

A complete Guide to pedophilia in Islam

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[4: Pedophilia in fatawas](#)

Khomeini's Teachings on sex with infants and animals

Islamic Teachings on sex with infants:

“A man can have sexual pleasure from a child as young as a baby. However, he should not penetrate. If he penetrates and the child is harmed then he should be responsible for her subsistence all her life. This girl, however would not count as one of his four permanent wives. The man will not be eligible to marry the girl's sister.”

The complete Persian text of this saying can be found in “Ayatollah Khomeini in Tahrirolvasyleh, Fourth Edition, Darol Elm, Qom”

Umar ibn al-Khattab married 10 or 12 year old girl:

Umar ibn al-Khattab, the 3rd caliph of Islam, at the age of 55 married Umm Kulthum bint Ali when she was between 10 and 12 years old. Some sources even say that she was five years old when Umar married her.

“Umar asked ‘Ali for the hand of his daughter, Umm Kulthum in marriage. ‘Ali replied that **she has not yet attained the age (of maturity)**. ‘Umar replied, ‘By Allah, this is not true. You do not want her to marry me. If she is underage, send her to me’. Thus ‘Ali gave his daughter Umm Kulthum a dress and asked her to go to ‘Umar and tell him that her father wants to know what this dress is for. When she came to Umar and gave him the message, he grabbed her hand and forcibly pulled her towards him. ‘Umm Kulthum asked him to leave her hand, which Umar did and said, ‘You are a very mannered lady with great morals. Go and tell your father that you are very pretty and you are not what he said of you’. With that ‘Ali married Umm Kulthum to ‘Umar.”

In Tarikh Khamees, Volume 2, p. 384 (‘Dhikr Umm Kalthum’) and Zakhair Al-Aqba, p. 168

Fatwas by ulemas:

By “sheikh mohammed al munajjid” of islamQA [here](#)

Question: Is it acceptable to marry a girl who has not yet started her menses?

I have not yet reached the age of puberty. Is it correct that a girl could get married before her menses start, or is that just a traditional myth?

Answer: Praise be to Allaah.

Firstly:

Marriage to a young girl before she reaches puberty is permissible according to sharee’ah, and it was narrated that there was scholarly consensus on this point.

1 - Allaah says (interpretation of the meaning):

“And those of your women as have passed the age of monthly courses, for them the ‘Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e.

they are still immature) their 'Iddah (prescribed period) is three months likewise"

[al-Talaaq 65:4]

In this verse we see that Allah states that for those who do not menstruate - because they are young and have not yet reached the age of puberty - the 'iddah in the case of divorce is three months. This clearly indicates that it is permissible for a young girl who has not started her periods to marry.

Al-Tabari (may Allaah have mercy on him) said:

The interpretation of the verse "And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise". He said: The same applies to the 'idaah for girls who do not menstruate because they are too young, if their husbands divorce them after consummating the marriage with them.

Tafseer al-Tabari, 14/142

2 - It was narrated from 'Aa'ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) married her when she was six years old, and consummated the marriage with her when she was nine, and she stayed with him for nine years.

Narrated by al-Bukhaari, 4840; Muslim, 1422.

Ibn 'Abd al-Barr said:

The scholars are unanimously agreed that a father may marry off his young daughter without consulting her. The Messenger of Allaah married 'Aa'ishah bint Abi Bakr when she was young, six or seven years old, when her father married her to him.

Al-Istidhkaar, 16/49-50.

Secondly:

The fact that it is permissible to marry a minor girl does not imply that it is permissible to have intercourse with her, rather the husband should not have intercourse with her until she becomes able for that. Hence the Prophet (peace and blessings of Allaah be upon him) delayed consummating the marriage to 'Aa'ishah (may Allaah be pleased with her).

And Allaah knows best.

2)

by [islamweb](#)

Fatwa No. : 88199 Fatwa Title : Age for marriage in Islam Fatwa Date : 19 Jumaadaa Al-Uolaa 1425 / 07-07-2004 Question

Question: What is the normal age for a Muslim to marry?

Answer:

Fatwa -

Praise be to Allah, the Lord of the Worlds; and may His blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

The preferred age for marriage for a young man is when he is fit to get married, can provide for his wife and can fulfill marital requirements. The Prophet advised the youth to get married and illustrated its benefits, like lowering the gaze and protecting the private parts from illegal sexual relationship.

Bukhari and Muslim reported that the Prophet said: "O, young people whoever among you can marry,

should marry, because it helps him lower his gaze, and guard his modesty (i.e. his private parts from committing illegal sexual intercourse, etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power." [Al- Bukhari]

Therefore, young people should put this Hadith into practice. Poverty should not be a hindrance to getting married.

Allaah promised the person who wants to get married in order to guard his chastity to make him rich. Allaah says (interpretation of meaning): "The Prophet said: " Allaah promises to help three types of people: 'The Mujahid (a person who strives in the path of Allaah), the slave who signs a contract with his master to be freed in return for some money, and the person who gets married in order to guard his chastity.'" (Ahmed, Nasa'i, Al-Thirmidhi and Ibn Majah).

As regards, the age of getting married for a girl, it is when she becomes physically fit for sexual intercourse. It is confirmed in *Sahih Al Bukhari* that the Prophet married Aisha, when she was 6 years of age, and consummated the marriage with her when she was 9 years of age.

The guardian of a girl should take the initiative to marry her off if he finds a suitable person who has the required characteristics that the Prophet illustrated when he said: If any man whose religion and character are satisfactory proposes to marry one of your women, marry him, otherwise there will be great mischief and corruption on earth". (Al-Thirmidhi and others).

5: Myth of age contradiction:

The majority of Muslims agree that Aisha was only 9 years old when the Prophet married her.

[This site](#) makes no apology for her young age and accuses the modernists for humbugging the Westerners' morality and denying the truth.

[This other site](#) also defends Muhammad for marrying Aisha at 9 claiming that girls reach puberty at that age and therefore are considered adult and having sex with them at such a tender age is acceptable.

However there are some "modernist" Muslims who dispute this fact.

They argue: (taken from [this site](#))

According to the generally accepted tradition, Aisha (ra) was born about eight years before Hijrah. But according to another narrative in Bukhari (kitabul-tafseer) Aisha (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, Aisha (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.

Answer:

Even if we assume this narrative to be accurate, we have no reason to give it more weight than those that are so detailed about Aisha's age, describing her playing with her dolls, talking about her girlfriends coming to play with her and hiding when Muhammad entered the room, her memories of playing on the swing when her mother called her and washed her face and took her to Muhammad, her ignorance of what was going on and her "surprise" when Muhammad got into action taking his role as the husband, etc. These events are more likely to be remembered by someone of her childhood than when a particular Surah was revealed. It is more probable that a person confuse one Surah with another than confuse all those details of her own life.

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

Answer:

This is a weak excuse. When the Battle of Badr and Uhud occurred Aisha was 10 to 11 years old. She did not go to be a warrior, like the boys. She went to keep Muhammad warm during the nights. Boys who were less than 15 were sent back, but this did not apply to her.

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

Answer:

When someone gets that old, people don't care too much about her exact age. It is very easy to say she was 100 years old when in fact she was only 90. The difference is not noticeable to the younger folks and 100 is a round figure. Assuming the Hadith is authentic, it could be an honest mistake. Since in those days people did not carry birth certificates, it is very much likely that the person who reported her age to be 100 did not know that she was 10 years older than Aisha and did not sit to make the calculations and deductions. She was not an important person and it did not occur to anyone that 1300 years later it would become the subject of a controversy. This could be a genuine mistake by the narrator of the Hadith.

Tabari in his treatise on Islamic history, while mentioning Abu Bakr (ra) reports that Abu Bakr had four children and all four were born during the Jahiliyyah – the pre Islamic period. Obviously, if Aisha (ra) was born in the period of jahiliyyah, she could not have been less than 14 years in 1 AH – the time she most likely got married.

Answer:

Tabari's narratives do not have the distinction to be known as Sahih. Even if we assumed that this narrative is not forged, there is no reason to discard all those strong, detailed and explicit hadiths that concord with each other and confirm the age of Aisha to be 9 when she married the Prophet, to accept this narrative that, could very well be also an innocent slip on the part of the narrator. People remember important events better than those that are relatively insignificant. The date of the birth of the children of Abu Bakr was not an important subject for Muslims to record. But the details of the Prophet's marriages were more important. As you can read in the story of Safiyah's wedding even the kind of food served is recorded.

According to Ibn Hisham, the historian, Aisha (ra) accepted Islam quite some time before Umar ibn al-Khattab (ra). This shows that Aisha (ra) accepted Islam during the first year of Islam. While, if the narrative of Aisha's (ra) marriage at seven years of age is held to be true, Aisha (ra) should not have been born during the first year of Islam.

Answer:

The apologist fails to provide the references to the hadiths that he quotes. But obviously this is an error. To understand and accept a religion, one must be at least intelligent enough to make such decision. That is about 15 years old. But let us be generous and say that age is about 12. If Aisha accepted Islam during the first year of Islam, she must have been 26 years old when Muhammad married her. (12 + 14) First of all, in those days girls married at much younger age. No one stayed that long to get married. And it is very unlikely that a 26-year-old woman plays with her dolls. It shows that some of the Muslim apologists are embarrassed of what the Prophet did and are desperately looking for any excuses to exonerate him of his improprieties.

Tabari has also reported that at the time Abu Bakr planned on migrating to Habshah (8 years before Hijrah), he went to Mut'am – with whose son Aisha (ra) was engaged – and asked him to take Aisha (ra) in his house as his son's wife. Mut'am refused, because Abu Bakr had embraced Islam, and subsequently his son divorced Aisha (ra). Now, if Aisha (ra) was only seven years old at the time of her marriage, she could not have been born at the time Abu Bakr decided on migrating to Habshah. On the basis of this report it seems only reasonable to assume that Aisha (ra) had not only been born 8 years before hijrah, but was also a young lady, quite prepared for marriage.

Answer:

It was an Arab tradition to betroth a girl to a boy even when the girl was a newborn. This tradition is still carried on in many Islamic countries. This is no proof that Aisha was a grown up.

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

Answer:

This explanation is absolutely incorrect. Bikr means virgin and, just as in English is not age specific. In fact Aisha was the second wife of Muhammad (after Khadijah) but Muhammad did not consummate his marriage with her for three years because she was too young. Instead he had to content himself with Umma Salamah, until Aisha matured a little bit more. It would not have made sense to marry a beautiful woman like Aisha and wait for three years to take her home.

According to Ibn Hajar, Fatimah (ra) was five years older than Aisha (ra). Fatimah (ra) is reported to have been born when the Prophet (pbuh) was 35 years old. Thus, even if this information is taken to be correct, Aisha (ra) could by no means be less than 14 years old at the time of hijrah, and 15 or 16 years old at the time of her marriage.

Answer:

Of course this information cannot be taken as correct. If Aisha was five years older than Fatimah, and Fatimah was born when the Prophet was 35 years old, then Aisha was only 30 years younger than the Prophet. So at the time of her marriage when the Prophet was 54, Aisha must have been 24 years old. This is certainly not correct, for the reasons explained above and also it contradicts the Hadith that the apologist quoted about the age of Asma, Aisha's sister, who according to that Hadith was 10 years older than Aisha and died in 73 Hijra. So at the time of Hijra Asma must have been $100 - 73 = 27$ years old, but according to this Hadith she was 34 years old. The discrepancy between these two hadiths quoted by the same apologist, demonstrate their inaccuracy. It all goes to show that in those days numbers did not mean much. It is more likely that people forget the dates. But events are better remembered. The reports of the tender age of Aisha is consistent with the stories of her childhood, playing with her toys, her girlfriends hiding when Muhammad entered the room, the Prophet playing with her, her ignorance and "surprise" in the night of the nuptials, etc. All those hadiths confirm that she was a little girl. Those who deny the facts and try to prove otherwise, demonstrate their embarrassment of the acts of the Prophet. Perhaps they should be credited for having some scruples and realizing that what the Prophet did was wrong. But we cannot praise them for their intellectual honesty or lack of it. Finally the apologist concludes:

"In my opinion, neither was it an Arab tradition to give away girls in marriage at an age as young as nine or ten years, nor did the Prophet (pbuh) marry Aisha (ra) at such a young age. The people of Arabia did not object to this marriage, because it never happened in the manner it has been narrated."

Answer:

I respect his opinion, but disagree with him completely. Not only this WAS the tradition of the Arabs, it is still their tradition and it has become the tradition of other countries that converted to Islam. Even up to this day it is very common to find girls as young as 9-years given for matrimony. Of course the reason that no one objected to the marriage of Muhammad and a 9-year-old girl, is because it was a custom. The reason it was reported in so many hadiths that neither the author nor the scholars objected to is because it was nothing out of the ordinary.

Just a few weeks ago I read in the news that in Iran a 9-year-old girl filed for divorce from her 15-year-old husband just after 20 days of marriage because he would constantly beat her. When the young man was questioned he said: "She neglects her housework and plays with her dolls all the time"

[6: Proof that Ayesha was pre-pubescent at the time of her marriage:](#)

Many Muslims wish that Ayesha had reached the age of puberty before she was given to Muhammad to sleep with. But in reality she was a pre-pubescent child at that time. Mohammed did not care for her mental and physical health while satisfying his lust. Muslim apologetics use different tactics to justify Mohammed's lustful act. The following is the complete and well written proof that Ayesha was pre-

pubescent at the time of marriage.

Part 1:

Word consummate means “have sex”.

Some Muslims cannot bring themselves to believe the Bukhari sahih ahadith by which Ayesha narrated that Muhammad had sexual intercourse with her when she was nine years old. These Muslims typically resort to questioning the English translations of Dr Mohsin Khan without themselves reading the ahadith in the original Arabic. An examination of the Arabic text shows that, according to the sahih ahadith, Muhammad did have sexual intercourse with Ayesha when she was nine years old.

There are many ahadith relating the same fact in question. The one most in contention is the following hadith:

Sahih Bukhari Volume 7, Book 62, Number 64

*Narrated 'Aisha: that the Prophet married her when she was six years old and he **consummated his marriage** when she was nine years old.*

*An Ayesath Radhiyallahu Anha: AnnaNnabiyya Sallallahu Alaihi Vasallama Thazawwajaha vahiya binthu sitha sineen, va **udkhalath** alaihi vahiya binthu this'in.*

{In this hadith, the word “udkhalath” was translated by Dr Mohsin Khan to mean “consummated his marriage”.}

Some Muslims claim that Muhammad “zawaj”ed Ayesha when she was six and “nikah”ed her when she was nine years old (for example, AbdurRahman Squires in <http://www.islamic-awareness.org/Polemics/aishah.html>). They thus posit zawaj to mean betrothal and nikah to mean marriage. In this way, some Muslims claim that Dr Mohsin Khan’s “poor” translation of nikah as “consummation of marriage” instead of just “marriage” had inadvertently raised a sexual connotation when none was intended.

The Arabic text shows this reasoning to be false: Bukhari used zawaj and nikah interchangeably as synonyms to mean marriage (as does the Quran in verses 33 : 37, 44 : 54 & 52 : 20). Secondly, according to the hadith the relevant word was not “nikah” (which does not appear in Bukhari 7 : 62 : 64) but udkhalath.

The root of the verb “udkhalath” is “dakhala” which means to “enter”. This is the common Arabic meaning though there are other definitions, none of which can be made to fit with the context of the hadith above.

Some Muslims try to cast doubt on the meaning of dakhala as sexual intercourse by pointing to these other definitions. One Muslim even gives the definitions below, albeit conveniently without the sexual definition despite claiming a fullness of definition:

Quote:

Here is the full definition of دخل (dakhala):

1. insert, enter, thrust, admit, drive in, let in, show in, make or let enter
2. turmoil, turbulence, topsy-turvy, abnormality, fuddle, tangle, riot, ruction, restiveness, chaos, fuss, disorder, clutter, confusion, commotion, defectiveness, disturbance, tumult, imperfection
3. aberration, imperfection, defect, blemish, abnormality, flaw, fault, vice, shortcoming
4. yield, revenue, proceeds, income, earnings, taking
5. conscience, innermost feelings, inward thoughts, inner self, soul, design
6. doubtfulness, doubt, mistrust, uncertainty, overconcern, peradventure, incertitude, suspicion, extreme solicitude, abnormal anxiety, anxiety
7. tie-in, pertinence, concern, connection, connectedness, contact, conjunction, association, business, yoke, nexus, linkup, liaison, linkage, link, relevance, affair
8. imperfection, vice, flaw, shortcoming, blemish, aberration, defect, fault, abnormality

Typically the Muslim reasoning is that consummation could mean “completion” of the marriage or wedding ceremony, as in completion of a business transaction. However, this is erroneous as dakhala does not mean the English word “consummate” but the English phrase “consummate the marriage”. There is an important difference. This misunderstanding is due to the Muslim’s attack on the English word

“consummate” and not the Arabic word “dakhala”. While the English word “consummate” may mean completion (as of a business transaction), the Arabic word “dakhala” carries no such connotation.

Further, a fluent English speaker will never take “consummate the marriage” to mean complete the marriage or enter the marriage, but will always understand it to mean sexual intercourse. It is the only possible understanding of the euphemism. This is what the Muslims failed to understand: the meaning of the verb is dependent on the object in question. As the object is “marriage”, the verb “consummate” means sexual intercourse. This is because of the historical English (or more correctly Catholic) custom in which a marriage is considered to be consummated when the sexual act has taken place. It was a case for annulment if the sexual act was not performed, i.e. the marriage was not consummated. This has been the definition for centuries. In ancient times, until quite recently, the wedding bed linen was displayed to the couple’s relatives on the morning after the wedding to signify consummation of the marriage. A bride was expected to be a virgin and a bloodstained sheet left no doubt as to both the bride’s honor and the finality of the marriage contract - i.e. it had been consummated and that there would be no question as to its legality.

An English definition commonly found on the internet is this from the Hans-Wehr Arabic-English Dictionary: “to enter, to pierce, to penetrate, to consummate the marriage, cohabit, sleep with a woman”. (p.273)

Some Muslims attack the Hans-Wehr definition, thinking that each definition is a separate alternate. Unfortunately, for them, all the Hans-Wehr definitions are exactly the same. Just as in the English language “consummate the marriage” is euphemism for sexual intercourse, “cohabit” does not mean merely sharing the same roof but is euphemism for living together in a sexual relationship, and “sleeping with a woman” does not mean merely sharing the same bed but engaging in a sexual relationship.

Here is the complete list of the Quranic verses containing the word “dakhala” :
dakhala (3;37, 3;97, 4;23, 4;23, 5;23, 5;61, 7;38, 12;36, 12;58, 12;68, 12;69, 12;88, 12;99, 15;52, 17;7, 18;35, 18;39, 24;61, 27;34, 28;15, 38;22, 51;25, 71;28); yadkhulu (2;111, 2;114, 2;214, 3;142, 4;124, 5;22, 5;24, 7;40, 7;46, 12;67, 13;23, 16;31, 17;7, 19;60, 24;27, 24;28, 24;29, 33;53, 35;33, 40;40, 40;60, 48;27, 49;14, 68;24, 110;2); udkhul (2;58, 2;208, 4;154, 5;21, 5;23, 7;38, 7;49, 7;161, 12;67, 12;99, 15;46, 16;29, 16;32, 27;18, 27;44, 33;53, 36;26, 39;72, 39;73, 40;76, 43;70, 50;34, 66;10, 89;29, 89;30); dukhila (33;14); dakhil (5;22, 66;10); dakhil (16;92, 16;94); muddakhil (9;57); mudkhal (4;31, 17;80, 22;59); adkhala (5;65, 21;75, 21;86); yudkhilu (3;192, 3;195, 4;13, 4;14, 4;31, 4;57, 4;122, 4;175, 5;12, 5;84, 9;99, 22;14, 22;23, 22;59, 29;9, 42;8, 45;30, 47;6, 47;12, 48;5, 48;17, 48;25, 58;22, 61;12, 64;9, 65;11, 66;8, 76;31); adkhil (7;151, 17;80, 27;12, 27;19, 40;8, 40;46); udkhila (3;185, 14;23, 71;25); yudkhalu (70;38).

In all ayats, except for 16 : 92 and 16 : 94 (dakhil = deception) the meaning is to enter or gain admittance or be granted admission to some location such as a house, gate, fire, paradise, hell, or someone’s presence etc. In the Quran dakhala is never used to denote “participation” as in the English phrases “enter a transaction” or “enter a marriage” or “completion” of any activity.

There is only ONE instance (twice in verse 4:23) where the Quran uses the verb ‘dakhala’ in relation to marriage or women, and it is clear that the meaning here is SEXUAL INTERCOURSE.

Daryabadi : Forbidden unto you are your mothers and your daughters and your sisters and your father’s sisters and your mother’s sisters, and your brother’s daughters and your sister’s daughters. and your foster mothers and your foster sisters, and the mothers of your wives and your step-daughters, that are your wards, born of your wives unto whom ye have gone in, but if ye have not gone in unto them, no sin shall be on you, and the wives of your sons that are from your own loins, and, also that ye should have two sisters together, except that which hath already passed; verily Allah is ever Forgiving, Merciful.

Transliterated Arabic : Hurrimat AAalaykum ommahatukum wabanatukum waakhawatukum waAAammaturukum wakhalaturukum wabanatu al-akhi wabanatu al-okhti waommahaturukum allatee ardaAAanakum waakhawatukum mina alrradaAAati waommahatu nisa-ikum waraba-ibukum allatee fee hujoorikum min nisa-ikum allatee dakhaltum bihinna fa-in lam takoonoo dakhaltum bihinna fala junaha AAalaykum wahala-ilu abna-ikum allatheena min aslabikum waan tajmaAAoo bayna al-okhtayni illa ma qad salafa inna Allaha kana ghafooran raheeman

Other Muslim scholars also translate “dakhaltum” to mean sexual intercourse: Grand Sheikh Qaribullah & Sheikh Darwish (lain with); Sheikh Muhammad Sarwar (had carnal knowledge with); Ahmed Ali (slept with); Imam Al-Mawdudi (consummated the marriage); Mohammad Habib Shakir (gone in); Dr Muhammad Ayub Khan (gone into); and Imam Ibn Kathir (sexual relations with).

Thus, eminent Muslim scholars translate the verb *dakhaltum* (root = *dakhala*) to mean sexual intercourse because the literal meaning is to “enter”, “insert into”, “penetrate” or “pierce” a woman. It does not mean “enter a marriage”: it means “enter” the woman.

Applying the meaning of *dakhala* to Bukhari 7 : 62 : 64, it is clear that the object “marriage” is absent in relation to the verb “*dakhala*” - the object in this hadith is “Ayesha” meaning that Muhammad “*dakhala*”ed her (grammatically, he “*udkhillath alaihi*”). Thus it is clear the meaning is that he “entered” or “had sexual intercourse with” her.

Here is another translation of the root “*dakhala*” : he, or it, entered; or went, came, passed, or got in; to enter, go in, join one’s self in company, visit, intrude, meddle, **have intercourse with, go into (one’s wife)**, intrigue, penetrate, deceit, corrupt. **The primary signification is a thing that enters into another thing and is not of it.**

Other definitions: He had an unsoundness in his intellect, or in his body, or in his grounds of pretension to respect; his affair, or case, or state, was, or became, intrinsically bad or corrupt or unsound. Income, or revenue, or profit that comes in, or accrues, to a man from his immovable property, such as land and houses and palm trees, and from merchandise. A disease; a fault, defect, or blemish, and particularly in one’s grounds of pretension to respect. Tangled, or luxuriant, or abundant and dense, trees.

{taken from An Arabic-English Lexicon, E.W. Lane, volume three, pp. 858 - 861; and The Dictionary of the Holy Quran, 1st edition, Abdul Mannan Omar, pp. 174 - 175}

It is clear that the only meaning of *dakhala* applicable to the context of the hadith is sexual intercourse.

To further confound the Muslim apologist the Bukhari sahih ahadith use another phrase to convey the fact that Muhammad had sexual intercourse with Ayesha.

Sahih Bukhari Volume 5, Book 58, Number 236

Narrated Hisham’s father : Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married ‘Aisha when she was a girl of six years of age, and he consummated his marriage when she was nine years old.

An Hisham An Abeehi Qala thuwaffiyath Khadijathu qabla makhrajannabiyyi sallallahu Alaihi Vasallama ilal Madeenathi bi thalatha sineenaa falabitha sanathaini ou qareeban min dhalika va nakaha Ayesha vahiya binthu sithi sineena thumma bana biha vahiya binthu this”I sineen.

and

Sahih Bukhari Volume 7, Book 62, Number 65

Narrated ‘Aisha that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that ‘Aisha remained with the Prophet for nine years (i.e. till his death).”

An Ayesath AnnaNabiyya Sallallahu alaihi vasallama thazawwajaha vahiya binthu Sitha sineena, va bana biha vahiya binthu This”I sineen. Qala Hisham : Va unbiethu Annaha kanath Indahu This”I Sineen.

The Arabic word, “*bana*” means to build or construct. But if we add *biha* which means with her (*biha* is a feminine verb in Arabic), the meaning is entirely different. Literally “*bana biha*” means build with her. But this is a phrase that is commonly used to denote intimate sexual relations. If we say in Arabic: Muhammad *bana bi* Ayesha the meaning is: Muhammad had intercourse with Ayesha. This is the only possible Arabic understanding of the phrase. So, again it is apparent that Dr Mohsin Khan had used the euphemism “consummated the marriage” to denote the sexual act.

Other Bukhari ahadith that use the phrase “*bana biha*” to mean sexual intercourse (though not between Muhammad and Ayesha) include 4 : 53 : 353 and 7 : 62 : 87.

Conclusion

A reading of the relevant Bukhari ahadith makes it clear that Muhammad had sexual intercourse with Ayesha when she was nine years old. The terms used are “*udkhillath*” and “*bana biha*” which can only mean sexual intercourse in the context of the ahadith. The Muslims’ confusion comes from their lack of understanding of the English phrase “consummation of marriage”, and their unwillingness to admit that their prophet had sexual intercourse with a nine year old child. Thus, instead of attacking the English

phrase, “consummation of marriage”, it might be better served for Muslim apologists to read the relevant ahadith in the original Arabic.

Part 2:

Proof that doll-playing girls are pre-pubescent.

Playing with dolls and having pictures is strictly prohibited in Islam except for children who have not reached the age of puberty. Therefore Ayesha was allowed to have dolls. This proved that she was not reached at the age of puberty.

This is what the great hadith scholar, Shaykh al-Islam Imam Al-Hafiz Ibn Hajar Al-'Asqalani, Commander of the Faithful in Hadith, Qadi of Egypt, said regarding doll-playing and little girls:

Sahih Bukhari Volume 8, Book 73, Number 151

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 Apostle used to enter 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.) (Fateh-al-Bari page 143, Vol.13)

How do we know that Ibn Hajar made the doll-playing exegesis: “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”?

Because of the reference to Fateh-al-Bari and because when we look at other translations of Bukhari 8:151, the same message is conveyed.

Alternative translation 1:

<http://www.themuslimwoman.com/beware/GirlsPlayingDolls.htm>

On the authority of Aisha (RA), who said: I used to play with dolls in the presence of the Prophet (SAW). And I had girl-friends (playmates) who played along with me. They would hide (feeling shy) from him (SAW) whenever he entered. But, he (SAW) would send for them to join me and they would play with me. (Sahih Bukhari & Muslim)

[The translator then provides some discussion about translations of various versions of this hadith before he follows up with Ibn Hajar and Fath-al-Bari]

Al-Haafidh Ibn Hajar said in Fath al-Baaree (Fath al-Baaree, no. 6130, Kitaab: al-Adab, Baab: al-Inbisaat ilaa an-Naas): This Hadith has been used as a proof for the permissibility of possessing (suwar - of) dolls and toys for the purpose of the little girls playing with them. This has been especially exempted from the general prohibition of possession of images (suwar).

Alternative translation 2:

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=49844&dgn=4>

But if these images and dolls are toys for children, the Sunnah indicates that they are permissible. In al-Saheehayn it is narrated that 'Aa'ishah (may Allaah be pleased with her) said: “I used to play with dolls in the presence of the Prophet (peace and blessings of Allaah be upon him) and I had female friends who would play with me...” al-Bukhaari, 6130; Muslim, 2440.

Ibn Hajar said: This hadeeth indicates that it is permissible to have images of girls (i.e., dolls) and toys for girls to play with. This is an exception from the general meaning of the prohibition on having images. This was stated by 'Iyaad and was narrated from the majority. They permitted the sale of dolls to girls so as to teach them from a young age how to take care of their homes and children. Ibn Hibbaan stated that it is permissible for young girls to play with toys...

Alternative translation 3:

<http://www.bilalphilips.com/books/eemaan/eemaan05.htm>

Aaishah said, “I used to play with dolls in the presence of the Prophet (pbuh), and my girlfriends used to play along with me. Whenever, Allaah's Messenger (pbuh) would enter, they would hide from him. So he

called them to play with me.”

In the classical commentary on Saheeh al-Bukhaare entitled Fat-h al-Baaree, Ibn Hajar al-'Asqalaanee wrote the following: “This hadeeth is used as evidence for the permissibility of making dolls and toys with human and animal forms for the purpose of girls playing with them. This category has been specifically excluded from the general prohibition against making images. ‘Iyaad stated this to be categorically so and related that it was the position of the majority of scholars. He further related that they permitted the selling of toys for girls in order to train them from their youth in their household affairs and in dealing with their children...”

Note the great similarity in the commentaries of Ibn Hajar in Fateh al-Bari all four versions of the hadith. The words are different because of the different translators but the essential message is unchanged - only little girls (i.e. before puberty) are permitted to play with dolls.

How do we know that little girls are pre-pubescent? Because Islamic customs and laws specifically state so.

For example:

http://www.usc.edu/dept/MSA/fundamentals/pillars/fasting/tajuddin/fast_21.html

Girls reach puberty and adulthood when they experience the above three signs. However, they have a fourth sign, that is, menstruation (hayd). Whenever a girl experiences it, she is a woman even if she is 12 years old.

<http://www.alinaam.org.za/social/myaaisha.htm>

<http://www.lightuponlight.com/islam/modules.php?name=News&file=article&sid=151>

Islam And the Age of Puberty

Islam clearly teaches that adulthood starts when a person have attained puberty.

These Islamic websites provide the evidence that in Islam, when a girl reaches puberty, she ceases to be a girl and becomes a woman. Therefore, little girls must be pre-pubescent according to Islamic customs and laws.

We also have commentaries by hadith scholars that reinforce this point.

<http://www.themuslimwoman.com/beware/GirlsPlayingDolls.htm>

Al-Qaadee ‘Iyaad has stated this position with definiteness, and transmitted it as the position of the Majority (Jumhoor) of the Scholars; and that they declared permissible the selling of toys/dolls (al-lu’ab) for little girls, to train them from childhood for the household responsibilities and child-rearing.

Al-Khattaabee said: ... it is understood that playing with dolls (al-banaat) is not like the amusement from other images (suwar) concerning which the threat (wa’eed) of punishment is mentioned. The only reason why permission in this was given to Aisha (RA) is because she had not, at that time, reached the age of puberty.

<http://www.themuslimwoman.com/beware/PossessionofDolls.htm>

... Abu ‘Ubaid, who said: We don’t see there being any reason for that (permission to play with her dolls), except due to the fact that these toys are a source of amusement (lahw) for the children. So, if they were owned by adults, it would definitely have been detestable (makhrooh).

Continued on the next page
