتْ سَنَةَ إِحْدَى وَأَرْبَعِينَ مِنْ مَوْلَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. وَكَانَ مَوْلَدُهَا قَبْلَ الْبَعْتَةِ بِقَلِيلٍ نَحْوَ سَنَةِ أَوْ أَكْثَرَ (الْأَصَابِيءُ، ج 4، ص 2596، دَارُ الْمَعْرِفَةِ)

[16] وَمِنْ طَرِيقِ عَمْرِو بْنِ عَلِيٍّ، قَالَ: تَزَوَّجَ عَلِيٌّ فَاطِمَةَ فِي رَجَبِ سَنَةِ مَقْدَمِهِمُ الْمَدِينَةَ، وَبَنَى بِهَا مَرْجِعَهُ مِنْ بَدْرٍ، وَلَهَا يَوْمَئِذٍ ثَمَانُ عَشْرَةَ سَنَةً. (الْأَصَابِيءُ، ج 4، ص 2597، دَارُ الْمَعْرِفَةِ)

[17] وَتَزَوَّجَهَا عَلِيٌّ أَوَائِلَ الْمَحْرَمِ سَنَةَ اثْنَتَيْنِ بَعْدَ عَائِشَةَ بِأَرْبَعَةِ أَشْهُرٍ، وَقِيلَ غَيْرَ ذَلِكَ. وَانْقَطَعَ نَسْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا مِنْ فَاطِمَةَ. (الْأَصَابِيءُ، ج 4، ص 2596، دَارُ الْمَعْرِفَةِ)

[18] (فَلَمْ يَجْزِهِ) أَي: فَلَمْ يَمْضِهِ وَلَمْ يَأْذَنْ لَهُ فِي الْقِتَالِ (عَمْدَةُ الْقَارِي، ج 17، ص 177، دَارُ إِحْيَاءِ التَّرَاثِ الْعَرَبِيِّ)

DISCLAIMER - Askimam.org questions

Askimam.org answers issues pertaining to Shar'ah. Thereafter, these questions and answers are placed for public view on [www.askimam.org](http://www.askimam.org) for educational purposes.

However, many of these answers are unique to a particular scenario and cannot be taken as a basis to establish a ruling in another situation or another environment.

Askimam.org bears no responsibility with regards to these questions being used out of their intended context.

- The Shar's ruling herein given is based specifically on the question posed and should be read in conjunction with the question.
- Askimam.org bears no responsibility to any party who may or may not act on this answer and is being hereby exempted from loss or damage howsoever caused.
- This answer may not be used as evidence in any Court of Law without prior written consent of Askimam.org.
- Any or all links provided in our emails, answers and articles are restricted to the specific material being cited. Such referencing should not be taken as an endorsement of other contents of that website.



