

*THE AGE OF AISHAH'S
(رضي الله عنها) MARRIAGE
Between Historians and Hadith
Scholars*

By: Ayman Bin Khalid

Edited by: Editing team at Multaqa Ahl al-Hadeeth

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*By the name of Allah
the Exalted from defaults,
the One Who guides whomever
He wishes, and misguides
whomever He wishes;
we begin in complete reliance
upon Allah*

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PROLOGUE: THE PURPOSE OF THIS TREATISE

Recently, there has been a new wretched attempt to spread doubts about the age at which the Mother of the Believers, Aishah (رضي الله عنها و أرضاها) was married to the best of mankind, our beloved Prophet Muhammad (ﷺ). The attempt in question is the rejection that Aishah (رضي الله عنها) was six years old when she married the Prophet (ﷺ) and nine years old when he consummated the marriage with her. These false accusations also attempt to rewrite history by saying Aishah (رضي الله عنها) was 18 at the time of her marriage, thereby going against what has been proven from the books of hadeeth and has been agreed upon by all the scholars of Islam.

Therefore, this issue was put before scholars and students of knowledge, who accordingly advised that one should rise above this situation and pay no attention to this issue as it was a waste of time. Unfortunately, this new form of attack has started to find its way into the hearts of some laypeople from amongst the Muslims due to their lack of knowledge. Yet, what is most unfortunate indeed is seeing some of those who are considered by laymen as people with knowledge taking the stand to advocate such false allegations!

Indeed, why should we wonder at this phenomenon when we were informed of it by the noble Prophet (ﷺ) himself, when speaking about the establishment of the Hour¹:

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التَّجِيبِيُّ . قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ . قَالَ: حَدَّثَنِي أَبُو شَرِيحٍ ؛ أَنَّهُ سَمِعَ شَرَّاحِيلَ بْنَ يَزِيدَ يَقُولُ: أَخْبَرَنِي مُسْلِمٌ بْنُ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ فِي آخِرِ الزَّمَانِ دَجَالُونَ كَذَّابُونَ، يَأْتُونَكَ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَاهُمْ، لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ».

Abu Hurairah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: At the end of time, there will be liars and fabricators. They will come to you with narrations that neither you nor your fathers will have heard. So, let you and them (i.e. your fathers) beware that they do not misguide you or tempt you.²

Thus, I took it upon myself, after praying *istikhaara*³, to write a rebuttal to these attacks in order to clarify this matter for those who believe in these accusations. I must admit that my real motive for writing this refutation was because this new attack is disguised as an innocent and sincere attempt to seek the truth, while in reality it aims to target one of the indispensable sources of Islam upon which Muslims rely to understand their religion: the Sunnah (Prophetic tradition). This is in fact a two-fold attack; firstly, to plant doubts in a

¹ The Day of Judgement

² Sahih Muslim, hadeeth no. 16 in Muslim's Introduction. Also refer to Sahih Ibn Hibban no.6766 (Shuaib Al-Arnaut declared its chain to be authentic), Musnad Ahmad no. 8250, Mustadrak Al-Haakim no. 351, and Musnad Abee Yaala no. 6384.

³ The prayer of seeking guidance when making a decision

Muslim's heart about the authenticity of Sahih al-Bukhari and Sahih Muslim, the two books which, according to the consensus of the scholars, are the most authentic after the Quran. Secondly, it is an attempt to scorn and belittle the status of our respectable scholars who dedicated their lives to bring the truth to the masses for the sake of Allah.

It is necessary for every Muslim to know that hadeeth verification was done by known respectable scholars, who spent a great deal of time and effort to painstakingly study the hadeeths in order to verify them and hence purify the Sunnah from weak narrations and fabrications. Therefore, a careful examination of the context and chains of narrators of all the hadeeths in Sahih Bukhari and Sahih Muslim was conducted by respectable scholars of hadeeth of the past. At the end, they all concluded that all the hadeeths⁴ in these two books were undoubtedly authentic. Despite this, due to ignorance, we find some Muslims not only advocating the groundless notion of weak hadeeths in these two books but even bragging about it as if they had accomplished a great feat or brought any benefit to this Ummah!

It is a matter of fact that enemies of Islam are working tirelessly to spread their misguided beliefs amongst others by any means necessary. They waver within themselves in these beliefs, undoubtedly due to the flimsy foundation of superstition, myth, and illogical sense that these beliefs are built upon. When they come to the realization that they can be easily refuted, they rely on either materialistic means (money, women, fame, power, etc.) to cast doubts, or they resort to outright defamation and attacks of others' beliefs in order to conceal their own insecurity! Yet, Allah says to them:

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّأ أَن يُتِمَّ نُورَهُ وَلَوْ

كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

They (the disbelievers, the Jews and the Christians) want to extinguish Allah's light (with which Muhammad has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that his light should be perfected even though the Kafirun (disbelievers) hate (it).⁵

Allah the Exalted also encourages the believers and frustrates the disbelievers and the hypocrites with His promise in the Noble Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Verily, it is We who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption).⁶

⁴ This reference is to all the mawsool (connected) hadeeths in these two books.

⁵ Surah At-Taubah (9): 32

⁶ Surah Al-Hijr (15): 9

In this article, I present a detailed refutation of this false accusation. In it, I have only used authentic sources as well as the same sources used by the author who brought up the accusation.

I seek only Allah's reward and pleasure in this work, which I would not have done without Allah's assistance and guidance. I ask Allah to let these words, which I have written in order to defend the Sunnah and our beloved Mother, Aishah (رضي الله عنها), be my shield from the Hell-fire on the Day of Judgment and a reason for all my past sins to be forgiven.

I hereby declare that whatever I say that is correct is from Allah and whatever is incorrect is from me and the Shaytaan⁷.

⁷ The devil

INTRODUCTION

Before moving on to the next chapter, the reader should keep in mind the following important points:

1. This false accusation is based on history books that contain various stories that lack authenticity, as declared by the authors themselves. These are normally found in books of history. The following is what Abu Ja'far At-Tabari, the author of Tareekh At-Tabari, one of the most famous history books, had to say in the introduction of his book:

"فما يكن في كتابي هذا من خبر ذكرناه عن بعض الماضين مما يستكره قارئه أو يستشنعه سامعه من أجل أنه لم يعرف له وجهاً في الصحة ولا معنى في الحقيقة فليعلم أنه لم يؤت في ذلك من قبلنا وإنما أتى من قبل بعض ناقليه إلينا وأنا إنما أديننا ذلك على نحو ما أدى إلينا."

"I hereby testify that news and stories that readers may find strange or false, unbelievable or awkward or inaccurate were in fact what I heard from others which I stated in my book as they were without direct or indirect interference. Thus, I declare no responsibility upon them."⁸

2. Historians tend to mention all the news whether it is weird, fabricated or strange in their books without verification of the authenticity of such news. This has always been the methodology of historians as their job is limited to narrate what they hear and in some cases they clarify or leave the examination to other scholars who come after them.
3. Most of the time these types of narrations mentioned in history books do not have chains of narrators.
4. Acknowledged evidences have to be authentic and examined via two issues: the chain of narrators, the text and the context of the narration.⁹ Otherwise, they will be disregarded.
5. In the case of a narration which is not authentic or one that cannot be authenticated due to a lack of a chain of narrators, and there exists an authentic narration that opposes it, then authentic narration is given priority because certainty is not annulled by mere doubt.

In the case of a narration which is not authentic or one that cannot be authenticated due to a lack of a chain of narrators, and there does not exist any authentic narration that contradicts it, we still cannot accept it because such a narration will only provide a possibility and an assumption without certainty

⁸ Tareekh At-Tabari, 1/8

⁹ A narration is divided into two parts: sanad (the chain of narrators) and matan (the text of the narration).

I. THE ARGUMENT THAT MARRYING A NINE YEAR OLD GIRL WAS NOT THE ACCEPTED NORM IN ARABIAN CULTURE

THE DOUBT

The author states: "To begin with, I think it is the responsibility of all those who believe that marrying a girl as young as nine years old was an accepted norm of the Arab culture, to provide at least a few examples to substantiate their point of view."

This argument is extremely weak for two reasons: the structure of the argument and the issue of upon whom the burden of proof lies.

THE NORM IS BASED ON PUBERTY NOT AGE

The structure of the argument is misleading because the author uses the **age** as the operative word for his argument while the operative word must be **puberty**. Aishah (رضي الله عنها) reached puberty at the age of nine, as is agreed upon by all the scholars, which makes her no less suitable than any other woman.

PROOF THAT THE NORM IS BASED ON PUBERTY

The author asks us to provide evidences to support that this norm is accepted while, as a matter of fact, it is *his* responsibility to provide evidences to support his opinion since he is the one who is opposing that which is known to be the norm. Nevertheless, for argument's sake, the following quotes are provided as evidence to prove that such a norm was accepted, known and recognized by the Arabs:

1. Imam Ash-Shafi'e said:

”رأيت باليمن بنات تسع يحضن كثيرا“

“During my stay in Yemen I have come across girls at the age of nine who menstruated so often.”¹⁰

2. He (Ash-Shafi'e) also said:

¹⁰ Siyar A'lam Al-Nubala', 10/91

"رَأَيْتُ بَصْنَعَاءَ جَدَّةً بِنْتَ إِحْدَى وَعِشْرِينَ سَنَةً حَاضَتْ ابْنَةَ تِسْعٍ وَوَلَدَتْ ابْنَةَ عَشْرِ، وَحَاضَتْ الْبِنْتُ ابْنَةَ تِسْعٍ وَوَلَدَتْ ابْنَةَ عَشْرٍ."

"I have seen in the city of Sana'a¹¹ a grandmother while she was twenty one. She menstruated at the age of nine and gave birth at the age of 10".¹²

3. Ibn Al-Jawzi narrated similar stories from Ibn U'qail and Abbad ibn Abbad Al-Muhlabi.

عَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ قَالَ أَدْرَكْتُ فِينَا يَعْنِي الْمَهَالِبَةَ امْرَأَةً صَارَتْ جَدَّةً وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ سَنَةً وَوَلَدَتْ لَتِسْعِ سَنِينَ ابْنَةَ فَوَلَدَتْ ابْنَتَهَا لَتِسْعِ سَنِينَ ابْنَةَ فَصَارَتْ هِيَ جَدَّةً وَهِيَ ابْنَةُ ثَمَانِي عَشْرَ سَنَةً.¹³

Abbad ibn Abbad Al-Muhlabi said:

"I have witnessed a woman from Muhlabah who become a grandmother at the age of eighteen. She gave birth (to her daughter) at the age of nine and her daughter gave birth to her child at the age of nine (as well), so the woman became a grandmother at the age of eighteen."

¹¹ In Yemen

¹² Sunan Al-Bayhaqi Al-Kubra, 1/319

¹³ Tahqeeq Fi Ahadeeth Al-Khilaf, 2/267

II. THE ARGUMENT THAT MOST OF THESE NARRATIONS HAVE ONLY BEEN REPORTED VIA HISHAM IBN 'URWAH WHO IS NOT TRUSTWORTHY

THE DOUBT

The author states: "Most of these narrations have only been reported by Hisham ibn 'Urwah on the authority of his father, 'Urwah ibn Az-Zubair, the nephew of Aishah (رضي الله عنها). An event as well-known as the one being reported should logically have been reported by more than just a handful of people."

This is another futile argument that exposes the author's ignorance of the sciences of hadeeth. Furthermore, it indicates that he copied and pasted this argument without even knowing what was written in it.

THE OTHER ROUTES THROUGH WHICH THIS HADEETH HAS BEEN NARRATED

The hadeeth, that reports the age of Aishah (رضي الله عنها) to be nine at the time she got married, has been narrated by other narrators as follows:

1. Sahih Muslim

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ عُرْوَةَ عَنِ عَائِشَةَ ، أَنَّ النَّبِيَّ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ ، وَرُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ ، وَلَعِبَهَا مَعَهَا ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ .

Aishah → 'Urwah → Az-Zuhree → Mamar → Abdur Razaq → Abd ibn Humaid → Muslim

Aishah (رضي الله عنها) reported that the Prophet (ﷺ) married her when she was seven years old¹⁴, and she was taken to his house as a bride when she was nine, and her dolls were with her; and when he died she was eighteen years old.¹⁵

¹⁴ Some narrations state that Aishah's (رضي الله عنها) age was six while others state that it was seven. Imam An-Nawawi while commenting on this hadeeth in his Sharh of Saheeh Muslim stated that Ad-Dawoodee said:

"With regards to the narration in which she states that she was married at the age of seven while most narrations state that she was married at the age of six, then both narrations can be reconciled by the fact that she was six years and some months. Therefore in some narrations, she only mentioned the number of years

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَاسْحَقُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ (قَالَ يَحْيَى وَاسْحَقُ : أَخْبَرَنَا. وَقَالَ الْآخَرَانِ : حَدَّثَنَا أَبُو مُعَاوِيَةَ) عَنِ الْأَعْمَشِ عَنِ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنِ عَائِشَةَ ، قَالَتْ: تَزَوَّجَهَا رَسُولُ اللَّهِ وَهِيَ بِنْتُ سِتٍّ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

Aishah → Al-Aswad → Ibraheem → Al-A' amash → Abu Mua'awiyah → Yahya ibn Yahya, Ishaq ibn Ibraheem, Abu Bakr ibn Abee Shaibah and Abu Kuraib → Muslim

Aishah (رضي الله عنها) narrated that the Messenger of Allah (ﷺ) married her when she was six years old and lived with her when she was nine years old and he died when she was eighteen years old.¹⁶

2. Sunan Abee Dawood

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ أَخْبَرَنَا مُحَمَّدٌ — يَعْنِي ابْنَ عَمْرٍو عَنِ يَحْيَى — يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ — قَالَ قَالَتْ عَائِشَةُ ، : « فَقَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ ، قَالَتْ: فَوَاللَّهِ إِنِّي لَعَلِّي أَرْجُو حَةَ بَيْنَ عَذَقَيْنِ فَجَاءَتْنِي أُمِّي فَأَنْزَلَتْنِي وَلِي جُمَيْمَةَ » وَسَأَقَ الْحَدِيثَ¹⁷

Aishah → Yahya (ibn Abdur Rahman ibn Haatib) → Muhammad (ibn Amr) → the father of U'baidullah ibn Muadh → Ubaidullah ibn Muadh → Abu Dawood

Yahya (ibn Abdur Rahman ibn Haatib) narrated that Aishah (رضي الله عنها) said: “I came to Madeenah and resided at (the house of) Bani Al-Harith ibn Al-Khazraj.” Then she (Aishah) said: “By Allah, I was playing on a swing that was tied between two palm trees. At the time, my hair reached my ears. So my mother came and took me down from the swing and took me, so they fixed me (beautified me and dressed me in proper clothing) then sent me to the Prophet (ﷺ) who then consummated the marriage while I was nine years old.”

3. Sunan An-Nasaace

of her age at that time while in other narrations she meant the year she was about to enter, and Allah knows best"

¹⁵ Sahih Muslim (Eng. Trans.), no. 3311

¹⁶ Sahih Muslim, no. 1422

¹⁷ Sunan Abee Dawood, no. 4937. Al-Albaani declared it to be authentic (hasan sahih)

أَخْبَرَنَا أَحْمَدُ بْنُ سَعْدِ بْنِ الْحَكَمِ بْنِ أَبِي مَرِيَمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: أَخْبَرَنِي عُمَارَةُ بْنُ غَزِيَّةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ ، قَالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ سِتِّ سِنِينَ وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ»

Aishah → Abu Salamah ibn Abdur Rahman → Muhammad ibn Ibraheem → I'mara ibn Ghazyah → Yahya ibn Ayub → the paternal uncle of Ahmad ibn Sa'd ibn Al-Hakam ibn Abee Maryam → Ahmad ibn Sa'd ibn Al-Hakam ibn Abee Maryam → An-Nasaaee

*Abu Salama Bin Abdulrahman narrated from Aishah (رضي الله عنها) that the Messenger of Allah (ﷺ) married her when she was six years old and lived with her when she was nine years old.*¹⁸

أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْتَرٌ عَنْ مُطَرِّفٍ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ ، قَالَ: قَالَتْ عَائِشَةُ: تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِتِسْعِ سِنِينَ وَصَحْبَتُهُ تِسْعًا.

Aishah → Abu U'baidah → Abu Ishaq → Mutarrif → A'bthar → Qutaibah → An-Nasaaee

*Aishah (رضي الله عنها) said, "The Messenger of Allah (ﷺ) married me at nine years (of age) and I lived with him for nine years."*¹⁹

أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَ أَحْمَدُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ ،: تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ تِسْعٍ وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِي عَشْرَةَ.

Aishah → Al-Aswad → Ibraheem → Al-A'amash → Abu Mua'awiyah → Muhammad ibn Al-A'laa' and Ahmad ibn Harb → An-Nasaaee

*Al-Aswad narrated from Aishah (رضي الله عنها) that the Messenger of Allah (ﷺ) married her when she was six years old and lived with her when she was nine years old and he died when she was eighteen years old.*²⁰

4. Sunan Ibn Majah

¹⁸ Sunan An-Nasaaee, no. 3379. Al-Albaani declared it to be authentic (sahih)

¹⁹ Sunan An-Nasaaee, no. 3257. Al-Albaani declared it to be authentic (sahih)

²⁰ Sunan An-Nasaaee, no. 3258. Al-Albaani declared it to be authentic (sahih)

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانَ . حَدَّثَنَا أَبُو أَحْمَدَ . حَدَّثَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي عُبَيْدَةَ ، عَنْ عَبْدِ اللَّهِ ، قَالَ: تَزَوَّجَ النَّبِيُّ عَائِشَةَ وَهِيَ بِنْتُ سَعْدِ بْنِ سَعْدٍ . وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ بْنِ تِسْعٍ . وَتَوَفِّيَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِ عَشْرَةَ سَنَةً .

Abdullah → Abu Ubaidah → Abu Ishaq → Israeel → Abu Ahmad → Ahmad ibn Sinan → Ibn Majah

Abdullah (ﷺ) said, “The Prophet (ﷺ) married Aishah when she was seven years old, and consummated the marriage with her when she was nine, and he passed away when she was eighteen.”²¹

5. Musnad Ahmad ibn Hanbal

حدثنا عبد الله ، حدثني أبي، حدثنا أبو معاوية ، قال: حدثنا الأعمش ، عن إبراهيم ، عن الأسود ، عن عائشة قالت: «تزوجها رسول الله صلى الله عليه وسلم وهي بنت تسع سنين، ومات عنها وهي بنت ثمان عشرة»

Aishah → Al-Aswad → Ibraheem → Al-A’amash → Abu Mua’awiyah → the father of Abdullah → Abdullah → Ahmad ibn Hanbal

Al-Aswad narrated from Aishah (رضي الله عنها) that the Messenger of Allah (ﷺ) married her when she was nine and he died when she was eighteen years old.²²

6. Sunan Al-Baihaqi Al-Kubra

وأخبرنا أبو عبد الله الحافظ أنبأ أبو عبد الله محمد بن يعقوب حدثني أبو جعفر محمد بن الحجاج الوراق ثنا يحيى بن يحيى أنبأ أبو معاوية عن الأعمش عن إبراهيم عن الأسود عن عائشة رضي الله عنها قالت: تزوجها رسول الله وهي ابنة ست، وبني بها وهي ابنة تسع، ومات عنها وهي ابنة ثمان عشرة سنة.

Aishah → Al-Aswad → Ibraheem → Al-A’amash → Abu Mua’awiyah → Yahya ibn Yahya → Abu Ja’far Muhammad ibn Al-Hajjaaj Al-Waraq → Abu Abdullah Muhammad Ibn Ya’qoub → Abu Abdullah Al-Haafidh → Al-Baihaqi

²¹ Sunan Ibn Majah (Eng. Trans.), no. 1877. Al-Albaani and Zubair Ali Zai both declared it to be authentic (sahih).

²² Musnad Ahmad, no. 24152. Shuaib Al-Arnaut said that its chain was authentic (sahih) according to the conditions of the 2 Shaikhs (i.e. Bukhari and Muslim).

*Al-Aswad narrated from Aishah (رضي الله عنها) that the Messenger of Allah (ﷺ) married her when she was a six year old girl and lived with her when she was a nine year old girl and he died when she was an eighteen year old girl.*²³

7. Mustadrak Al-Haakim

حدثني أبو جعفر أحمد بن عبيد بن إبراهيم الأسدي الحافظ بهمدان ، ثنا إبراهيم بن الحسين بن ديزيل ، ثنا أبو مسهر عبد الأعلى بن مسهر ، ثنا عبد الله بن عبد الرحمن بن يزيد بن جابر ، عن عمه يزيد بن جابر ، عن أبيه قال: تزوج النبي عائشة رضي الله عنها ولها سبع سنين، ودخل بها ولها تسع سنين، وقبض عنها ولها ثمان عشرة سنة، وتوفيت رضي الله عنها زمن معاوية سنة سبع وخمسين.

Jaabir → Yazeed ibn Jaabir → Abdullah ibn Abdur Rahman ibn Yazeed ibn Jaabir → Abu Mushar Abdul A'laa ibn Mushar → Ibraheem ibn Al-Hussain ibn Daizeel → Ahmad ibn U'baid ibn Ibraheem Al-Asdee, the Haafidh of Hamdan → Al-Haakim

*Jaabir (رضي الله عنه) narrated that the Prophet (ﷺ) married Aishah (رضي الله عنها) when she was seven years old, and consummated the marriage with her when she was nine years old, and died when she was eighteen years old and she (رضي الله عنها) died at the time of (the Caliphate of) Mua'awiyah (رضي الله عنه) in the year 57 AH.*²⁴

8. Al-Mujam Al-Kabeer of At-Tabaraani

حدثنا محمد بن موسى بن حماد البربري ثنا عبد الرحمن بن صالح الأزدي ثنا يحيى بن آدم ثنا شريك عن أبي إسحاق عن أبي عبيدة عن عبد الله قال تزوج النبي صلى الله عليه وسلم عائشة وهي بنت ست سنين ودخل بها وهي بنت تسع وقبض وهي بنت ثمان عشرة.²⁵

Abdullah → Abu U'baidah → Abu Ishaq → Shareek → Yahya ibn Adam → Abdur Rahman ibn Saalih Al-Azdee → Muhammad ibn Moosaa ibn Hammaad Al-Barbaree → At-Tabaraani

Abdullah (رضي الله عنه) narrated that the Prophet (ﷺ) married Aishah (رضي الله عنها) when she was a six year old girl and consummated the marriage with her when she was a nine year old girl and he died when she was an eighteen year old girl.

²³ Sunan Al-Baihaqi, no. 13437

²⁴ Mustadrak Al-Haakim, no. 6714

²⁵ Al-Mujam Al-Kabeer, no. 10279

حدثنا محمد بن جعفر بن أعين البغدادي ثنا أبو الأشعث أحمد بن المقدم ثنا زهير بن العلاء القيسي ثنا سعيد بن أبي عروبة عن قتادة قال : تزوج النبي صلى الله عليه وسلم عائشة بنت أبي بكر الصديق ولم ينكح بكرا غيرها وهي يومئذ بنت ست سنين وقد زعموا أن جبريل قال : هذه امرأتك قبل أن يتزوجها فتزوجها بمكة قبل الهجرة وبعد وفاة خديجة ثم ابتنى بها بالمدينة وهي بنت تسع سنين وتوفي عنها وهي بنت ثمانية عشر سنة²⁶.

Qataadah → Sa'eed ibn Abee U'roba → Zuhair ibn Ala'la Al-Qaisee → Ahmad ibn Al-Miqdaam → Muhammad ibn Ja'far ibn Ai'n Al-Baghdaadee → At-Tabaraani

Qataadah said: "The Prophet (ﷺ) married Aishah bint Abee Bakr As-Siddeeq (رضي الله عنهما) while she was six years old and he did not marry a virgin (bikr) other than her. They said that Jibreel said (to the Prophet (ﷺ)): "This is your wife" before he married her, so he got married to her in Makkah before the hijrah²⁷ and after the death of (his first wife) Khadijah (رضي الله عنها). Then he consummated the marriage to her in Madeenah while she was nine years old and she was eighteen years old at the time he passed away."

حدثنا محمد بن عبد الله الحضرمي ثنا الحسين بن سهل الحنات ثنا محمد بن الحسن الأسدي ثنا سفيان عن سعد بن إبراهيم عن القاسم بن محمد عن عائشة قالت : تزوجت رسول الله صلى الله عليه وسلم وأنا ابنة ست سنين وبنى بي وأنا بنت تسع سنين²⁸.

Aishah → Al-Qaasim ibn Muhammad → Sa'd ibn Ibraheem → Sufyaan → Muhammad ibn Al-Hassan Al-Asdee → Al-Hassan ibn Sahal Al-Hannat → Muhammad ibn Abdullah Al-Hadramee → At-Tabaraani

Aishah (رضي الله عنها) said: "I got married to the Messenger of Allah (ﷺ) when I was six years old and he consummated the marriage with me when I was nine years old."

حدثنا محمد بن عبد الله الحضرمي ثنا سعيد بن عمرو الأشعشي ثنا عبثر بن القاسم عن مطرف عن أبي إسحاق عن أبي عبيدة عن عائشة قالت : تزوجني رسول الله صلى الله عليه وسلم لتسع سنين وصحبته تسعا²⁹.

²⁶ Al-Mujam Al-Kabeer, no. 40

²⁷ Immigration to Madeenah from Makkah

²⁸ Al-Mujam Al-Kabeer, no. 52

²⁹ Al-Mujam Al-Kabeer, no. 53

Aishah → Abu U'baidah → Abu Ishaq → Mutarrif → A'bthar ibn Al-Wasim → Sa'eed ibn Amr Al-Sha'athi → Muhammad ibn Abdullah Al-Hadramee → At-Tabaraani

Aishah (رضي الله عنها) said: "The Messenger of Allah (ﷺ) married me when I was nine years old and I lived with him for nine years (after that)."

حدثنا محمد بن عبد الله الحضرمي ثنا عبد الله بن عمر بن أبان ثنا أبو أسامة عن الأجلح عن ابن أبي مليكة قال : خطب النبي صلى الله عليه وسلم عائشة إلى أبي بكر وكان أبو بكر قد زوجها جبير بن مطعم فخلعها منه فزوجها رسول الله صلى الله عليه وسلم وهي ابنة ست سنين تركها ثلاث سنين ثم بنى بها وهي بنت تسع سنين³⁰.

Abu Maleekah → Abu Usaama → Al-Ajla'e Abdullah ibn U'mar ibn Abbaan → Muhammad ibn Abdullah Al-Hadramee → At-Tabaraani

Abu Maleekah said: The Prophet (ﷺ) asked Abu Bakr(رضي الله عنه) for Aishah's hand in marriage (رضي الله عنها) and Abu Bakr at the time had given his word to Jubair ibn Mutam (to marry him to Aishah). Then he (Abu Bakr) withdrew his word and got her married to the Messenger of Allah (ﷺ). She was six years old at the time so he waited for three years then he consummated the marriage with her when she was nine years old.

Thus, we can conclude that this hadeeth has been narrated through many other routes which do not contain Hisham ibn 'Urwah. The author seems to criticize the narrations made by Hisham Ibn U'rwah in Iraq. The bias of the author is clear as one can see that he has resorted to ambiguous and misleading statements in an attempt to strengthen his case. This again shows that the author has no knowledge whatsoever of the sciences of hadeeth. In addition to this, one of the narrations in Musnad Ahmad via Hisham contains narrators that are not from Iraq:

حدثنا عبد الله حدثني أبي ثنا سليمان بن داود قال انا عبد الرحمن عن هشام بن عروة عن أبيه قال قالت عائشة : تزوجني رسول الله صلى الله عليه وسلم وأنا ابنة ست سنين بمكة متوفى خديجة ودخل بي وأنا ابنة تسع سنين بالمدينة^{32,31}.

³⁰ Al-Mujam Al-Kabeer, no. 62

³¹ Musnad Ahmad, no. 24867

³² This narration was declared to be authentic (sahih) by Shuaib Al-Arnaut. Please keep in mind that Abdur Rahman Rahman (ibn Abee Al-Zinaad) is hasan al-hadith and Ibn Mu'een said that he was the best

Aishah → 'Urwah → Hisham ibn 'Urwah → Abdur Rahman → Sulaiman ibn Dawood → the father of Abdullah → Abdullah → Ahmad ibn Hanbal

Aishah (رضي الله عنها) said: “I married the Messenger of Allah (ﷺ) in Makkah, after the death of Khadijah (رضي الله عنها), when I was six years old and he consummated the marriage with me in Madeenah when I was nine years old.

WHAT THE SCHOLARS HAVE SAID ABOUT HISHAM IBN 'URWAH

Scholars have stated the following about Hisham Ibn 'Urwah:³³

- Al-I'jli said:

“كان ثقة”

“He is *thiqah* (trustworthy).”

- Muhammad ibn Sa'd said:

“ثبتاً كثير الحديث، حجة. كان ثقة”

"He is a *thiqah* (narrator) who has narrated many hadeeths and he is *hujjah*.³⁴"

- Abu Hatim said:

“ثقة، إمام في الحديث”

“He is *thiqah* and is an imam (i.e. a leader) in hadeeth.”

- Ya'qub ibn Shaibah said:

“ثقة، ثبت، لم ينكر عليه شيء إلا بعدما صار إلى العراق فإنه انبسط في الرواية عن أبيه فأنكر ذلك عليه أهل بلده، والذي نرى أن هشاماً تسهل لأهل العراق أنه كان لا يحدث عن أبيه إلا بما سمعه منه فكان تسهله أنه أرسل عن أبيه مما كان يسمعه من غير أبيه عن أبيه.”

memorizer and preserver of the narrations of Hisham ibn 'Urwah. So, even if we were to assume that Abdur Rahman heard this narration in Iraq then knowing that the scholars have said that he was the best when it comes to his narrations from Hisham is enough to give credibility to his narrations.

³³ Tahdheeb at-Tahdheeb under Hisham ibn U'rwah

³⁴ A classification higher and stronger than *thiqah* which means: he himself is sufficient as evidence.

“He is firm in what he memorizes and is *thiqah*. No one rejected any of his hadeeths until he went to Iraq where he started to narrate hadeeths from his father, while in fact he heard these hadeeths from others who heard from his father.”

- Abdur Rahman ibn Khirasj said:

كان مالك لا يرضاه، وكان هشام صدوقاً تدخل أخباره في الصحيح، بلغني أن مالكاً نقم عليه حديثه لأهل العراق، قدم الكوفة ثلاث مرات قدمه كان يقول: حدثني أبي قال: سمعت عائشة، وقدم الثانية فكان يقول: أخبرني أبي عن عائشة، وقدم الثالثة فكان يقول: أبي عن عائشة، سمع منه بآخره وكيع وابن نمير ومحاضر.

Maalik was not pleased with him. However, Hisham is honest and his narrations are considered to be amongst the authentic hadeeths. I was advised that Maalik did not like him because of his hadeeths to the people of Iraq. He went to Kufa three times. Once he said “My father told me that he heard Aishah...,” the next time he narrated the same hadeeth saying, “My father told me that Aishah...” and the third time he said, “My father narrated that Aishah...”

Ibn Hibban mentioned him in his *Thiqaat*³⁵ saying the following:

"هشام ابن عروة ابن الزبير ابن العوام الأسدي كنيته أبو المنذر وقد قيل: أبو بكر عداده في أهل المدينة يروي عن ابن الزبير ورأى جابر ابن عبد الله وابن عمر ويروي عن وهب ابن كيسان وجماعة من التابعين مات بعد الهزيمة وكانت الهزيمة سنة خمس أو ست وأربعين ومائة وكان مولده سنة ستين أو إحدى وستين وقد قيل: إنه مات سنة أربع وأربعين ومائة وكان حافظاً متقناً ورعاً فاضلاً."³⁶

“Hisham ibn ‘Urwah ibn Az-Zubair ibn Al-A’wwam Al-Asdee, who was known as Abu Al-Mundhir. He saw Jaabir ibn Abdullah and Ibn ‘Umar and he narrated from Wahab ibn Keesaan and a group of Tabi’een. He passed away after the Battle of Al-Hazeemah in the year 145 or 146 AH and he was born in 60 or 61 AH. It was said that he passed away in the year 144 AH. He was a hafidh, excellent (in hadeeth), pious and noble.”

After reading the opinions of various scholars about Hisham, we can summarize the following:

- The scholars of hadeeth endorsed Hisham Ibn U’rwah while recognizing his *tadlees*³⁷ in some of the hadeeths he narrated in Iraq. However, this did not lead the scholars to reject all the hadeeths that he narrated in Iraq.

³⁵ This is a book about the trustworthy narrators.

³⁶ Thiqaat Ibn Hibban under Hisham ibn ‘Urwah

³⁷ *Tadlees* refers to when a narrator narrates from someone from whom he had previously heard directly in a way that gives the impression that he narrates a particular narration from this person directly when in fact,

- The criticism of some of the scholars was only limited to some of the hadeeths that he narrated in Iraq. This was due to the fact that he used different phrases to state how he heard the hadeeth (the chain, not the text). Thus, the scholars only excluded these hadeeths from consideration and accepted the rest without hesitation, as it was obvious that they had no defects.

As a result, we can see that the early scholars used to conduct an in-depth analysis of every hadeeth. Their analysis did not lead them to reject the hadeeths pertaining to the age of Aishah (رضي الله عنها) as they were all authentic. Moreover, none of the scholars rejected all of the hadeeths of Hisham ibn U'rwah.

If none of the experts in the field of hadeeths had a problem with these narrations, then why should we?

he did not. Example: (X) narrates from (Y). Normally (X) would say: "(Y) told us..." while tadlees would be "From (Y)..." or "(Y) said..."

III. THE ARGUMENT THAT AISHAH (رضي الله عنها) WAS A YOUNG GIRL WHEN SURAH AL-QAMAR (ONE OF THE EARLY SURAHS) WAS REVEALED

THE DOUBT

The author says: "According to the generally accepted tradition, Aishah (رضي الله عنها) was born about eight years before the Hijrah. But according to another narrative in Bukhari (kitabu'l-tafseer) Ayesha (رضي الله عنها) is reported to have said that at the time Surah Al-Qamar, the fifty-fourth chapter of the Qur'an, was revealed, "I was a young girl". The fifty-fourth surah of the Qur'an was revealed nine years before Hijrah. According to this tradition, Ayesha (رضي الله عنها) had not only been born before the revelation of the referred surah, but was actually a young girl (jaariyah), not an infant (sibyah) at that time."

This argument is as the previous ones are: weak and misleading as will be shown.

THE CORRECT TRANSLATION OF THE HADEETH

The hadeeth has been incorrectly translated. Therefore, the hadeeth and its correct translation are provided below so that the readers may judge for themselves:

حَدَّثَنَا إِبرَاهِيمُ بن موسى حَدَّثَنَا هِشَامُ بن يوسفَ أَن ابنَ جُرَيْجٍ أَخبرهم قال: أَخبرني يوسفُ بن ماهِكٍ قال: «إني عند عائشةَ أمِّ المؤمنينِ قالت: لقد أنزل على محمد صلى الله عليه وسلم بمكة، وإني لجاريةٌ أَلْعَبُ: {بل الساعةُ موعدهم، والساعةُ أدهى وأمرُّ} (القمر: 46)».

*Narrated Yusuf bin Mahik: I was in the house of Aishah, the Mother of the Believers. She said, "This revelation: "Nay, but the Hour is their appointed time (for their full recompense); and the Hour will be more previous and most bitter." (54.46) was revealed to Muhammad (ﷺ) at Makkah while I was a playful little girl (Jaariyah)."*³⁸

As it is obvious from the hadeeth, Aishah (رضي الله عنها) only said that she witnessed the revelation of one of the ayaat³⁹ from the surah while she was a young girl in Makkah! Where did the author get the notion that she witnessed the revelation of the whole surah? Let the reader judge from the correct translation whether the author followed his misguided desires and has been deceived by the shaytaan in making such a claim!

³⁸ Sahih Bukhari (Arabic-Eng.), vol. 6, no. 399

³⁹ Translated as "verses". *Ayah* (the singular) is translated as "verse."

THE LACK OF AUTHENTIC NARRATIONS STATING THAT THIS AYAH WAS REVEALED NINE YEARS BEFORE THE HIJRAH

Where does it state that this ayah was revealed nine years before Hijrah? It simply states that Aishah (رضي الله عنها) was a young girl at the time.

It is important to remind you of the fact that the ayaat of each Surah are typically revealed in stages. That is why, with regards to this Surah, Muqatil ibn Sulaiman⁴⁰ said that it was all revealed in Makkah except for three ayaat⁴¹ although the majority opinion recognizes that all the ayaat of this Surah were revealed in Makkah.

Which authentic narration does the author rely upon to say that this surah was revealed wholly nine years before Hijrah?

The following points need to be kept in mind:

- a. Most of the surahs were revealed over a period of time.
- b. An existing opinion declares that some ayaat of this surah were revealed in Madinah.
- c. The date of the revelation of this Surah has not been specified in any narration.

Thus, the author is asked to bring forward evidence to prove that the particular ayah which Aishah (رضي الله عنها) narrated that she witnessed in Makkah was revealed nine years before Hijrah.

THE YEAR OF AISHAH'S (رضي الله عنها) BIRTH AS MENTIONED IN THE BOOKS OF BIOGRAPHY

I quote below the biography of Aishah (رضي الله عنها) from several authentic books:

- Al-Mizzi said:

تَرَوَّجَهَا رَسُولُ اللَّهِ بِمَكَّةَ قَبْلَ الْهَجْرَةِ بِسِنْتَيْنِ فِي قَوْلِ أَبِي عُبَيْدَةَ، وَقِيلَ: قَبْلَ الْهَجْرَةِ بِثَلَاثِ سِنِينَ، وَقِيلَ: بِسَنَةٍ وَنِصْفٍ أَوْ نَحْوِ ذَلِكَ وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِهَا بِالْمَدِينَةِ بَعْدَ مُنْصَرَفَةِ مِنْ وَقْعَةِ بَدْرٍ فِي شَوَّالِ سَنَةِ اثْنَتَيْنِ مِنَ الْهَجْرَةِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ، وَقِيلَ: بَنَى بِهَا فِي شَوَّالِ عَلَى رَأْسِ ثَمَانِيَةِ عَشْرٍ شَهْرًا مِنْ مُهَاجِرِهِ إِلَى الْمَدِينَةِ.

⁴⁰ One of the leading scholars of *tafseer* (exegesis) who took his knowledge of *tafseer* from Mujahid.

⁴¹ Fathul Qadeer

“She was married to the Prophet Muhammad (ﷺ) two years before Hijra as Abu U'baida stated and other said it happened three years before Hijra while others said it took a place one and a half year before Hijra or so when she was at age of six years. She got married in Madinah after the battle of Badr in Shawwal in the second year after Hijra when she was at age of nine. Others said it took a place in Shawwal after eighteen months of Hijra.”⁴²

- Ibn Hajr said:

وقال الزبير بن بكار ، وغيره: «توفيت في رمضان سنة ثمان وخمسين»

وقال ابن عيينة عن هشام بن عروة: ماتت سنة سبع وخمسين

“Az-Zubair ibn Bakkar and others said: She passed away in the 58th year after Hijrah while Ibn 'Uainah narrated from Hisham that she passed away in the 57th year after Hijrah.”⁴³

- Al-Zarakli said:

عائشة أم المؤمنين

(٩ ق هـ - ٥٨ هـ = ٦١٣ - ٦٧٨ م)

“She was born nine years before Hijrah and died in 58 AH.”⁴⁴

⁴² Tahdheeb al Kamaal, 35/227

⁴³ Tahdheeb at-Tahdheeb, 12/436 and U'oon Al-Athar, 2/395

⁴⁴ Al-A'laam, 3/240 (Print Number 7; 1986 by daarul I'lm lilmalayeen)

IV. THE ARGUMENT THAT THOSE UNDER FIFTEEN YEARS WERE NOT ALLOWED TO PARTICIPATE IN BATTLES AND THAT AISHAH (رضي الله عنها) PARTICIPATED IN BOTH BADR AND UHUD

THE DOUBT

The author says: "According to a number of narratives, Aishah (رضي الله عنها) accompanied the Muslims in the battle of Badr and Uhud. Furthermore, it is also reported in books of hadeeth and history that no one under the age of 15 years was allowed to take part in the battle of Uhud. All the boys below 15 years of age were sent back. Aishah's (رضي الله عنها) participation in the battle of Badr and Uhud clearly indicate that she was not nine or ten years old at that time. After all, women used to accompany men to the battle fields to help them, not to be a burden on them."

The author's conclusions and interpretations indicate a lack of understanding of the Arabic language in addition to a lack of knowledge about hadeeth, *fiqh*⁴⁵ and their sciences.

FIFTEEN IS THE AGE OF PUBERTY FOR MEN

The authentic hadeeth, which is referred to by the author, states the following:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ . حَدَّثَنَا أَبِي . حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعِ بْنِ عَبْدِ عُمَرَ ، قَالَ :
عَرَضَنِي رَسُولُ اللَّهِ يَوْمَ أُحُدٍ فِي الْقِتَالِ . وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً . فَلَمْ يُجْزِنِي . وَعَرَضَنِي يَوْمَ
الْخَنْدَقِ ، وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً . فَأَجَازَنِي . قَالَ نَافِعٌ : فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ ، وَهُوَ
يَوْمَئِذٍ خَلِيفَةٌ . فَحَدَّثْتُهُ هَذَا الْحَدِيثَ . فَقَالَ : إِنَّ هَذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ . فَكَتَبَ إِلَيَّ عُمَالَهُ أَنْ
يَفْرَضُوا لِمَنْ كَانَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً . وَمَنْ كَانَ دُونَ ذَلِكَ فَاجْعَلُوهُ فِي الْعِيَالِ .

*It has been narrated on the authority of Ibn 'Umar (رضي الله عنهما) who said: The Messenger of Allah (ﷺ) inspected me on the battlefield on the day of Uhud, and I was fourteen years old. He did not allow me (to take part in the fight). He inspected me on the Day of Khandaq and I was fifteen years old, and he permitted me (to fight). Nafi' said: I came to 'Umar bin 'Abd al-'Aziz who was then Caliph, and narrated this tradition to him. He said: Surely, this is the demarcation between a minor and a major. So he wrote to his governors that they should pay subsistence allowance to one who was fifteen years old, but should treat those of lesser age among children.*⁴⁶

⁴⁵ Islamic jurisprudence

⁴⁶ Sahih Muslim (Eng. Trans.), no. 4605

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: حَدَّثَنِي ابْنُ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجْزَنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسِ عَشْرَةَ فَأَجَازَنِي» قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عَمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ خَلِيفَةٌ فَحَدَّثْتُهُ الْحَدِيثَ فَقَالَ: إِنَّ هَذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، وَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَقْرِضُوا لِمَنْ بَلَغَ خَمْسَ عَشْرَةَ.

Narrated by Ibn 'Umar (رضي الله عنهما): The Messenger of Allah (ﷺ) called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi' said, "I went to 'Umar bin 'Abdul Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood,"⁴⁷" and wrote to his governors to give salaries to those who reached the age of fifteen.⁴⁸

Imam An-Nawawi put this hadeeth under the title “The age of puberty” (باب بيان سن البلوغ) and said:

“وهو السن الذي يجعل صاحبه من المقاتلين ويجري عليه حكم الرجال في أحكام القتال وغير ذلك”

“It is the age at which boys become fighters and take the same ruling as men”⁴⁹

He then said:

“هذا دليل لتحديد البلوغ بخمس عشرة سنة، وهو مذهب الشافعي والأوزاعي وابن وهب وأحمد وغيرهم قالوا: باستكمال خمس عشرة سنة يصير مكلفاً”

“Regarding this hadeeth, Imam Ash-Shafi’ie, Al-Awza’ie, Ibn Wahb and Imam Ahmad and others commented that fifteen is the age of puberty (for males).⁵⁰

Therefore, it is obvious that this age (fifteen) is used for and applies to males only. This is explained clearly in the hadeeth itself (see the underlined part), because the age of fifteen is the age of manhood. When that age is reached, boys are held responsible as men in times of war.

⁴⁷ That is to say, if a boy does not experience one or both signs of puberty (ejaculation or the growth of pubic hair) by the age of fifteen, then the completion of fifteen years of age is his attainment of maturity whether or not the signs of puberty have yet become manifest.

⁴⁸ Sahih Bukhari (Arabic-English), vol. 3, no. 832

⁴⁹ Sharh Sahih Muslim, 12/13

⁵⁰ Sharh Sahih Muslim, 12/13

Al-Hafith Ibn Hajr stated in his commentary on this hadeeth when he explained the interpretation of some scholars regarding this hadeeth:

"وأجاب بعض المالكية بأنها واقعة عين فلا عموم لها، ويحتمل أن يكون صادف أنه كان عند تلك السن قد احتلم
فذلك أجازة."

“Furthermore, some Maliki scholars declared this incident an individual ruling and not as a general ruling (for men). Furthermore, it is possible that he reached the age of puberty at that age and therefore he was allowed to participate.”⁵¹

YOUNG BOYS (PRE-PUBESCENT) ALSO PARTICIPATED IN BATTLES

It is proven by authentic hadeeths that young boys also participated in battles.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو : حَدَّثَنَا أَبُو إِسْحَاقَ ، عَنْ حَمِيدٍ قَالَ : سَمِعْتُ
أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ : أُصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلَامٌ ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، قَدْ عَرَفْتَ مَنْزِلَةَ حَارِثَةَ مِنِّي ، فَإِنْ يَكُنْ فِي الْجَنَّةِ أَصْبِرْ وَأَحْتَسِبْ ،
وَإِنْ تَكُنْ الْأُخْرَى تَرَا مَا أَصْنَعُ ، فَقَالَ : «وَيْحَاكَ ، أَوْ هَبَلْتَ ، أَوْ جَنَّةٌ وَاحِدَةٌ هِيَ ، إِنَّهَا جَنَّاتٌ كَثِيرَةٌ ،
وَإِنَّهُ فِي جَنَّةِ الْفِرْدَوْسِ»

Anas (رضي الله عنه) narrated: Haritha was martyred on the day (of the battle) of Badr, and he was a young boy (ghulam⁵²) then. His mother came to the Prophet (صلى الله عليه وسلم) and said, "O Messenger of Allah! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do." He said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."⁵³

حَدَّثَنِي يَعْقُوبُ بْنُ إِبرَاهِيمَ حَدَّثَنَا إِبرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ : «قال عبدُ الرحمنِ بنِ
عوفٍ: إني لفي الصفِّ يومَ بدرٍ التفتُ فإذا عن يميني وعن يساري فتَيَانِ حَدِيثَا السَّنِّ. فكأنِّي لم
أمنَ بمكانهما، إذ قال لي أحدهما سِرًّا من صاحبه: يا عمَّ أرني أبا جهل. فقلت: يا ابنَ أخي وما
تصنعُ به؟ قال: عاهدتُ الله إن رأيتَه أن أقتله أو أموتَ دونه. فقال لي الآخرُ سِرًّا من صاحبه
مثله. فما سرَّني أني بين رجلين مكانهما، فأشرتُ لهما إليه، فشدَّا عليه مثلَ الصقرين حتى
ضرباه؛ وهما ابنا عَراء.»

⁵¹ Fath Al-Bari, commentary on hadeeth no. 2521

⁵² A ghulam is a boy that has not yet reached puberty.

⁵³ Sahih Bukhari (Arabic-English), vol. 5, no. 318. Also narrated in Musnad Ahmad, no. 13831 and Musnad Abi Ya'la, no. 3500

'Abdur Rahman bin 'Auf (رضي الله عنه) narrated: While I was fighting in the front file on the day (of the battle) of Badr, suddenly **I looked behind and saw on my right and left two young boys** and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abu Jahl." I said, "O nephew! What will you do to him?" He said, "I have promised Allah that if I see him (i.e. Abu Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abu Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afra' (i.e. an Ansari woman).⁵⁴

It seems that the author fails to differentiate between those who were participating in battles as fighters and those who stayed in the back lines nursing soldiers. The criteria needed for each type was completely different and therefore comparing both types to each other is invalid.

Therefore, I put forward the following challenges to the author:

- That he brings a single hadeeth that clearly says that fifteen was the minimum age for females to participate in battles.
- That he bring evidence which says that his chosen hadeeth applies to women as well, by bringing statements from recognized scholars from the past or present.

⁵⁴ Sahih Bukhari (Arabic-English), vol. 5, no. 324.

V. THE ARGUMENT THAT ASMAA (رضي الله عنها), WHO WAS TEN YEARS OLDER THAN AISHAH (رضي الله عنها), DIED AT AGE HUNDRED IN 73 AH

THE DOUBT

According to almost all the historians Asmaa (رضي الله عنها), the elder sister of Aishah (رضي الله عنها) was ten years older than Aishah (رضي الله عنها). It is reported in Taqri'bu'l-tehzi'b as well as Al-bidayah wa'l-nihayah that Asmaa (رضي الله عنها) died in 73 Hijrah when she was 100 years old. Now, obviously if Asmaa (رضي الله عنها) was 100 years old in 73 Hijrah she should have been 27 or 28 years old at the time of Hijrah. If Asmaa (رضي الله عنها) was 27 or 28 years old at the time of Hijrah, Aishah (رضي الله عنها) should have been 17 or 18 years old at that time. Thus, Aishah (رضي الله عنها), if she got married in 1 AH (after Hijrah) or 2 AH, was between 18 to 20 years old at the time of her marriage.

This argument is based on two points, which I will mention and refute accordingly.

- 1) The age difference between Asmaa (رضي الله عنها) and Aishah (رضي الله عنها).
- 2) The narration which mentions the age of Asmaa (رضي الله عنها).

THE AGE DIFFERENCE BETWEEN ASMAA (رضي الله عنها) AND AISHAH (رضي الله عنها)

The age difference between Asmaa (رضي الله عنها) and Aishah (رضي الله عنها) was narrated by historians, only from the words of Ibn Abee Az-Zinaad who did not live at the time of Asmaa (رضي الله عنها) since he is from the *Atbaa' at-Tabi'een*⁵⁵. He was credited by some and discredited by many. Furthermore, most of scholars whom he narrated from did not see Asmaa (رضي الله عنها) either. Thus, the narration cannot be accepted as its chain is *munqati'* (discontinuous).⁵⁶

On another note, if we are to accept this very weak narration then we must also acknowledge the statement which was made after mentioning the words of Ibn Abee Az-Zinaad by the historian who narrated it. Imam Adh-Dhahabi said:

“Ibn Abee Az-Zinaad said: She – Asmaa ibn Abee Bakr – is older than Aishah by ten years. I say: If this is true, **then the age of Asmaa when she passed away should be ninety-one**. On the other hand, Hisham ibn 'Urwah said: She lived a hundred years without a tooth falling.”⁵⁷

⁵⁵ The third generation i.e. the people who met the people who met the companions of the Prophet (ﷺ).

⁵⁶ It is when the chain has a missing link between the Successors and the Companion. Ibn Hajr added that the break may occur at more than one place in the chain.

⁵⁷ Tareekh Al-Islam, 5/354

THE NARRATION STATING THE AGE OF ASMAA (رضي الله عنها)

The age of Asmaa (رضي الله عنها) was narrated only by Hisham Bin 'Urwah, whose narrations in Iraq the author rejected. The chain of narrators in the narration in which the age of Asmaa (رضي الله عنها) is mentioned has narrators from Iraq, yet we see here the author accepting this narration as it suits his purposes. For the sake of argument, I will accept the narration and agree that the age of Asmaa (رضي الله عنها) was a hundred when she passed away, although historians did not favor this narration vis-à-vis the other narrations and remained neutral.

The author's argument does not prove anything about the age of Aishah (رضي الله عنها) because this argument is based on the narration of Ibn Abi Al-Zinaad, which we refuted previously due to its obvious weakness.

DO THE HISTORIANS AGREE WITH WHAT THE AUTHOR MENTIONED?

As a result, I would like to put before the author some questions that I ask him to answer as he mentions in his argument that most historians agreed on this information!

- a) Where in these books from which the author quotes do the historians ever state that they agree with this information?
- b) Does collecting a story in a history book mean that the author agrees with it? Indeed it does not, because the historians mention other narrations and all of them give authenticity to the age of Aisha as 6 when she got married.
- c) Can the author name some of those who opposed this opinion, since he mentions that most of historians agree on this issue? (Note that the historians never agreed upon it).
- d) The books from which the author quotes his evidences contain many other narrations that refute and oppose his notion. So I ask him how can he accept only certain ones that befit his motives and reject the rest, albeit what he rejects are agreed upon and proven by authentic hadeeths?

VI. THE ARGUMENT THAT ABU BAKR'S (ﷺ) FOUR CHILDREN FROM HIS FIRST TWO MARRIAGES WERE ALL BORN IN *JAAHILIYYAH*⁵⁸

THE DOUBT

The author states: "Tabari in his treatise on Islamic history, while mentioning Abu Bakr (ﷺ) reports that Abu Bakr (ﷺ) had four children and all four were born during the *jaahiliyyah* -- the pre-Islamic period. Obviously, if Aishah (رضي الله عنها) was born in the period of *jaahiliyyah*, she could not have been less than 14 years in 1 AH -- the time she most likely got married."

The author seems to be, once again, trying to mislead the readers by twisting the words and wrongly translating the words of Imam At-Tabari to suit his argument. Yet again, it also exposes the author's lack of knowledge of the Arabic language.

THE FULL QUOTATION OF IMAM AT-TABARI

Here is the full quotation from the book of history by Imam At-Tabari:

At-Tabari says in his treatise on Islamic history:

"حدث علي بن محمد عن حدثه ومن ذكرته من شيوخه قال: تزوج أبو بكر في الجاهلية قتيبة - ووافقه علي ذلك الواقدي الكلبي - قالوا: وهي قتيبة ابنة عبد العزى بن عبد بن أسعد بن جابر بن مالك بن حسل بن عامر بن لؤي فولدت له عبد الله أسماء. وتزوج أيضاً في الجاهلية أم رومان بنت عامر بن عمير بن ذهل بن دهمان بن الحارث بن غنم بن مالك بن كنانة - وقال بعضهم: هي أم رومان بنت عامر بن عويمر بن عبد شمس بن عتاب بن أذنية بن سبيع بن دهمان بن الحارث بن غنم بن مالك بن كنانة - فولدت له عبد الرحمن وعائشة فكل هؤلاء الأربعة من أولاده ولدوا من زوجتيه اللتين سميناها في الجاهلية."

"Ali ibn Muhammad narrated that someone told him in addition to his teachers, that Abu Bakr got married during the pre-Islamic period to Qateelah – which is what Al-Waqedi Al-Kalbi agreed on as well – they said: She is Qateelah bint Abdul Uzza ibn Abd ibn As'ad ibn Jaabir ibn Maalik ibn Hasal ibn A'mir ibn Luai who gave birth to Abdullah and Asmaa. He got married, during the pre-Islamic period as well, to Umm Rooman bint A'mir ibn Umair ibn Dhahl ibn Dahmaan ibn Al-Haarith ibn Ghanam ibn Maalik ibn Kinaanah and others said she is Umm Rooman bint A'mir ibn Uwaimir ibn Abdush Shams ibn Utaab ibn Udhinah ibn Subai' ibn Dahmaan ibn Al-Haarith ibn Ghanam ibn Maalik ibn Kinaanah who gave birth to Aishah and Abdur Rahman. So all four children

⁵⁸ The pre-Islamic era

were begotten by those two wives whom we mentioned that he married during the pre-Islamic period.”⁵⁹

Some points to be noted:

1. At-Tabari never said that those four children were born during the period of *jaahiliyyah* at all. He said that the two wives, whom he named, were married to Abu Bakr (ﷺ) at the time of *jaahiliyyah*.
2. At-Tabari never mentioned the year of birth of any of the children or the year in which Abu Bakr (ﷺ) got married to these two wives.
3. This story does not have a complete chain of narrators.

⁵⁹ Tarikh At-Tabari, 2/351

VII. THE ARGUMENT THAT AISHAH'S (رضي الله عنها) ACCEPTANCE OF ISLAM PRECEDED THAT OF UMAR IBN AL-KHATTAB'S (رضي الله عنه) BY QUITE SOME TIME

THE DOUBT

The author states: "According to Ibn Hisham, the historian, Aishah (رضي الله عنها) accepted Islam quite some time before U'mar ibn al-Khattab (رضي الله عنه). This shows that Aishah (رضي الله عنها) accepted Islam during the first year of Islam. While, if the narrative of Aishah's (رضي الله عنها) marriage at seven years of age is held to be true, Aishah (رضي الله عنها) should not have been born during the first year of Islam. According to Ibn Hisham, Aishah (رضي الله عنها) was the 20th or the 21st person to enter into the folds of Islam (Al-Sirah al-Nabawiyah, Ibn Hisham, Vol 1, Pg 227 - 234, Arabic, Maktabah al-Riyadh al-hadeethah, Al-Riyadh) while `Umar ibn al-Khattab was preceded by forty individuals (Al-Sirah al-Nabawiyah, Ibn Hisham, Vol 1, Pg 295, Arabic, Maktabah al-Riyadh al-hadeethah, Al-Riyadh)."

This argument is based only on one point: the year in which Umar ibn Al-Khattab (رضي الله عنه) embraced Islam. This argument is not only fragile as the ones before but also misleading as will be shown.

THE YEAR IN WHICH UMAR IBN AL-KHATTAB (رضي الله عنه) EMBRACED ISLAM

Umar ibn Al-Khattab (رضي الله عنه) embraced Islam nine years after the beginning of the revelation to Prophet Muhammad (صلى الله عليه وسلم). Here is the evidence taken from several sources, including the same source that the author used to support his claim:

Ibn Sa'd said:

قال أخبرنا محمد بن عمر قال حدثني أسامة بن زيد بن أسلم عن أبيه عن جده قال سمعت عمر بن الخطاب يقول: ولدت قبل الفجار الأعظم الآخر بأربع سنين وأسلم في ذي الحجة السنة السادسة من النبوة وهو بن ست وعشرين سنة.

“Muhammad ibn Umar told us that Usamah ibn Zaid ibn Aslam told him that his father told him that his grandfather told him: "I heard Umar ibn Al-Khattab say: I was born four years before the great Fужjar incident . He entered Islam in the sixth year after the message while he was twenty-six years old. His grandfather said as well: Abdullah ibn Umar used to say: my father (Umar) entered Islam when I was six years old.”⁶⁰

⁶⁰Al-Tabaqat Al-Kubra, 3/250

Ibn Ishaq said:

"وكان إسلام عمر بعد خروج من أخرج من أصحاب رسول الله صلى الله عليه وسلم إلى الحبشة."

“Umar ibn Al-Khattab entered Islam after the Muslims immigrated to Abyssinia⁶¹.”⁶²

This simple fact refutes the opinion that Umar (رضي الله عنه) was the fortieth person to enter Islam as the Muslims who immigrated to Abyssinia were more than eighty in number.⁶³

Abdullah ibn Umar (رضي الله عنهما) narrated that he was a *ghulam*⁶⁴ when Umar ibn Al-Khattab (رضي الله عنه) declared his Islam in public.⁶⁵

Let us pay attention to the dates in the above quotes:

First quote:

Abdullah ibn Umar’s (رضي الله عنهما) age, at the time Umar (رضي الله عنه) embraced Islam, was six years old.

Umar (رضي الله عنه) embraced Islam six years after the start of the revelation to the Prophet (صلى الله عليه وسلم).

Second quote:

Umar (رضي الله عنه) embraced Islam after the first immigration to Abyssinia.

Third quote:

Abdullah ibn Umar (رضي الله عنهما) states that his father embraced Islam while he was a *ghulam* (under the age of nine).

From the above we can conclude that the date of Umar’s (رضي الله عنه) Islam is based on his son’s age. An authentic hadeeth, which we have referred to previously, states that Abdullah ibn Umar (رضي الله عنهما) was fourteen years old at the time of the battle of Uhud. This battle took place in the third or fourth year after the Hijrah. We also know that the Prophet (صلى الله عليه وسلم) stayed in Makkah for thirteen years after receiving revelation. Thus, based on these dates, Umar ibn Al-Khattab (رضي الله عنه) embraced Islam in the ninth year after the revelation to the Prophet (صلى الله عليه وسلم).

The following (Figure 1) is a timeline to demonstrate the events:

⁶¹ The old name for Ethiopia.

⁶² Seerah An-Nabawiyyah by Ibn Katheer, 2/32 and Seerah Ibn Hisham, 2/193

⁶³ Seerah Ibn Hisham, 2/193

⁶⁴ It refers to whoever is young in age but can make reasonable judgment.

⁶⁵ Seerah Ibn Hisham, 2/193 and Seerah An-Nabawiyyah by Ibn Katheer, 239

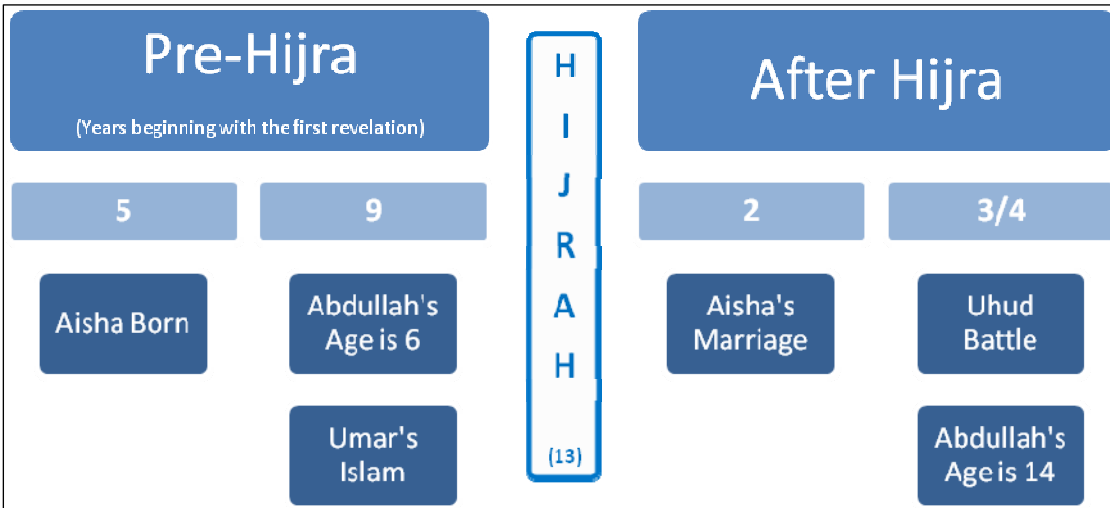


Figure 1

VIII. THE ARGUMENT THAT THE WORD “BIKR” IS NOT USED TO DISCUSS A YOUNG GIRL

THE DOUBT

The author says: "According to a narrative reported by Ahmad ibn Hanbal, after the death of Khadijah (رضي الله عنها), when Khaulah (رضي الله عنها) came to the Prophet (ﷺ) advising him to marry again, the Prophet (ﷺ) asked her regarding the choices she had in her mind. Khaulah said: 'You can marry a virgin (*bikr*) or a woman who has already been married (*thayyib*).' When the Prophet (ﷺ) asked about who the virgin was, Khaulah proposed Aishah's (رضي الله عنها) name. All those who know the Arabic language are aware that the word '*bikr*' in the Arabic language is not used for an immature nine year old girl. The correct word for a young playful girl, as stated earlier, is '*jaariyah*.' '*Bikr*', on the other hand, is used for an unmarried lady, and obviously a nine year old is not a 'lady'."

The author seems to be either an opportunist who takes advantage of the reader's lack of basic Arabic vocabulary, or one who blatantly underestimates the reader's intellect. The way that he words his sentences, however, illustrates his own deficiency in knowledge and understanding. And what more can one expect from someone who merely parrots the words of others?

THE DEFINITIONS OF *BIKR* AND *JAARIYAH*

This argument is based on the words “*bikr*” and “*jaariyah*.” The definitions of these words are as follows:

Bikr in general means the first-born child but if it used with females it gives an additional meaning; that is, one who never had copulation.⁶⁶

A *bikr* is a *jaariyah* who is virgin and *bikr* of women is the one who never had copulation with a man.⁶⁷

It is known that every young girl is called *jaariyah* so the word *jaariyah* is related to age. However, the word *bikr* is a descriptive word to females who are virgins whether they are old or young. In addition, what Khaulah (رضي الله عنها) meant in her question to the Prophet ﷺ was whether the Prophet (ﷺ) wished to marry someone who had never been married before or someone who had been married previously.

⁶⁶ Al-Muheet Fi Al-Lugha, 2/49

⁶⁷ Lisan Al-A'rab, 4/76

IX. THE ARGUMENT THAT FATIMAH (رضي الله عنها) WAS FIVE YEARS OLDER THAN AISHAH (رضي الله عنها) AND THAT SHE WAS BORN FIVE YEARS BEFORE PROPHETHOOD

THE DOUBT

The author says: "According to Ibn Hajar, Fatimah (رضي الله عنها) was five years older than Aishah (رضي الله عنها). Fatimah (رضي الله عنها) is reported to have been born when the Prophet (ﷺ) was 35 years old. Thus, even if this information is taken to be correct, Aishah (رضي الله عنها) could by no means be less than 14 years old at the time of Hijrah, and 15 or 16 years old at the time of her marriage. Ibn Hajar's original statement, its translation and reference follows: i.e. Fatimah (رضي الله عنها) was born at the time the Ka'bah was rebuilt, when the Prophet (ﷺ) was 35 years old... she (Fatimah) was five years older than Aishah (رضي الله عنها). (Al-isabah fi tamyizi'l-sahabah, Ibn Hajar al-Asqalani, Vol 4, Pg 377, Arabic, Maktabatu'l-Riyadh al-hadeetha, al-Riyadh, 1978) "

It is very important to have objectivity when history is discussed, which, the author seems to lack due to his desperation to find whatever he can in support of his point of view. The reference used in the author's argument has been cut and taken out of context in a misleading way.

THE ACTUAL QUOTE OF IBN HAJR

Here are the missing parts which the author conveniently omitted, as they oppose his argument:

Ibn Hajar said just before the quotation:

“It has been a matter of difference of opinion on the year Fatimah was born.”

Then he added just after the quotation:

“Abu Umar narrated that Ubaidullah ibn Muhammad ibn Sulaiman ibn Ja'far Al-Hashemi said: Fatimah was born when the prophet's age was 41, which was almost a year or more after the Prophet received revelation. And she is 5 years younger than Aishah. Also, Ali got married to Fatimah in the second year after Hijrah in the month of Muharram, which happens to be four months after Aishah's marriage, and other opinions have been narrated as well.”⁶⁸.

⁶⁸ Al-Isabah fi Tamyizi'l-sahabah, 4/377

Therefore, it can be concluded that due to the vast number of narrations in history books regarding any particular topic, no one narration can be preferred or selected as evidence unless it is qualified as such after careful examination of the narrators, context, and text of the hadeeth by the reliable scholars of Islam.

EPILOGUE - FINAL ADVICE

I have provided in this treatise enough evidence to show that the age of Aishah (رضي الله عنها) as nine years old at the time she got married is a matter of consensus amongst the scholars, including Muslim historians whose books were used as supposed “evidences” upon which the author depends.

The author relies on history books, which happen to be the same books that narrates that the age of Aishah was nine at time of her marriage. And yet, it is indeed peculiar that the author acknowledges only those statements that support his claim and disregard the rest, while the latter are proven to be authentic and agreed upon. This cut and paste method is biased, deceptive, and in fact abolishes the author's credibility. Nothing beneficial can be accomplished by the one who resorts to dishonesty for the purpose of propagating his misguided ideas. We seek refuge in Allah from the misguidance and deception of the Shaytaan.

I would like to advise myself and my Muslim brothers and sisters that we are living in a time of trials and hardships. Thus, we must protect ourselves by attaining the right knowledge from its authentic sources. After seeking refuge in Allah from these trials, there is no better protection than to fortify ourselves with the truth. Ibn Sireen⁶⁹ (رحمه الله) said some simple words that later became an indispensable guideline for every scholar and student of knowledge. He said: "This knowledge is the religion, so be careful from whom you take your knowledge."

So let us not give ear to doubts that are spread by the enemies of Islam, especially by the hypocrites who have become mouthpieces for the disbelievers, merely echoing what they say due to the disease that plagues their own hearts. These are about whom Allah said:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٤﴾

Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!⁷⁰

And Allah knows Best.

Written by:

الفقير لربه الراجي لعفوه و رحمته

The one who always in need of Allah's forgiveness and Mercy

Ayman Bin Khalid

28 October 2007

⁶⁹ A student of one of the Companions of the Prophet (ﷺ)

⁷⁰ Surah Al-Kahf (18):104