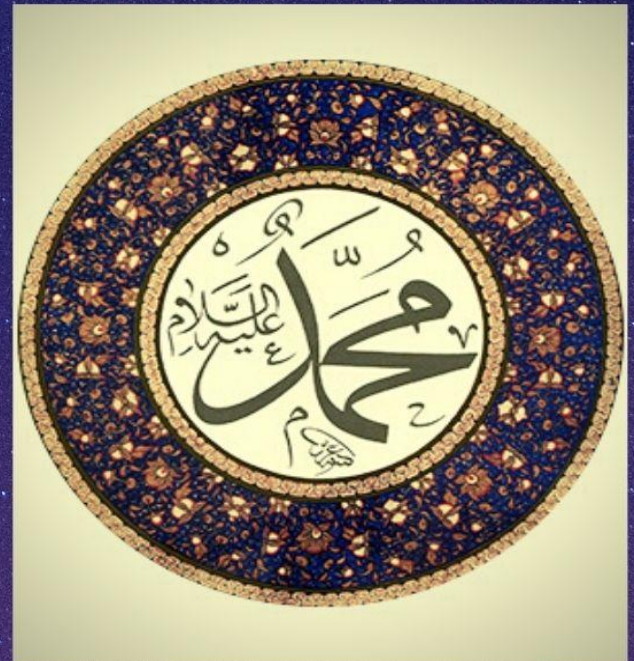
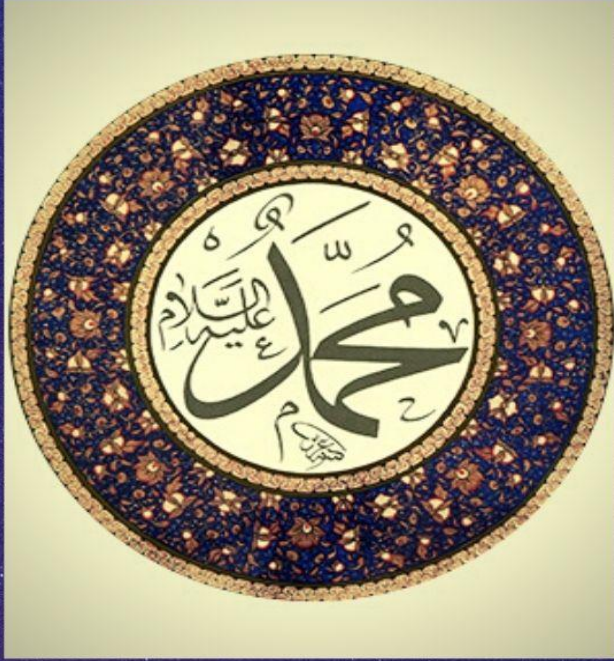


# MUHAMMAD ﷺ AND AISHA (RA)

*IN DEFENCE OF THEIR MARRIAGE*



BY SPREADING THE TRUTH



# بسم الله الرحمن الرحيم

Indeed, all praise is for Allah. We seek His support; we thank Him and turn to Him in repentance asking Him for forgiveness. We seek refuge in Him from Satan and the evil that our soul inclines us towards. Whoever Allah guides can't be led astray. Whoever Allah misguides can't be guided. I bear witness that there is none worthy of worship except Allah the Almighty. He has no partners. I bear witness that Muhammad ﷺ is the final messenger and servant of Allah.

May Allah shower his blessings upon Muhammad ﷺ his family and companions as well as those who love them and aspire to emulate their immaculate characters.

## CONTENTS

INTRODUCTION .....	5
A SCENARIO TO PONDER OVER .....	6
MARRIAGE AND CONSUMMATION – BACKGROUND TO MARRIAGE .....	7
WAS HE A PEDOPHILE? .....	9
TRAITS OF A PEDOPHILE – DOES MUHAMMAD ﷺ FIT THEM? .....	12
MORE PROOF SHE WAS PUBSCENT .....	13
ATTAINING PUBERTY IS NOT ENOUGH .....	14
AISHA RA WAS MENTALLY AND PHYSICALLY MATURE .....	15
NON – MUSLIM ACADEMICS ON THIS MARRIAGE .....	18
FALLACY OF PRESENTISM & APPEAL TO EMOTION .....	19
MARRYING YOUNG WAS A HISTORICAL NORM .....	20
INCONSISTENCY OF AGE OF CONSENT .....	21
LIFE EXPECTANCY .....	22
THEIR LOVING MARRIAGE .....	23
FIRST CRITICISMS .....	24
OBJECTIONS .....	25
THE DOLL HADITH AND SWINGS .....	25
BYZANTINE AGE OF CONSENT .....	27
AISHA RA WAS ABUSED/RAPED .....	28
STOCKHOLM SYNDROME .....	31
WHY AT 9? .....	31
MUHAMMAD ﷺ BEST EXAMPLE FOR MANKIND – MODERN DAY .....	32
STILL NOT SATISFIED .....	33
CONCLUSION OF ABOVE .....	34
LOOKING AT THE CRITICS .....	34
CHRISTIANITY .....	34
MARRIAGEABLE AGE ACCORDING TO THE BIBLE .....	34
CHILD MARRIAGE IN CHRISTIANITY .....	36
AGE OF MARY .....	36
AGE OF REBEKKAH .....	37
MARRIAGEABLE AGE IN BIBLE CONTINUED .....	39
CONCLUSION WHAT HAVE WE LEARNT .....	41
HINDUSIM .....	42
CONCLUSION WHAT HAVE WE LEARNT .....	43

<b>ATHEISTS .....</b>	<b>43</b>
<b>BUT... BUT I WANT ARCHEOLOGICAL PROOF .....</b>	<b>43</b>
<b>REVISITING FALLACY OF PRESENTISM .....</b>	<b>44</b>
<b>CONCLUSION WHAT HAVE WE LEARNT .....</b>	<b>44</b>
<b>FINALLY AT THE END - CONCLUSION .....</b>	<b>45</b>

## INTRODUCTION

One of the most widespread criticisms against the Prophet Muhammad ﷺ was his marriage and consummation to Aisha RA. She was aged 6 at the time of betrothal and 9 when the marriage was consummated.<sup>1</sup> In today's day and age people are disgusted by this and label him a pedophile amongst other things. They can't seem to comprehend how a holy man could possibly do this, how a God could allow this to happen.

However, people fail to actually research this topic properly and in this detailed paper I am going to do just that. I aim to provide you with many evidences that should demonstrate to any sane rational impartial individual that the marriage between the Prophet ﷺ and Aisha RA was completely moral and there is absolutely nothing wrong with it at all. In this paper, I also aim to address the position of the critics, these critics tend to be

- Christian
- Hindus
- Atheists

This paper will be long and will be detailed, I provide many references and I will also address objections. If you are someone who can't spare 20 maybe 30 minutes to read this paper and actually educate yourself then you might as well click off.

I have interacted with many people regarding this topic and I have updated my paper a few times, naturally with every update I believe it gets better. To this today no-one has responded to the arguments and evidence in my paper. To the Muslims, if you are engaging with someone on this topic and they do not want to read my paper or someone else's or watch a video, you know they are not genuine people and are a waste of time.

All I want is people who make the claim, to actually engage with my paper and read it fully, is that too much to expect? I do not care that my paper is long. That is the whole point. I cover many arguments, provide so much evidence, analyse objections and also look at the position of the critics.

---

<sup>1</sup> Bukhari 5134

## A SCENARIO TO PONDER OVER

In 2016 footballer Adam Johnson from the UK was jailed for six years for sexually assaulting a 15-year-old schoolgirl.<sup>2</sup>

I want you to imagine that you are the judge in a London courtroom and Adam Johnson is in the court he has admitted that.

- He committed the crime
- The crime was committed in the UK

You ask Adam what is your defence. He replies two things firstly.

- Yes, she was 15, yes, I did this in UK but the age of consent in France is 15.

What would your response as the judge be? Something along the lines of

- We do not govern by French law but by British. The crime was committed in Britain.

That is fair, right? Adam Johnson replies

- Ok fair enough. Since we govern by British law the age of consent in the UK in 1875 was 13. Therefore, I did nothing wrong.

You, the judge, reply,

- We do not live in the 1800s but in 2016. You committed the crime in 2016 so we judge you by our laws when the crime was committed.

Conversation done.

This is what a smart person would say or rather any person with average intelligence and a rational mind. Do you understand what you have admitted with this scenario?

- You can't judge an act that happened in one country with another country's laws.
- You can't judge an act that happened in one century by the standards in other centuries. It makes no logical sense at all. You admitted this.

There we go so you have already admitted that you are in no position to judge Muhammad ﷺ's marriage to Aisha RA. We have to look at the environment at the time which was Arabia in the 7th century. 1400 YEARS AGO!

---

<sup>2</sup> <https://www.theguardian.com/uk-news/2016/mar/24/adam-johnson-should-be-jailed-for-up-to-10-years-court-told>

## MARRIAGE AND CONSUMMATION – BACKGROUND TO MARRIAGE

In Islam, a marriage contract and consummation are two very different things. A marriage contract be arranged at any time and any age. But both parties have to consent to marriage. The parents can also arrange this marriage on their children's behalf. In regards to consummation, this can only happen when both parties are physically and mentally ready for it. Now when I talk about "mentally here", I mean the individual has to consent for sexual intercourse and typically one has to be mentally aware and mature for this to occur. They can't be at risk of physical harm too (from intercourse). I ask the people here reading this, does this not make logical sense to you? Essentially a marriage contract can happen at any time but consummation can only happen when both parties consent and are ready for it. Also, when a contract is ratified, the people do not typically move in with one another. In the past i.e 1400 years ago like in the case of Aisha RA she did not move in with the Prophet ﷺ till the consummation.

Marriage must also be consensual.

***"I asked the Prophet, "O Allah's Messenger (ﷺ)! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent.""***<sup>3</sup>

I would like point out that Aisha RA narrated the above hadith.

Al-Nawawi writes:

***"Know that Al-Shafi'i and his companions encouraged a father or grandfather not to marry off a virgin girl until she reaches maturity and he obtains her consent, that she may not be trapped with a husband she dislikes."***<sup>4</sup>

Why did the Prophet ﷺ actually marry Aisha RA? Muhammad ﷺ was distraught after the death of his wife Khadija RA. He loved her dearly and he was sad. In short, he was told by a companion Khawlah bint Hakim that he should look to remarry and suggested Aisha RA and Sawda RA (an elderly woman). At this point I would like to say a few things, he already knew about Aisha RA after all Abu Bakr RA, Aisha RA's father was his best friend. He did not think of marrying Aisha RA until it was suggested to him as well as a dream that he had, he was told by God that he would marry Aisha RA.

***"You (addressing Aisha RA) were shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done'"***<sup>5</sup>

I would also like to add Muhammad ﷺ was interested in Sawda RA who was an old woman, older than him. This is not something a pedophile would do. Also, despite him being with Aisha RA he would still often think about Khadijah RA and remark of how great she was and how she believed in him right from the start when no-one else did. He was now married to Aisha RA and Khadijah RA who was older than him was someone who he still thought about, he missed her. Aisha RA even remarked on this

***"Urwah reported: Aisha, may Allah be pleased with her, said, "I never felt so jealous about any woman as I did for Khadijah. She had died three years before I married the Prophet, peace and***

---

<sup>3</sup> Bukhari 6946

<sup>4</sup> Sharh al-Nawawī 'alá Ṣaḥīḥ Muslim 1422

<sup>5</sup> Al-Bukhari, al-Sahih, Hadith 3895, 5078, 5125, 7011

***blessings be upon him. I heard him mentioning her so often, and his Lord ordered him to give her glad tidings of her palace in Paradise made of reeds. The Prophet would slaughter a sheep and distribute its meat among her friends.”<sup>6</sup>***

People may use the above as a point to criticise Aisha RA. She did not know initially what Khadijah RA did and what she truly meant to the Prophet ﷺ but when the Prophet ﷺ explained to her regarding the merits of Khadijah RA she understood. For more regarding this, refer to the footnotes.<sup>7</sup> Again, I would like to state this is not actions of a pedophile. Think about it logically, he was married to Aisha RA yet he thought about his former wife who was older than him. The final thing I would like to share before we get into the argument is the below hadith.

***“It was narrated that 'Aishah said: "The Messenger of Allah gave us the choice, and we chose him, so there was no divorce.”<sup>8</sup>***

She wanted to marry the Prophet ﷺ and she loved him and you will see this when you read the paper.

---

<sup>6</sup> Ṣaḥīḥ al-Bukhārī 5658, Ṣaḥīḥ Muslim 2435

<sup>7</sup> <https://qurananswers.me/2018/11/13/aishas-jealousy-of-khadija-bint-khuwaylid/>

<sup>8</sup> Sunan an-Nasa'i 3203



## WAS HE A PEDOPHILE?

Short answer, no he was not. In this section I aim to demonstrate this before I move on to looking at the critics, specifically their background. I will present my evidences and points before arriving at a conclusion.

We need to first of all look at what pedophilia is. What is the definition?

***“Pedophilia, also spelled paedophilia, also called pedophilic disorder or pedophilia disorder, in conventional usage, a psychosexual disorder, generally affecting adults, characterized by sexual interest in prepubescent children or attempts to engage in sexual acts with prepubescent children”<sup>9</sup>***

So, the next question that has to be asked is was Aisha RA pre-pubescent? If we look to the Hadith, we read the following,

***“I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet (ﷺ) visited us, both in the mornings and evenings.”<sup>10</sup>***

So, Aisha RA herself confirms that she attained puberty. So therefore, Muhammad ﷺ by definition is not a pedophile. The above does not satisfy the staunch critics. This is problematic for them, why? They accept the testimony of Aisha RA where she says she was 9 years old. However, they do not accept the report where she says herself “I attained puberty.” This demonstrates a lack of consistency from their side.

Another important point is the Arabic word used for puberty in the hadith أعقل when we look to an Arabic dictionary, we see the following,

***“a’qal more reasonable; brighter, smarter, more intelligent | ... a’qal al’umr the most reasonable time of life, the years of reason and MATURITY.”<sup>11</sup>***

When did Aisha RA say she attained puberty? According to Ibn Rajab (RH) this was before Hijra. So, this was whilst the Muslims were still in Makkah. Before 622 AD.

---

<sup>9</sup> <https://www.britannica.com/topic/pedophilia>

<sup>10</sup> Sahih Bukhari 476

<sup>11</sup> Hans Wehr A Dictionary of Modern written Arabic [Edited by John Milton – Spoken Language Services, Inc. 1976], page 737

٢٧٤ ————— فتح الباري شرح صحيح البخاري/ لابن رجب الحنبلي  
فأنزع ذلك أشراف قريش من المشركين.

هذه قطعة من حديث الهجرة الطويل، وقد خرج به بتمامه في «باب: الهجرة».  
والمقصود منه هاهنا: أن أبا بكر رضي الله عنه ابني مسجدا بفناء داره بمكة، والنبى ﷺ بمكة،  
وكان يأتي بيت أبي بكر كل يوم مرتين بكرة وعشية، ولم ينكر النبي ﷺ ذلك على أبي  
بكر، ولم يغيره، فدل على جواز بناء المسجد في الطريق الواسع إذا لم يضر بالناس. 12

Did the Prophet consummate the marriage in Makkah? No, he still waited. Again, this is not something a pedophile does.

Moreover, if we want to learn about Aisha RA why not actually go and see what describes regarding herself. This is fair. In Tirmidhi Aisha RA says

***“At-Tirmidhi said “Aisha RA said: when a girl reaches the age of nine years, she is a woman”<sup>13</sup>***

Also

***“When the girl reaches nine years of age, she is a woman”<sup>14</sup>***

Let’s pretend the above does not exist. Below are screenshots of more evidences in which Aisha RA speak about a woman reaching puberty. Similar to the narration above. They are in the Arabic. Nevertheless, I still wanted to share them with you.

ولا خيار لها إذا أدركت. واحتجنا بحديث عائشة أن النبي صلى الله عليه وسلم بنى بها وهي بنت تسع سنين. وقد قالت عائشة: إذا بلغت الجارية تسع سنين فهي امرأة. انتهى.

15

سُتَامَرُ فِي نَفْسِهَا، فَإِنْ صَنَعَتْ فَهِيَ إِذْهَا، وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا» ، يَعْنِي: إِذَا أَدْرَكَتْ فَرَدَّتْ. وَفِي الْبَابِ عَنْ أَبِي مُوسَى، وَابْنِ عُثْمَرَ، وَعَائِشَةَ: [ص: ٤١٠] «حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ» ، «وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَزْوِيجِ الْيَتِيمَةِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ: أَنَّ الْيَتِيمَةَ إِذَا زُوِّجَتْ فَلِلنِّكَاحِ مَوْقُوفٌ حَتَّى تَبْلُغَ، فَإِذَا بَلَغَتْ فَلَهَا الْخِيَارُ فِي إِجَازَةِ النِّكَاحِ أَوْ فُسْخِهِ، وَهُوَ قَوْلُ بَعْضِ الثَّابِعِينَ وَغَيْرِهِمْ » وَقَالَ بَعْضُهُمْ: لَا يَجُوزُ نِكَاحُ الْيَتِيمَةِ حَتَّى تَبْلُغَ، وَلَا يَجُوزُ الْخِيَارُ فِي النِّكَاحِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَالشَّافِعِيِّ، وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ » وَقَالَ أَحْمَدُ، وَاسْتَحَاقُ: « إِذَا بَلَغَتِ الْيَتِيمَةُ تِسْعَ سِنِينَ فَرُوجَتْ، فَالْنِّكَاحُ جَائِزٌ، وَلَا خِيَارَ لَهَا إِذَا دَرَكَتْ، وَاحْتَجْنَا بِحَدِيثِ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعَ سِنِينَ وَقَدْ قَالَتْ عَائِشَةُ: « إِذَا بَلَغَتِ الْجَارِيَةُ تِسْعَ سِنِينَ فَهِيَ امْرَأَةٌ »

بُيُوتُ الْأَثَابِيِّ : حَسَنٌ صَحِيحٌ

16

<sup>12</sup> Fath Al Bari Ibn Rajab Vol 2 pg 274

<sup>13</sup> Sunan at-Tirmidhi 2/409

<sup>14</sup> Sunan al-Tirmidhi, Kitab: al-Nikah, Bab: Maa Jaa'a fee Ikraah Al Yateemah 'alaa al tazweej, Hadith no. 1027) Shaikh Abdur-Rahman Al- Mubarakpuri in his commentary on Sunan al-Tirmidhi said:Aisha knew (that she hit puberty) when she became nine years old.(Shaikh Abdur-Rahman Al-Mubarakpuri, Tuhfat Al-Ahwadhi, Kitab: al- Nikah, Bab: Maa Jaa'a fee Ikraah Al Yateemah 'alaa al tazweej, Hadith no. 1027)

<sup>15</sup> Tafsir Kasimi

<sup>16</sup> Sunan Tirmidhi

وقال أحمد، وإسحاق: إذا بلغت اليتيمة تسع سنين فزوجت، فَرَضِيَتْ، فَالنِّكَاحُ جائزٌ، وَلَا خِيَارَ لَهَا إِذَا أُدْرِكَتْ، وَاحتجنا بحديث عائشة أن النبي صلى الله عليه وسلم  
 نكح بها وهي بنت تسع سنين وقد قالت عائشة: إذا بلغت الجارية تسع سنين فهي امرأة.

17

١٥٣١ - وأخبرنا أبو عبد الله الحافظ قراءة عليه حدثني أبو أحمد محمد بن أحمد الشَّعْبِيُّ، ثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْأَزْدِيُّ ثنا أَحْمَدُ بْنُ طَاهِرٍ بْنُ حَرَمَلَةَ ثنا جَدِّي ثنا  
 الشَّافِعِيُّ، قَالَ: " رَأَيْتُ بِصَنْعَاءَ جَدَّةَ بِنْتٍ إِحْدَى وَعِشْرِينَ سَنَةً حَاصِبَتْ ابْنَةَ تِسْعٍ وَوُلِدَتْ ابْنَةَ عَشْرٍ وَحَاصِبَتْ ابْنَةَ تِسْعٍ وَوُلِدَتْ ابْنَةَ عَشْرٍ وَيُذَكَّرُ عَنِ الْحَسَنِ بْنِ  
 صَالِحٍ، أَنَّهُ قَالَ: أُدْرِكْتُ جَارَةً لَنَا صَارَتْ جَدَّةَ بِنْتٍ إِحْدَى وَعِشْرِينَ سَنَةً وَعَنْ مُغِيرَةَ الطَّبَّيِّ أَنَّهُ قَالَ: اخْتَلَمْتُ وَأَنَا ابْنُ الثَّنِيِّ عَشْرَةَ سَنَةً وَرَوَيْنَا عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
 أَنَّهَا قَالَتْ: " إِذَا بَلَغَتِ الْجَارِيَةُ تِسْعَ سِنِينَ فَهِيَ امْرَأَةٌ " تُعْنِي وَاللَّهُ أَعْلَمُ فَحَاصِبَتْ فَهِيَ امْرَأَةٌ

18

[من كتب الموقع الرسمي]  
 فتح الباري لابن رجب  
**عَائِشَةُ: إِذَا بَلَغَتِ الْجَارِيَةُ تِسْعَ سِنِينَ فَهِيَ امْرَأَةٌ.**

19

اختلف أهل العلم في تزويج اليتيمة فرأى بعض أهل العلم أن اليتيمة إذا زوجت فالنكاح موقوف حتى تبلغ فإذا بلغت فلها الخيار في إجازة النكاح أو فسخه وهو  
 ول بعض التابعين وغيرهم وقال بعضهم لا يجوز نكاح اليتيمة حتى تبلغ ولا يجوز الخيار في النكاح وهو قول سفيان الثوري والشافعي وغيرهما من أهل العلم وقال  
 أحمد وإسحاق إذا بلغت اليتيمة تسع سنين فزوجت فرضيت فالنكاح جائز ولا خيار لها إذا أدركت واحتجنا بحديث عائشة أن النبي صلى الله عليه وسلم نكح بها وهي  
 بنت تسع سنين وقد قالت عائشة إذا بلغت الجارية تسع سنين فهي امرأة.

تقيق الألباني:

سنن صحيح، الإرواء (١٨٣٤)، صحيح أبي داود (١٨٢٥)

20

Even if you want to reject the narrations where she speaks about a nine-year-old being a woman clearly referring to the context of herself that still does not take away the fact there is proof she was pubescent as she literally said I attained puberty. Even if we dismiss all of that. Let's say there is no proof whatsoever she was pubescent. Why would Muhammad ﷺ wait three years to consummate the marriage? A man driven by his pedophilic disorder has an attraction to children and would want to have sex with them immediately, when they are prepubescent not when they are pubescent. Moreover, a pedophile would not wait.

So, we can conclude that from the mouth of Aisha RA herself she affirmed how she was pubescent and how she was a woman. She even went to state when a girl reaches the age of nine, she is a woman it is clear she is referring to herself as an example of this. The biased critics of Muhammad ﷺ ignore such narrations choosing instead to solely focus on the narrations which say she was nine. This is a testament to their lack of honesty when approaching this topic.

Now I know people will want more evidences and I am going to provide you with plenty. I have just set a baseline and those who are sincere and rationale will InshAllah benefit from this above section.

<sup>17</sup> Tirmidhihi

<sup>18</sup> Sunan Al Kubra Bayhaqi

<sup>19</sup> Fath Al Bari

<sup>20</sup> Sahih Wa Dhaeef At Tirmidhihi

## TRAITS OF A PEDOPHILE – DOES MUHAMMAD ﷺ FIT THEM?

At this point, I would like to look at some of the traits of a pedophile. I can then compare such traits to Muhammad ﷺ. By doing this, we should be able to ask ourselves a logical question... Does Muhammad ﷺ possess the traits that a pedophile would have.

Typically, you would expect the below from a pedophile.<sup>21</sup>

***"Low self-esteem. Many pedophiles s, although by no means all, do not have a great sense of capacity for adopting a sexual demeanour towards adults or those of their own age or older. They feel unhappy and fearful at the prospect of sexual behaviour with adults and hence turn to children due to the fact that they are unable to have the strength of personality to seek adults for sexual demeanour. When considering treatment therefore it is important to establish and develop a higher sense of self-esteem in such individuals."***

How can anyone say the above description fits Muhammad ﷺ? Muhammad ﷺ did not have low self-esteem infact it was the opposite. Calling people publicly to Islam, critiquing the state of his tribe who were engaged in idol worship, fighting in many battles etc.

He was married to an older woman Khadija RA for most of his life (24-25 years) He also married a woman called Sawda RA. This woman yet again was older than him. The youngest and only virgin wife he married was Aisha RA. The other wives were all older than Aisha RA and were widows/divorcees. This is not something you expect from a pedophile.

What else can you expect from a pedophile.

***"Lack of impulse control. Many pedophiles find it extremely difficult to deal with the impulsive nature which inclines them towards sexual behaviour to children. They simply cannot control their need for engaging children in sexual practices. They might be said to suffer from an obsessive-compulsive condition. Here again treatment would involve developing better impulse control and of course redirecting the sexual inclinations."***

So, a lack of control and impulsive. Again, anyone has studied the life of Muhammad ﷺ would know he was the exact opposite. He did not get angry and he was in control.

***"Aisha said: "Whenever Allah's Apostle wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." 'Aisha added, "None of you could control his sexual desires as the Prophet could."***<sup>22</sup>

***"A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) used to kiss (his wives) while fasting and embraced (them) while fasting; but he had the greatest mastery over his desire among you."***<sup>23</sup>

These hadith further prove how Muhammad ﷺ does not possess the traits of a pedophile. Moreover, look at the person who reported it about the prophet ﷺ...it was none other than Aisha RA herself.

---

<sup>21</sup> <http://muslim-responses.com/Marriage with Aisha/Marriage with Aisha />

<sup>22</sup> Sahih Al-Bukhari Volume 1, Book 6, Number 299

<sup>23</sup> Sahih Muslim Book 006, Number 2439

If the prophet was a pedophile, then he would have just had intercourse with Aisha when she was 6 and he would have also married several other girls at the age of 4-7 and had intercourse with them, yet he never did such a thing.

Other symptoms of a pedophile is loneliness, this is defiantly not true for the prophet, he always had people around him, from companions to his wives, he in fact never had much privacy! Also, another symptom of a pedophile is someone who was sexually abused as a child or in some part of his or her life, this never happened to the prophet Muhammad ﷺ.

Any fair unbiased person can clearly see how the descriptions provided above do not apply to Muhammad ﷺ.

### MORE PROOF SHE WAS PUBSCENT

People will still not be convinced that she attained puberty, we are going read later how she experienced many stages of puberty but for now people may not be convinced that she even attained it. Well, if we look to the work of sexologist John Bancroft we read.

***“The factors that determine onset of puberty ... are not well understood. But there has been a well-documented difference across ethnic groups. In general, young people who come from Mediterranean countries, or countries relatively close to the Equator, tend to have earlier age at puberty than those from more Northern or Southern societies. Mediterranean countries, or countries relatively close to the Equator, tend to have earlier age at puberty than those from more Northern or Southern societies.”***<sup>24</sup>

Now, Aisha RA did not live in the Mediterranean. Rather, she lived in the harsh desert climate of Arabia and we already have testimony from Aisha RA herself where she affirms, she was a woman and she was pubescent. That alone is enough but now you have evidence from a sexologist too. People today can't seem to understand that attaining puberty young is normal.

In 2017, the international journal 'Nature' published a study of girls in America hitting puberty as early as 6 and 7 years of age.

***“Marcia Herman-Giddens was a physician’s associate in the 1980s ... Many girls in her clinic at the paediatrics department of Duke University Medical Centre in Durham, North Carolina, had breast buds by the age of 9 or 10 ... The age of puberty, far from being a biological constant, has been changing for much of human history, and the clearest evidence is seen in women. ...Menarche affected Palaeolithic girls between the ages of 7 and 13 (based on analysis of bone length, to indicate the amount of oestrogen exposure) ... It typically begins at the age of 9 or 10, but sometimes as early as 6 or 7.”***<sup>25</sup>

This is a non-Muslim who affirms how attaining puberty young is normal and she gave an example from the 1980s in America. She clearly also stated that it has been changing throughout history and the clearest examples is seen in women.

---

<sup>24</sup> John Brancrofts Human Sexuality and its problems Page 191

<sup>25</sup> Jessa Gamble, “Puberty: Early Starters,” Nature 4th October 2017



Thus, the question of whether or not Aisha RA attained puberty is a very simple one. The answer is yes, she did not only does evidence from non-Muslims support this but the testimony of Aisha RA alone proves this.

## ATTAINING PUBERTY IS NOT ENOUGH

At this point an individual may object to the above typically stating something along the line of “so what if she simply attained puberty, it does not mean she is ready for marriage” This is where people conflate today’s standards with standards 1400 years ago.

***“The endocrinologists Peter Gluckman and Mark Hanson clarified the point between biological and psychosocial maturation as it’s a relatively recent phenomenon and the onset of puberty does not decide the adulthood of a given person today, this same judgment DOES NOT APPLY TO PEOPLE OF THE PAST.”<sup>26</sup>***

Scholars disagree concerning the age of Aisha when she married the Prophet, the earliest estimate being that she was nine-years old. This means that the marriage contract was ratified after Aisha reached puberty, which was considered adulthood in ancient Arab society. A marriage between an older man and a younger woman was customary and socially appropriate in that era, considering that such marriages were an important means of survival in a harsh desert environment and that people had much lower life expectancy than they have today.<sup>27</sup>

The below is taken from a book linked in the footnotes written by an ATHEIST French philosopher, where he clearly states that women would marry by the age of seven and were often considered old by the time, they reached their twenties.

***“Women in hot climates are marriageable at eight, nine or ten years of age; thus, in those countries, infancy and marriage almost always go together. They are old at twenty”<sup>28</sup>***

Here is another quote this time by John S Hoffman again another non-Muslim.

***“It is imminent to grasp that aging as a concept is the biological framework based on several metabolic markers. It should also be noted that aging is related to abiotic factors like weather, thermal control, etc”***

AND here is more proof.

***“Albrecht von haller (1775), for example, claimed that girls in the southerly regions of asia, where the climate was warm, were marriageable in their eighth year and gave birth in their ninth or tenth year; conversely, women in arctic regions did not menstruate until age 23 or 24. This view was shared by other eighteenth-century writers, most notably J.f. Freind (1738), Herman Boerhaave (1744), and Montesquieu (1751).”***

In sum, the standards in the past are completely different to what life is like now. Above you read many quotations from non-Muslims who educated you on this matter. The reason why I shared quotes

---

<sup>26</sup> Gluckman and Hanson, “Evolution, Development and Timing of Puberty,” Trends in Endocrinology and Metabolism, 17:1 (2006), p. 10

<sup>27</sup> <https://abuminaelias.com/was-prophet-muhammad-pedophile/>

<sup>28</sup> The Spirit of Laws by Charles de Secondat baron de Montesquieu v.1 p.278

from non-Muslims is because they are experts in their respected fields. Moreover, you can't accuse of being biased by only quoting Muslim sources. In the next section I am going to over proofs that she experienced different stages of puberty as well as demonstrating more of her maturity from both a physical and mental point of view.

## AISHA RA WAS MENTALLY AND PHYSICALLY MATURE

There are plenty of proofs regarding Aisha RA maturity. I want to start from when she was very young. (Likely around three years old)

***"While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54.46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was with him." Then `Aisha took out the copy of the Qur'an for the man and dictated to him the Verses of the Suras (in their proper order) ."***<sup>29</sup>

To be able to understand the Quran at this age is remarkable. These days, individuals as young as 3 recite the Quran but they do not comprehend the verses and understand it. A skill such as this isn't understood until one is much older. Yet Aisha RA at the young age was able to understand. The verses she understood are from Chapter 54 of the Quran titled, Surah Al Qamar according to Qurtubi, the chapter was revealed in the sixth year of the Prophet's mission. Let us do some simple maths. Aisha RA was born in 614AD the chapter was revealed in 616AD. Meaning Aisha RA would have been at a minimum two years old. Now to a non-Muslim they will never be able to truly grasp how remarkable and amazing it is that a two-year-old is able to recall verses of the Quran and comprehend them. The Quran is sophisticated and yet someone as young as two was able to comprehend it. There is more proof of her mental maturity as well.

Aisha RA was engaged to someone else before the Prophet ﷺ. This was a man called Jubayr. This engagement was called off.

***Imam Ahmad narrates the circumstances of Aisha's marriage to the Prophet (pbuh). He says that al-Mut'am b. A'dy proposed to her for his son Jubayr. When the Prophet Muhammad (pbuh) approached Abu-Bakr asking for her hand in marriage, he told him that another family already approached him about the same thing and that he had to honour that. Later, Abu Bakr met al-Mut'am and his wife. He sensed hesitate from the mother of Jubayr. She said: "عائشة تصبأ أن أخش رياء" or "I worry Aisha would convert my son Jubayr to Islam". Abu Bakr asked the father about it, and he said that he had a similar concern as his wife. The marriage was called off and Abu Bakr told the Prophet (pbuh) That Aisha was available.***

This happened when she was six. Yet at this age she had that strong an influence to the point that the parents were scared. She must have been a charismatic, eloquent adult for Jubayr's family to be concerned that she might convert their son to Islam.

Think rationally, why would their parents be afraid of a six-year-old converting their son to Islam. Critics try paint Aisha RA as some sort of victim that she was immature. This is simply not true and it is your emotion talking. Again, think about the fact the parents were afraid... THE PARENTS were afraid

---

<sup>29</sup> Bukhari 4993

of 6-year-old Aisha. You critics have a very low opinion of Aisha RA. You realise you are offending her as well.

People use this as a proof to argue Aisha RA was 18 and not 9. I used it to show how she was clearly a clever young woman. Let's ignore the reason why the marriage was called off. This incident her prior engagement shows she was clearly at an age where she was ready to be betrothed.

The next point in regards to her mental maturity is related to her mental capacity. Aisha RA is regarded as one of the greatest scholars in Islamic history. She narrated over 2000 hadith. If you know about the sciences of hadith even the very basics when analysing to see if a narrator is trustworthy many factors are considered such as their mental capacity. Aisha RA is a trustworthy narrator and people at her time commended her for her knowledge. If Aisha RA was abused like critics desperately try to suggest she would suffer not only physically but mentally. If this was true then the scholars of hadith would not rely upon her for hadith narrations as they would question whether or not she was mentally capable and trustworthy of narrating hadith.

Abu Musa reported:

***"We never had a problem occur to us, the companions of the Messenger of Allah, peace and blessings be upon him, and asked Aisha about it but that we found her knowledgeable of it."*** <sup>30</sup>

***Masruq reported: He was asked, "Was Aisha knowledgeable of the religious obligations?" Masruq said:***

***"By the one in whose hand is my soul, I saw the learned elders among the companions of Muhammad, peace and blessings be upon him, ask her about the religious obligations."*** <sup>31</sup>

***"The knowledge of Aisha is better than the accumulative knowledge of all Muslims and wives of the Prophet ﷺ"*** <sup>32</sup>

***Imam Zahabi said "I know no one in the nation of Muhammad ﷺ nor in women more knowledgeable than her"*** <sup>33</sup>

Why would people go to her for knowledge between the ages of 9-18 and after Muhammad ﷺ death if she was immature and not mentally aware. Her knowledge for someone what we would say today is a young age was amazing and the equivalent in modern day standards would be to go to a qualified sheikh. If she was abused and suffered because of the marriage, why would she be lauded highly? Why would scholars of hadith rely upon her so much?

So, to sum up mental maturity before I move on to proof of her physical maturity is that she was able to comprehend verses of the Quran when she was minimum two years old moreover, she had a very strong influence to the point where her engagement was called off due to the fear that she would convert someone to Islam and finally from the age of nine onwards she was a great scholar and highly regarded amongst the Muslims around her as someone who was extremely knowledgeable. All this

---

<sup>30</sup> Sunan al-Tirmidhī 3883

<sup>31</sup> Muṣannaf Ibn Abī Shaybah 30387

<sup>32</sup> Al Mustadrak 'al As-Sahihan hadith number 6734

<sup>33</sup> Sayar Aa'laam An-Nubalaa v.2 p140

together demonstrates the mental maturity as well as how intellectual Aisha RA was. Now though it is time to move onto physical maturity.

Some people will say that attaining puberty is not enough and that there are stages, as shown earlier, people who say this demonstrate their ignorance when it comes to history. With history, you were deemed an adult on the onset of puberty. Regardless of this though, the question we must now answer is, did Aisha RA simply attain puberty (which is enough) or did she experience stages?

Aisha RA experienced hair loss. We read

***“We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on, my hair grew (again).....”<sup>34</sup>***

This is a sign of someone who is pubescent. Here is the evidence for this.

***Shannon Harrison, Melissa Piliang and Wilma explain why, when hair disorders occur: Alopecia is the general term for hair loss. Hair loss can occur from the scalp and any hair-bearing part of the body. Hair has great social and cultural importance, and patients with hair loss experience anxiety and concern.....***

***.... The most common form of hair loss is androgenetic alopecia (pattern hair loss), which increases with age; at least 80% of white men show some degree of thinning by the age of 70 year. Androgenetic alopecia occurs with the ONSET OF PUBERTY and in males is dependent on circulating androgens. Female pattern hair loss (female androgenetic alopecia) also starts after puberty...<sup>35</sup>***

Aisha RA menstruated

***“That is to say: I menstruated, and I was brought in a house, and there were some women of the Ansari in it. They said: With good luck and blessing. The tradition of one of them has been included in the other.”<sup>36</sup>***

According to the Tanner stages of puberty having your period is the FOURTH stage of puberty<sup>37</sup>. Also, it is important to note that Aisha RA had her menses before actually moving in, she had it before the consummation. She also continued to have her menses just like normal women do.

Even if you want to ignore this narration of her menses, there are other narrations which prove she was pubescent and that she was a woman and I have shared these earlier.

Also, Imam Al Dawudi says

***“And Aisha’s body had been matured, May Allah be pleased with her”<sup>38</sup>***

Aisha RA made the Hijra when she was around 7/8 years old. We have already established that Aisha RA was born 614AD. She made the Hijra (Migration from Makkah to Madinah) when she was at least 7. Why is this significant? A 7/8-year-old 1400 years ago made a journey which is 450km. She did this by camel/walk. I do not believe people understand how significant this is. A few years ago, I did Hajj and at the time I was fairly fit and I had to walk from Mina to Makkah which is around 9km in 45 degrees Celsius plus and I walked through air-conditioned tunnels. This was the hardest walk I ever

---

<sup>34</sup> Bukhari Book 63 Hadith 120

<sup>35</sup> (Current Clinical Medicine: Expert Consult – William D Carey)

<sup>36</sup> Abi Sawud 4993

<sup>37</sup> <https://www.healthline.com/health/parenting/stages-of-puberty>

<sup>38</sup> Al-Minhaj Sharh Sahih Muslim vol 9 pg. 177

did in my life and I was in my late teens. Yet Aisha RA was at age 7/8 made the migration to Madinah and was fine. Can you not see how truly remarkable she was? After I made it back to Makkah I was famished, exhausted and broken. I ate and went to bed and when I woke up, my head was all over the place. I never felt like that in my entire life and this was hours after the walk and after I had some sleep. So, imagine how hard a journey Makkah to Madinah would have been 1400 years ago and Aisha RA made that journey. Again, I was fit at the time. My stamina was at a level that was above average for my range. Are the critics that desperate in their which hunt against Muhammad ﷺ that they will assert that I am prepubescent?

I would also like to share this narration.

***“I requested the Prophet ﷺ to permit me to participate in Jihad but he said “Your Jihad is the performance of Hajj”<sup>39</sup>***

She wanted to perform Jihad which for those who do not know a form of Jihad means to go to war as in to fight people. How could she do this if she was this innocent victim like critics try to portray her as? Why would she even say something like that to begin with? She did actually go onto the battlefield during Uhud. She was aged around 12 during this battle.

***“On the day (of the battle) of Uhud when (some) people retreated and left the Prophet, I saw `Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.”<sup>40</sup>***

Critics love to compare Aisha RA to people today. So, would you let a 12-year-old and younger on the battlefield? Would you let them run on the battlefield during war? I would like to point out too that Uhud was a disaster for the Muslims it did not end well so it was very dangerous yet look at Aisha RA the courage she had; she was brave. In the midst of war, she had the knowledge of how to effectively carry water to people and despite the fact it was dangerous and she was well aware of this she kept going back and forth. Pretty remarkable right? It not only is a testament to how clever she was but how strong she was too, physically as well as how amazing her stamina was.

Can you still not see how the critics view of Aisha RA simply does not correlate to the facts, the critics view of her is an insult to her legacy.

Finally going back to what I mentioned earlier in this document when Aisha RA said she was a woman. Al-Baihaqi commenting on this says

***“It means, “[at nine] she menstruates and thus is a woman, and Allah knows better.”<sup>41</sup>***

To continue with dispelling the argument of whether or not Muhammad ﷺ was a pedophile, I would now like to move onto other sections.

## [NON – MUSLIM ACADEMICS ON THIS MARRIAGE](#)

---

<sup>39</sup> Bukhari 2875/Vol 4 Book 52 No 127

<sup>40</sup> Bukhari 2880

<sup>41</sup> Al-Baihaqi, Abu Bakr, Sunan al-Kubra, Vol.1, 476



I want to share two quotes now from academics who have commented on this marriage.

Colin Turner of the University of Durham Middle East Studies department explains the context of the Prophet's marriage:

***"A marriage between an older man and a young girl was customary among the Bedouins, as it still is in many societies across the world today. It was not unheard of in Muhammad's time for boys and girls to be promised to each other in marriage almost as soon as they were born, particularly if the union was of direct political significance to the families concerned. However, such marriages were almost certainly not consummated until both parties had entered adulthood, which Arabs in the 7th century tended to reach at an earlier age than Westerners today. It is highly unlikely that Muhammad would have taken Aisha into his bed until she was at least in her early teens, which was wholly in keeping with the customs of the day, and in context not in the least improper."***<sup>42</sup>

We have established that Aisha RA was an adult. My objection to Colins statement was she was not in her early teens. We have many reports stating she was nine years old.

Karen Armstrong writes:

***"There was no impropriety in Muhammad's betrothal to Aisha. Marriages conducted in absentia to seal an alliance were often contracted at this time between adults and minors who were even younger than Aisha. This practice continued in Europe well into the early modern period. There was no question of consummating the marriage until Aisha reached puberty, when she would be married off like any other girl."***<sup>43</sup>

Karen Armstrong is a British woman who has actually studied the life of Muhammad ﷺ and even wrote a book on him.

## FALLACY OF PRESENTISM & APPEAL TO EMOTION

People who criticise the Prophet Muhammad ﷺ commit the fallacy of presentism.

***"Presentism is the anachronistic introduction of present-day ideas and perspectives into depictions or interpretations of the past."***

This is illogical and the example I gave at the beginning regarding Adam Johnson is proof of that. The other issue which you will see with people who criticise the marriage between Muhammad ﷺ and Aisha RA is that they appeal to emotion.

***"Appeal to emotion or argumentum ad passiones ("argument from passion") is an informal fallacy characterized by the manipulation of the recipient's emotions in order to win an argument, especially in the absence of factual evidence."***

They simply have an issue with the marriage between a man in his 50s to a 9-year-old. They ignore the fact it was 1400 years ago and all the evidence which points to Aisha RA being mature and ready for marriage and the responsibilities that it entails. Most of the people I have seen who bring up this criticism aren't even willing to actually research the topic properly, they won't watch a video nor read a short paper.

---

<sup>42</sup> Turner, Colin. Islam: the basics, Routledge 2006, p. 34-35

<sup>43</sup> Armstrong, Karen. Muhammad: a prophet for our time, Harper Collins 2006, p. 105.

## MARRYING YOUNG WAS A HISTORICAL NORM

Something which people may be unaware of is that marrying at young ages is a historical norm. Ignorant people have no idea of the marriages of history.

Ages today which we deem as way too young was the norm throughout history. Have a read of some instances below.

Queen Urraca (c. 1078-1126) got married at a young age. ***“Urraca's first husband, Count Raymond of Burgundy, came to Spain around 1086. Evidence suggests that he was almost immediately betrothed, and possibly married, to Urraca, who was then no more than eight years of age. Although canon law set a minimum age for marriage at twelve years for women, exceptions occurred. Records indicate that the marriage of Raymond and Urraca was formalized by 1090”***<sup>44</sup>

So, she was 8-12 years old when her marriage took place. She grew up in Spain in the 11th century. Remember, Aisha RA grew up in a harsher climate in Arabia in the 7th century. Over 4 centuries difference and completely different conditions.

Joan Plantagenet, the English Queen of Sicily (b1165 – d1199) ***“On February 13, 1177, Joan married William and was crowned queen of Sicily in Palermo Cathedral. Aged only 11 at the time, it's highly unlikely the marriage was immediately consummated, but it certainly was by 1180 or 1181, since she gave birth to a short-lived son, Bohemond, Duke of Apulia, in the latter year.”***<sup>45</sup>

So, she was 11 – 15 years old when the marriage occurred and consummation. She grew up in Sicily in the 12th century. Aisha RA grew up in a harsher climate in Arabia in the 7th century. Over 5 centuries difference and completely different conditions.

In Romeo and Juliet written by William Shakespeare. Juliet's mother says to Juliet<sup>46</sup>

	<b>LADY CAPULET</b>
69	Well, think of marriage now; younger than you,
70	Here in Verona, ladies of esteem,
71	Are made already mothers: by my count,
72	I was your mother much upon these years
73	That you are now a maid. Thus then in brief:
74	The valiant Paris seeks you for his love.

Juliet was 13. Her mother is saying to get married now at 13? Even stating that people that are younger than Juliet are already mothers. This was the environment at the time of Shakespeare. Shakespeare wrote Romeo and Juliet between 1591 – 1596. The 16th century. 9 centuries after Aisha RA.

There are more examples too like Richard II who was 29 when he married Isabella who was 6 she actually moved in with him too. This was in the 14th century and he was praised by historians as it brought England and France close together.

---

<sup>44</sup> <https://www.encyclopedia.com/people/history/spanish-and-portuguese-history-biographies/queen-castile-and-lyon-urraca>

<sup>45</sup> <https://rebeccastarrbrown.com/2017/02/13/joan-plantagenet-the-english-queen-of-sicily/>

<sup>46</sup> <https://shakespeare-navigators.com/romeo/T13.html>

Now the reason I mention is to demonstrate that the marriage between Muhammad ﷺ and Aisha RA was not an isolated incident and that marriages throughout history at young ages was common and was considered normal and moral due to the fact people matured faster definitely in the mental sense than what we do today.

## INCONSISTENCY OF AGE OF CONSENT

At the beginning of this paper, I provided you with a scenario to ponder over and a rational minded person would have arrived at the same conclusion that I did. In this section I would like to further expand on why the age of consent is inconsistent. The purpose of me doing this is to demonstrate to you how the only logical conclusion when looking at the Prophet's ﷺ marriage to Aisha RA is to judge it at the time it happened so not by standards today but rather how it used to be 1400 years ago.

The definition of "age of consent" is

***"The age at which a person's consent to sexual intercourse is valid in law."*<sup>47</sup>**

People apply this definition to Muhammad ﷺ by putting the 21st century standards onto a 1400-year-old society. They also ignore how Aisha RA wasn't born in the west but rather Arabia. Why are people judging an event by modern day laws from their country when the event took place in a different country with its own set of laws? I will tell you the problem with this.

Moreover, if the age of consent was 18 for example. Two adults above the age of 18 have intercourse with each other. Do you have an issue with this? No, right? Let's say now one of the 18-year-olds was at risk of harm. The law does not account for this. Islam does. If an individual is at risk of harm, then intercourse could not have occurred.

Firstly, if someone from France criticises the marriage of Muhammad ﷺ to Aisha RA, they would say it was wrong because Aisha was not 15. According to French Law the age of consent is 15.<sup>48</sup>

However, someone from Austria who criticises the marriage will say it was wrong because Aisha was not 14. According to Austrian Law the age of consent is 14.<sup>49</sup>

In the UK the age of consent is 16. So, people will say the marriage is wrong because Aisha was not 16.<sup>50</sup>

Finally, in America it differs according to what state you are from. I have linked the site for you in the references at the end of this page.<sup>51</sup>

Are you thinking why I have provided you with all of these numbers? Well to show you how the age of consent differs in the modern-day countries. The age of consent has varied throughout history as well which is what I will address next.

Professor of history Margaret Wade Labarge

---

<sup>47</sup> Google definition sourced from Oxford Languages

<sup>48</sup> "French Penal Code, Article 227-25". [legifrance.gouv.fr](http://legifrance.gouv.fr). Retrieved 5 March 2016.

<sup>49</sup> "RIS Dokument". [Ris.bka.gv.at](http://Ris.bka.gv.at). 31 July 2013. Retrieved 17 May 2014.

<sup>50</sup> "Sexual Offences Act 2003 s. 9". [Ops.gov.uk](http://Ops.gov.uk). Retrieved 11 April 2012.

<sup>51</sup> <https://aspe.hhs.gov/report/statutory-rape-guide-state-laws-and-reporting-requirements-summary-current-state-laws/sexual-intercourse-minors>

***“It needs to be remembered that many Medieval widows were not old, Important heiresses were often married between the ages of 5 and 10 and might find themselves widowed while still in their teens.”<sup>52</sup>***

Professor Richard Wortley and Professor Stephen Smallbone, both of whom state that prior to the 1900s girls married very young

***“In Medieval and early modern European societies, the age of marriage remained low, with documented cases of brides as young as seven years, although marriages were typically not consummated until the girl reached puberty (Bullough 2004). Shakespeare’s Juliet was just 13, and there is no hint in the play that this was considered to be exceptional. The situation was similar on the other side of the Atlantic; Bullough reports the case in 1689 of a nine-year-old bride in Virginia. At the start of the nineteenth century in England, it was legal to have sex with a 10-year-old girl.”<sup>53</sup>***

Richard A. Posner is chief judge of the U.S court of appeals, Seventh Circuit Chicago. Katherine B. Silbaugh is associate Professor at Boston University School of Law, they say that before the 1900s age of consent was ten years old,

***“The law governing the age of consent has changed dramatically in the United States during this century. Most states codified a statutory age of consent during the nineteenth century, and the usual age was ten years.”<sup>54</sup>***

The point of me providing you with all this is to show you how the age of consent varies throughout history. It is irrational to judge marriage that took place 200 years ago by today’s standards. Just like how it is irrational for a future society to judge marriages that take place today by their standards. We have to therefore judge Muhammad ﷺ marriage to Aisha by what the society was like at the time. I have already categorically shown how Aisha RA was mature and pubescent.

## LIFE EXPECTANCY

Credit to Asadullah Ali for this point<sup>55</sup>

For example, today we expect our children to go through several years of primary and secondary education, and at least four years of university to provide them with economic and social opportunities. And this is a perfectly rational expectation, given an average global life expectancy of over 70 years along with the increasing complexities of the global world. However, no such conditions existed 1400 years ago. While people in the past sometimes did reach older ages, this was not the norm. Case in point, the average life expectancy for a working-class Roman citizen in late antiquity was roughly around 35 to 40 years—if they lived past infancy. Skeletal remains reveal that prior to death, most laborers suffered from chronic arthritis, fractures, displacements, and even bone cancer. This was due to their very poor diets—primarily stale bread, rotted grains, and little protein—and harsh working conditions. And if they didn’t die from their work, they still had to contend with war, disease, and famine.

---

<sup>52</sup> A Medieval Miscellany By Margaret Wade Labarge page 52

<sup>53</sup> Internet Child Pornography: Causes, Investigation, and Prevention By Richard Wortley, Stephen Smallbone page 10

<sup>54</sup> A Guide to America’s Sex Laws by Richard A. Posner & Katharine B. Silbaugh page 44

<sup>55</sup> <https://yaqeeninstitute.org/asadullah/understanding-aishas-age-an-interdisciplinary-approach>

Even when we take into account the high rates of infant mortality in ancient Rome, we still find that most adults did not live very long. Unfortunately, studies which purport that the average life expectancy of ancient people's is similar to ours today often neglect to mention archaeological evidence of a high proportion of Roman citizens' gravestones and burial sites showing many died from disease, famine, war, Labor, and natural disasters—circumstances which the contemporary world is far more prepared to handle. Likewise, to point to written records of famous historical figures living well into their 70s and beyond does nothing to support this point. It's certainly the case that some people lived just as long as most people do today, but they were the exception and not representative of the broader population. Therefore, to suggest that ancient people had similar life expectancies to our own is simply wrong.

People say well Aisha RA lived past the average age. Did she know she was going to live till that age? Did anyone else around her know? No! So, you can't use this argument. You may say well God knows why didn't he tell Muhammad ﷺ. This is a stupid argument. Was Aisha RA mature, yes, or no? Yes, she was I have proven this so far and will continue to prove within this document. The Prophet ﷺ was destined to die in his 60s. Aisha RA living with the Prophet for nine years enabled her to narrate so many hadith. The very same hadith that critics of Muhammad ﷺ use against him and Islam are the hadith which Aisha RA narrated.

## THEIR LOVING MARRIAGE

Although they were only married for nine years, they had a very loving marriage. The Prophet ﷺ loved her and she loved him. They used to race each other

***"While she was on a journey along with the Messenger of Allah (ﷺ): I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: This is for that outstripping."***<sup>56</sup>

In another instance we learn more about the love he had for Aisha RA

***"Anas reported: The Messenger of Allah, peace and blessings be upon him, had a Persian neighbour who would make good soup. He made some for the Prophet and then came to invite him. The Prophet said, "And this is my wife, Aisha." The man said no, so the Prophet said no. The man returned another time and invited him. The Prophet said, "And this is my wife." The man said no, so the Prophet said no. Then, the man returned another time and invited him. The Prophet said, "And this is my wife." The man said yes on the third time. The two left together until they arrived at the man's house."***<sup>57</sup>

Look at this. He would not accept the dinner invitation until his wife Aisha RA was invited.

The Prophet was a loving husband. Aisha talked about the times when she enjoyed meals with him. He enjoyed his meals only when she sat next to him. They drank from one cup and he watched where she placed her lips so that he could place his lips on the same area. He ate from a bone after she ate and placed his mouth where she had eaten. She also said that he placed morsels of food into her mouth and she would do the same.

---

<sup>56</sup> Abi Dawud 2578

<sup>57</sup> Sahih Muslim 2037



‘Aisha and the Prophet would use code language with each other denoting their love. She asked the Prophet how he would describe his love for her. The Prophet Muhammad answered, saying: “Like a strong binding knot.” The more you tug, the stronger it gets, in other words.

Every so often ‘Aisha would playfully ask, “How is the knot?” The Prophet would answer, “As strong as the first day (you asked).”

When she was asked: “What did the Prophet use to do in his house?” She replied, “He used to keep himself busy serving his family.” When one of his companions asked him “who is the most beloved to your heart?” he answered instantly “Aisha”.

Before his death, Prophet Muhammad’s very last words to his companions were: “Treat women with kindness, treat women with kindness! Have fear of God in relation to them and make sure you want well for them”.

These were his last public words concerning women which responded to the meaning of the following revealed verse regarding the life of a couple:

***“And of His signs is that he created for you, of yourselves, spouses, that you might repose in them, and He has set between you love and mercy. Surely in that are signs for people who consider”***<sup>58</sup>

Another narration I want to share further demonstrates how you can’t say the Prophet was a pedophile

***“The Prophet ﷺ said “Aisha RA, allow me to spend the night worshipping my lord.” She replied “By Allah, love your closeness and I love whatever gives you pleasure.”***<sup>59</sup>

We learn a few things from this hadith.

1. That the Prophet ﷺ used to ask Aisha RA for permission. Why would he do this? Why would he not just do what he wanted? Is it because they had a normal loving relationship, yes exactly!
2. That the Prophet ﷺ was a man of God, he loved Islam, he loved Allah and he was 100% committed to Islam. He could have slept with his wife that night but did not want too. This is not something a pedophile does.
3. Aisha RA literally says she loved it when he is close to her i.e physically so when they are in bed together, she LOVES it. So how dare the critics lie about Aisha RA when we have learnt she clearly loved the Prophet she was happily married to him and she loved it when he was close to her.

Aisha RA loved him dearly, Muhammad ﷺ loved her. She went on to become arguably one of the greatest scholars in Islamic history ever. Have some respect for her and realise just how great a woman she was.

## FIRST CRITICISMS

The Prophet ﷺ had many enemies people such as Abu Jahl, Abu Lahab and for some time Abu Sufyan RA (before he converted). They hated the Prophet ﷺ (except Abu Sufyan who later loved him) If the

---

<sup>58</sup> Quran 30.21

<sup>59</sup> Sahih Ibn Hibban 620

marriage to Aisha RA was so bad, they surely logically would have objected, after all they looked for any excuse to demonise and criticise the Prophet ﷺ. But did they say anything regarding the marriage to Aisha RA. No, they did not. Did anyone else, such as surrounding empires? No, they didn't. What about centuries after?

St John of Damascus a Christian disliked the Prophet ﷺ and deemed him an impostor he lived in 8<sup>th</sup> century, he never said anything regarding the marriage. Prideaux, Humphrey who lived in the 17<sup>th</sup> century never said anything regarding the marriage in his book "The true nature of imposture fully displayed in the life of Mahomet" he even says Aisha RA was 8 years old at consummation. As I am sure you can tell from the title of his book, he too disliked the Prophet ﷺ yet he never critiqued the marriage instead he described it as normal.

The first criticisms came at the advent of the 20<sup>th</sup> century. 1300 years after the event. The first person who criticised the Prophet ﷺ for his marriage with Aisha RA was Morgoliouth

***"How parsimonious the Prophet was compelled to be is shown by the fact that when, seven months after his arrival, he married Ayeshah, there was no wedding feast. Since her father, the faithful Abu Bakr, provided the bridegroom with the indispensable gift to the bride, perhaps this ill-assorted union (for as such we must characterise the marriage of a man of fifty-three to a child of nine, dragged from her swing and her toys) was accelerated by the desire to obtain some ready money***  
"60

Since then, many people echo the same emotional argument driven by their emotions as opposed to facts but it took 1300 years for this to start. This demonstrates that prior to this people even critics had the ability to think rationally and recognise that this happened in a historical context and that there was no issue with it.

## OBJECTIONS

Some of the critics of Islam who will be reading this will be licking their lips in anticipation to raise objections. I am aware of the typical objections that people bring up regarding this topic and I am going to go over them.

## THE DOLL HADITH AND SWINGS

The argument people make here is because Aisha RA played with dolls and went on swings she was prepubescent.

The hadith which people cite is Sahih al Bukhari 6130 Narrated `Aisha:

***"I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Messenger (ﷺ) used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls***

---

<sup>60</sup> "Mohammed and the Rise of Islam " on pages 234-235

***and similar images is forbidden, but it was allowed for `Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fath-ul-Bari page 143, Vol.13)”<sup>61</sup>***

There are many issues with this. Firstly, the part in brackets is not part of the original hadith it is instead a commentary by Ibn Hajar al - Asqalani. Ibn Hajar himself clarifies.

***“[Ibn Hajar] say: To say with certainty, [that she was not yet at the age of puberty] is questionable, though it might possibly be so. This, because A’isha (ra) was a 14-year-old girl at the time of the Battle of Khaybar—either exactly 14 years old, or having just passed her 14th year, or approaching it. As for her age at the time of the Battle of Tabook, she had by then definitely reached the age of puberty. Therefore, the strongest view is that of those who said: “It was in Khaybar” [i.e., when she was not yet at the age of puberty], and made reconciliation [between the apparent contradictory rulings of the permissibility of dolls in particular and the prohibition of images in general].”***

I am going to provide you with a response to the Ibn Hajar commentary by Asadullah Ali<sup>62</sup>. Full credit goes to him and Yaqeen Institute. I have referenced the link to his article for you.

This explanation by Ibn Hajar reveals a number of important points which run contrary to the initial impressions of the hadith. The first and most obvious issue with Ibn Hajar’s commentary is that he admits that Aisha (ra) was at least 14 years of age at the time this narration takes place, putting her well above the average age of the onset of puberty in the Near East during late antiquity (and even by today’s standards). This is most likely why Ibn Hajar felt his own conclusion was questionable. Despite his own doubts, however, he suggests she must have not reached puberty due to reasons completely unrelated to her actual biological or psychosocial maturity: it helped him to reconcile an apparent contradiction in her behaviour with the legal prohibition of adults playing with dolls.

However, what makes Ibn Hajar’s opinion even more tenuous is that his view was countered by other master scholars of hadith and Islamic jurisprudence, such as Imam al-Bayhaqi (d. 1066), who claimed that the prohibition was only declared after the events narrated in the hadith in question.

That aside, it was not uncommon for young women in the past to own and even play with dolls, as these objects would be among the very few possessions they had prior to marriage. Commenting on the interpretation of toys and similar objects from past societies and cultures, anthropologist Laurie Wilkie notes:

***“Highly valued toys and childhood objects can be curated well into adulthood and passed on to subsequent generations of children; therefore, artefacts found in the archaeological record may not adequately reflect the full range of material culture used and cherished by the users.”***

However, many of these realities escape the mindset affected by presentism, placing one in the position of making inappropriate moral judgments about our ancestors and their lived experiences. The fact that just a cursory analysis of the aforementioned narration so easily exposes the erroneous assumptions about Aisha’s (ra) lack of maturity should be evidence enough of the fallaciousness of this form of reasoning. That said, even if one were to admit to the complexities of childhood and development over time, these realities appear to allude to moral relativism—the idea that moral principles are only valid given their specific time, place, or culture. However, this couldn’t be further from the truth.”

---

<sup>61</sup> Bukhari 6130

<sup>62</sup> <https://yaqeeninstitute.org/asadullah/understanding-aishas-age-an-interdisciplinary-approach> – Read this article

Another point to be considered is; first, the focus here was not 'Aisha; neither her age nor marriage, rather it was about an apparent contradiction between legal implications of the hadith on 'Aisha playing with dolls in the presence of the Prophet (ﷺ) and those of other hadith reports prohibiting imagery of living beings. Whereas, Ibn Hajar did finally incline towards al-Khattabi's (d. 388/988) view it was more for the 'prudential' reason of reconciliation rather than informed substantiation.

For more information surrounding Bukhari 6130 check the corresponding footnote<sup>63</sup>, where you can read a very short PowerPoint presentation on this matter. You can also check this footnote too.<sup>64</sup>

Aisha RA also went on a swing we find this in Sahih Muslim<sup>65</sup> But if we do some research, we find that she was on what is best described as a see-saw<sup>66</sup> Irrespective of this, so what if it was a swing. How does this impact anything of what I have said, does this mean she was prepubescent? Are we going to ignore all the evidence I provided throughout this document? Does this mean that if an adult today plays with dolls or goes on a swing is prepubescent? No, it does not. I have been on swings in my late teens and in early 20s does this mean I am prepubescent? I do it because it is fun and many adults can concur with this. Moreover, read the below

1 in 3 UK adults sleep with a soft toy.<sup>67</sup> Are these adults prepubescent? No.

There is actually a technical term for these adults called kidults. As you can guess this is made up of two words, kid and adults. Why is the term regarded as kidults? Well toys which people is typically regarded as a child's toy are used by adults. I have some more interesting statistics that I would like to share. "The trend for adults buying games and puzzles, building sets, action figures and other collectibles for themselves is continuing to grow."

***"The categories where the 'kidult' trend is most prominent are games & puzzles (19% of sales), building sets (15%), action figures (12%) and dolls (11%)."***<sup>68</sup>

Would you look at that? This is in the 21st century. So, for the people who try use this argument they need to reconsider. Again, they accept where Aisha RA narrates "I attained puberty" Yet they are trying to tell us she was wrong because she played on the swing and with dolls.

## BYZANTINE AGE OF CONSENT

An objection some people have raised to me is that the age of consent in the Byzantine empire around the time of Muhammad (ﷺ) was 12/13. We have already established you can't judge one act in another country by a different country set of laws. Moreover, no one at the time including those in the empire and surrounding areas never criticised his marriage. Those critics who raise this objection must admit through their logic Adam Johnson did nothing wrong. They won't do that.

Moreover, compare the environment between Jerusalem and Makkah. It's completely different. I have been to both places. So, I can speak about it. The critics who raise this have never been to both.

---

<sup>63</sup> <https://drive.google.com/file/d/1LEWJT9FBOV2oNpj92x7N2POFpu6lOYuV/view> - Bukhari 6130

<sup>64</sup> <https://icraa.org/prophet-muhammad-marriage-with-nine-year-old-aisha-a-review-of-contentions/> (Point 6 addresses the Fath-al-Bari) Read it

<sup>65</sup> Sahih Muslim 1442a

<sup>66</sup> Sharh Sunan Abi Dawud by Al Abbbad v.255 page 3

<sup>67</sup> <https://metro.co.uk/2019/05/20/1-3-british-adults-still-sleeps-soft-toy-9607056/>

<sup>68</sup> <https://www.npdgroup.co.uk/wps/portal/npd/uk/news/press-releases/kidults-appetite-for-toys-continues-to-rise-growing-8-in-value-in-2017/>

The weather in Makkah is really hot, when I did Hajj a few years ago and I was walking back to Makkah from Mina it was 45 degrees plus and its humid too most of you do not know what that is like. I had to walk 5/6 miles in that heat now imagine 1400 years ago when all they could do was walk or ride a camel and they used to travel between Makkah and Madinah which is a VERY LONG distance. I know because I have been to both places many times. I found it hot during the journey and I was in an Air-conditioned bus one time and the other time an AC'd car. Imagine what it was like 1400 years ago with no AC. Oh and during the night Makkah is hot and humid too. I have been Makkah in April, August and December so I have experienced it at various seasons so it is safe to say I know what I am talking about and those of you who have been Makkah will agree with me.

In Jerusalem its more or less just perfect, during the day the weather was great it was hot but not too hot and there was nice breeze some days too at night you may feel a little cold but I literally found it perfect. Why don't these critics compare Makkah to Sanna, Yemen which is not only closer to Jerusalem but a lot more similar than Jerusalem to Makkah in terms of climate. Read below.

When Imam ash-Shaafa'i went to Yemen which is south of Arabia he said "In Yemen I saw many girls aged nine who had reached the age of puberty"

***Al-Bayhaqi (1588) narrated that ash-Shaafa'i said: The earliest age at which I heard of girls reaching puberty was the women of Tihaamah who reach puberty at the age of nine.***

***Ash-Shaafa'i also said: In San'aa' I saw a grandmother who was twenty-one years old; she reached puberty at the age of nine and gave birth at the age of ten, and her daughter reached puberty at the age of nine and gave birth at the age of ten.***<sup>69</sup>

This was in the late 8th/early 9th century in Yemen. Grandmas at TWENTY ONE! GRANDMAS! Do you know what a grandma is? When I was born my grandma was in her 50s. She got married young as well in her late teens. Most of the peoples Grandmas reading this may have been in their 60s when

they were born, maybe younger or older. This shows how times have changed which is something these critics fail to understand.

### [AISHA RA WAS ABUSED/RAPED](#)

The burden of proof for this rests with the one making the claim. They can't use the argument "she was nine years old therefore it is bad." They are applying their modern day thinking to a 1400-year-old society. I have shown how she was mature and she was mature mentally as well. They would have to show proof that Aisha RA did not want to marry the Prophet pbuh how the prophet pbuh abused her how she did not like the prophet pbuh. They will not find such hadith/reports. What they will find is the below

***'A'isha reported that Allah's Messenger (ﷺ) never beat anyone with his hand, neither a woman nor a servant, but only, in the case when he had been fighting in the cause of Allah and he never took revenge for anything unless the things made inviolable by Allah were made violable; he then took revenge for Allah, the Exalted and Glorious.***<sup>70</sup>

---

<sup>69</sup> As-Sunan al-Kubra by al-Bayhaqi (1/319)

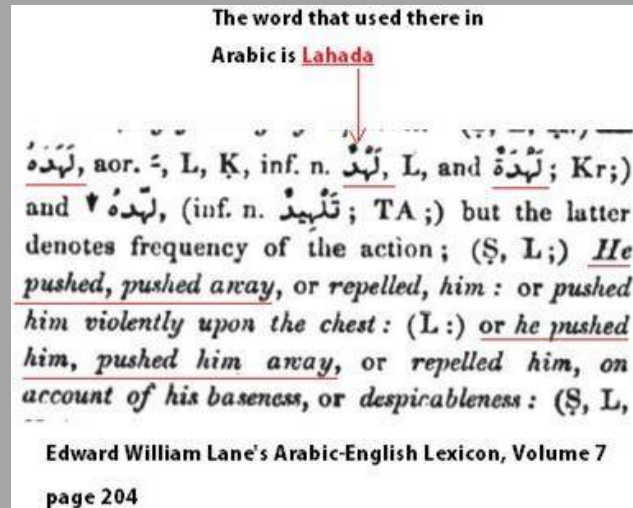
<sup>70</sup> Sahih Muslim 2328



There you go he never EVEN hit a woman. Now some critics may be smiling and they may cite Sahih Muslim 2127. Have they bothered to actually research this? No, they haven't as I will show you.

The hadith is long but the part critics cite is "He struck me on the chest which caused me pain," This is Aisha RA about Muhammad ﷺ.

The word that is used in above Hadith as "Struck" is false; the word in Arabic that is used is "Lahada." Edward William Lane explains that the Arabic word "Lahada" means "pushed away" as you will see below:



The hand imposition of the prophet Muhammed (pbuh) it is a gesture driving away evil influence (waswas) and conferring blessings, it's nothing bad at all. The intent of the Prophet Muhammed ﷺ was to drive away 'evil influence' from Aisha. Remember I have already provided you with proof that Muhammad ﷺ never hit her.

Furthermore, John Louis Esposito who is a professor of International Affairs and Islamic Studies at Georgetown University. Professor John L. Esposito is a Catholic Christian also cites the above hadith mentioned and makes it clear that nowhere in the Hadith or Quran is there any record of Muhammed

(p) ever mistreating any of his wives, it does not exist. He writes

***"... the hadith (Prophetic traditions) note Muhammad's respect for and protection of women. Muhammad said, 'The best of you is he who is best to his wife.' Muhammad's wife Aisha narrated that Muhammad never hit any servant or woman and never physically struck anyone with his own hand. Neither the Quran nor the hadith record Muhammad as ever mistreating or losing temper with any of his wives, even when he was unhappy or dissatisfied."71***

That is the explanation surrounding the hadith there are more evidences you can look at if you like. Thank you, to Kaleef K Karim for the above response. Check the full article referenced at the bottom of the page<sup>72</sup>

If she was abused then after he passed away, she could have led a quiet life in seclusion. But she did not, she loved him and honoured his memory by calling people to Islam and becoming a scholar.

<sup>71</sup> What Everyone Needs to Know about Islam: Second Edition [Copyright 2011] By John L. Esposito page 114 – 116

<sup>72</sup> <https://discover-the-truth.com/2013/12/23/refuting-the-allegation-that-muhammed-hit-his-wife-aisha-and-more/>

People around her and the Prophet ﷺ had nothing but praise for her amazing intellect and knowledge. I shared some narrations earlier here are some more

***"The Prophet (ﷺ) said, "The superiority of `Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of `Imran and Asia, the wife of Pharaoh."***<sup>73</sup>

***"Whenever we (the companions) of Prophet ﷺ had any difficulty on a hadith of which we approached Aisha RA and (always) found she had the knowledge of the hadith"***<sup>74</sup>

So, she not only was extremely clever but her information retention was amazing and unique. Remember as well she narrated over 2200 hadith. I do not believe people can truly grasp how amazing that truly is. Someone who was abused can't do this. They suffer typically from a whole host of issues.

Critics state too, that Muhammad ﷺ raped Aisha RA. This is a disgusting false accusation. One which they can provide absolutely no proof for. They will just cite the many hadith which speak about consummation happening at the age of nine. This is not evidence of rape at all, moreover I would like to refer back to a prior section within this document related to the loving marriage between Muhammad ﷺ and Aisha RA. The actions they did together is not something a rapist would do. Moreover, the fact that Aisha RA stated in a hadith I mentioned earlier that she loved it when Muhammad ﷺ was close to her is further evidence that he not once abused her let alone raped her.

No-one wants to be raped. I think this is a logical statement to make. If Aisha RA was raped then why did she continue to preach Islam and his Prophethood for decades after the death of Muhammad ﷺ when she was under no obligation to do this. She chose to do this. This is not something a rape victim would do.

The simplest refutation though to the rape claim is the fact that rape in Islam is a sin and is literally punishable under the Shariah. Some punishments include the death penalty as well as lashings. The punishment depends upon the case and the context and the jurist would prescribe the punishment. Here are some proofs from Islam that rape is forbidden.

***"Abu Alqama reported: A woman went out to pray during the time of the Prophet and she was met by a man who attacked her and raped her. She said, "This man has molested me!" The Messenger of Allah, peace and blessings be upon him, said:***

اِرْجُمُوْهُ

***He is condemned to death."***<sup>75</sup>

***"Umar ibn al-Khattab, may Allah be pleased with him, was presented with a servant girl among those who served the leadership. She was forced upon by one of the young men, so Umar flogged the man and he did not flog the woman."***<sup>76</sup>

***"A man was invited as a guest of the family of a household, then he forced himself upon a woman among them. It was referred to Abu Bakr, so he flogged him and expelled him, and he did not flog the woman."***<sup>77</sup>

---

<sup>73</sup> Bukhari 3433

<sup>74</sup> Sunan At-Tirmidihi 3883

<sup>75</sup> Sunan al-Tirmidhi 1454

<sup>76</sup> Muṣannaf Ibn Abī Shaybah 29012

<sup>77</sup> Muṣannaf Ibn Abī Shaybah 29013

***“An Abyssinian forced himself upon a woman among them. It was referred to Umar ibn Abdul Aziz and he applied legal punishment on him.”<sup>78</sup>***

***“The scholars agreed that the rapist must be given legal punishment if there is clear evidence against him that he deserves punishment or if he confesses to it. If the evidence is not as clear, then he is given a discretionary punishment. There is no punishment for the victim if it is true that she was forced and overpowered, as would be evident by her screams and cries for help.”<sup>79</sup>***

***“There is no legal punishment upon a rape victim according to the general opinion of the scholars. It has been narrated from Umar, Al-Zuhri, Qatadah, Al-Thawri, Al-Shafi’i, and the people of reasoning. We do not know of any disagreement... There is no difference between rape by force, which is he had overpowered her, or rape by threat of death and so on.”<sup>80</sup>***

For more evidences, please refer to the footnotes<sup>81</sup>

The scholarly quotes are based upon the Quran and the Sunnah. To the Non-Muslim both of these are from Muhammad ﷺ and him alone. If he raped Aisha RA like some deluded people believe why then do such scholarly quotes exist and why did Muhammad ﷺ condemn that man to death who molested that woman?

### STOCKHOLM SYNDROME

Another objection which people may raise is that Aisha RA suffered from Stockholm Syndrome. The definition of this is

***“Stockholm syndrome is an emotional response. It happens to some abuse and hostage victims when they have positive feelings toward an abuser or captor.”<sup>82</sup>***

The problem here is Aisha RA was not abused nor was she a captive she was the wife of the Prophet ﷺ and as mentioned above they had a loving marriage moreover Aisha RA herself chose the Prophet as shown earlier and she also testified that Muhammad ﷺ never hit a woman. The simple fact is she was not abused nor did she suffer at all and she had no symptoms that people who actually from Stockholm Syndrome may have.

### WHY AT 9?

Here someone may say, ok she narrated hadith, was this great scholar etc but why did the Prophet ﷺ have to consummate the marriage at 9 or why did she even get married at such a young age to begin with, why would Allah let this happen.

To respond to this, I would firstly say Allah is the Wisest the Knowing. He in His infinite wisdom knew that age 6 and 9 would be the best. I would also add here that the information I have provided throughout refutes this objection alone. She was engaged to someone else before the Prophet ﷺ it is clear she was at an age where her parents knew she was ready and after some of the evidence I have provided you can't say they were wrong. If it was not the Prophet ﷺ then it would have been someone else and she would have likely got married at the same ages and none of you critics would care. You

---

<sup>78</sup> Muṣannaf Ibn Abī Shaybah 29014

<sup>79</sup> al-Istidhkār 32083

<sup>80</sup> al-Mughnī 9/59

<sup>81</sup> <https://www.abuaminaelias.com/no-theology-of-rape-in-islam/>

<sup>82</sup> WebMD

don't seem to have an issue with the fact that marriages in the past happened at young ages and that one of the Prophet ﷺ companion's Anas Ibn Malik got married young and was a father at the age of 12.

So, in sum the fact it happened at 6 and 9 is irrelevant. She wanted the Prophet ﷺ, she was ready for marriage responsibilities and intercourse, we saw earlier she actually liked it when the Prophet was close to her. Again, if she was not ready, if this was such a big deal the enemies of the Prophet ﷺ would have made it a big deal.

### MUHAMMAD ﷺ BEST EXAMPLE FOR MANKIND – MODERN DAY

The typical thing critics say here is “you claim to have objective morality, Muhammad ﷺ is the best example to follow according to the Quran and marrying a 9-year-old is wrong today therefore Muhammad ﷺ is bad” How does their brain work? They should take a leaf out of Aisha RA's book imagine being that influential and powerful that people were afraid of you at the age of 6. I will address their claim. The issue is they do not understand the verse in the Quran which says he is the best example.

The verse in the Quran is found in Surah Al-Ahzab verse 21

***“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.”<sup>83</sup>***

People will look at this at verse and will say since Muhammad ﷺ did this so can you today. One such example they say is since Muhammad ﷺ married and had intercourse with a 9-year-old so can you. How ridiculous these people are!

Below is an explanation from Ask Muslims that I believe is very good I will reference this for you at the bottom of the page

Prophet Muhammed (PBUH) being an example of mankind is not related to his personal preferences and actions but rather to his obedience to the revelation from Allah. Allah has not revealed a set age of marriage in Islam rather he revealed a set of laws which – based on the environment & time – adapt to produce a healthy marriage. For example, based on the environment and time at the time of Prophet Muhammed (PBUH) it was the social norm to marry at a young age between nine and twelve years old (as we have discussed above and we will demonstrate below) and the marriage was not unhealthy at all. Wouldn't Aisha R.A be the first person to complain from this? And then her family and the critics of Prophet Muhammed (PBUH)? But none of them did. Now based on the same set of laws that made it permissible for Aisha R.A to marry Prophet Muhammed (PBUH) at nine years old we can apply the conditions to our societal norms and prove that it is at least preferable to marry above the age of 18 or 20. Several Islamic laws need to be taken into consideration for the marriage to work which are but not limited to: Capability, puberty, consent, risk of harm (and more). Capability can include for example: Financial capability, physical capability (Ability to give birth), mental capability (Ability to provide and manage the family). Puberty & Consent – which are perhaps the most obvious one why. And the most relevant one here would be the risk of harm. Marriage at nine years old in the

21st century is just begging for health problems and abuse. Nine-year olds today cannot be considered the same nine-year olds in the 7th century – in the middle of a desert (a hot and tough climate which requires for people to mature as fast as possible to survive) compared to softies who cry if the TV was

---

<sup>83</sup> Quran 33.21

off during spoon-feeding time. The way I see it is that these conditions can only be fully achieved in the 21st century by being at least between the age of 16 – mid 20's. Contrary of 7th century age norms where they would reach these conditions at a young age.

To sum up: We can say that the example being set by the Prophet PBUH is not his preference for a young adult, this should not be the example we follow because it is merely but his permissible choice and preference. The example being put are the morals of the Prophet PBUH which are in accordance with the revelation of Allah. So, we should endeavour to obey Allah in the same manner that the Prophet PBUH did. Whether in his marriages, personal life or entertainment.<sup>84</sup>

Muhammad ﷺ is the perfect example of the teachings of the Quran he was given certain exceptions which is irrelevant to this document. In regards to his marriage to Aisha RA she was mature both mentally and physically. There are many more examples too he used to pray extra prayers give plenty of charity he was nice to his neighbours etc. Now the critics who misrepresent this verse of the Quran, 33.21 have a major problem their flawed interpretation which exists because of their ignorance shoots them in the foot, why? Muhammad ﷺ never drank things such as Pepsi does this mean we can't? well yes because if he is the best example then we can't drink it. Muhammad ﷺ lived in Makkah and Madinah does this mean we have to live there too? Yes, he was the best example. Muhammad ﷺ would travel my walk, camel etc does this mean we can't drive cars go on trains and aeroplanes? Nope we can't drive cars or anything we can only walk or travel by camel. If you haven't gathered the text in red is the logic of the critics. Can you see how ridiculous their claim is?

Once you expose how ridiculous the logic is you will be able to explain how when it says Muhammad ﷺ is the best example to mankind it refers to his devotion and obedience to God, his mannerisms and characteristics. For example, he would pray extra prayers then we should follow that.

Moreover, the people who bring this argument commit a false dichotomy.

***"False dichotomy. Muhammad is always perfect because he dealt with the conditions of his time in a perfectly moral way. The problem here is that you seem to believe conditions for society are always static. If the average life expectancy was like 30 1400 years ago, it's perfectly rational to marry as early as possible. Saying we don't follow that today is not an admission to his lack of perfection, but a basic understanding of human development and history. Condemning him for this action is evidence of a lack of education. And anyone who claims this is "subjective morality" is even dumber."***<sup>85</sup>

## STILL NOT SATISFIED

For some reason people may not be satisfied, despite the fact I have shared plenty of evidence. Therefore, I would like to share works of others who have produced content on this topic.

<https://www.youtube.com/watch?v=ZH8L3XiVrXw> - The End of the Pedophile Argument

<https://www.youtube.com/watch?v=dQE35KTO518> - Age of Aishah: Historical Analysis - Adnan Rashid

---

<sup>84</sup> <https://drive.google.com/file/d/1QHuzR1AwFctItMCTuhD6i2FcN96i7djo/view> page 79

<sup>85</sup> <https://www.facebook.com/jonathanacbrown/posts/10156589119079850> - Asadullah Ali and Jonathan AC Brown

<https://yaqeeninstitute.org/asadullah/understanding-aishas-age-an-interdisciplinary-approach>

<https://www.abuaminaelias.com/was-prophet-muhammad-pedophile/>

<https://icraa.org/prophet-muhammad-marriage-with-nine-year-old-aisha-a-review-of-contentions/>

If that is still not enough then refer to below

<https://twitter.com/RioPedro2/status/1324667117845778434?s=20>

I do want to point out I believe my paper alone is enough to shut down the argument that surrounds this marriage.

## CONCLUSION OF ABOVE

The claim of Muhammad ﷺ being a pedophile is a false claim. The Prophet ﷺ does not have the traits of a pedophile nor does the evidence show that he was one. Moreover, it is important to note that Aisha RA was his youngest wife all the rest were older some of them even older than him. Moreover, marrying Aisha RA was not even his idea rather the advice of a friend and we learn from a Hadith God commanded him to marry Aisha RA. So, it is clear to see therefore that had this not been the case i.e., the advice or he did not have the dream about Aisha RA then evidently, he would not have had an interest in marrying Aisha RA. This proves the intention of the marriage was for the sake of Allah, naturally this also improved the already strong relationship between Muhammad ﷺ and Abu Bakr RA, the father of Aisha RA.

I also analysed typical objections that people bring up regarding the marriage and I addressed them providing logical points and clear evidences in the process. I believe I have demonstrated to all of you how any sane rational person who does not let their presumptuous emotions drive them that they should have no logical reason to object to this marriage and concede that was it moral. The next thing I am going to do now is look at the typical people who make this claim they are Christians, Hindus and Atheists. I will focus on the theists first.

## LOOKING AT THE CRITICS

As mentioned earlier, the typical people who make this claim are Christians, Hindus and Atheists. People who claim to believe in God get their morality from their God usually in the form of Holy Scriptures. So, when it comes to Christianity and Hinduism we must look to their scriptures. When it comes to atheists well, they have to explain where they get their morality from. Firstly, I will focus on Christianity.

### CHRISTIANITY

I believe many Christians are just as ignorant of their own religion as they are of Islam. In this section we will look to see if according to Christianity Muhammad ﷺ did anything wrong. If he didn't which spoiler alert, he did not then Christians can't critique Muhammad ﷺ for his marriage.

### MARRIAGEABLE AGE ACCORDING TO THE BIBLE

Ezekiel 16 uses symbolism to depict the nation of Israel as an unwanted infant that grew to maturity



and was loved by God. As Gill's Exposition of the Entire Bible explains

***"...the Jewish nation is represented under the simile of a female infant, whose birth, breeding, marriage, grandeur, and conduct, are described, in order to show the wickedness and ingratitude of, his people; who, on account thereof, are threatened with judgments; though mercy is promised to a remnant that should repent."***<sup>86</sup>

For our purpose, Ezekiel 16:7-8 is the passage of interest. It states:

***"I made you grow like a plant of the field. You grew and developed and entered puberty. Your breasts had formed and your hair had grown, yet you were stark naked. "Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your naked body."***<sup>87</sup>

Notice that verse 7 describes the nation of Israel as a naked, pubescent girl whose "breasts had formed" and whose "hair had grown". The NIV translation identifies this as the period of puberty, though other translations do not specifically mention it. Nevertheless, the context shows that the verse is referring to the onset of puberty.<sup>88</sup>

Interestingly, since puberty is implied by the verse, the "hair" growing on the naked girl could refer to "pubic hair". Gill's Exposition of the Whole Bible explains that the phrase "your hair had grown" was:

***"...an euphemism, expressive of puberty, which in females was at twelve years of age..."***<sup>89</sup>

This is the view of all the major commentators including Barnes, Calvin, John Trapp, Matthew Poole Peter Pett, George Haydock, the Benson Commentary, the Cambridge Bible for Schools and Colleges,

Coffman's Commentaries on the Bible, the Pulpit Commentary, and Ellicott's Commentary for English Readers. Among the Jewish commentaries, the Talmud also agrees with this assessment:

***"The Gemara asks: Until what age is one still considered a minor? Rav Hisda said: A girl until she is three years and one day old, and a boy until he is nine years and one day old, for these are the ages from which a sexual act in which they participate is considered a sexual act. Some say: A girl eleven years and one day old and a boy of twelve years and one day old, as that is the age at which they are considered adults in this regard. This age is only approximate, as the age of majority for both this, the boy, and that, the girl, is at the onset of puberty in accordance with the verse: "Your breasts were formed and your hair was grown" (Ezekiel 16:7)."***<sup>90</sup>

So, the marriageable age as stated in Ezekiel and as commentaries and scholars say is puberty. Did Aisha RA attain puberty? Yes, she did. So therefore, a Christian should not criticise the marriage as they are going against their own book. That Bukhari 476 hadith alone is enough to meet the criteria but I provided you with plenty more examples.

So, Christians well done you have criticised your God through your own ignorance.

---

<sup>86</sup> <https://biblehub.com/commentaries/gill/ezekiel/16.htm>

<sup>87</sup> Ibid

<sup>88</sup> <https://quranandbibleblog.com/2020/06/10/the-age-of-marriage-in-the-bible/>

<sup>89</sup> Ibid

<sup>90</sup> Berakhot 24a:12, <https://www.sefaria.org/Ezekiel.16.7?lang=bi&with=Berakhot&lang2=en>.

Psychologist Dr. Robert Epstein observes that there are no age restrictions mentioned in the Bible (the Tanakh or the New Testament), except one for “military conscription” (20 years) and one for priests (25 years).<sup>79</sup> He then states that (emphasis ours):

***“[a]ge requirements are lacking for just about every other activity or right or penalty one can imagine: ruling, marrying, having children, working, being punished for breaking a law, owning property, making blind agreements, drinking alcohol, leaving home, traveling, studying, riding chariots, and so on. Young people in the Bible did it all.”<sup>91</sup>***

### CHILD MARRIAGE IN CHRISTIANITY

***Many conservative Christian scholars still revere the Keil and Delitzsch Commentary, because what it has to say about the bible remains very scholarly despite its having been written in the 1800’s. After acknowledging King Ahaz fathered a child at 10-11 years old, they recognize the question this will pop into the mind of the reader, and they go on to cite documentary evidence that prepubescent marriage was normative for middle-eastern families, and this evidence forces Holding, without a rebuttal otherwise, to admit ancient Hebrews were willing to allow marriage at even younger ages than 12<sup>92</sup>***

A Christians response to this and likely the other evidences that I will provide is that people are not perfect and they are sinful thus they were wrong to do this. They completely miss the point, what this demonstrates is what was the norm, in terms of marriageable age.

What I find embarrassing about Christians is they act like atheists and completely disregard their book that they claim to follow when it comes to matters like this. What is funny is that Christians today would have no issue if one 20-year-old and 25-year-old (male and female) married each other and had intercourse. Yet let’s say 300 years in the future the age of consent changed to 21 then the Christians at that time would deem the marriage (20-year-old and 25-year-old) as immoral. Can you not see how fallacious this is? Their morality is according to their Bible.

### AGE OF MARY

Psychologist Dr. Robert Epstein provides the well-known example of Mary’s age when she gave birth to Jesus (peace be upon him). Despite the protests of some Christians, it is almost certain that, given the marriage practices of her time, Mary would have been married by age 12 and conceived Jesus no later than age 13<sup>93</sup> Epstein states that (emphasis ours):

***“[h]istorians are pretty sure that Mary had just entered puberty when Jesus was conceived. As a peasant in Nazareth she almost certainly would have been married off around the time [of] puberty. [...] In short, there is every reason to believe that the Virgin Mary—the mother of one of the world’s major religions—was a young mother indeed.”<sup>94</sup>***

---

<sup>91</sup> Robert Epstein, *The Case Against Adolescence: Rediscovering the Adult in Every Teen* (Sanger, California: Quill Driver Books, 2007), p. 289

<sup>92</sup> Keil, C. F., & Delitzsch, F. (2002). *Commentary on the Old Testament*. (Vol. 3, Page 283-284). Peabody, MA: Hendrickson.

<sup>93</sup> Ibid. pp. 287-288

<sup>94</sup> Ibid page 288

This is not the only source which states that Mary (May Allah be pleased with her) was 12-14. I will list more in the footnotes for you.<sup>95 96 97 98 99 100 101 102 103 104 105</sup>

You may try see Christians object to this stating that the sources are not reliable which is ironic considering the fact they believe the Bible to be reliable. They will appeal to the fact that some sources are apocryphal and they will assert that this means that they are not authentic. Not only do some of these apocryphal works predate the canon of the New Testament but apocrypha simply means something hidden or a hidden book.<sup>106 107</sup>

So, these sources some Christians desperately try to dismiss can't simply be overlooked. It is clear that Mary was a young woman when she married and had sex with Joseph. She was 12-14. In the footnotes I provided many references.

So, Christians believe that their God who they say is Jesus pbuh created Mary (May Allah be pleased with her) his mother and then impregnated Mary with himself when she was 12. Since they compare to today's standards their God must surely be a pedophile when you apply this to modern day standards? Christians do this with Aisha RA so I am returning the favour. Is this the only example? No.

### AGE OF REBEKKAH

How old was Rebekah when she married Isaac pbuh? Some scholars say she was 3 – 10.

The following are two respected Rabbis' statements who said that Rebecca was 3-years-old when she was married off. Rabbi Solomon Itzhaki (A.K.A. Rashi a well-known respected Jewish Scholar, 1040 – 1105 AD), comments on Rebecca's age of marriage

***"1. Rashi's commentary on Genesis 25:20 says: forty years old: For when Abraham came from Mount Moriah, he was informed that Rebecca had been born. Isaac was then thirty-seven years old, for at that time Sarah died, and from the time that Isaac was born until the "Binding" [of Isaac], when Sarah died, were thirty-seven years, for she was ninety years old when Isaac was born, and one hundred and twenty-seven when she died, as it is stated (above 23:1): "The life of Sarah was [a hundred and twenty-seven years.]" This makes Isaac thirty-seven years old, and at that time, Rebecca was born. HE WAITED FOR HER UNTIL SHE WOULD BE FIT FOR MARITAL RELATIONS-THREE YEARS-AND THEN MARRIED HER. — "108***

---

<sup>95</sup> The sacred writings of the apocrypha of the New Testament page 49

<sup>96</sup> The Protoevangelium of James: 9

<sup>97</sup> The Catholic encyclopaedia volume 8 page 505

<sup>98</sup> Ethiopian Orthodox Tewahedo Debre Meheret St. Michael Cathedral – The 5<sup>th</sup> month – TIR 21

<sup>99</sup> A gift of Angels: The art of Mission San Xavier Del Bac Chapter 2 page 258

<sup>100</sup> Al-Adhra' Mariam. Hayatuha Rumuzuha wa Al-Aqbeha, Fadae'leha, Takrimiha page 21

<sup>101</sup> Da'erat al Ma'aref Al-Ketabiah (Christian book written in Arabic)

<sup>102</sup> The Gospel of Pseudo Matthew Chapter 8 page 14-15

<sup>103</sup> History of the Christian Religion to the year 200 Charles B Waite page 148

<sup>104</sup> A new full method setting the canonical authority of the New Testament Vol 2 page 137

<sup>105</sup> <https://thebibleanswer.org/how-old-mary-when-gave-birth-to-jesus/>

<sup>106</sup> The meaning of the Dead Sea Scrolls page 182

<sup>107</sup> John the Baptist: Prophet of Purity for a New age page 161.

<sup>108</sup> From Gen. Rabbah 57:1] [Retrieved it from this website:

[http://www.chabad.org/library/bible\\_cdo/aid/8220/showrashi/true%5D](http://www.chabad.org/library/bible_cdo/aid/8220/showrashi/true%5D)

Rabbi Tobiah Ben Eliezer (1050 – 1108 AD) also confirms that she was 3-years-old when she was married to Isaac:

***“Isaac was thirty-seven-years old at his binding... When Abraham returned from Mount Moriah, at that very moment Sarah died, and Isaac was then thirty-seven; and at that very time Abraham was told of Rebekah’s birth; THUS WE FIND THAT REBECCA WAS THREE YEARS OLD WHEN SHE MARRIED ISAAC”<sup>109</sup>***

Rebecca’s young age is alluded too in Genesis 24:57-59. The following verse corroborates with the previous evidences shown that Rebekah, was a very young girl when she got married. She was so young that she needed a nursing woman with her when she was married off:

***“Then they said, “Let’s call the young woman and ask her about it.” 58 So they called Rebekah and asked her, “Will you go with this man?” “I will go,” she said. 59 So they sent their sister REBEKAH ON HER WAY, ALONG WITH HER NURSE and Abraham’s servant and his men. 60 And they blessed Rebekah and said to her.” – Genesis 24:57-60***

If Rebekah was a grown woman as some have assumed, who attained full womanhood, why would she need a ‘nursing woman’ to accompany her? This very verse shows she was very young and not at an age where she can take care of herself.

Although Rabbi Rashi and other scholars have said that Rebecca was 3-years-old when married, in line with what the Bible says, I personally believe she was a bit older. The age most appropriate to assign to her, in line with historical evidence of girls being married off, is that she was below the age of 10-years old.<sup>110</sup>

There are verses in the Bible too which speak or at the very least elude to sex with Children.

***“But all the women children, that have not known a man by lying with him, keep alive for yourselves.” (KJV)<sup>111</sup>***

The Hebrew word used in this verse is “taf” or “taph” which means children. <sup>112</sup>

---

<sup>109</sup> (Pesikta Zutrata (Lekah Tov), Gen. 24., Midrashic commentary on the Pentateuch, by Rabbi Tobiah Ben Eliezer)

<sup>110</sup> A non-Biblical source, The book Jasher 22:53 says that she was 10-years-old when Rebecca was married off to Isaac:

“51 And now that his son Isaac is born to him, he has forsaken thee, he has made a great feast for all the inhabitants of the land, and the Lord he has forgotten.

52 For amidst all that he has done he brought thee no offering; neither burnt offering nor peace offering, neither ox, lamb nor goat of all that he killed on the day that his son was weaned.

53 Even from the time of his son’s birth till now, being thirty-seven years, he built no altar before thee, nor brought any offering to thee, for he saw that thou didst give what he requested before thee, and he therefore forsook thee.” – (The Book of Jasher Referred to in Joshua and Second Samuel Faithfully Translated FROM THE ORIGINAL HEBREW INTO ENGLISH, SALT LAKE CITY: PUBLISHED BY J.H. PARRY & COMPANY 1887.

Book of

Jasher 22:53,) <https://discover-the-truth.com/2016/11/14/was-rebekah-3-10-years-old-when-married-off-to-isaac/> - Check this out

<sup>111</sup> Numbers 31.18

<sup>112</sup> An English and Hebrew lexicon composed after Johnson’s directory, containing fifteen thousand English words, rendered into Biblical, or rabbinical Hebrew, or into Chaldee. To which is annexed a list of English and Hebrew words the expressions and meanings of which appear to be the same in both languages (1832), by Professor Selig Newman page 61)

A complete Hebrew-English pocket-dictionary to the Old Testament (1905]) By Karl Feyerabend page 118

So, based on this some examples of more accurate translation would be

***Jubilee Bible 2000 – “But all the FEMALE CHILDREN that have not known a man by lying with him KEEP ALIVE FOR YOURSELVES.” – Numbers 31:18***

***Webster’s Bible – “Translation But all the FEMALE CHILDREN that have not known a man by lying with him, KEEP ALIVE FOR YOURSELVES.” – Numbers 31:18***

***Living Bible (TLB) – “Only the LITTLE GIRLS may live; you may KEEP THEM FOR YOURSELVES.” – Numbers 31:18***

For more information surrounding Numbers 31.18 refer to the footnote.<sup>113</sup>

### MARRIAGEABLE AGE IN BIBLE CONTINUED

Some Christians will dismiss the above crying it is Old Testament. The question is do they condemn it if they do, they condemn their God. Would they do this? But if they do not like the OT then let’s look at the New Testament too.

***“But if any man think that he behaves himself uncomely toward his virgin, if she pass the flower of her age [hyperakmos], and need so require, let him do what he will, he sins not: let them marry.”<sup>114</sup>***

While there is debate among scholars, the word “hyperakmos” is generally translated as referring to the age at which a “virgin” is “beyond the bloom/prime of life” or “overripe”<sup>115</sup>

Edward Robinson rendered it as “beyond the flower of life, past the proper age”.<sup>116</sup> Most other lexicons also defined the word similarly.<sup>117</sup> So, at what age would a “virgin” have been considered to be “beyond the bloom of life” or “overripe”?

When Paul (author of Corinthians) used the word “hyperakmos”, he was referring to an age when a girl was already “ripe”. In fact, she was “overripe”. This was not the ideal situation for a girl! As John Martens explains:

***“Puberty was the time when many, if not most, girls were married. A young woman beyond puberty and not engaged could be in a difficult situation. Treggiari states that ‘for the girl’s family, it was important to have a husband ready to marry her at that ‘short-lived and not precisely predictable moment when she was ‘ripe’.’ Beyond this moment is the time when a girl might be considered***

---

A Compendious Hebrew Lexicon, Adapted to the English Language, and Composed upon A New and Commodious Plan [Second Edition (1811)] by Samuel Pike page 59

<sup>113</sup> <https://discover-the-truth.com/2016/08/07/a-detailed-historical-examination-of-numbers-3118/>

<sup>114</sup> 1 Corinthians 7:36

<sup>115</sup> <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G5230&t=KJV>

<sup>116</sup> Edward Robinson, A Greek and English Lexicon of the New Testament (London: William Tegg and Co., 1852), p. 847, <https://archive.org/details/greekenglishlexi00robirich/page/846/mode/2up>

<sup>117</sup> See G. Abbott-Smith, Manual Greek Lexicon of the New Testament (New York: Charles Scribner’s Sons, 1922), p. 458

***hyperakmos. [...] The ancient sources stress over and over: female virginity is valuable, but precarious and easily lost. The only guard against it is early marriage.***<sup>118</sup>

Dr. Verlyn Verbrugge echoes this view:

***"[t]he word hyperakmos ('getting along in years'...used only here in the NT) can refer to any woman after menstruation has occurred...What is behind the situation depicted here is probably the view of the father that a Christian should not live on the level of the body but on the level of the spirit (see comments 7:1). But the daughter feels differently and would like to marry.***<sup>119</sup>

He also adds that Paul used the word "parthenos" (virgin), which:

***"...is the most generic word that can be used to cover all situations for young girls who are of marriageable age but are not yet married.***<sup>120</sup>

However, Bruce Winter offered an alternative translation of the word "hyperakmos". He explained that it could mean (emphasis ours):

***"...the reaching of puberty and reproduction for women or sexual passion for men.***<sup>121</sup>

He then concluded that the latter meaning was more appropriate for the context of the verse. Nevertheless, he also explained that the 1st-century CE Alexandrian physician Soranus (a pagan) used the word "hyperakmos" (emphasis ours):

***"...as a medical term to describe females who were past puberty (i.e., fourteen years old), but certainly not past child-bearing age.***<sup>122</sup>

Soranus also advised (emphasis ours) that:

***"...the time to begin sexual intercourse is after the onset of puberty which, he observed, was at the age of fourteen, outlining the risks for those who have intercourse before menstruation begins..."***<sup>123</sup>

Thus, he advised against sexual intercourse before puberty, with the ideal age being around 14 years (after the onset of puberty). In the Roman statutes, this medical advice was evidently taken to an extreme, so much so that the Papian Law of Augustus:

***"...laid down the age for marriage for women to be between twenty and fifty, but there is evidence of marriages at an early age.***<sup>124</sup>

However, Winter adds that the word "hyperakmos" (emphasis ours):

---

<sup>118</sup> John W. Martens, "Fathers and Daughters in 1 Corinthians 7:36–38: The Social Implications of Marriage in Early Christian Families", T&T Clark Handbook of Children in the Bible and the Biblical World, eds. Sharon Betsworth and Julie Faith Parker (London: T&T Clark, 2019), p. 343.

<sup>119</sup> Verlyn D. Verbrugge, "1 Corinthians", in The Expositor's Bible Commentary: Romans-Galatians, Revised Edition, eds. Tremper Longman III and David E. Garland (Grand Rapids, Michigan: Zondervan, 2008). p. 327.

<sup>120</sup> Ibid

<sup>121</sup> Bruce Winter, "Puberty or Passion? The Referent of ΥΠΕΡΑΚΜΟΣ in 1 Corinthians 7:36", Tyndale Bulletin, 49, no. 1 (1998): 78, [https://legacy.tyndalehouse.com/tynbul/Library/TynBull\\_1998\\_49\\_1\\_05\\_Winter\\_1Cor7\\_Puberty.pdf](https://legacy.tyndalehouse.com/tynbul/Library/TynBull_1998_49_1_05_Winter_1Cor7_Puberty.pdf).

<sup>122</sup> Ibid Pg 75

<sup>123</sup> Ibid

<sup>124</sup> Ibid p86



Credit goes to QuranBibleBlog check the full article in the footnotes.<sup>126</sup>


- Did Aisha RA pass the flower of her age? Yes
- Did she attain puberty? – Yes
- Did she have her menses? Yes


## Dom Augustin Calmet

(1672-1757)

Grand savant Catholique

Commentaire sur 2 Rois 16.2





7 ans  
VII ANS

---

### CHAPITRE XVI

*Achaz s'adonne au culte des Idoles. Il est assassiné et défiguré par Phéacé et son Fils, mais le Roi d'Assyrie fait venir sa femme, et se délecte de ses ennemis. Il fait dégrader dans le Temple son Aniel conforme à celui de Damas. Il meurt ; Ezechias lui succède.*

**COMMENTAIRE LITTÉRAL.**

258 tout joint le propre fils d'Achaz, mais son fils adorait, son fils félon la Loi, ou son proche parent. D'autres ont recourus au miracle dans cette occasion, (A) comme si la naissance d'Ezechias étoit un fruit de la pure bonté du Ciel envers la famille de David, & envers le Royaume de Juda. D'autres ont cru que ces vingt ans, dont il est parlé ici, regardent le commencement du règne de joshaphat père d'Ezechias, on feroit qu'il faudroit traduire ainsi ce passage : Achaz avoit vécu au quand son père commença à regner ; & par conséquent il en avoit cinquante-deux lorsqu'il mourut ; & joshaphat son regnait seize ans ; ainsi il eut Ezechias à l'âge de vingt-sept ans. Mais cette solution renferme tout le comble des parolles du Texte, & les détournent dans un sens très-éloigné du naturel. Nous ne pouvons approuver non plus ceux qui veulent que les cinquante soient corrompus dans cet endroit. La difficulté consiste donc à sçavoir, s'il est possible que son père ait eu des enfans à l'âge de dix ou onze ans ; c'est ce qu'il faut examiner.

Barbeque (1) assure que dans la Colchide, on voit plusieurs meurs à l'âge de dix ans. Bochart, (2) qui a écrit une longue Lettre pour excuser ce passage, dit que l'Ecriture dit que Ezechias commença à regner à vingt-cinq ans, on peut l'entendre de vingt-cinq ans seulement commencés ; en forte qu'à proprement parler, il n'auroit eu que vingt quatre ans accomplis, & quelques jours de la vingt-cinquième année ; ainsi il auroit été père d'Ezechias à douze ans. Or, l'chose n'est nullement impossible, & comme il le montre par un grand nombre d'exemples. Les Orientaux, & les peuples des Reins voisins, étoient plus tôt en âge de puer, & en état de devenir rois, que nous. On sçait que les Rois de Perse étoient en état de monter sur l'esclaf, & d'exercer le sceptre à l'âge de dix ans, & même de plus bas, comme les Efigyptiens. Albert le Grand assure qu'il se voit une fille qui s'est devenue reine à neuf ans, & à treize une fille au pays de France. Surtout, il est à remarquer que les Rois de Juda, qui étoient tous de la race de David, étoient en état de régner à l'âge de dix ans, & même de plus bas, comme les Efigyptiens. Albert le Grand assure qu'il se voit une fille qui s'est devenue reine à neuf ans, & à treize une fille au pays de France. Surtout, il est à remarquer que les Rois de Juda, qui étoient tous de la race de David, étoient en état de régner à l'âge de dix ans, & même de plus bas, comme les Efigyptiens.

Mandré dans son voyage des Indes, remarque qu'en ce pays là les filles font bien plus tôt en âge de concevoir, que dans nos Régions les élephants de l'Inde. Il n'y en a aucune, dit ce Voyageur, qui ne

**COMMENTAIRE.**

Sur le liv. LIVRE DES ROIS. CHAP. XVI. 259

(1) dit ambrosius in de Regib. lib. 1. c. 1. Marthas dicit la voye des Rois d'Ant. de rail, & confesse même les Rois, la faillie du monde par le feu, l'avarice l'ambition que le Seigneur veut dévaster l'entrée des enfans d'Idolâtrie.

(2) voit des meurs à cet âge. Mais on y en a, il n'y a pas très-long-temps, une qui enfanta à dix ans ; ce qui fut remarqué dans ce pays-là comme une chose fort extraordinaire.

Saint Jérôme dans son Epître à Vital, appuie l'opinion de ceux qui croient que Salomon avoit commencé à regner à l'âge de douze ans, & par conséquent, qu'il avoit engendré Roboam étant âgé d'environ de onze ans. Ce Père rapporte un exemple d'une femme qui eut son enfans à un jeune homme de dix ans. Sandius (A) raconte une semblable événement arrivé en Efigypte.

Scaliger (B) parle d'un garçon qui n'avoit pas douze ans, qui fit son enfans à une fille de dix ans, dans la ville de Léboure en Froyence. Les Loix Romaines (C) prescrivent l'âge de quatorze ans, à l'âge légitime de la marien ; ce qu'elles ne prescrirent pas sans doute, si elles ne supposaient que c'étoit l'âge auquel on étoit capable d'engendrer ; non pas qu'on ne puisse engendrer avant cet âge, mais parce que la chose n'est point ordinaire. Tiraqueaut produit plusieurs exemples de garçons qui ne engendrent avant l'âge de quatorze ans, & de filles qui ont conçu avant l'âge de douze ans, & même de plus bas, un exemple qui est cité dans la Glose du Droit Canon, (D) comme étant des Dialogues de saint Grégoire, quoiqu'il ne s'y rencontre point aujourd'hui. Saint Augustin (E) & l'intérêt qu'un homme ne peut engendrer à dix ans. Médéon exprime qu'il faut treize ans entiers aux hommes avant qu'ils s'écarteraient d'engendrer ; & quatorze aux filles pour concevoir. (F)

G. J. FILIUM SUUM COMITAVIT, TRANSFERS PER TOCHAM. Il confessa son fils, le faillie passer le feu. Ouchlens

lesumam.free.fr/bible/calmet\_162\_4.pdf

## CONCLUSION WHAT HAVE WE LEARNT

<sup>125</sup> Ibid., p. 77.

<sup>126</sup> <https://quranandbibleblog.com/2020/06/10/the-age-of-marriage-in-the-bible/>

the same. We should not stoop to the level of rudeness that some Christians have when they attack Islam.

## HINDUSIM

From what I have seen the Hindus who criticise the marriage tend to subscribe to the atheistic point of view. They also make the same claims so you will know how to respond to a Hindu who argues from the atheistic point of view.

What about a Hindu who follows their scripture? Look below. 8 years old? Will they criticise this?

**As time passed on she became a girl of eight years. The king recollected the words of the unembodied being and became worried. 'To whom shall I give this daughter? Who will be the four-armed one?'**

**In the meantime Damaghoṣa, the chieftain of Cedi came there from the excellent mountain Raivata<sup>1</sup>.**

**He was taken to the Royal Court and given a proper seat. 'This day has dawned meritoriously. I was eager to see you. O great king, my daughter has come to the age of eight years. The ethereal voice of an unembodied being has told that she should be given to a Four-armed One'.**

**On hearing the words of Bhīṣmaka, Damaghoṣa said thus: "My son is well known in all the three worlds as Four-armed One (*Caturbhuja*). O Bhīṣmaka, let this girl be given to Śiśupāla."**

**On hearing the words of Damaghoṣa, O king, Rukmiṇī was betrothed to Śiśupāla by Bhīṣmaka.**

**Then Bala and Keśava, the distinguished members of the Yādava clan, were also invited. They came to the city of Kuṇḍina of Bhīṣmaka. The most excellent scions of the family of Yadu were duly received and honoured by Bhīṣmaka.**

**On seeing her, Keśava said to Saṅkarṣaṇa, "O dear brother, in my view the excellent jewel of a girl should be taken away."**

**28-40. On hearing the words of Keśava, Saṅkarṣaṇa said: "Go ahead, O Kṛṣṇa, O mighty one. Let the jewel of a girl be seized quickly. I shall follow you closely behind causing much havoc unto all these demons."**

**On getting the consent of Saṅkarṣaṇa, Keśava, the slayer of Keśin, seized the girl, immediately put her on the chariot and went off.**

***Skanda Purāṇa V.iii.142.16-27***

There are more instances too, I have linked in this in a form of a video.<sup>127</sup>

## CONCLUSION WHAT HAVE WE LEARNT

Like the Christians will they criticise their scriptures and their Gods? No, they won't. The purpose of this section was to expose their double standards. I believe you have everything you need anyway to respond to the claims people make just simply from the parts before the critics section.

## ATHEISTS

This is very simple. Where does an atheists morality come from, they first of all have to explain that? They will bring up the arguments that I have already addressed so you can respond to them with the evidences I provided. But here are some more points to note.

They will say that Aisha RA was raped/abused they can't prove this. The reason why they say this is because they think of 9-year-olds today and believe that they were the exact same 1400 years ago. The facts are as I have shown Muhammad ﷺ did not "beat anyone" <sup>128</sup>Aisha RA herself said this. They had a very loving marriage.

I mentioned this in the Christian section but again St John of Damascus who hated Islam and Muhammad ﷺ never spoke ill of the marriage of Muhammad ﷺ to Aisha RA and he lived from 675AD-749AD. He was born 40 years after the prophet pbuh passed away. That tells you how close he lived to Muhammad pbuh. Why did he not criticise the marriage?

Muhammad ﷺ's enemies who accused him of many things not once criticised his marriage to Aisha RA. Throughout history there were many who criticised Islam specifically Muhammad pbuh such as Prideux in the 19th century. He did not criticise the marriage. You can look this up in page 52 of his book "The Life of Mahomet" where he addresses the marriage to Aisha.

## BUT... BUT I WANT ARCHEOLOGICAL PROOF

This is something I have seen floating around recently. Some atheists want archaeological proof. To them I say how ridiculous can you get. People like you are an insult to intelligence.

Firstly, establish your morality. Do you think sex with animals is bad? Do you think sex with siblings and parents is bad? Do you think sex with dead things is fine? Do you think rape is fine? Some of you even think sex with children is fine. Am I generalising here? No some atheists believe we are all animals so you can have sex with animals. Some atheist thinks pleasure is the most important thing so if they find pleasure from rape and sex with children it's fine. The reason I mention this is for them to think about themselves first and establish their own morality of what's right and wrong. Why it's right and wrong and where they get the idea from before they come at religion. Islam prohibits all those things that I mentioned by the way.

I have shown you with categoric proof that Aisha was mature. You simply can't deny Aisha's statements where she states her maturity and when others speak about her, the reason is why is

---

<sup>127</sup> <https://www.youtube.com/watch?v=tFg8Ufn6Fkl> – Marriage in Hinduism

<sup>128</sup> Sahih Muslim 2328

because you accept where she says she was six and nine. Where is your consistency. Even if you could go back in time and see her yourself and see how wrong you are about her you still would not accept it. So, stop pretending like archaeological evidence would change your mind when Aisha RA herself refutes the allegations you make against her and her husband. If she was here now and she heard what you said do you think she would high five you or do you think she would dislike you? Stop pretending like you like Aisha RA and care about her do you realise your claim insults her as well.

## REVISITING FALLACY OF PRESENTISM

Perhaps the one thing that we have to take into account is why we are even comparing a 1400-year-old society by today's modern standards. Society constantly changes. I want to give you a scenario. Adjust this according to your gender and sexuality. Imagine you are 25 years old and you have consensual sex with your partner who is 20. Let's say you live for 200 years theoretically. In this new future society, things are different. One such thing is the age of consent which is 23. Despite the fact the individual you had intercourse with had attained puberty was mature and considered an adult that future society insult and berate you and you are regarded as a pedophile. Reflect on this. I am simply trying to show how you can't compare a 1400-year-old society by today's laws it is simply illogical. However, atheists should be consistent and say that yes, in the hypothetical scenario I provided they would be a pedophile.

Which means the only argument atheists have left is emotional. This is a fallacy known as "Appeal to emotion"

***"You attempted to manipulate an emotional response in place of a valid or compelling argument."***

***Appeals to emotion include appeals to fear, envy, hatred, pity, pride, and more. It's important to note that sometimes a logically coherent argument may inspire emotion or have an emotional aspect, but the problem and fallacy occurs when emotion is used instead of a logical argument, or to obscure the fact that no compelling rational reason exists for one's position. Everyone, bar sociopaths, is affected by emotion, and so appeals to emotion are a very common and effective argument tactic, but they're ultimately flawed, dishonest, and tend to make one's opponents justifiably emotional."***

***"Example: Luke didn't want to eat his sheep's brains with chopped liver and brussel sprouts, but his father told him to think about the poor, starving children in a third world country who weren't fortunate enough to have any food at all."***<sup>129</sup>

## CONCLUSION WHAT HAVE WE LEARNT

That atheists only have a few options

- They condemn every marriage throughout history where old married young which likely would include their ancestors maybe their grandparents. They themselves know this is irrational and if they do this, they just expose their lack of intelligence and hatred of Islam.

---

<sup>129</sup> <https://yourlogicalfallacyis.com/appeal-to-emotion>

- They admit that they may be pedophile s in the future, as per the scenario I gave obviously the individual would not live for 200 years but their memory would be tarnished and their descendants would be criticised. They will not admit this no one wants to be known as a pedophile .

If they adopt an approach like this then they are illogical and lack intellect and you know they are a waste of time.

## FINALLY AT THE END - CONCLUSION

What have we learnt? That maturity has changed overtime and will no doubt continue to change after we die. The marriage itself was perfectly normal and moral and it was a loving marriage. What people fail to realise is when you insult Muhammad ﷺ regarding this marriage you insult Aisha RA, you paint her to be something she clearly was not. She loved the Prophet ﷺ and honoured his memory for many years after his death becoming a great scholar narrating over 2000 hadith some of which the critics use to try and critique Islam which is very ironic. To say Muhammad ﷺ was a pedophile is dishonest not only does he not fit it by definition but he does not have the traits of what a pedophile is expected to have. People though are too emotional and do not want to study, I already know a lot of people who will read this haven't read this document properly nor reached this far down. It is sad that this is what people are like but to those one in a million who actually read and study and have read this fully I believe if they are impartial and fair, they will concede that there was nothing wrong between the union of Muhammad ﷺ and Aisha RA.

Thank you for reading. InshAllah it has benefited you if it has say Alhumdulillah and as always.

لَا أَعْلَمُ

Allah knows best