

AGE OF AISHA ENDING THE ARGUMENT ONCE AND FOR ALL - HOW TO RESPOND TO PEOPLE WHO CRITIQUE THE MARRIAGE OF MUHAMMAD ﷺ TO AISHA RA

Written by Spreading the Truth

CONTENTS OF DOCUMENT

- Introduction
- Arguments
- Refuting the arguments with plenty of evidence
- How to respond to Christians who make the claims
- How to respond to Hindus who make the claims
- How to respond to Atheists who make the claims
- Conclusion

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In this document I am going to address the topic which is the Prophet Muhammad ﷺ marriage and consummation to Aisha RA. People today debate how old she was at the time of the marriage and consummation. Some say she was 9 others say 18. The authentic proof shows that Aisha RA was 9 the arguments suggesting that she was older are not authentic in comparison to the evidence showing she was 9. It is arguments based on chronology etc but when we have multiple sahih hadith where Aisha RA herself says she was 9 then we should just accept the fact she was 9. We as Muslims should not feel as if we have to compromise our Islamic beliefs and values due to modern day values.

I have written this document to defend the honour of Muhammad ﷺ as well as Aisha RA. I love both of them very much so when I see people attacking Muhammad ﷺ and degrading Aisha RA it saddens me. So please read through this document. Any good in this document is thanks to Allah and any mistakes is due to my ignorance.

ARGUMENTS

So, the main arguments people make in regards to Aisha RA is the below. I will go through each of them and show you how to respond and provide you with plenty of proof. I have also provided a lot of references throughout which you can look at as well.

- ***Muhammad ﷺ was a paedophile because he officially married and consummated the marriage with Aisha RA when she was 9 years old.***
- ***Aisha RA was prepubescent reference a commentary on a hadith where she played with dolls.***
- ***Aisha RA was abused***
- ***Muhammad ﷺ is the perfect example for all mankind as per 33.21 of the Quran therefore you can marry 9-year old's today.***

RESPONSE TO THE ARGUMENTS

- **MUHAMMAD ﷺ WAS A PAEDOPHILE BECAUSE HE OFFICIALLY MARRIED AND CONSUMMATED THE MARRIAGE WITH AISHA RA WHEN SHE WAS 9 YEARS OLD.**

There are two ways too approach this point one by definition and one by the age of consent. I will first provide you with the Britannica definition of paedophilia.

“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”¹

So now the next obvious question is was Aisha RA prepubescent? If she wasn't then Muhammad ﷺ is not a paedophile. In Sahih al Bukhari 476 we read

“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.”²

So, Aisha RA herself confirms that she attained puberty. So therefore, Muhammad ﷺ by definition is not a paedophile. 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.” Hans Wehr A Dictionary of Modern written Arabic [Edited by John Milton – Spoken Language Services, Inc. 1976], page 737”³

So not only was Aisha RA was pubescent and mature but she was also intelligent and wise. Moreover, she also says

At-Tirmidhi said “Aisha RA said: when a girl reaches the age of nine years, she is a woman”⁴

This will be enough to satisfy some. However, others want other sources specifically from academics or non-Muslims which show that people reach puberty young so here are plenty.

In John Bancrofts Human Sexuality and its problems. Here is an important excerpt below.

“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.”⁵

Aisha RA was not from a Mediterranean country but rather Arabia, a hot climate in the desert that is close to the equator so as per what John Bancroft says Aisha RA would have attained puberty young.

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

¹ <https://www.britannica.com/topic/pedophilia>

² <https://sunnah.com/bukhari/8/124>

³ Hans Wehr A Dictionary of Modern written Arabic [Edited by John Milton – Spoken Language Services, Inc. 1976], page 737

⁴ Sunan at-Tirmidhi 2/409

⁵ John Bancrofts Human Sexuality and its problems Page 191

“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.”⁶

Is this not enough proof for you? Another objection will be that puberty is a process and that it is something that takes time. They will say that marriage at a young age causes damage to the young person. I will expand more on this when I address the “Aisha RA abused” argument but for now I will provide you with the below.

“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.”⁷

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.⁸

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.”⁹

Likewise, 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.”¹⁰

⁶ Jessa Gamble, “Puberty: Early Starters,” Nature 4th October 2017

⁷ Gluckman and Hanson, “Evolution, Development and Timing of Puberty,” Trends in Endocrinology and Metabolism, 17:1 (2006), p. 10

⁸ <https://abuaminaelias.com/was-prophet-muhammad-pedophile/>

⁹ Turner, Colin. Islam: the basics, Routledge 2006, p. 34-35.

¹⁰ Armstrong, Karen. Muhammad: a prophet for our time, Harper Collins 2006, p. 105.

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"***¹¹

Although there are obvious limitations to interpretations obtained from skeletal remains, we estimate that menarche would have occurred between the ages of 7–13 years in Paleolithic times. Several grounds exist for this estimate: chimpanzees progress through puberty at 6–9 years of age [42], and the major auxological difference between them and humans is the 3–4 year delay in maturation (as, for example, indicated by the age of molar eruption) owing to our additional childhood growth phase [6]. Using estimates of life expectancy at birth for Neolithic humans [43], corrected for likelihood of death in pregnancy, the risks of death in childhood and the likely interbirth interval, and assuming 1% population growth per generation, we arrive at estimates of full reproductive competence in Neolithic females of 9–14 years of age. This would place menarche at 7–13 years, assuming a 1–2 year gap between menarche and reproductive competence, and suggests that menarche in Neolithic times could have been in the range now being observed in developed nations.

We propose that human females evolved to enter puberty at a relatively young age and progressed to reproductive competence at 11–13 years of age. This would have matched the degree of psychosocial maturation necessary to function as an adult in Paleolithic society based on small groups of hunter-gatherers. With settlement, childhood disease and postnatal undernutrition became common [44,45] and therefore the average age of menarche was delayed. This matched the increasing complexity of society following the development of agriculture, settlement and population aggregation, which in turn led to the differentiation of social tasks and the creation of societal hierarchies. Roman law assumed that females matured by the age of 12 [46]. As hygiene deteriorated with increasing population density, the age of menarche was delayed, particularly in Europe. However, once again, this delay was matched to the increased complexity of medieval society, and even more so in the industrial revolution from the 18th century. With modern hygiene, nutrition and medicine, these pathological constraints on puberty have been removed and the age of menarche has fallen to its evolutionarily determined range. But now the complexity of society has increased enormously and psychosocial maturation takes longer. Magnetic resonance imaging studies show that brain maturation extends into the third decade [47]. For the first time in our evolutionary history, biological puberty in females significantly precedes, rather than being matched to, the age of successful functioning as an adult (Figure 2). This mismatch between the age of biological and psychosocial maturation constitutes a fundamental issue for modern society. Our social structures have been developed in the expectation of longer childhood, prolonged education and training, and later reproductive competence. This emerging mismatch creates fundamental pressures on contemporary adolescents and on how they live in society.

The pubertal growth spurt

Another unique feature of humans is the pubertal growth spurt, there being no evidence of such spurts in skeletal

www.sciencedirect.com

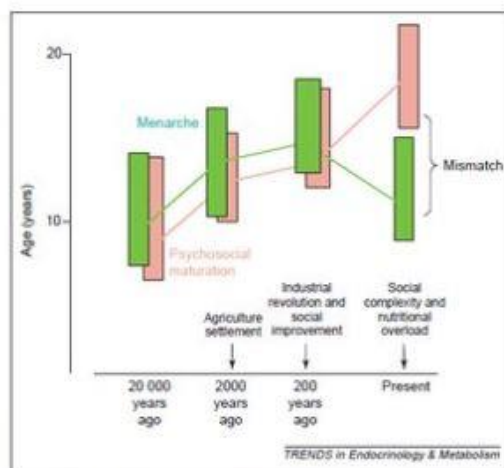


Figure 2. The relationship between the likely range of ages of menarche (green) and achievement of psychosocial maturity (pink) from 20 000 years ago to the present day. The mismatch in timing between these two processes is a novel phenomenon.

dimensions in other primates. Most mammals undergo puberty as their postnatal growth is tailing off [42]. In humans, reproductive competence is achieved early in the growth spurt in males and at a later stage in females [25] but in both genders it is underpinned by oestradiol. Although there is a small amount of linear growth after menarche, most cycles in the first year after menarche are anovulatory [48] and the interspinous pelvic dimensions only reach maximal size several years after menarche [49,50].

The pubertal growth spurt appeared late in hominin evolution [42] – ~500 000 years ago, in the same era that there was more rapid expansion of brain size relative to body size [51]. The most widely proposed explanation for the pubertal growth spurt is a life-history trade-off: to protect brain development in the human, investment in somatic growth is delayed until brain growth is essentially complete [42].

An alternative explanation is based partially on natural and partially on sexual selection. Although many aspects of pelvic dimensions have been selected for nonobstetrical reasons, including locomotor [52], there is particularly close matching between foetal head size and the pelvic canal dimensions in humans relative to other apes [49]. Pelvic inlet size and height are closely correlated [50] and thus taller women will be more likely to give birth to larger babies, or babies with larger heads. The latter was important for the evolution of the large-brained ape, *H. sapiens*; the former to maternal and infant survival. Thus, there would have been positive selection in the upright hominid for taller females, who would have been more likely to survive childbirth and to produce offspring with bigger brains. However, as Darwin first suggested [53], most secondary sexual characteristics arise from sexual selection and this is a possible origin of the pubertal growth spurt, albeit for gender-specific

Figure 1 Taken from Trends in endocrinology and metabolism Vol 17 no. 1 January 2006

As you can see from this image it demonstrates how puberty and maturity happened at young ages.

¹¹ Siyar A'laam an-Nubala 10/91

I think I have provided sufficient proof for people. The next point to address would be “age of consent” The definition of this before I address the argument is,

“the age at which a person's consent to sexual intercourse is valid in law.”¹²

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.

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 15.¹³

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 14.¹⁴

In the UK the age of consent is 16. So, people will say the marriage is wrong because Aisha was not 16.¹⁵

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.¹⁶

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

“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.”¹⁷

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.”¹⁸

¹² Google definition sourced from Oxford Languages

¹³ "French Penal Code, Article 227-25". legifrance.gouv.fr. Retrieved 5 March 2016.

¹⁴ "RIS Dokument". Ris.bka.gv.at. 31 July 2013. Retrieved 17 May 2014.

¹⁵ "Sexual Offences Act 2003 s. 9". Opsi.gov.uk. Retrieved 11 April 2012.

¹⁶ <https://aspe.hhs.gov/report/statutory-rape-guide-state-laws-and-reporting-requirements-summary-current-state-laws/sexual-intercourse-minors>

¹⁷ A Medieval Miscellany By Margaret Wade Labarge page 52

¹⁸ Internet Child Pornography: Causes, Investigation, and Prevention By Richard Wortley, Stephen Smallbone page 10

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.”¹⁹

There are plenty more examples as well that you can look at so please refer to these two links

<https://discover-the-truth.com/2013/09/09/age-of-consent-in-european-american-history/>

<https://chnm.gmu.edu/cyh/primary-sources/24>

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 and I will be addressing the contentions later in this article.

So, what is the minimum age of marriage in the Quran? We read in Surah Nisa verse 6

“And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner”²⁰

An Arabic word used in this verse is نِكَاح Nikah. Critics and it is always the ones who have no understanding of the Arabic language say that this word means “sex.” Those of you who are learned will know that Nikah means uniting in the Islamic sense it refers to a marriage contract. I will provide you with some definitions by academics.

“Nikah, A word which, in its literal sense signifies conjunction, but which in the language of the law implies the marriage contract. [Marriage.]”²¹

“nikah (nee-kah) – conjunction; legal marriage contract, or the social-religious rite which, according to Islamic law, validates the marriage.”²²

“Nakaha u l a (nikah) to marry (haa a woman), get married (haa with), to become related by marriage (. to s.o.), to give in marriage (haa . to s.o. a girl) nikah marriage; marriage contract; matrimony, wedlock”²³

Now that is established other contentions to the verse in the Quran include the argument that the verse has nothing to do with puberty. The Arabic word for puberty is mentioned in the passage, which is ‘balaghoo’. Check the following syntax table picture where the word has been circled in red for you.

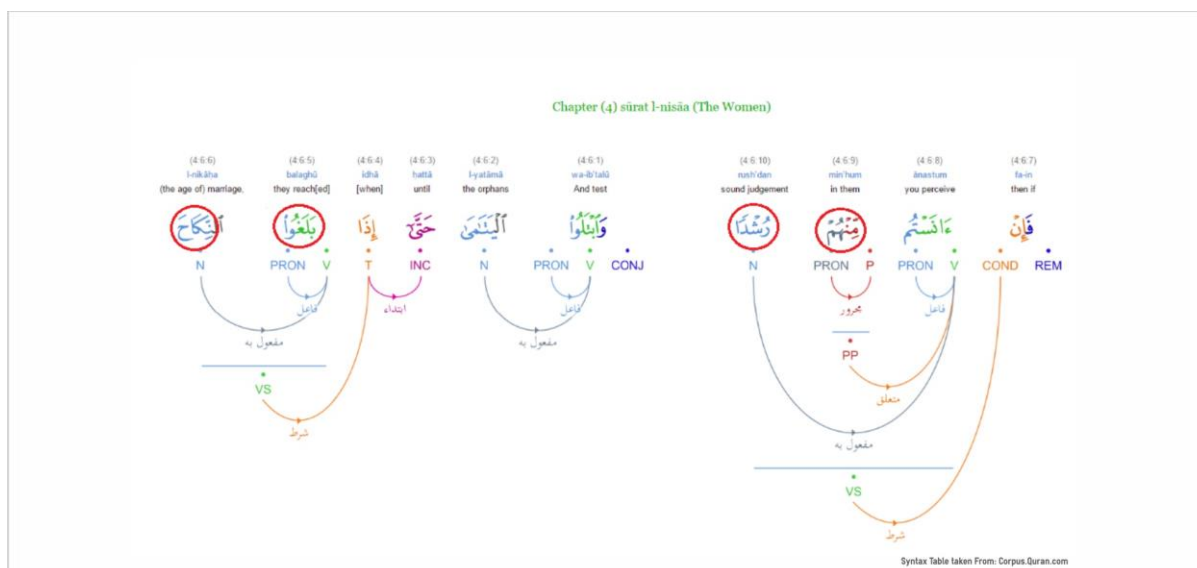
¹⁹ A Guide to America's Sex Laws by Richard A. Posner & Katharine B. Silbaugh page 44

²⁰ Quran Surah Nisa verse 6

²¹ In the book ‘Dictionary of Islam’ – Patrick Hughes, Thomas Patrick Hughes

²² Encountering the World of Islam – Keith E. Swartley

²³ Arabic-English Dictionary, The Hans Wehr Dictionary Of Modern Written Arabic



This image is from Kaleef K Karim²⁴

Here are a few examples from different people who translate the Arabic word **يَبْلُغُوا**.

“b-l-gh to reach, to arrive, to mature, to come of age, to reach puberty; to exhaust; to attain a high degree; to be eloquent; to exaggerate; to do one’s utmost; to notify, to announce, to convey, message.”²⁵

“Arrival at a certain point. Puberty, maturity; majority. Accomplishment, completion....To reach attain. Become of age; attain to puberty. Come to one’s knowledge (news).”²⁶

Also, when you look at Tafsir (Quranic commentary) on the verse it too says puberty. You can look at examples like Tanwîr al-Miqbâs min Tafsîr Ibn ‘Abbâs and Scholar Abdullah Yusuf Ali. Even a non-Muslim affirms this as well. Read Rev E.M Wherrys commentary on chapter 4 verse 6 of the Quran.

“Examine the orphans. If males, see to their intellect and capacity to care for themselves; if females, examine them as to their ability to perform household duties. The age of marriage. ‘Or age of maturity, which is generally reckoned to be fifteen; a decision supported by tradition of their Prophet; though Abu Hanifah thinks eighteen the proper age’ –Sale... Waste it not. . Hastily, i.e., when ye see them growing up rapidly to years of discretion, do not pass from your hands’. What shall be reasonable, ‘That is, no more than what shall make sufficient recompense for the trouble of their education’ – Sale...”²⁷

Tafsir Al-Tabari states

“And when He said ‘they reach the (age of) marriage’ then He means they reached puberty (al-hulum)”—and he lists numerous references.”

²⁴ <https://discover-the-truth.com/2014/11/21/minimum-age-for-marriage-in-the-quran/>

²⁵ Arabic-English Dictionary of Qur’anic Usage – Elsaid M. Badawi & Muhammad Abdel Halim

²⁶ Wortabet’s Arabic English Dictionary

²⁷ A comprehensive Commentary on The Quran: Comprising Sale’s Translation And Preliminary Discourse with additional Notes and Emendations By The Rev. E. M. Wherry volume 2 Page 69 – 70

Tafsir Ibn Kathir states

“until they reach the (age of) marriage”, he states that “Mujahid said meaning puberty (al-hulum)”.

The evidences presented on the verse (Quran 4:6) shows that the Quran has specified an appropriate age for someone to get married i.e., hitting puberty and when one is intellectually mature (rushd). The passage confirms the prohibition against child marriage, as those who have not attained the age of discernment would be disallowed from making the decision of entering married life.²⁸

So, when one applies the Quranic requirements to the marriage between Aisha RA and Muhammad ﷺ we see that Muhammad ﷺ did nothing wrong. An objection to what I have stated may be 65.4 of the Quran I will address this later within this document.

An interesting fact I would like to provide as well is evidence that the Prophet generally encouraged men and women to be of the same age when they get married.

Buraida reported: ***Abu Bakr and Umar offered a marriage proposal to the Prophet’s daughter Fatimah. The Messenger of Allah, peace and blessings be upon him, said: “She is too young.”***²⁹

Then Ali, who was the same age as Fatimah, proposed to her and the Prophet married her to him.

Al-Qari comments on this tradition, saying:

الْمُرَادُ أَنَّهَا صَغِيرَةٌ بِالنِّسْبَةِ إِلَيْهِمَا لِكِبَرِ سِنِّهِمَا وَرَوَّجَهَا مِنْ عَلِيٍّ لِمُنَاسَبَةِ سِنِّهِ لَهَا

The meaning could be that she was too young to be suitable for the older age of Abu Bakr and Umar, so the Prophet married her to Ali who was of suitable age.³⁰

This is very interesting, don’t you think?

I have provided categoric proof from various Muslim and non-Muslim sources to show you how Aisha RA was not only pubescent and mature. I have shown how attaining puberty at early ages was normal. However, I already know some of you won’t be satisfied. So, I will now go back to the past and we will look at instances of young marriages.

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”***³¹

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

²⁸ <https://discover-the-truth.com/2014/11/21/minimum-age-for-marriage-in-the-quran/>

²⁹ Sunan An-Nasa’i 3221

³⁰ Mirqāt al-Mafātīḥ 6104

³¹ <https://www.encyclopedia.com/people/history/spanish-and-portuguese-history/biographies/queen-castile-and-lyon-urraca>

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.³²

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,³³

LADY CAPULET

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.

So, in conclusion I have shown that Aisha RA was pubescent, she was mature, she was wise and intellectual. I have provided evidences of marriages throughout history and shown you how the age of consent not only has changed throughout history but even in the modern day it varies dependant on what country you live in. It is illogical to judge Muhammad ﷺ marriage to Aisha RA by today's standards instead one must judge the marriage according to the period of time that he lived in.

Now I will move onto the next argument that critics make.

AISHA RA WAS PREPUBESCENT REFERENCE A COMMENTARY ON A HADITH WHERE SHE PLAYED WITH DOLLS.

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 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)"³⁴

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

³² <https://rebeccastarrbrown.com/2017/02/13/joan-plantagenet-the-english-queen-of-sicily/>

³³ <https://shakespeare-navigators.com/romeo/T13.html>

³⁴ <https://sunnah.com/bukhari/78/157>

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. 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.”³⁵

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.³⁶

Now I have addressed that I want raise a few points. Why do the critics even make this point? Yes, it is true she played with dolls but so what? They assume she was not mature because she played with dolls despite the statement from her mouth in which she says “I attained puberty” They accept the

³⁵ <https://yaqeeninstitute.org/asadullah/understanding-aishas-age-an-interdisciplinary-approach>

³⁶ <https://icraa.org/prophet-muhammad-marriage-with-nine-year-old-aisha-a-review-of-contentions/> (Point 6 addresses the Fath-al-Bari) Read it

statement of where she says she was 9 but not the statement where she affirms her maturity. This displays a lack of consistency on their behalf. So, we know Aisha RA played with dolls and she also went on swings as per Sahih Muslim 1422 a

“Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates”

37

So, Aisha RA was mature we know this she has admitted this already but does playing with dolls and going on swings mean you are prepubescent and immature. Don't be ridiculous. I am in my early 20s and I meet up with my friends occasionally there are times where we go to the park and we go on things like the swings we are all above the age of 20 does this mean we are prepubescent? No of course not do not be ridiculous.

Here are some more facts for you.

1 in 3 UK adults sleep with a soft toy. Are these adults prepubescent? No. ³⁸

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%).” ³⁹

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.

Time to address the next argument

- AISHA RA WAS ABUSED

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 already shown how Aisha RA was pubescent, 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.” ⁴⁰

³⁷ <https://sunnah.com/muslim/16/81>

³⁸ <https://metro.co.uk/2019/05/20/1-3-british-adults-still-sleeps-soft-toy-9607056/>

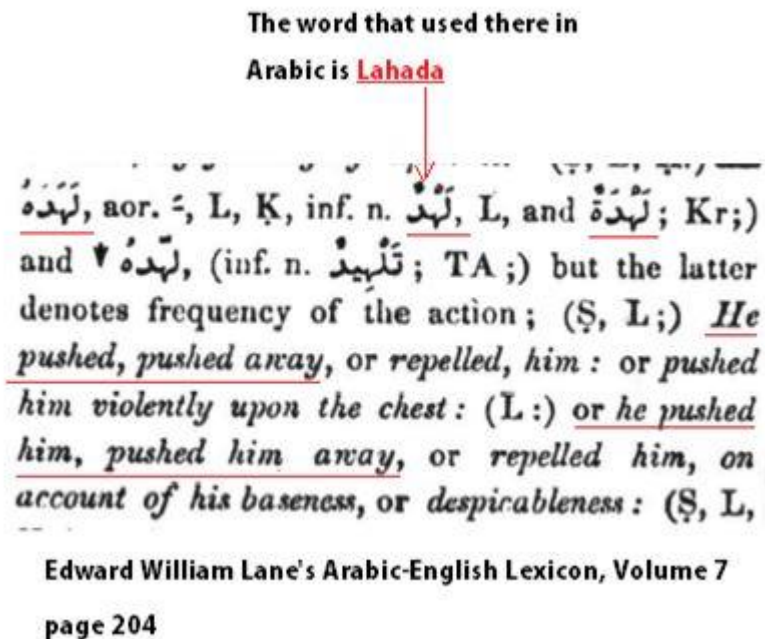
³⁹ <https://www.npdgroup.co.uk/wps/portal/npd/uk/news/press-releases/kidults-appetite-for-toys-continues-to-rise-growing-8-in-value-in-2017/>

⁴⁰ Sahih Muslim 2328

There you go he never 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." ⁴¹

⁴¹ What Everyone Needs to Know about Islam: Second Edition [Copyright 2011] By John L. Esposito page 114 – 116

That is the explanation surrounding the hadith there are more evidences you can look at if you like. Thankyou, to Kaleef K Karim for the above response. Check the full article referenced at the bottom of the page. ⁴²

Muhammad ﷺ never abused Aisha (RA) or any of his wives. He loved Aisha RA and she loved him they had a loving marriage.⁴³ When Muhamad ﷺ was on his deathbed he asked for his miswak (toothbrush) and it was hard for him to chew. So, Aisha RA chewed it for him and then helped him brush his teeth. Aisha RA is arguably the greatest scholar in Islam. ⁴⁴

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.

‘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.

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.⁴⁵

I can provide many more examples but this is not a document on the loving marriage they had but instead to dismiss the allegations people make against Muhammad ﷺ and Aisha RA. I have provided sufficient proof that their marriage was a loving one. He did not abuse her in anyway and she even testified to this. Remember you accept her report where she says she was nine so be consistent you have to accept the report where she said “A’isha reported that Allah’s Messenger (ﷺ) never beat anyone with his hand, neither a woman nor a servant”

Time to move onto another section

- Muhammad ﷺ is the perfect example for all mankind as per 33.21 of the Quran therefore you can marry 9-year old’s today.

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.” ⁴⁶

⁴² <https://discover-the-truth.com/2013/12/23/refuting-the-allegation-that-muhammed-hit-his-wife-aisha-and-more/>

⁴³ <https://www.youtube.com/watch?v=3nLnffUJEFQ> – Short lecture my Mufti Menk

⁴⁴ <https://www.youtube.com/watch?v=5Y30nzIR6S8> – Lesley Hazleton – Who Is Aisha RA

⁴⁵ Ṣaḥīḥ Muslim 2037

⁴⁶ <https://quran.com/33/21>

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 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.⁴⁷

It does not stop there as I would turn this around on to the critic and say, Muhammad ﷺ never drank things such as Pepsi does this mean we can't? Muhammad ﷺ lived in Makkah and Madinah does this mean we have to live there too? Muhammad ﷺ would travel my walk, camel etc does this mean we can't drive cars go on trains and aeroplanes? 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.

I have already explained the marriageable age in the Quran but some critics will quote Surah Talaq verse 4

“As for your women past the age of menstruation, in case you do not know, their waiting period is three months, and those who have not menstruated as well. As for those who are pregnant, their

⁴⁷ <https://drive.google.com/file/d/1QHuzR1AwFctltMCTuhD6i2FcN96i7djo/view> page 79

waiting period ends with delivery. And whoever is mindful of Allah, He will make their matters easy for them." ⁴⁸

They will cite the "those who have not mensurated" and say this means children. They may even cite some Tafsir as well. However, the main focus is the Quran verse in Arabic this verse reads,

وَالَّذِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نَسَائِكُمْ إِنْ آرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

Which critic reading this can read Arabic? Very few of you, right so make sure you read carefully. The verse refers النساء Al-Nisa. Nisa means woman. Here is proof from 3 different sources.

women, womenkind نِوَان، نِوَة، نُسُوة: نِسَاء

Dr Rohi Baalbaki, Al-Mawrid A modern Arabic-English Dictionary page 1170

نِسَاء nisā', نِسَاء nisā' and نِسَاء nisā' women (pl. of امرأة)

نِسَاء nisā' and نِسَاء nisā' female, feminine, womanly, women's; نِسَاءات women's affairs, things belonging to a woman's world

نِسَاءة nisā'iya feminist movement

Arabic-English Dictionary The Hans Wehr Dictionary Of Modern Written Arabic page 963

Women, نِسْوَان niswān.

Joseph Catafago, An English and Arabic dictionary (1873) page 1092

When the Quran refers to the waiting period what does it mean? The Quran has commanded Muslim women to observe a waiting period, which they must observe before they can remarry. This waiting period must be observed after they are divorced, which is a (waiting) period of three months. Critics often use the part where it says, "[also for] those who have not menstruated", and conclude that this gives permission to Muslims to marry female children. Some other English translations render the

⁴⁸ <https://quran.com/65/4>

word ‘yet’ at the end of the passage. If we look at the verse just as it is, it does not mention or state that “you can marry female children.” ⁴⁹

I would like to point out to readers that nowhere in the passage (65:4) is there any mention of children. If God approved of child marriages, and the commentators also agree and reiterate what the Quran says (as claimed by the critics), then why isn’t there any mention of this, either from the Quran or in the commentaries. We need to ask, why don’t they mention the term ‘children’? If Allah in chapter 65:4 approves of child marriages, why isn’t the Arabic word ‘itfal’ (طِفْلًا) mentioned in the verse (65:4), as has been done in following verses.

(Quran 22:5) ṭif’lan	(as) a child	وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
(Quran 24:31) l-ṭif’li	[the] children	أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ
(Quran 24:59) l-aṭfālu	the children	وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا
(Quran 40:67) ṭif’lan	(as) a child	هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا

50

Who does the verse refer to then one may ask? There are three types of people. The first type of female we will examine, are older women who sometimes due to a body disorder have had their menstrual cycles ceased. This may be due to stress, diet or heavy athletic training. In the Book ‘The New Harvard Guide to Women’s Health’, it says:

“Amenorrhea means the absence of menstruating in a pre-menopausal woman. During pregnancy or breastfeeding amenorrhea is perfectly normal and is called physiologic amenorrhea. Abnormal or pathologic amenorrhea comes in two forms: primary and secondary. Primary amenorrhea is a term used if menstruation has not begun by the age of 16. Secondary amenorrhea is a term used if previously normal menstrual period stops for more than 6 months in a woman who is not pregnant or breastfeeding and is not nearing menopause.” ⁵¹

In the book ‘Integrated Women’s Health: Holistic Approaches for Comprehensive Care’, Professor Ellen Frances Olshansky writes:

“Three broad types of amenorrhea have been identified. If menstruation has not started in a woman by the age of 16, this is referred to as primary amenorrhea. If menstruation stops after at least one period has occurred, this is referred to as secondary amenorrhea. Women frequently experience this second type of amenorrhea due to stress, loss or gain of weight, breast-feeding, excessive exercise, change in lifestyle, or physical ailments, and may be due to menopause. The third type of amenorrhea is known as irregular or erratic menstruation. In this case, menstruation may occur a few times a year.” ⁵²

One of the words often brought up with this claim is Idda. Professor Ian Richard Netton talks about this word and he says ***“Idda. The Arabic word Idda (number) is used for the period of waiting***

⁴⁹ <https://discover-the-truth.com/2016/03/12/quran-654-the-child-marriage-claim/>

⁵⁰ Same as above

⁵¹ The New Harvard Guide to Women’s Health [Copyright 1996, 2004 by the President and Fellows of Harvard college] By Karen J. Carlson, Stephanie A. Eisenstat, Terra Diane Ziporyn page 33

⁵² Integrated Women’s Health: Holistic Approaches for Comprehensive Care by Ellen Frances Olshansky [Copy Right 2000] page 189

prescribed in Islamic law during which newly widowed and recently divorced women are prevented from entering into a new contract of marriage. The Qur'anic authority for the different prescriptions is found in Q. 2:228 and Q. 2:234. In the case of divorced woman, the time of waiting is three menstrual periods. For non-menstruating women or those past the age of menstruation the time is three months (Q.65:4). This is intended to provide sufficient time to ascertain whether or not there is unborn child of the dissolved marriage. In the case of a widow the Idda is four months and ten days. The longer period of waiting in this case provides additional time for mourning. In either case, however, an unborn child is taken to term before another marriage. This establishes paternity and ensures that provision is made by the former husband, or from the estate of the deceased husband, for the welfare of mother and child" ⁵³

In Islam there is a waiting period after a divorce this can to see if the woman is pregnant or as Mohammed Asad says ***"I.e., for any physiological reason whatever."***⁵⁴

The second type of female which the verse (65:4) refers to are those women who have reached the age of maturity yet are unable to menstruate due to medical condition(s). For example, a girl could be 16 years old (or even older) and still not be able to menstruate – this is completely normal because some girls take longer for their cycles to occur. There are girls that take a lot longer than other girls to have their first menstruation. Although they are mature, they are physically and mentally ready to get married, yet due to their medical conditions they take longer to have their first period. Moreover, under Islamic law for a marriage to be valid, both the male and female must be of sound mind. Every Muslim who has attained the age of maturity can enter into a marriage contract. For the marriage to be valid, there must be consent from both parties. A marriage of a female can be consummated even if she has not yet started her menses, as long as she is physically capable of sexual intercourse. The reason why a female can get married when she hasn't started her menses is because menstruation is not the main factor that makes a person an adult. For example, a female as stated earlier, could reach the age of maturity, where she is ready for marriage yet she does not menstruate due to medical conditions (or because some females just take longer than others to start their menses). As Mufti (scholar) Abrar Mirza from Chicago, IL (USA) states⁵⁵

"At times, even though a girl reaches the age of maturity, she still does not menstruate due to certain medical conditions. However, because of her having reached maturity, she and her husband may have consummated the marriage. In the case of a divorce and the absence of menstruation in this scenario, she will observe an 'iddah equivalent to three lunar months. This is the ruling mentioned in al-Talaq. Hence, there is no contradiction in rulings, as they discuss different scenarios."⁵⁶

He makes it clear that it refers to people who have reached the age of maturity.

The third type of female the verse refers to are those who under Islamic law are said to have matured once she experiences one or more of the following:

- A monthly period
- She has a wet dream
- Growth of pubic hair

⁵³ Encyclopaedia of Islamic civilization and religion by Professor Ian Richard Netton page 274

⁵⁴ The Message of The Quran translated and explained by Muhammad Asad page 1183

⁵⁵ <https://discover-the-truth.com/2016/03/12/quran-654-the-child-marriage-claim/>

⁵⁶ Scholar, Mufti Abrar Mirza from Chicago, IL (USA) Commentary on Quran 65:4
http://askimam.org/public/question_detail/19344

If the female does not experience any of the above, then she will automatically be deemed mature at the age of 16. Now, although she has not experienced any of these signs, she will be classed as pre-pubescent as she has not experienced any of the above criteria. However, because she is physically and mentally mature, a marriage with her is lawful as long as she can handle intercourse and has mentally developed. Bear in mind, in order for the marriage to go ahead, permission of the girl has to be sought, otherwise such marriage is invalid. Ml. Asif Umar states:

“In principle, it is permissible for a male and female to marry at any age. If they are immature (nabaligh, minor), then a wali (guardian) must give them away in marriage. Consummation of the marriage can only occur once the girl matures or her body is physically fit for that. If the wife is an adult and is unfit for intercourse, then too it is prohibited until it is not harmful to her health.”

Notice what the scholar states towards the end, even if a female is an adult, say for example 20 years old or even older, and she is ‘unfit’ for intercourse, then one is prohibited from having sexual intercourse with her.

So, when some of the scholars mention ‘pre-pubescent’ girls in their commentaries, with regard to Quran 65:4, they’re referring to those type of girls mentioned above. One has to remember Quran 65:4 is safeguarding those females who may be pregnant, the iddah (waiting period) is to know within a certain time (three months) whether the female is pregnant or not.

The following quotes are from Muslim and non-Muslim scholars who have studied Islam extensively. I have quoted them so as to give readers who are not Muslim a better understanding, to demonstrate that Islam as a religion only permits marriage to take place when one is physically (sexually) mature and of sound mind (sane).

Dr. Muhammad Abdul Bari

“Islam prefers marriage at the appropriate age, when a boy or girl becomes physically, emotionally and intellectually mature, and is fit to take up social and economic responsibilities that marriage brings.”⁵⁷

Ashraf’s blessings of Marriage – One of the Comprehensive & Intimate Islamic step-by-step Guides to Nikah (Marriage) & Marital bliss. Based upon the works of contemporary Scholars –

“Upon maturity, although thoughts and enthusiasm for marriage commence, nevertheless, Nikah (marriage) at an early age, when physical body parts are still developing is harmful. At this young stage, organ growth has not peaked and, a drain in manee (semen) because of irresponsible behaviour is detrimental. Understand well, manee (semen) although classified impure in matters of taharat (purity) by the Shareeh’ah, is viewed as a very precious commodity. It takes eight drops of blood, which in turn is the result of much nourishment to produce just one drop of this life-making substance. Should large amounts of manee (semen) be wasted at an early stage, vital body orgasms will be deprived of their nourishment; health suffers and growth is stunted: with dire consequences later in life. However, should youngsters protect their youth, chastity, health and manee (semen) from misuse: then upon full maturity and marriage; they will experience indescribable sweetness, ecstasy and peace. This is why it is good practice to nurture a ‘suitable’ match (but only with the consent of one’s child – around 16 years of age for girls and for boys 18 years) so that natural desires

⁵⁷ Marriage and Family building in Islam By Dr. Muhammad Abdul Bari Page 11

and thoughts are focused towards their future partner, though do remember before nikah they remain haram to each other: be it viewing, meeting, touching or speaking.”⁵⁸

Professor Lynn Welchman writes –

“The majority of all classical schools of law held that minors could be contracted in marriage by their guardians, although consummation was NOT PERMITTED UNTIL THE MINOR WAS PHYSICALLY READY TO ENTER A SEXUAL RELATIONSHIP.”⁵⁹

Professor Lynn Welchman in her other book called ‘Women and Muslim Family Laws in Arab States: A Comparative Overview of Textual development and Advocacy’ also reiterates the point that:

“There was, generally, less opposition on jurisprudential (or political) bases to the setting of minimum ages of marriage than to other aspects of the reform agenda; although the classical juristic consensus permits the marriage of minor wards by their guardians, the fact that CONSUMMATION WAS NOT SUPPOSED TO OCCUR UNTIL PUBERTY OR LATER, DEPENDING UPON THE WIFE’S PHYSICAL MATURITY...”⁶⁰

Professor Solomon Alexander Nigosian –

“In Islam, the basic unit of society is the family is marriage. Hence, neither celibacy nor monasticism are encouraged in Islam as a way of life except under unusual or extenuating circumstances. Chastity outside marriage is regarded as a prime virtue, and the Quran recommends early marriage as a way to ensure abstinence from unlawful sexual activity. Those who reach marriageable age without finding a suitable mate are exhorted to observe complete abstinence from sexual activity until the right opportunity presents itself (Quran 24:34). Extramarital relations are altogether forbidden (Quran 17:33). It was not uncommon at one time for children to be married even before they reached puberty, though THEY WERE NOT PERMITTED TO COHABIT UNTIL THEY WERE ATLEAST SEXUALLY MATURE.”⁶¹

Now there are more examples I can share; you may have noticed by now that I am taking the information from an article written by Kaleef K Karim if you want to see more examples then check the reference below.⁶²

As observed from the evidences examined, it is clear that the scholars do not see Quran chapter 65 verse 4 as entailing any recommendation that Muslims are allowed to marry children. The overwhelming evidences presented shows that nothing in the passage indicates that those who have not menstruated are considered to be children. It is agreed unanimously by Muslim and non-Muslim scholarly sources that marriage in Islam is only allowed when a female has reached an age where she is physically ready (and capable) for sexual intercourse, and also at an age where she knows what is right and wrong as an adult (mentally mature). The claim by some that the passage of Quran 65:4 sanctions child marriages is a nothing short of gross fabrication and deceit. Muslim scholars clarified in their commentaries on the passage that they were referring to adult females who have reached the

⁵⁸ Ashraf’s blessings of Marriage – One of the Comprehensive & Intimate Islamic step-by-step Guides to Nikah (Marriage) & Marital bliss. Based upon the works of Contemporary Scholars page 48

⁵⁹ Beyond the Code: Muslim Family Law and the Shari’a Judiciary in the Palestinian West Bank [Copy Right 2000] By Lynn Welchman page 108

⁶⁰ Women and Muslim Family Laws in Arab States: A Comparative Overview of Textual development and Advocacy By Lynn Welchman page 62

⁶¹ Islam: Its History, Teaching, and Practices By Professor Solomon A. Nigosia page 121

⁶² http://library.vicu.utoronto.ca/collections/special_collections/f43_s_a_nigosian/

<https://discover-the-truth.com/2016/03/12/quran-654-the-child-marriage-claim/>

age of maturity. The fact that throughout the commentaries they did not once mention anything about 'children' should be a proof in itself that they were all referring to females who are adults. ⁶³

CONCLUSION OF ARGUMENTS

We have seen how the main claims that people make surrounding the marriage are baseless and I have provided plenty of evidence which I do recommend you check out. We have seen proof that Aisha RA was mature and how not only was maturity common at young ages in the past but so was marriage. The next part is to look at this from different perspectives.

⁶³ [There is the story of Abu Bakr and Umar proposing to marry Fatima, the daughter of the Prophet. The Prophet Muhammed rejected the proposals given that she was very young in age compare to Abu Bakr and Umar who were a lot older at the time. Hence, this shows that the Prophet (p) discouraged a marriage where the female or the male had considerable age difference. The following are the reports:

"Narrated Abdullah bin Buraidah: It was narrated from 'Abdullah bin Buraidah that his father said: "Abu Bakr and 'Umar, may Allah be pleased with them, proposed marriage to Fatimah but the Messenger of Allah said: 'She is young.' Then 'Ali proposed marriage to her and he married her to him." (Sunan an-Nasa'i volume 4, Book 26, Hadith 3223. Eng. Trans., <https://sunnah.com/nasai/26/26>)

And:

"Abu Bakr and Umar sent Proposal for Fatimah, so the Prophet said: She is a child. So Ali sent Proposal (later), and he married her." (Takhreej – Imam Dhahabi, volume 2, page 460)

عن عبد الله بن بريدة عن ابيه رضى الله عنه قال خطب أبو بكر وعمر فاطمة قال رسول الله صلى الله عليه وآله وسلم انها صغيرة فخطبها على فزوجها

"Buraydah narrated: Abu Bakr and Umar approached Fatima for marriage. The Messenger of Allah told them that she was too young. Ali approached her for marriage and married her." (al-Mustadrak of Imam al-Hakim, volume 2, page 167)

LOOKING AT DIFFERENT VIEW POINTS HOW TO RESPOND TO CRITICS

- **LOOKING AT THE MARRIAGE FROM A CHRISTIAN PERSPECTIVE – HOW TO RESPOND TO CHRISTIANS WHO MAKE THE CLAIM**

I have provided you with sufficient evidence above which refute the allegations so if anyone makes the claim you can respond with that but when you interact with a Christian for example you should know what their scriptures say about marriage. A Christian derives their morality from their scriptures. Therefore, we need to see what the Age of marriage is in the Bible. Once I explain this, we will test the criteria against Muhammad ﷺ's marriage to Aisha RA and we will see if the marriage was biblically correct. I will also be exposing double standards.

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."⁶⁴

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."⁶⁵

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.⁶⁶

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..."⁶⁷

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:

⁶⁴ <https://biblehub.com/commentaries/gill/ezekiel/16.htm>

⁶⁵ Ibid

⁶⁶ <https://quranandbibleblog.com/2020/06/10/the-age-of-marriage-in-the-bible/>

⁶⁷ Ibid

“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).”⁶⁸

For more information refer to <https://quranandbibleblog.com/2020/06/10/the-age-of-marriage-in-the-bible/>

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.

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).⁶⁹ 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.”⁷⁰

He also 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 13⁷¹. 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.”⁷²

So, in Mary and Jesus’ time, the earliest appropriate age of marriage was around the onset of puberty, which was around age 12. The Mishnah, which was completed around the beginning of the 3rd century CE, notes this as the average age as well.⁷³

So, Christians believe that their God who they say is Jesus pbuh created Mary his mother and then impregnated Mary with himself when she was 12. Since they compare to todays standards their God must surely be a Paedophile when you apply this to modern day standards? Christians do this with Aisha RA so I am returning the favour. Is this is the only example? No. How old was Rebekah when she

⁶⁸ Berakhot 24a:12, <https://www.sefaria.org/Ezekiel.16.7?lang=bi&with=Berakhot&lang2=en>.

⁶⁹ Robert Epstein, The Case Against Adolescence: Rediscovering the Adult in Every Teen (Sanger, California: Quill Driver Books, 2007), p. 289

⁷⁰ Ibid., pp. 289-290.

⁷¹ Ibid. pp. 287-288.

⁷² Ibid page 288

⁷³ Ibid

married Isaac pbuh? Some scholars say she was 3⁷⁴ – 10. My personal opinion is that she was close to 10 years of age. I will provide evidence though of what I am saying.

In Genesis 17:15-22 (NIV) we learn that Sarah was around 90 or 91-years-old when she gave birth to Isaac. Sarah died at the age of 127, as Genesis 23 reports: ***“The Death of Sarah 23 Sarah lived to be a hundred and twenty-seven years old. 2 She died at Kiriath Arba (that is, Hebron) in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her.” – Genesis 23:1-2 (NIV)***

Since Sarah gave birth to Isaac at 90 (or 91), Isaac would have been around 36 (or 37) when her mother had died.

This would mean that Isaac was 36 or 37-years-old when his father tried to sacrifice him on Mount Moria (Genesis 22:19 NIV)

This proves that Rebecca was born when Isaac was in his late 30s (37), just before the death of Sarah. Five verses down after Abraham and Isaac’s incident of sacrifice, we are told Rebecca was born:

“20 Some time later Abraham was told, “Milkah is also a mother; she has borne sons to your brother Nahor: 21 Uz the firstborn, Buz his brother, Kemuel (the father of Aram), 22 Kesed, Hazo, Pildash, Jidlaph and Bethuel.” 23 BETHUEL BECAME THE FATHER OF REBEKAH. Milkah bore these eight sons to Abraham’s brother Nahor. 24 His concubine, whose name was Reumah, also had sons: Tebah, Gaham, Tahash and Maakah.” – Genesis 22:20-24 (NIV)

Some facts on what we have read so far:

1. Sarah gave birth to Isaac at the age of 90 (Genesis 17).
2. Sarah died at the age of 127 (Genesis 23:1-3)
3. The incident on Mount Moria (Genesis 22) and the birth of Rebecca happened at the same time, when Isaac was 36 (or 37) years old, same time when Sarah died (Genesis 23:1-3).
4. The verses all looked together tells us that Isaac was 37-years-old when Rebecca was born.

This fact that Isaac was sacrificed in his 30s is well attested by nearly all ancient sources and Rabbis.

Rabbi Shim’on said (2nd Century):

“...ISAAC WAS ALREADY THIRTY-SEVEN YEARS OLD⁷⁵...”

Genesis Rabba 55:4

“Isaac retorted: ‘All that thou didst lend to the Holy One, blessed be He, was three drops of blood. But lo, I am now THIRTY-SEVEN YEARS OLD, yet if God desired of me that I be slaughtered, I would not refuse.’ Said the Holy One, blessed be He, ‘This is the moment!’ Straightway, God did prove Abraham.”⁷⁶

⁷⁴ <https://discover-the-truth.com/2016/10/26/the-age-of-rebecca-when-she-married-isaac-biblical-perceptive/>

⁷⁵ (ZOHAR: The Book of Enlightenment [Translation and Introduction by Daniel Chanan Matt, Preface by Arthur Green, Paulist Press, 1983], page 71 – 72)

⁷⁶ Midrash Rabbah, Translated Into English with notes, Glossary And Indices Under the Editorship of Rabbi Dr. H. Freedman, B. A., PH. D. And Maurice Simon, M. A., with a forward by Rabbi Dr. I. Epstein, B. A., PH.D., D.LIT.

Many more examples include Rabbi Abraham Cohen De Herrera and Rabbi Rashbam who state Isaac pbuh was 37 years old.

Christian and non-Christian commentaries.

Adam Clarke commentary:

“Rabbins that he was thirty-six; but IT IS MORE PROBABLE THAT HE WAS NOW ABOUT THIRTY-THREE, the age at which his great Antitype was offered up; and on this medium I have ventured to construct the chronology, of which I think it necessary to give this notice to the reader.”⁷⁷

Coffman’s Commentaries on the Bible agrees with Adam Clarke’s statement on Isaac’s age:

“How old was Isaac at the time of this event? Some would make him only a little over three years of age, but the ability to carry an ass-load of wood up a mountain refutes that idea. Willis thought he was about twelve, but that is taken care of by the same load of wood. Keil thought he was a young man; and Kline thought he was a strong man. The answer given by Adam Clarke to this question is perceptive:

“Josephus supposed that Isaac was now twenty-five; some Rabbis say that he was thirty-six; but it is MORE PROBABLE THAT HE WAS ABOUT THIRTY-THREE, the age at which his great Antitype was offered up.”WE BELIEVE THAT THIS CONCLUSION BY CLARKE IS TRUSTWORTHY.”⁷⁸

Gospel scholar David J. Ridges:

“We must not overlook Isaac’s role in this test of faith. Isaac would have been strong and vigorous, probably INTO HIS THIRTIES at this time Immediately following the account of the sacrifice on Mount Moriah is recorded the statement that Sarah died at the age of 127 (see Genesis 23:1). THIS, ISAAC WOULD HAVE BEEN 37 at the time of her death.”⁷⁹

You can read more examples here <https://discover-the-truth.com/2016/10/26/the-age-of-rebecca-when-she-married-isaac-biblical-perceptive/>

The above scholarly statements quite clearly coincide and agree that Isaac was in his thirties at the time of his sacrifice. Their conclusions in all, most cases, refer to Sarah’s death at 127 (in Genesis 23:1-2), as evidence of Isaac being 37 at the time of his sacrifice.

So what is the significance of Isaac’s age at the time of his sacrifice? Well, according to the Bible, Isaac was 37-years-old when he went up on Mount Moriah with his father. Rebecca was born straight after Isaac and Abraham, came down from the Mount Moriah and they went to Beersheba. Isaac was married to Rebecca when he was 40-years-old (Genesis 25:20). Since that is the case, this would mean Rebecca, was married off when she was 3 (or 4) years old. This would render Rabbi Rashi’s statement and others of Rebecca being 3-years-old when married to Isaac, as true when we look at Genesis account closely.

[The Soncino Press, London, Third Impression 1961, Printed in England by Stephen Austin And Sons, LTD., Hertford, Translated by Rabbi Dr. H. Freedman B.A., PH.D.], volume 1, page 485

⁷⁷ The Holy Bible, Old And New Testaments. The Text. A Commentary And Critical Notes; Designed As a Help to a better Understand of the sacred writings: by Adam Clarke, LL. D. F.S.A., &c. The Old Testament. [New-YorkL Published By T. Mason & G. Lane, For The Methodist Episcopal Church, At The Conference Office, 200 Mulberry-Street. James Collord, Printer. 1837.], volume 1, (Genesis to Deuteronomy), page 138

⁷⁸ Coffman’s Commentaries on the Bible, Genesis 22:5-6

⁷⁹ The Old Testament Made Easier, Part One: Genesis through Exodus 24 [second edition] by David J. Ridges, page 233

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. —⁸⁰

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"⁸¹

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 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.⁸²

⁸⁰ From Gen. Rabbah 57:1] [Retrieved it from this website:

http://www.chabad.org/library/bible_cdo/aid/8220/showrashi/true%5D

⁸¹ ." (Pesikta Zutrata (Lekah Tov), Gen. 24., Midrashic commentary on the Pentateuch, by Rabbi Tobiah Ben Eliezer)

⁸² 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.

Looking at the Genesis account of when Isaac was born, the death of Sarah, and the incident on Mount Moriah, gives us evidence that Rebecca was born when Isaac was thirty-seven years old. This fact that he was in his thirties is supported not only from the Bible, majority of ancient Rabbis and Christian scholars have held this opinion also. Rebecca was born straight after the mount Moria incident, when Isaac was thirty-seven years old. Isaac married her when he was forty-years-old. This would mean, according to the Biblical narrative that she was three years old when she was given away in marriage to Isaac ⁸³The account in Genesis 24:57-60, states that she had a “nursing” woman with her when she was given away, this again supports the Bible and Rabbi Rashi’s statements in regards to the marriage, that she was three-years-old when the marriage took place.

An alternative in understanding this marriage without discarding and rejecting the Genesis account: There is a way (maybe) to understand this marriage, without it being as controversial as it seems. The marriage itself could have taken place, but Isaac may have waited for her to hit puberty or when she was ready for him cohabit with. Sometimes, in ancient times, marriages may have taken place, but the couple wouldn’t sleep with each other, until the other is ready and is matured. This might be the case here. For scripture tells us that Isaac was sixty years old when Rebecca gave birth to twins (Genesis 25:24-26). This would mean that Rebecca had her twins born twenty years after her marriage to Isaac.

Furthermore, In Biblical times people were married at a very young age. Girls were usually betrothed before they reached puberty – majority of the time the marriage would have consummated when the girl reached puberty, and that was usually between the ages of 8, 9 or older, (Note: when a girl reached puberty prior to the 20th century, she was considered to be an adult in most cultures/societies).⁸⁴

But perhaps the most damning thing to a Christian is Numbers 31:18

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

The verse explicitly mentions children. Christians attack Muhammad ﷺ for his marriage to Aisha RA and as I have shown their claims are weak and hypocritical especially when a verse like above exists in their scripture which they believe is from God.

I will explore this verse in more detail though just to further show the hypocrisy of some Christians.

2. The Hebrew word “taph” (children)

Although many of the translations for Numbers 31:18 render the females as being “women”, a closer look at the verse, it refers to “children”, prepubescent girls who have not hit puberty. This is what the Hebrew text reveals. The Hebrew word ‘taf’ (taph) refers to children only:

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

⁸³ Here is an in-direct quote on Isaac’s incident with Abraham on Mount Moriah, that he was thirty-seven years old. Joseph Ibn Kaspi (1280 Arles—1345 Majorca):

“Yitzhak (Isaac) remained on Mount Moriah for three years until he reached the age of forty, & then he married Rivkah (Rebekah).” (Joseph Ibn Kaspi, Mishneh Kesef on the Torah, volume 2, page 63))

⁸⁴ <https://discover-the-truth.com/2013/09/14/bible-child-marriage-in-ancient-israelite-times-paedophilia/>

31:18 וְכָל הַטָּף בַּנָּשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשָּׁבַב זָכָר הַחַיִּי
לָכֶם:

The Hebrew word “taf (taph) according to Lexicons

An English and Hebrew Lexicon – Professor Selig Newman:

“CHILD, an INFANT ... תַּף... an offspring,... get with-.....”⁸⁵

A complete Hebrew-English pocket-dictionary to the Old Testament (1905) – Karl Feyerabend:

“תַּף (TAF) ., i.p. .., w.s.... coll. CHILDREN, LITTLE ONES.”⁸⁶

A Compendious Hebrew-Lexicon – Samuel Pike:

“תַּף LITTLE ONES or CHILDREN... mincing in a childish manner, Isai. lii. 16. –... to drop, or distil... to prophecy, or distil instruction, Micah ii. 6, 11.”⁸⁷

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

The next point is to address the “for yourselves” part. The Hebrew work is “lachem” it certainly seems like it is sexual but some Christians may say that it means that the girls had to be taken care of, and wait until they grow up before they could marry an Israelite.

I have pasted an image of the Hebrew on the next page

⁸⁵ 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)

⁸⁶ A complete Hebrew-English pocket-dictionary to the Old Testament (1905)] By Karl Feyerabend page 118

⁸⁷ 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

31:18 וְכָל הַטֶּף בַּנָּשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשָּׁבֶב זָכָר הַחַיִּי
לָכֶם:

A complete Hebrew and English critical and pronouncing dictionary – Professor William L. Roy:

“לָכֶם *la-chem*. The bread, flesh. P. N. לָכֶם *la-cham*. 1 He ate, devoured; 2 partook of, participated; 3 accepted, received; 4 sustained, preserved; 5 **CONSUMED, DEVoured**, swallowed up; contended, warred, as with an enemy. 3. M. s. Pret K. pl. Prob. 4:17. F. Ps. 141: 4. Prov. 23:6. Imp. 33:1. Pres. Part. Ps. 56: 2, pl. ver. 3. Paul. Pl. const. Deut. 32: 4. Inf. Prov. 23: 1. Niph. Num. 21: 26. Jud. 9: 17. Part. Deut. 3: 22. Pl. Jos. 11: 25. Inf. Exod. 17: 10. As a n. m. s. לָכֶם Food, bread, sustenance, a feast, or banquet, **ANYTHING WITH WHICH WE ARE PLEASED, OR SATISFIED**; figuratively, the Messiah, or bread of eternal life; also, the gospel, or salvation. Prov. 6: 17. 23: 6. Gen. 3: 19. Num. 28: 2. Job 6: 7. Ps. 105: 40. John 6: 31. 41: 50. 1 Cor. 10: 3. LXX. ..., To feed, sustain, fatten, as with corn. Arab. ... *Lah-ma*. Ro **TO DEVOUR, AS FLESH**, to make firm, strong. לָכֶם *le-cham*. Fight, content thou. 2. M. s. Imp. K. aff. ... Ye, 2. M. p. ... my. R. –”⁸⁸

Hebrew-English Lexicon:

“לָכֶם (*fut. לָכֶם; inf. לָכֶם; imp. לָכֶם*). I. EAT, feast upon, DEVOUR; with ... of ... consumed of fever. II. Make, WAGE WAR, with .. Niph. ... (*Inf. Abs. ...; fut. Pl. ...*). – I. make war; with ... against with ... for. for. With ... besiege.”⁸⁹

An Hebrew And English Lexicon, Without Points, In Which The Hebrew And Chaldee Words Of The Old Testament Are Explained In Their Leading And derived Senses:

“לָכֶם The radical idea of this word may, I think, with the late learned Profsoor Robertson, be expressed by the Latin *conseruit, inseruit*, and in Eng. By insert, **JOIN, LAY put, or ENGAGE TOGETHER**, as the V. likewise signifies in Arabic. I. As a N. לָכֶם, Food, victual, in general, which is added or inserted into the body for the sustenance of life, whether of men; see Gen. iii. 10. 1 Sam. Xx. 27. Job xx. 14. Ps. Xli. 10. Cii. 5. Prov. Xxxi. 14. Comp. Dan. V. 1. – or of other animals, ps. Cxxxvi. 25. Cxlvii. 0. Prov. Vi. 8. xxx. 25. Hence as a V. in Kal, to EAT, Vesci. Occ. Job xx. 23. Ps. Cxli. 4. Prov. Iv. 17. lx. 5. Xxiii. I, 6, ... Eaten up, consumed, with burning heat. Occ. Deut. Xxxii. 24. Comp. under ... II.

⁸⁸ A complete Hebrew and English critical and pronouncing dictionary: on a new and improved plan, containing all the words in the Holy Bible, Both Hebrew and Chaldee, with the vowel points, prefixes and Affixes, as they stand in the original text: Together with their derivation, literal and etymological meaning, as it occurs in every part of the Bible and illustrated by numerous citations from the Targums, Talmud and cognate Dialects. [New York: Published by Collins, Keese & Co., 230 Pearl Street, University Press – J. F. Trow, Printer, 1837] by William L. Roy (profesor of oriental Languages in New York), page 394

⁸⁹ Hebrew-English Lexicon – Containing all the Hebrew And Chaldee words in the Old Testament Scriptures, with their meanings in English [BJT – *Maltae terricolis linguae, coelestibus una* – London: Samuel Bagster And Sons, Limited, New York – James Pott & Co., 1898], page 135

And ... II.... is aplyed to that part of the sacrifice which was burnt upon the altar, and which is called ... the food of God. See Lev. Iii. 11, 16. xxi. 6. Comp. Mal. i. 7, and Lowth's note there. Zeph. i. 17. ... Their carcasses (so Targ. ...), literally, Their food, what might be so for the wild beasts of the field, and the fowls of the air. See Jer. Vii. 33. xix. 7.... Fruiy, what is eatable, of a tree. Jer. Xi. 19, Let us destroy the three ... with his fruit, i.e., the Prophet with hi Prophecies or doctrine. Comp. Mat. Vii. 16; and see Noldii Particul. Heb. Annot. 684. Chald. As a N. ... An eating, a feast. Occ. Dan. V. 1. Comp. Job xx. 23. II. As a N. ... Bread, which was and is the principal part of the food of men in almost all countries, particularly of the eastern nations, who, Dr. Shaw observes (Travels, p. 230), 'are great eaters of bread; it being computed that three persons in four live entirely upon it, or else upon such compositions as are made of bareley or wheat flour. Frequent mention is made of this simple diet in the Holy scriptures.' So Niebuhr, Voyage en Arabie, tom. i. p. 188, tells us that "the principal nourishment of the Orientals in general is fresh-baked bread, and that therefore they take especial care not to want for meal when they travel in the desert." Freq. occ. Hence III. Bread-corn. Occ. Isa. xxviii. 28. Comp. Isa. xxx. 23. Num. iv. 7. Job xxvii. 5. Eccles. Xi. 1, and Bp. Lowth's Note on Praelect. X. De Sacra Poesi Heb. P. 120, edit. Oxon, svo. And p. 211, edit. Gotting. IV. In Kal, RO ENGAGE in fighting, to fight, Manum seu praelium conserere. Occ. Ps. Xxxv. 1. 1vi. 2, 3. Comp. Jud. V. 8. In Niph. TO BE ENGANGED in war or battle to fight. In this form it occurs very frequently; and with ... following, it denotes To Fight for one, or one his side. Exod. xiv. 14, 25. Josh. X. 14. (comp. Ps. 1vi. 3.) But followed by ... Num. xxi. 1, & al. freq. – by ... Deut. xx. 4. ... ⁹⁰

Just so readers are aware, Lachem here is a proposition. When we read from the above Lexicons and a commentary, the Hebrew 'lacham (Lechem) means to "engage", "eat" or "devour", this definitely is sexual in the context for Numbers 31:18. It could not mean that the verse commanded Moses's men to commit cannibalism, rather to "engage", "eat" and "devour" is understood to mean sexually. This is how the earliest of scholars and historians understood the verse to mean.⁹¹

It is therefore wise to look at some ancient interpretations of 31:18 as we can all agree that Numbers 31:18 was not a command to consume little girls.

The 'Voice' Translation of the Bible which was produced by a two dozen or more scholars and pastors, give an accurate rendering for "yourselves", to mean that the warriors can do anything they "desire" to the female children:

***VOICE As for the virgins, you can take them, as you DESIRE."* – Numbers 31:18**

Shaye J. D. Cohen who is the Littauer Professor of Hebrew Literature and Philosophy in the Department of Near Eastern Languages and Civilizations of Harvard University, explains that "for yourselves" is clear that that Moses's soldiers could use the females "sexually":

Moses enjoins upon the returning warriors to kill their Midianite female captives who have lain with a man, but 'spare for yourselves every young woman who has not had carnal relations with a

⁹⁰ An Hebrew And English Lexicon, Without Points, In Which The Hebrew And Chaldee Words Of The Old Testament Are Explained In Their Leading And derived Senses, the Derivative Words Are ranged Under Their Respective Primitives, And The Meaning Assigned To Each Authorized By references To Passages of Scriptures, And Frequently Illustrated And Confirmed By Citations From various Authors, Ancient And Modern. To This Word are Prefixed, An Hebrew And Chaldee Grammar, Without Points. [the Eighth Edition, Corrected And Improved. London: Printed for C. And J. Rivington; J. Cuthell; Longman, Hurst, Bees, Orme, And Brown; T. Cadell; John Richardson; J. Mawman; Baldwin, Cradock, And Joy; Ogle, Duncan, and Co.; G. And W. B. Whittaker; W. Mason; R. Scholey; Baynes And Son; Simpkin And Marshall; J. Nisbet; J. Bohn; G. Mackie; R. Saunders; T. Tegg; T. Redshaw; Hurst, Robinson, And Co.; E. Edwards; And Stirling And Slade, 1823], page 357

⁹¹ <https://discover-the-truth.com/2016/08/07/a-detailed-historical-examination-of-numbers-3118/>

man’; WE MAY BE SURE THAT ‘FOR YOURSELVES’ MEANS THAT THE WARRIORS MAY ‘USE’ THEIR VIRGIN CAPTIVES SEXUALLY.⁹² The law in numbers differs from the law in Deuteronomy- perhaps the most significant distinction is that the law in Deuteronomy does not care whether the captive is a virgin or not- but it too permits Israelite warrior to marry (or ‘marry’) a foreign woman.”⁹²

In footnote 52, Professor Shaye J.D. Cohen continues, this time explaining the Hebrew word “lakhem” (lachem) that it is “sexual” and this is how it was understood by ancient scholars:

“I do not know why the new Jewish version omits ‘for yourselves’; the Hebrew LAKHEM IS UNAMBIGUOUS. That the intent of ‘FOR YOURSELVES’ IS SEXUAL OR MATRIMONIAL IS OBVIOUS; the passage is correctly understood by Rabbi Simeon Yohai in the Sifrei ad loc (177 212H).”⁹³

The Talmud Of The Land of Israel (also known as ‘Palestinian Talmud’) mentions how the earliest (ancient) of scholars interpreted Numbers 31:18 to mean that the females could be kept as “slave girls”:

“[H] R Simeon says, ‘The requirement is that her [age of] virginity [that is, three years] occur within the sanctity of Israel.’ [I] It was taught [along these same lines] in the name of R. Simeon, ‘A girl who converted at the age of less than three years and one day is valid for marriage into the priesthood.’ [J] What is the scriptural basis for this view? ‘But all the young girls who have not known man by lying with him, ‘keep alive for yourselves’ (Num. 31:18). [K] And Phineas [a priest] was with them, [and hence they are valid for marriage into the priesthood, since he was a priest]. [L] How do rabbis interpret ‘KEEP ALIVE FOR YOURSELVES?’ To them it says that they SHOULD KEEP THEM ALIVE FOR THEMSELVES AS SLAVE boys and SLAVE GIRLS. [M] R. Yosa, R. Yosa in the name of R. Yohanan, R. Jonah, R. Hiyya in the name of R. Yohanan: ‘The law is in accord with the position of R. Yose.’ [N] Hanin bar Ba in the name of Rab: ‘The Law is in accord with the opinion of R. Yose.’ [O] But the priests for their part acted in accord with R. Eliezer b. Jacob.”⁹⁴

This is also mentioned in Tractate Bikkurim – [Chap. 1] Halakhah 5:

“It was stated in the name of Rabbi Simeon: “A girl which became a proselyte being less than three years and one day of age if acceptable for the priesthood since it was said (NUM. 31:18): ‘All the female children unfit for sleeping with a male you shall let live for yourselves,’ and Phineas was with them.’ But the Rabbis [say] YOU SHALL LET LIVE AS SLAVES and SLAVE GIRLS FOR YOURSELVES.”⁹⁵

Some contemporary interpretations are

A Commentary Upon The Fourth Book Of Moses, Called: Numbers – Symon Lord Bishop Of Ely [Simon Patrick]:

“Ver. 18. But all the women-Children that have not known a man by lying with him, keep alive.] Being young, there was some hope they might be brought off from idolatry, and become

⁹² The Beginnings of Jewishness: Boundaries, Varieties, Uncertainties [University of California Press, Berkeley / Los Angeles / London, The Regents of the University of California, 1999] by Shaye J. D. Cohen [chapter 8] page 255 – 256

⁹³ Ibid Footnote 52

⁹⁴ The Talmud Of The Land of Israel – Qiddushin: A Preliminary Translations and Explanation [Translated by Jacob Neusner, University of Chicago Press, 1984], volume 26, page 239 – 240 [Qiddushin 4:6. Chap. 4

⁹⁵ The Jerusalem Talmud – First Order: Zeraim, Tractates Ma’aser Seni, Hallah, Orlah, And Bikkurim [WDEG – Studia Judaica – Forschungen Zur Wissenschaft Des Judentums, (Editor, Translation and, commentary by Herausgeben Von E. L. Ehrlich) – (BAND XXIII) Walter De Gruyter – Berlin – New York, 2003], page 565

proselytes to the true Religion. FOR YOURSELVES.] To be sold as SLAVES to any other nation; or to be kept as servants; or TAKEN TO BE THEIR WIVES, after such preparation as the Law required, XXI Deut. 16, 17, &c. This was a peculiar case, wherein the middle course was held, between those that were of the seven Nations of Canaan, and those that were not. If they were not of those seven Nations, the Israelites take the women, and little ones unto themselves, XX Deut. 14, 15. If they were, everything that breathed was to be destroyed, v. 16, 17. But here the Midianites being guilty of a very great Crime against the Lord, and against his people, are punished more heavily than other nations; though not so heavily as those of Canaan were to be. For they killed all the women that were not virgins, as well as all the males, both little and great; but spared the rest, together with the cattle, &c. Such an execution was made, in after times, upon one of the cities of Israel, upon an high contempt of Public authority, in a very great Exigency, XXI Judges 11. ...”⁹⁶

A Bible Commentary For English Readers – Charles John Ellicott:

“(18) Keep alive for yourselves. —The Israelites were ALLOWED TO MAKE SLAVES OF THEIR CAPTIVES. Shortly after the capture of these Midianitish women, and, it may be, as arising out of it, the law concerning MARRIAGE WITH CAPTIVES was enacted. (SEE DEUT. XXI. 10-14.)”⁹⁷

As we looked in the Book of Numbers (31:18), Moses’s warriors were to keep all the female children for themselves. The Hebrew lexicons rendered “yourselves”, it was understood to be sexual. The ancient scholars further interpreted the verse (Num. 38:18) to mean that Israelites, Moses’s soldiers were to keep the female children for themselves, to be used sexually. Furthermore, the text does lean towards that no marriage took place when the warriors kept the females for themselves. I do recommend you visit the article referenced at the bottom to see more quotes and more information about Numbers 31.18⁹⁸

A common Christian objection will be “That is Old Testament we follow the New Testament” This is ridiculous is the God of the OT the same as the NT. Yes? Well, he allowed this to happen. Another objection will be “We follow Jesus” Jesus is God, right? They will say yes well, he condoned this so why not follow him in that instance? For those who do not regard him as God it does not change the fact that according to your beliefs this happened.

Also, a point to note is 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?

CONCLUSION WHAT HAVE WE LEARNT

According to the Bible, Muhammad ﷺ did nothing wrong so Christians can’t critique him as their own book exonerates him. Secondly, they need to be consistent and criticise their God as per Numbers 31.18 and also, they should have an issue with the ages of marriage in the Bible with people like Rebekah and Mary when she was pregnant with Jesus. Will they do this? No, they won’t. But now you will know how to respond to Christians who make such claims about Muhammad ﷺ’s marriage to Aisha RA. You can expose their hypocrisy, now I do not believe in just saying what I have written out

⁹⁶ A Commentary Upon The Fourth Book Of Moses, Called: Numbers, [London: Printed for Ri. Chitwell at the Rose and Crown in St. Paul’s Church Yard. MDC XCIX] by Symon Lord Bishop Of Ely [Simon Patrick], Page 592 – 593

⁹⁷ A Bible Commentary For English Readers by various writers (Genesis To Numbers), [Cassell And Company, Limited – London, Paris, New York & Melbourne] by Charles John Ellicott, D.D., volume 1, page 563

⁹⁸ <https://discover-the-truth.com/2016/08/07/a-detailed-historical-examination-of-numbers-3118/>

of the blue I only mention things like this to expose double standards and I recommend that you do the same. We should not stoop to the level of rudeness that some Christians have when they attack Islam.

LOOKING AT THE MARRIAGE FROM A HINDU PERSPECTIVE – HOW TO RESPOND TO HINDUS WHO MAKE THE CLAIM

I have not researched Hinduism properly. I will admit this. However, 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 Raivata¹.

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

CONCLUSION WHAT HAVE WE LEARNT

Like the Christians will they criticise their scriptures and their Gods? No, they won't. I did not think it was relevant to address the Hindu perspective. Nevertheless, I have added a short section just in case. I believe you have everything you need anyway to respond to the claims people make just simply from the "arguments" section alone.

LOOKING AT THE MARRIAGE FROM AN ATHEIST PERSPECTIVE – HOW TO RESPOND TO ATHEISTS WHO MAKE THE CLAIM

This is very simple. Where does an atheist's 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" ⁹⁹ 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 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 paedophile. 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 paedophile.

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

⁹⁹ Sahih Muslim 2328 - <https://sunnah.com/muslim/43/108>

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." ¹⁰⁰

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 admit that they may be paedophiles 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.

If they adopt an approach like this then they are illogical.

ADDITIONAL RESOURCES YOU CAN REFER TOO

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

<https://www.youtube.com/watch?v=5gDTh-6X9vo> - Ending the Debate on Aisha (ra)'s Age - Sh. Omar Suleiman | Lecture

Please also refer to the references throughout particularly the websites.

YOU HAVE FINALLY REACHED THE END

So, to summarise, Muhammad ﷺ marriage and consummation to Aisha RA was normal. The contract was written at 6 she attained puberty and maturity and then both parties agreed and they were married and consummation occurred. By looking at academics who talk about puberty throughout history we see that Aisha RA's example was not uncommon. We look even today at the age of consent and we see how it varies. 200 years ago, the age of consent in the west was a lot lower than what it is now. Biblically, Christians have no choice but to accept the marriage as their own scriptures show that Muhammad ﷺ did nothing wrong, their own history show he did nothing wrong and if they want to be consistent, they should criticise their scriptures especially Numbers 31.18 which refers to prepubescent children. An atheist again has no argument nine times out of 10 they will fall into the appeal to emotion fallacy. The response I have provided to the common arguments fully refute the allegations made against Muhammad ﷺ

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

الله أعلم

Allah knows best

¹⁰⁰ <https://yourlogicalfallacyis.com/appeal-to-emotion>