

Age of Hazrat Ayesha

1> What is the belief

Born in 8BH, Married at 1 AH at the age of 9H
bukhari vol 5, book 58, hadees 234

The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

Also in other books of ahadees

2> What is the relevance

Non muslims ridicule islam, splash at the personality of Porphet Muhammad.

3> What is muslims approach

a> Defend

b> Give arguments

4> What muslims reply

- At that time girls used to get mature early
- At that time it was a normal practise hence none objected earlier
- The weather was such...

5> Tons of proof against it

- Against the fitrat
- Against the medical science
- Against the common sense
- Against the social science
- Own daughter fatima got married at 22

1. Asma-Ayesha = 10, 73AH, 100 years, Asma ur rejaal, End of msihkat shareef by Imam waliuddin muhammad abdullah al khateeb.

Same is mentioned in taqribul tehzeeb, al bidaya wan nihaya, mishkat shareef.

(For Asma being 10 years older than Ayesha, see A`la'ma'l-nubala', Al-Zahabi, Vol 2, Pg 289, Arabic, Mu'assasatu'l-risalah, Beirut, 1992. Ibn Kathir confirms this fact, [Asma] was elder to her sister [Ayesha] by ten years" (Al-Bidayah wa'l-nihayah, Ibn Kathir, Vol 8, Pg 371, Arabic, Dar al-fikr al-`arabi, Al-jizah, 1933).

For Asma being 100 years old, see Al-Bidayah wa'l-nihayah, Ibn Kathir, Vol 8, Pg 372, Arabic, Dar al-fikr al-`arabi, Al-jizah, 1933). Ibn Hajar al-Asqalani also has the same information: "She [Asma (ra)] lived a hundred years and died in 73 or 74 AH." Taqribu'l-tehzib, Ibn Hajar Al-Asqalani, Pg 654, Arabic, Bab fi'l-nisa', al-harfu'l-alif, Lucknow).

2. Tehzibul tehzeeb, book on life of narrators and their reliability reports; according to yaqub ibn shaibah "narration by hisham bin urwa are reliable except through the people of iraq" . Further it says that Imam malik objected bto the narration of hisham while he was in iraq. (Tehzibu'l-tehzib, by Ibn Hajar al-Asqalani, Arabic, Dar lhya al-turath al-Islami, one of the most well known books on the life and reliability of the

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narrators of the traditions of the Prophet (pbuh), vol 11, pg 48 - 51).

3. Mizanul aitdaal - when he was old his memory suffered badly. (Mizanu'l-ai`tidal, by Al-Zahbi, Arabic, a book on the life sketches of the narrators of the Hadith, Al-Maktabatu'l-athriyyah, Sheikhupura, Pakistan, Vol 4, pg 301).

4. Bukhari kitab ut tafseer, when surah qamar revealed she was young girl (jariyah) and not sibyah (infant)
5. Badar and uhad she participated.

6. According to tabri, islamic history all children of abu bakar were born in preislamic era. Tarikhu'l-umam wa'l-mamlu'k, Al-Tabari, Vol 4, Pg 50, Arabic, Dara'l-fikr, Beirut, 1979).

7. Ibn hisham, historian, ayesha accepted quite before umar. how she can accept islam at 11BH (Al-Sirah al-Nabawiyah, Ibn Hisham, vol 1, Pg 227 - 234 and 295, Arabic, Maktabah al-Riyadh al-hadithah, Al-Riyadh).

6. According to ibn hajar, fatima-ayesha=5, Fatima was born when prophet was 35. So in 1 BH prophet was 52, fatima was 17 and ayesha shud be 12.

Abu Bakr planned to hand over his daughter, Ayesha to Mut'am's son to whom she was engaged. But fearing persecution by the Quraish, Mut'am refused and his son divorced Ayesha. The migration to Habashah happened 8 years before Hijra. Obviously, at the time she was ready to take on responsibilities as a wife (possibly 9 or 10 years of age). If she married Muhammad in the 2nd Hijrah (623-624 A.D), she could not be less than 19 years of age (a secondary reference for this argument is: Tehqiq e umar e Siddiqah e Ka'inat, Habib ur Rahman Kandhalwi, Urdu, Pg 38, Anjuman Uswa e hasanah, Karachi, Pakistan).

12. A famous Sunni imam, Ahmad ibn Hanbal, reports in His Musnad, that after the death of Khadijah, Khaulah came to the Prophet (pbuh) and advised him to marry again. She had two propositions for the Prophet: Either Muhammad could marry a virgin (bikr), or he could go for woman who had already been married (thayyib)". Khaulah named Ayesha for a virgin (bikr). It is common knowledge that the term bikr in the Arabic language refers to a well formed lady and not to a 9 year old, playful, immature lass. If she were nine, the word used by Khaulah would have been jariyah and not bikr.

(Musnad, Ahmad ibn Hanbal, Vol 6, Pg 210, Arabic, Dar Ihya al-turath al-`arabi, Beirut).

Ibn Hajar al-Asqalani has reported that Fatimah, Muhammad's daughter, was five years older than Ayesha and that Fatimah was born when the Prophet was 35 years old. Thus, Ayesha, according to Ibn Hajar, was born when Muhammad was 40 and consummated her marriage when he was 54 or 55. That makes Aysha at least 15-16 years of age.

(Al-isabah fi tamyizi'l-sahabah, Ibn Hajar al-Asqalani, Vol 4, Pg 377, Arabic, Maktabatu'l-Riyadh al-haditha, al-Riyadh, 1978)

6> Where EXACTLY lies the problem

All narrations are from Hisham bin urwa-the teacher of Imam malik. He lived in medina for 71 years and then shifted to iraq. Surprisingly-none from medina has reported this event. All 18 narrators are from iraq-kufa and basra. Imam malik objected to the narrations of hisham bin urwa while in iraq.

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7> Conclusion

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What was the age of Hazrat Ayesha at the time of marriage?

Firstly lets see Was Ayesha really 6 yr old???

Sahih Bukhari Volume 5, Book 58, Number 234:

Narrated Aisha:

The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

Book 008, Number 3311:

'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.

There is another Hadith which says she was 9 yrs old when the Prophet (PBUH) married her. (I m unable to locate it now but will soon provide it) Aug 13 <-- C MY PROFILE

Now, since the HADITHS plainly contradict lets analyse some external sources which are rather irrefutable:

1. Imam Waliuddin Muhammad Abdullah Al-Khateeb, the author of famous work on Hadith, namely Mishkaat was also an acknowledged expert of Asma-ur-Rijal (the unique art of research on people). He registered the following about Hazrat Asma at the end of Mishkaat.

"She is Asma, the daughter of Abu Bakr Siddiq...She is the mother of Abdullah Bin Zubair...She was 10 years older than her sister Ayesha...She died at the age of 100 in Makkah in 73AH..."(Mishkaat, Asma-ur-Rijal)

There is unanimity among all the scholars of Asma-ur-Rijal and historians on the above-mentioned facts.

It can be easily computed from above that being 100 years old in 73 AH, Hazrat Asma, daughter of Hazrat Abu Bak'r was at least 27 (100-73) years old at the time of Hijrah of the Prophet (Pbuh). If she died in the

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beginning of 73 AH, then her age was (100-72) 28 years at Hijrah. It is stated above that she was 10 years older than Hazrat Ayesha. It means Hazrat Ayesha was 18 years old at Hijrah. She came into the Nikah of the Prophet (Pbuh) one year before Hijrah and she shifted to the Prophet's house two years later. Clearly, she was 17 at the time of nikah and 19 at her rukhsati.

2. The historians have placed Hazrat Ayesha between No. 17 and 20 in the list of those who were earliest to embrace Islam. Ibne Ishaq, the earliest authentic Islamic historian has placed her at No. 18. We also know that Hazrat Umar was the 40th person to embrace Islam and he entered into the faith in the first year of prophethood. It means Hazrat Ayesha was among those few who embraced Islam almost immediately after the declaration of prophethood. She must have been at least 5 years old to be categorized in the list of those who embraced Islam. Therefore her age was 18 when Hijrah came about 13 years later.

Now imagine this. The saying goes that she was 7 at her nikah i.e. 8 at Hijrah that occurred 13 years after the declaration of prophethood. If it were true the declaration of prophethood occurred 5 years before her birth. Did she embrace Islam 5 years prior to her birth?

3. There are indications that she was among those who went to war of Badar but her presence in the battleground of Uhad is beyond doubt. It is in many authentic books of Hadiths and history that she was among those women in Uhad who were carrying water to the injured Sahaba. Now remember the incident of two young boys Rafe and Samra who were 13 and the Prophet (Pbuh) was not permitting them to join forces for their age but later agreed to their pleading as they were very enthusiastic. If Hazrat Ayesha was 10 when Uhad came about in 2 AH, was it possible that a new bride of 10 would have been permitted while the young boys of 13 were refused permission to go to Uhad? On the contrary if she was 18 at Hijrah her age was 20 and fit to take care of the injured in the battlefield when Uhad took place.

4. According to the generally accepted tradition, Ayesha (ra) was born about eight years before Hijrah. But according to another narrative in Bukhari (Kitaab al-Tafseer) Ayesha (ra) is reported to have said that at the time Surah Al-Qamar, the 54th chapter of the Qur'an, was revealed, "I was a young girl". The 54th Surah of the Qur'an was revealed nine years before Hijrah. According to this tradition, Ayesha (ra) had not only been born before the revelation of the referred surah, but was actually a young girl (jariyah), not an infant (sibyah) at that time. Obviously, if this narrative is held to be true, it is in clear contradiction with the narratives reported by Hisham ibn `urwah. I see absolutely no reason that after the comments of the experts on the narratives of Hisham ibn `urwah, why we should not accept this narrative to be more accurate.

Reasons why hadiths could be contradictory

The wrong notion of her being 6/7/9 at marriage is widely accepted (and many Fiqh deductions are erroneously made on its basis) as there is a false report narrated by Hashsham bin Urwah in all the six most authentic collections of Hadith i.e. Sihah-e-Sittah! Hashsham bin Urwah was a very reliable narrator according to all scholars but this fact skipped the scrutiny of the famous Muhaddiseen of Sihah-e-Sittah that Hashsham became forgetful and unbalanced at his old age when he shifted to Iraq. The said report was narrated by him while he was in Iraq. Hashsham was the teacher of Imam Malik and he has accepted a number of Hadiths narrated by him in his collection of Hadith, Muatta. It was none other than Imam Malik, Hashsham's disciple who declared after Hashsham shifted to Iraq that none of his former teachers' statements were reliable any more because of his mental condition. The compilers of Sihah-e-Sittah, all being non-Arabs were not aware of it