

SAYYIDA A'ISHAH (May Allah be pleased with her) HER AGE AT THE TIME OF MARRIAGE

In this article, by the Will and Guidance of Allah, I will prove that all authentic Ahaadith concerning the age of Sayyida A'ishah's (Radiyahallahu Anha) marriage are not only true but in full agreement with the Noble Qur'an. This article is prepared to finally shut the mouths of the Rejecters of Hadith and modernists Muslims concerning the age of marriage of the Mother of the Believers, Sayyida A'ishah (Radiyahallahu Anha).

HADITH OF SAYYIDA A'ISHA'S MARRIAGE:

The very famous Hadith quoted by Imam Bukhari (rahmatullahi alayhi) in connection with the age of marriage of Sayyida A'ishah (ra) is as follows:

67- كتاب النكاح
39- باب إنكاح الرِّجُلِ وَلَدَهُ الصِّغَارِ
يَقُولُهُ تَعَالَى (وَاللَّائِي لَمْ يَحِضْنَ) فَجَعَلَ عِدَّتَهَا ثَلَاثَةَ أَشْهُرٍ قَبْلَ الْبُلُوغِ.
64- حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَأَدْخَلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعًا.

Take careful note under the section in which this illustrious scholar of Islam - Imam Bukhari (Rahmatullahi Alayhi) - has placed this Hadith in his Book of Marriage (Kitab-un-Nikaah).

The section heading is highlighted in bold green above and is translated as follows:

“A man giving his prepubescent daughter in marriage as mentioned by Allah Ta'ala (and for those who have no menstruations [(i.e. they have still not reached puberty) their 'Iddah (prescribed period) is three months likewise, except in case of death], therefore He (Allah) has made their Iddah three months before reaching puberty”.

“Prepubescent” means a child at the stage of development just before puberty.

The famous Hadith that is recorded under this section is as follows:

“Sayyida ‘Aisha narrated that the Prophet (Sallallahu Alayhi Wasallam) married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death).”

(Sahih Al-Bukhari: Volume 7, Book 62 of Nikaah: Section 39: Hadith Number 64).

Now this most authentic Hadith is not only recorded in the Sahih of Al-Bukhari, but is also recorded (amongst others) in Sahih Muslim, Sunan Abi Dawood, Sunan ibn Maajah and the Musnad of Ahmad ibn Hanbal. There is consensus (ijmaa') amongst the vast majority of the Traditionists (Muhaddithoon) both on the chain of narration (isnaad) as well the text (matn) of the above quoted Hadith.

PROOF FROM THE NOBLE QUR'AN:

The proof of the marriage of a prepubescent girl (one who has not reached puberty) is clearly mentioned in the Noble Qur'an in verse 4 of Chapter 65 concerning her divorce and the subsequent waiting period ('iddah). Allah says:

وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And those women from among you who have despaired of (further) menstruation, if you are in doubt, their 'Iddah is three months, as well as of those who have not yet menstruated. As for those having pregnancy, their term (of 'Iddah) is that they give birth to their child. And whoever fears Allah, He brings about ease for him in his affair. (Surah at-Talaaq : Verse 4).

SABAB-UN-NUZUOL (Reason for Revelation)

Commenting of the above verse, a great authority on this subject Al-Wahidi says:

Muqatil said: “When the verse (Women who are divorced shall wait, keeping themselves apart...), Kallad ibn al-Nu‘man ibn Qays al-Ansari said: ‘O Messenger of Allah, what is the waiting period of the woman who does not menstruate and the woman who has not menstruated yet? And what is the waiting period of the pregnant woman?’ And so Allah, exalted is He, revealed this verse”. Abu Ishaq al-Muqri’ informed us > Muhammad ibn ‘Abd Allah ibn Hamdun > Makki ibn ‘Abdan > Abu’l-Azhar > Asbat ibn Muhammad > Mutarrif > Abu ‘Uthman ‘Amr ibn Salim who said: “When the waiting period for divorced and widowed women was mentioned in Surah al-Baqarah (2:228), Ubayy ibn Ka‘b said: ‘O Messenger of Allah, some women of Medina are saying: there are other women who have not been mentioned.’ He asked him: ‘And who are they?’ He said: ‘Those who are too young [such that they have not started menstruating yet], those who are too old [whose menstruation has stopped] and those who are pregnant’. And so this verse 4 of Surah at-Talaaq was revealed”.

(*Asbab Al-Nuzul* by Al-Wahidi).

ALLAMAH IBN KATHIR’S ELABORATION ON THIS VERSE:

The Iddah of Those in Menopause and Those who do not have Menses:

Allah the Exalted clarifies the waiting period of the woman in menopause in this verse. And that is the one whose menstruation has stopped due to her older age. Her Iddah is three months instead of the three monthly cycles for those who menstruate as this is prescribed in another verse in Surah Al-Baqarah (2:228 – see below), and the same for the young, who have not reached the years of menstruation, their Iddah is three months like those in menopause. This is what Allah means when he says: [وَاللَّائِي لَمْ يَحِضْنَ].

The Ayah of Surah Al-Baqarah is as follows:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Divorced women shall keep themselves waiting for three periods, and it is not permissible for them to conceal what Allah has created in their wombs, if they believe in Allah and in the Last Day. (Chapter 2: Verse 228)

This same explanation is given in many other tafseer works of the Noble Qur’an. Amongst others are the following:

- Jami' al-bayan fi ta'wil al-Qur'an of Al-Tabari
- Tafseer of Ibn al-Jawzi
- Mustadrak of Haakim
- Durr-ul-Manthoor by al-Suyuti
- Tafseer of Ibn Abi Haatim
- Al-Mataalib al-‘Aaliyah of Hafiz Ibn Hajr
- Fath al-Bayaan of Siddeeq Hasan Khan
- Bahr al-Muheet of Al-Zarkashi
- Etc.

It is important to note that in Surah al-Talaaq verse 4 quoted above, Allah says that the ‘iddah after divorce of a prepubescent girl is three months (**not three monthly cycles or periods**) for those women who have not reached their puberty).

MARRIAGE IS PERMISSIBLE WITH A PREPUBESCENT GIRL

In Surah al-Talaaq verse 4 quoted above, why will Allah speak about the divorce of a prepubescent girl and her waiting period after the divorce when we say that her marriage in Islam is never allowed? It does not make sense, isn’t it? We all should know by now that divorce takes place after marriage. Read the Kalaam of Allah and ponder over it very intelligently. Don’t read the Noble Qur’an with the spectacles of the West and in a biased way. This is not an attribute of a true Mu’min. Read the Noble Qur’an with firm Imaan and you will get all your answers.

CONSUMMATION AFTER MARRIAGE IS ALSO PERMISSIBLE WITH A PREPUBESCENT GIRL

“Consummation” is the legal completion of a marriage by an act of sexual intercourse between the spouses.

The proof from the Noble Qur’an is the following ayah from Surah Al-Ahzaab verse 49:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا

O you who believe, when you marry the believing women, and then divorce them before you have touched them (i.e. copulated with them), then they have no obligation of any ‘iddah (waiting period) for you that you may count. (Chapter 33: Verse 49).

This ayah explicitly states that there is no ‘iddah for married women who are divorced before consummation. But Allah says in Surah al-Talaaq verse 4 quoted above that the waiting period after divorce for prepubescent girls is three months after divorce. This means that these married prepubescent girls will also have to wait in ‘iddah for three months when they have consummated. However, it must be noted that the consummation (jimaa’) of a prepubescent is subject to her body being capable of consummation. That is why Sayyida A’ishah’s consummation took place 3 years after her marriage (at the age of six years).

CONCLUSION:

Our modernist Muslim Scholars of today have joined hands in rejecting such a great truth based on the record of the majority of the Muhaddithoon just to be apologetic to the West and the kuffar. Some great scholars have truly said that Islam is being undermined – not by the kuffaar – but by the Muslims themselves. Why should we be apologetic to the West at the expense of the most authentic records in the book of Hadith. I can see only one reason and that is they want to defy one Hadith in the most authentic books of Hadith (Sahih Al-Bukhari) and then show the ordinary Muslims that the whole corpus of Hadith cannot be relied upon. This then gives them the liberty to interpret the Noble Qur’an in a manner that suits their individual ideologies, instead of aligning themselves to the true teachings of the Qur’an and Sunnah.

These modernist Muslim scholars say that if a 9 year old is a prepubescent, Islam never ever allows her to marry. But I have already shown above that the marriage of a prepubescent girl is in full accordance with the Noble Qur’an. That is the reason why Imam al-Bukhari has placed this Hadith under the chapter quoting verse 4 of Surah at-Talaaq. These anti-Hadith modernists are always in the habit of giving half the story to confuse unwary Muslims and enmesh them in their Satanic tentacles. Dr. Allamah Iqbal very rightfully said: “Neem mullah khatre imaan” i.e. premature ‘self-proclaimed’ scholars are dangerous to Imaan”.

Forget about historians as their records are not preserved with the same chain of narrations (isnaad) as are the Ahaadith. ***That is why a Hadith can never ever be subjected to Historical records.*** There is too much confusion in the books of history (tareekh) regarding the Prophet’s biography itself because most of them wrote without proper verification.

In conclusion, I must say that the Hadith recorded in Sahih Al-Bukhari and many other Collections of Ahaadith is in full accordance with the Noble Qur’an. Our beloved Prophet practised this as his Sunnah and also showed the Ummah the rules pertaining to such a marriage.

May Allah accept from me my most humble effort on this subject! Ameen!

Abdul Haq Abdul Kadir
Kyalami Glen, Gauteng,
Johannesburg, South Africa
www.ummahreflections.co.za