

A complete Guide to pedophilia in Islam

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4: Pedophilia in hadith

Bukhari regarding this matter, mentions this hadith:

Narrated Sahl bin Sad:

While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry Allah’s Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “What iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. Do you know some of the Quran (by heart)?” He said, “Yes.” The Prophet said, “Go, I have allowed you to marry her to you with what you know of the Qur’an (as her Mahr).” ‘And for those who have no courses (i.e. they are still immature). (65.4) And the ‘Iddat for the girl BEFORE PUBERTY is three months (in the above Verse). ([Sahih Al-Bukhari Book 62, Number 63](#))

First of all, most prominent of all Mufassirs (Quran interpreters) Ibn Kathir:

Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped to her older age. Her ‘iddah is three months instead of the three monthly cycles for those who menstruate, which is ba’ Ayah in (Surat) Al-Baqarah. 2:228). The same for the young, who have not reached the years of menstruation. Their ‘iddah is three months like those in menopause. [[Ibn Kathir on Quran 65:4](#)]

See, Ibn Kathir mentions clearly, Quran 65:4 is talking about women in menopause and young girls who have not reached the age of menstruation. Next, Tafsir Jalalain of Imam Jalaluddin Mahalli and Jalaluddin Suyuti also interprets the verse in the

And [as for] those of your women who no longer expect to menstruate, if you have any doubts, about their waiting period prescribed [waiting] period shall be three months, and [also for] those who have not yet menstruated, because of their uncertainty their period shall [also] be three months. [[Tafsir Jalalain on Quran 65:4](#)]

Notice here that two of the famous Mufassirs interpret “Those who haven’t not menstruated yet” in the verses 65:4 refer to pubescent girls.

Apart from these two, most of other *Tafsirs* are not available in English. So, it is necessary to bring the Arabic *Tafsirs*. These *Tafsirs* will be brought not in English, but in Arabic. And the translation of the relevant portion will also be given .

سَمِعْتُ أَبَا مَعْدٍ يَقُولُ: نَأَى عَنِّي، قَالَ: سَمِعْتُ الضَّحَّاكَ يَقُولُ فِي قَوْلِهِ: { وَاللَّاتِي بَيْتُنَّ مِنَ الْمُحِيضِ... } الْآيَةِ، قَالَ: الْقَوَاعِدُ مِنَ النِّسَاءِ { وَاللَّاتِي لَمْ يُحِيضْنَ }؛ لَمْ يَبْلُغْنَ، قَالَ: سَمِعْتُ أَبَا مَعْدٍ يَقُولُ: نَأَى عَنِّي، قَالَ: سَمِعْتُ الضَّحَّاكَ يَقُولُ فِي قَوْلِهِ: { وَاللَّاتِي بَيْتُنَّ مِنَ الْمُحِيضِ... } الْآيَةِ، قَالَ: الْقَوَاعِدُ مِنَ النِّسَاءِ { وَاللَّاتِي لَمْ يُحِيضْنَ }؛ لَمْ يَبْلُغْنَ مِنَ الْمُحِيضِ، وَقَدْ مُسِّسْنَ، عِدَّتُهُنَّ ثَلَاثَةٌ

[[Tafsir Tabari on Quran 65:4](#)] The underlined part is translated as: “Those who haven’t menstruated yet” refers to those who have not reached the age of menstruation, and their *Iddah* also is three months.

قَالُوا: قَدْ عَرَفْنَا عِدَّةَ نَوَاتِ الْأَهْرَاءِ، فَمَا عِدَّةَ اللَّاتِي لَا يَحِيضْنَ، فَزَلَّتْ: فَصَلَّى { إِنْ أَرَبْتُمْ }؛ إِنْ أَشْكَلْ عَلَيْكُمْ حَكْمُهُنَّ وَجِهَلْتُمْ كَيْفَ يَحْدَدُنَّ فِهَذَا حَكْمُهُنَّ، وَقِيلَ: إِنْ أَرَبْتُمْ فِي نَمِّ الْبَيْتِ وَقَدْ قَرَّوهُ بِسِتِّينَ سَنَةً وَبِخَمْسِينَ وَخَمْسِينَ، أَوْ نَمَّ حَيْضٌ أَوْ اسْتَحْلَاضَةً؟ { فَجِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ } وَإِذَا كَانَتْ هَذِهِ عِدَّةُ الْمَرْتَبِ بِهَا، فَخَيْرُ الْمَرْتَبِ بِهَا أَوْلَى بِذَلِكَ { وَالَّتِي لَمْ يُحِيضْنَ } هُنَّ الصَّغَائِرُ

[[Tafsir Zamakshari on Quran 65:4](#)] The underlined text means “Those who haven’t menstruated” are young girls.

يُحِيضْنَ } تَحْدِيدُهُ وَاللَّاتِي لَمْ يَحِيضْنَ إِنْ أَرَبْتُمْ فَجِدَّتُهُنَّ أَيْضاً ثَلَاثَةَ أَشْهُرٍ وَحَدَفَ لِدَلَالَةِ الْكَلَامِ الْأَوَّلِ عَلَيْهِ وَهِيَ اللَّوَايَةُ لَمْ يَبْلُغْنَ مِنَ الْمُحِيضِ وَمِثْلَهُنَّ يُحِيضْنَ عَلَى مَا مَرَّ بِبَابِهِ {

[[Tafsir Tabrasi on Quran 65:4](#)] The underlined text translates as “They are those who haven’t reached the age of menstruation yet” and Tabrasi comments on the phrase “Wallaaee Lam yahidhna” = “Those who have not menstruated yet” in the verse.

في دم البالغك مبلغ الإبلين وقد فرّوه بستين سنة وخمسين أو خمس أو استحلصه { فعدتهن ثلاثة أشهر } فلما نزل قوله تعالى: { فعدتهن ثلاثة أشهر } فلم رجل فقال: يا رسول الله فما عدة الصغيرة التي لم تحض؟ فنزل: { وألأئي لم يحضن } أي هي بمنزلة الكبيرة التي قد بسّت عدتها ثلاثة أشهر

[Tafsir Al-Razi on Quran 65:4] The underlined part reveals the context of the verse 65:4. It is translated as: “A man stood and asked “Oh messenger of Allah, what is the *Iddah* of those (girls) who have not reached the age of menstruation? Then it was revealed: “Those who haven’t menstruated yet” their *Iddah* also is three months.

قوله تعالى: { وألأئي لم يحضن } - يعني الصغيرة - فعدتهن ثلاثة أشهر

[Tafsir Qurtubi on Quran 65:4] Translated as: Allah’s saying “those who have not menstruated yet” means young girls, too is three months.

المحيض من تسألتم } ومن الكبل اللاني قد انقطع حيضهن وأيسن منه { إن ارتبتم } أي: سكتنم وجهنم كيف عدتهن { فعدتهن ثلاثة أشهر وألأئي لم يحضن } لصغيرهن، وععم بلوغهن سن المحيض، أي: فعدتهن ثلاثة أشهر

[Tafsir Al-Shoukani. On Quran 65:4] The underlined part translated as: “Those who have not menstruated yet” are young girls who have not reached the age of menstruation.

حوضن } ، فالعدة هذه، فتلخص في قوله: { إن ارتبتم } قولان: أحدهما أنه على ظاهر مفهوم اللغة فيه، وهو حصول الشك؛ والآخر، أن معناه التيقن للإبلين؛ والقول الأول { حوضن } في معناه، أي هو دم حيض أو دم علة؟ أو إن ارتبتم في علوق بصل أم لا؛ أو إن ارتبتم: أي جهنم عدتهن، أقوال. والظاهر أن قوله: { وألأئي لم يحضن } يشمل من لم يحضن، لصغيرهن،

[Tafsir Abu-Hayyan. On Quran 65:4] The underlined text: “Those who have not menstruated yet” denotes those who have not menstruated because of being young. The *Tafsirs* have been reproduced from this website: <http://www.alfsirs.com/>

More can be brought from authentic Quran interpreters but those will only serve to consume space. The above is what is mentioned by all Mufasssirs. They have interpreted the phrase in Quran 65:4 “Those who have not menstruated” as “Those who have not reached the age of menstruation due to their young age”, Thus we have an abundance of sources indicating “The *Iddah* stipulated *Iddah* = waiting period for pre-pubescent girls too”. *Iddah* occurs in two instances. Either because of divorce of husband, so naturally *Iddah* follows after marriage and consummation.

Conclusion: When the Quran stipulates *Iddah* to pre-pubescent girls, how clear can it be that the Quran supports marrying and having sex with pre-pubescent girls.!! Since no *Iddah* is prescribed for a woman who has not had intimate contacts with her husband, we see that *Iddah* is prescribed for pre-pubescent girls in Quran 65:4. This is a definite indication that the Quran prohibits paedophilia, the most abominable of all sexual crimes.

1. Sahih al-Bukhari 810-870 A.D. 256 A.H.

1a. “Narrated Hisham’s father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years so and then he married ‘Aisha when she was a girl of six years of age, and he consummated that marriage when she was three years old.” Bukhari 5:236 p.153.

1b. The same points are in Bukhari 5:234 p.152.

1c. “Narrated ‘Urwa: The Prophet wrote the (marriage contract) with ‘Aisha while she was six year old and consummated that marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death). Bukhari 7:153

1d. Narrated ‘Aisha: The Prophet was screening me with his Rida’ (garment covering the upper part of the body) while I was at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may learn from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect. Bukhari 7:163

1e. “Narrated ‘Aisha: (the wife of the Prophet) I never remembered my parents believing in any religion other than the Muslim religion (i.e. Islam), and (I don’t remember) a single day passing without our being visited by Allah’s Apostle in the morning or the evening.” Bukhari 5:245 p.158. Thus ‘Aisha was either not very old or not born yet when her parents became Muslim, consistent with her being a child when her marriage with Mohammed was consummated.

1f. Mohammed lusting for a “woman” who still has a wet nurse:

Narrated Abu Usaid:

We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'man bin Sharahil, and **her wet nurse was with her**. When the Prophet entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family." Narrated Sahl and Abu Usaid: The Prophet married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and to provide her with two white linen dresses. (See Hadith No. 541).

2. Sahih Muslim 817-875 A.D. 261 A.H.

This is generally considered the second most reliable collection of hadiths.

2a. "(3309) 'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was nine years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman (my mother) came to me and I was at that time on a bed with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to her house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have a good husband. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger (may peace be upon him) came there in the morning, and I was entrusted to him." Sahih Muslim 2:3309 p.716

2b. "(3310) 'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was nine years old, and I was admitted to his house when I was nine years old."

(3311) 'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was nine years old, and she was taken to his house as a bride when she was nine, and here dolls were with her: and when he (the Prophet) died she was eighteen years old." Sahih Muslim 2:3310,3311 p.716.

2c. "(5981) 'A'isha reported that she used to play with dolls in the presence of Allah's Messenger (may peace be upon him) when her playmates came to her they left (the house) because they felt shy of Allah's Messenger (may peace be upon him) whereas Allah's Messenger (may peace be upon him) sent them to her.

2d. (5982) This hadith has been narrated on the authority of Hisham with the same chain of transmitters with a slight variation in wording." Sahih Muslim 4:5981-5982 p.1299

3. Sunan Abu Dawud 817-888/9 A.D. 275 A.H.

3a. "(2116) 'A'ishah said : The Apostle of Allah (may peace be upon him) married me when I was seven years old. The Prophet Sulaiman said : Or six years. He had intercourse with me when I was nine years old." Abu Dawud 2:2116 p.569

3b. "(4913) 'A'ishah said : I used to play with dolls. Sometimes the Apostle of Allah (may peace be upon him) entered upon me when the girls were with me. When he came in, they went out, and when he went out, they came in." Sunan Abu Dawud 2:4913 p.1373

Note carefully this is NOT saying Mohammed had intercourse with A'isha while her playmates were watching. Rather it says her playmates played with her, and they went out when Mohammed came by, and could come back after he left.

3c. "(4915) 'A'ishah said : The Apostle of Allah (may peace be upon him) married me when I was seven or six. When we were in Medina, some women came. According to Bishr's version: Umm Ruman came to me when I was swinging. They took me, bathed me, prepared and decorated me. I was then brought to the Apostle of Allah (may peace be upon him), and he took up cohabitation with me when I was nine. She halted me at the door, and I burst into laughter.

Abu Dawud said : That is to say : I menstruated, and I was brought in a house, and there were some women of the Ansar in it. They said : With good luck and blessing. The tradition of one of them has been included in the other.

3d. (5916) [typo, really 4916] The tradition mentioned above has also been transmitted by Abu Usamah in a similar manner with a different chain of narrators. This version has: 'With good fortune.' She (Umm Ruman) entrusted me to them. They washed my head and embellished me and nothing frightened me.

head and redressed me. No one came to me suddenly except the Apostle of Allah (may peace be upon him) in the forenoon. He came to me and entrusted me to him

3e. (4917) ‘A’ishah said: When we came to Medina, the women came to me when I was playing on the swing, and my hair was up to my ears. They brought me, prepared me, and decorated me. Then they brought me to the Apostle of Allah (may peace be upon him) and he took up cohabitation with me, when I was nine.

3f. (4918) The tradition mentioned above has also been transmitted by Hisham b. ‘Urwah through a different chain of narrators. This version adds: I was swinging and I had my friends. They brought me to a house ; there were some women of the Anshariyyah (Helpers). They said : With good luck and blessing.

3g. (4919) ‘A’ishah said : We came to Medina and stayed with Banu al-Harith b. al-Khazraj. She said : I swear by Allah, I was swinging between two date-palms. Then my mother came, and made me come down; and I had my hair up to the ears. The transmitter then mentioned the rest of the tradition.” Sunan Abu Dawud 3:4915-4919 p.1374.

Conclusion on Abu Dawud: 7 references and no counter-references affirm that A’isha was nine.

4. Sunan Nas’ai 830-915 A.D. 215-303 A.H.

4a. When Hadrat ‘A’isha passed nine years of married life, the Holy Prophet Muhammad (peace and blessings of Allah be upon him) fell in mortal sickness. On the 9th or the 12th of Rabi-ul-Awwal 11 A.H., he left this mortal world...Hadrat ‘A’isha was nine years of age at the time when the Holy Prophet Muhammad (peace and blessings of Allah be upon him) passed away and she remained a widow for forty-eight years till she died at the age of sixty-seven.” Sunan Nasa’i 1 #18 p.108

Note that she had nine years of married life with Mohammed, and since he died when she was eighteen, she was nine years old when she started her married life with Mohammed.

Conclusion on Sunan Nas’ai: One reference and no counter-references say A’isha was nine.

6. Ibn-i-Majah 824-886/887 A.D. 273 A.H.

6a. A’isha was married when she was six years old, and nine when she went to Mohammed’s house. Ibn-i-Majah 3:1876

6b. A’isha was married at seven, went to Mohammed’s house at nine, and was 18 when Mohammed died. According to its isnad is sahih according to the condition of Bukhari. However Abu ‘Ubaida did not hear from his father, so it is munkar (gap) Ibn-i-Majah 3:1877 p.134

7. The Historian ibn Ishaq - died 767/773 A.D. 145/151 A.H.

7a. “Yahya b. Abbad b. Abdullah b. al-Zubayr from his father told me that he heard Aisha say: “The apostle died in my arms during my turn: I had wronged none in regard to him. It was due to my ignorance and extreme youth that the apostle died in my arms.””

(Guillaume, A., The Life of Muhammad, a translation of Ibn Ishaq’s Sirat Rasul Allah, Oxford University Press, Karachi, 1954, page 682). A’isha said she was an extreme youth when Mohammed died.

7b. Muhammad even wanted to marry a crawling baby-girl. Let us read what ibn Ishaq, the most authentic biographer of Muhammad wrote about this.

(Suhayli, ii.79: In the riwaya of Yunus I. I recorded that the apostle saw her (Ummu’l-Fadl) when she was a baby crawling on the ground. He took her in his arms and said, ‘If she grows up and I am still alive I will marry her.’ But he died before she grew up and Sufyan b. al-Aswadi ‘Abdu’l-Asad al-Makhzumi married her and she bore him Rizq and Lubaba... (ibn Ishaq, 2001, p. 311).

8. Musnad Ahmad

Muhammad saw Um Habiba the daughter of Abbas while she was fatim (age of nursing) and he said, “If she grows up while I am alive, I will marry her.” (Musnad Ahmad, Number 25636)

9. The Historian al-Tabari - died 923 A.D.

9a. ‘Aisha was 6 (or 7) years old when she was married, and the marriage was consummated when she was nine years old. vol.9 p.129-131. Muhammad b. ‘Amr is one of the transmitters.

9b. ‘Aisha was 6-7 when married, and came the marriage was consummated when she was 9-10, three months after consummation.

Mecca al-Tabari vol.7 p.7. The chain of transmission includes an unnamed man from the Quraysh.

9c. Aisha died in June-July 678 A.D. (A.H. 5) at the age of 66. That would make her born in 610 A.D.. It says she consummated her marriage with the prophet when she was nine years old. al-Tabari vol.39 p.171,173. (al-Tabari wrote 38 volumes of history, the 39th volume called Biographies of the Prophet's Companions and Their Successors.)

X 9c. On the other hand, al-Tabari also wrote that i.e. "All four of his [Abu Bakr's] children were born of his two wives of whom we have already mentioned – during the pre-Islamic period." (Tarikhu'l-umam wa'l-mamlu'k, Al-Tabari, vol.4 Arabic, Dara'l-fikr, Beirut, 1979. al-Tabari vol.11 p.141 also mentions this, with footnote 766 saying al-Tabari has a copy of the text. The footnote also says that al-Baladhuri's Ansab I, p.409-411; Ibn Hajar's Isabah IV, p.359-360 supports her being married when she was old.

9c Why did Muhammad wait three years between marrying Aisha when she was six and having sex with her when she was nine?

The Prophet left us and his daughters behind when he emigrated to Medina. Having arrived at Medina, he sent Zayd b. Harithah, his client Abu Rafi' for us. He gave them two camels and 500 dirhams he had taken from Abu Bakr to buy [other] beasts that were needed. Abu Bakr sent with them 'Abdallah b. Urayqit al-Dili, with two or three camels. He wrote to [his son] 'Abdallah b. 'Abdallah to take his wife Umm Ruman, together with me and my sister Asma', al-Zubayr's wife, [and leave for Medina]. They all went to [Medina] together, and when they arrived at Qudayd Zayd b. Harithah bought three camels with those 500 dirhams. All of us then entered Mecca, where they met Talhah b. 'Ubaydallah on his way to leave town, together with Abu Bakr's family. They left: Zayd b. Harithah, Abu Rafi', Fatimah, Umm Kulthum, and Sawdah bt. Zam'ah. A'ayd mounted Umm Ayman and [his son] b. Zayd on a riding beast; 'Abdallah b. 'Abi Bakr took Umm Ruman and his two sisters, and Talhah b. 'Ubaydallah came with us. We went together, and when we reached Bayd in Tamanni my camel broke loose. I was sitting in the litter together with my sister and she started exclaiming "Alas, my daughter, alas [you] bride"; then they caught up with our camel, after it had safely descended the Lift. We then arrived at Medina, and I stayed with Abu Bakr's children, and [Abu Bakr] went to the Prophet's house. The latter was then busy building the mosque and our homes around it, where he [later] housed his wives. We stayed in Abu Bakr's house for a few days; then Abu Bakr asked [the Prophet] "O Messenger of God, what prevents you from consummating our marriage with your wife?" The Prophet said "The bridal gift (sadaq)." Abu Bakr gave him the bridal gift, twelve anounces [of gold], and the Prophet sent for us. He consummated our marriage in my house, the one where I live now, the one where he passed away. (The History of Al-Tabari: Biographies of the Prophet's Companions and Their Successors, translated by E. V. Rieu, Landau-Tasseron [State University of New York Press, Albany 1998], Volume XXXIX, pp. 171-173)

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