

## THE AGE OF A'ISHAH (RA): A MULTIDISCIPLINARY LOOK

**Muhammad Kabir Nasrullah**

*University of Bakht Al-Rudha,*

*Khartoum, Sudan*

Email: [nibrahim44@gmail.com](mailto:nibrahim44@gmail.com)

محمد كبير نصر الله

جامعة بخت الرضا

السودان.

**Dr. Ali Awad Gasim**

*University of Bakht Al-Rudha,*

*Khartoum, Sudan*

الدكتور علي عواد قاسم

جامعة بخت الرضا

السودان.

### Abstract:

Condemnations of the Prophet's marriage to Aisha have received significant attention in recent years as a prominent critique of Islam. Muslims are said to emulate the actions of an individual who engaged in improper interactions with a girl who was 9 years old. Consequently, this has caused several individuals to question their religious beliefs and the ethical guidance they offer. Nevertheless, this critique is founded on erroneous logic. Upon examining the existing data, we see that early marriage was not only prevalent in several ancient civilisations, but it also aligned with their moral values considering the conditions they faced. Throughout the course of human history, societies have been required to adjust to their physical and social surroundings while also optimising their moral assessments, just like we now do. This study examines the inherent flaws in claims regarding the purported immorality of the Prophet, as well as how Islam instructs us to adjust the teachings of the Qur'an to accommodate evolving situations.

**key words:** A'isha RA, moral principles, Devine lows

### Introduction:

According to the Pew Research Centre's estimation in 2014, around 57,800 persons under the age of 18 were legally married in the United States. Out of the total number of weddings, 55% had a minor girl being married to an adult man. [David McClendon, 2016] Although these figures differ around the country, several states have significantly higher rates. This encompasses California, which has lately become embroiled in a legal controversy about the establishment of an age restriction for marriage with parental approval. Organisations like as Planned Parenthood and the ACLU have strongly opposed any proposed legislative changes and have been successful in eliminating any amendments that would impose limitations on the

ability of minors to marry with parental consent. [Jill Tucker, 2017] Put simply, California now deems child marriage acceptable as long as the child's parents provide their consent. Similarly, France is presently deliberating on the establishment of an age of consent.

Until now, the government has not established a specific legal age, resulting in a notable number of acquittals for individuals charged with raping a youngster, some as young as 11 years old or even younger. [Marie Doezema, 2018] These instances are peculiar considering the apparent endorsement of the Universal Declaration of Human Rights (UDHR) and its later accords, such as the Convention on Consent to Marriage, Minimum Age for Marriage, and Registrations of Marriage (1964), by the United States and France. The convention specifies that:

Signatories to this convention must enact legislation to establish a minimum age for marriage. Marriage is prohibited for individuals below a certain age, unless a competent authority has granted an exception based on serious circumstances and the best interests of the prospective spouses. [H Rights, 2017] Considering the methods by which these activities manipulate and mistreat children in contemporary times, this is particularly concerning. [G police, 2017] Adolescent females are particularly susceptible to the negative outcomes of marrying at a young age. This not only restricts their chances for social, scholastic, and economic advancement but also puts them at risk for physical complications resulting from early pregnancy, as well as psychological and emotional distress. 5 How can a society that is against the exploitation of children tolerate the existence of such practices? What is the underlying message being communicated by providing legal assistance for such a practice? Amidst the increasing prevalence of child sex trafficking and pornography online, this is particularly alarming. Recently, German law authorities discovered an internet-based child pornography network consisting of around 90,000 individuals. Only a small number of them have been apprehended. [G police, 2017] Considering this fact, it is not unexpected that the welfare and safeguarding of children remain one of our foremost priorities, as well as a very delicate subject. Although it is valid to have worries and sensitivities, it is important to avoid drawing hasty conclusions about former cultures that are not based on proven scientific facts and reasons. An example that clearly illustrates this is the widely discussed critique of Islam today, which centres upon the marriage of the Prophet Muhammad (PBUH) and Aisha. [Sahih al-Bukhari, ND]

## A Limited Perspective on the Passage of Time

Currently, it is quite difficult to search for information about Islam without coming across many cautionary messages about the perceived risks associated with the religion. Regardless of whether the subject is the alleged promotion of terrorism by Islam or the claim that a minority population seeks global dominance through deceptive practices involving halal meat and curry, experts from various parts of the world consistently make significant efforts to vilify a religion that has existed for 14 centuries and has approximately 1.6 billion followers. Nevertheless, the most straightforward approach to doing this is to evoke the innate protective impulses of parents worldwide by providing Islamic references that specify the age of Prophet Muhammad's (PBUH) youngest wife at the time of their marriage:

Aisha recounts: "The Prophet wed me at the age of six, and we consummated our marriage when I reached the age of nine." Subsequently, I stayed in his company for a duration of nine years, specifically until his demise. [Sahih al-Bukhari, ND]

This narrative has evoked both outrage and scepticism over the ethical rectitude of the Islamic faith. How is it possible for an adult man, who is seen as a moral role model by his followers, to enter into a marriage with a child? These inquiries have led some individuals to either reject Islamic fundamental materials as not genuine or completely criticise Islamic ethics as savage. Certain Muslims have experienced significant distress as a result of these customs' ethical implications. As a result, they have contended that the hadiths regarding Aisha's age are unreliable and have instead provided elaborate justifications suggesting that she was considerably older at the time of her marriage, specifically 18 years old. [David H. Fischer, 1970]

Although these emotions may appear reasonable given our contemporary Western experiences, they lack coherence when applied to the conditions of individuals who existed over a thousand years ago. It is much simpler to criticise 7th-century desert nomads as "barbarians" than for us to understand that our moral evaluations are influenced by our surroundings, just like the evaluations of our predecessors. Recognizing this entails acknowledging the frequency with which we give in to a flawed mode of thinking called presentism. Presentism refers to an erroneous interpretation of history that is based on current circumstances that were not present in the past. [A Brandolini, ND] Historians and laypeople frequently make this mistake. Nevertheless, intricate problems rarely have straightforward solutions, regardless of our lofty hopes. Frequently, comprehending historical reality requires a significant investment of time and effort. This is particularly true when we permit incorrect notions to gain popularity, compelling us to navigate through pre-existing prejudices. Alberto

Brandolini, an Italian computer programmer, coined the well-known principle: "The effort required to disprove [nonsense] is significantly greater than the effort required to create it." [Kyle Harper, 2015] Nevertheless, it is still possible for us to form moral evaluations regarding previous individuals and events. Homicide remains homicide, larceny remains larceny, and sexual assault remains sexual assault, regardless of the temporal or geographical context. However, the particular circumstances surrounding the commission of murder, theft, and rape significantly impact our evaluation. For example, it is one thing to learn about how a historical character caused another individual's death, but it is another thing entirely to understand that they did so out of necessity or justified reasons such as self-defense, warfare, or corporal punishment. Identifying those circumstances can be challenging, particularly when they differ significantly from our own. Simply put, historical research frequently reveals that things are not always as they appear.

Similarly, upon analysing the scientific evidence pertaining to human growth, adulthood, and marriage in historical times, we discover a setting that not only refutes the moral indignation surrounding the union between the Prophet Muhammad and Aisha, but also enables us to acknowledge and respect our predecessors for their challenges. Without their contributions, we would not be engaging in this conversation at the moment.

### **A'isha Bint Abu Bakr lived experience**

A'isha Bint Abu Bakr was born in Mecca in approximately 607 CE. She was the daughter of Abu Bakr, who was Prophet Muhammad's closest friend and the first caliph following his death. Abu Bakr and the Prophet belonged to the same tribe, the Quraysh. Her parents, Um Ruman and Abu Bakr RA, raised her as a Muslim. The Prophet engaged her at a young age, but they postponed their marriage until after the hijra. She remained unmarried following the demise of Prophet Muhammad (PBUH). Upon arriving in Madinah, she revisited the humble dwelling where she had lived beside the Prophet throughout his life. Within her modest chamber, she welcomed visitors hailing from other locations, seeking her guidance in comprehending and assimilating the teachings of the Qur'an, as well as the sayings and practices of the Prophet. She transformed this compact space into an educational facility, where she imparted knowledge to young females, males, and women, as well as males from the local community. Annually, she embarked on the hajj to Mecca and established a tent to accommodate those who sought to learn from her throughout the pilgrimage. She passed away in 678 CE, at the age of 65. Prophet Muhammad (PBUH) passed away with his head lying on the lap of his beloved wife, A'isha. [topaloglu, b,1989]

## Academic background of A'isha

### The Qur'an:

A'isha led a modest lifestyle alongside Prophet Muhammad. Since a young age, she has been witnessing to countless discussions between Muhammad (PBUH) and her parents concerning the revelation and the needs of the growing community. Her exceptional cognitive abilities enabled her to effortlessly commit the entire Qur'an to memory and memorise any new revelations revealed. [Helminski A, 2003.]

### Hadith:

A'isha was an exceptionally productive narrator, having transmitted a total of 2,210 hadith. She had extensive knowledge of hadith literature and had personally observed numerous events pertaining to the Prophet (PBUH) in various parts of Islam. A'isha's (r.a.) influence on our contemporary comprehension of Islam is significant. Her significance in hadith extends beyond only transmitting knowledge; her interpretation of hadith aids in comprehending the knowledge and implementing it within its appropriate context. A'isha applied the teachings she observed from the Prophet (PBUH) to her daily life activities. Her actions had a profound impact on the preservation of the Prophet's sayings and customs. [Azhar Wan Ahmad, 2003]

### An illustration of a hadith transmitted by A'isha:

Hamza bin Amr Al-Aslami asked the Prophet if it was appropriate to observe fasting while embarking on a journey. The Prophet responded, "You have the option to fast if you wish, and you have the option to not fast if you wish." The reference is to Bukhari, specifically Volume Number 3, Hadeeth Number 164. From this, we learn that throughout Ramadan, we have the option to observe fasting or to end our fasting. Fiqh, also known as Jurisprudence, refers to the understanding and application of Islamic law.

A'isha (r.a.) possessed the rare ability to derive new legal judgements from her deep understanding of the Qur'an and the Sunnah. Fiqh is understanding the rationale and reasons for legal judgments. In the absence of a definitive statement, a decision can only be reached through logical deduction, and A'isha possesses a higher level of knowledge compared to her peers. She would seek clarification from the Prophet (PBUH) regarding many topics when she couldn't understand their lawful justification and obtain a direct response from him. She rectified misconceptions by providing illustrations from the life of the Prophet. By seeking additional clarification and reasoning from the Prophet (PBUH), she acquired the ability to pass

on this knowledge after his demise, thereby ensuring its preservation. [Mohammad Kamali, 1991]

### **Tafsir (Qur'anic Exegesis)**

A'isha (r.a.) closely followed Prophet Muhammad's (PBUH) explanations of the Qur'an and learned the obscure points directly. She gained the ability to understand the purpose of the Qur'an and interpret general principles within the framework of Islam. She was not only a narrator who conveyed what she had heard and seen, but also an interpreter of its meaning. Narrations related to understanding the Qur'an were generally passed through Abdullah ibn Abbas and A'isha, proving A'isha's (r.a.) importance as an interpreter.

### **Oratory:**

In addition, she possessed exceptional oratory skills. Al-Ahnaf once remarked, "I have listened to speeches by Abu Bakr, Omar, Uthman, Ali, and all the subsequent Khalifas, but I have never heard a more convincing and aesthetically pleasing speech from anyone than from A'isha (r.a.)"

### **Biomedical research:**

Her unquenchable curiosity, many learning opportunities, and remarkable memory allowed her to attain the position of a prominent scholar. However, her knowledge and expertise went beyond religious teachings. She has a vast knowledge and skill set in medicine. During visits from foreign delegations, Muhammad (PBUH) would engage in discussions about various disease remedies. She would commit these discussions to memory and thereafter offer ideas for treatments. Her expertise in mathematics was so extensive that even the Prophet's companions sought her counsel when faced with insurmountable obstacles. Urwah ibn az-Zubayr (r.a.), one of her male students, praised A'isha's (r.a.) exceptional knowledge in various fields, including the Qur'an, religious obligations, ethical conduct, poetry, literature, Arab history, and genealogy.

### **Politics:**

She briefly engaged in politics, particularly during the assassination of the third caliph, Othman, by revolutionaries from Egypt. She harboured a profound conviction regarding the imperative to locate and mete out retribution to the insurgents. Ali (r.a.), the fourth caliph, displayed hesitancy in taking action, so she took charge of a small military unit to pursue and locate the rebels. Ali (r.a.) embarked on a mission to mediate, but due to the chaotic circumstances, the two factions engaged in combat. Regrettably, this marked the inaugural

conflict within the Muslim community. The Battle of Camel was named after A'isha's (r.a.) leadership atop a camel.

### **Character and personality:**

A'isha had a profound and intimate connection with the Prophet Muhammad. A'isha and the Prophet Muhammad established their union on a foundation of affection, admiration, and comprehension. She was satisfied with her lifestyle and consistently appreciative of what she received. She consistently refrained from speaking negatively about others and displayed qualities of humility, generosity, and grace. She provided protection and care for orphans and impoverished youngsters, diligently nurturing them.[Judith Tucker, 1994]She was devout and applied the principles she taught. Additionally, she possessed the quality of humility. In subsequent years, she frequently directed questioners to those whom she believed possessed greater expertise than herself. For instance, she declined to acknowledge her expertise to Abbas due to her fear that he would excessively commend her, favouring modesty instead. Throughout her life, she maintained a lifestyle characterised by complete simplicity, which she had learned from Prophet Muhammad pbuh. Due to their frequent lack of food and drink, she never acquired the skill of cooking. She maintained a regular practice of fasting and promptly distributed the stipend she received from the government coffers to the needy without retaining any for herself.

### **Important occurrences Matrimony:**

One of the most controversial aspects when discussing the biography of Prophet Muhammad is the age at which he married A'isha. Detractors have taken advantage of her purportedly young age to launch defamatory attacks against the Prophet. Reports suggest that A'isha bint Abu Bakr betrothed at the age of 6 or 7 and married at the age of 10, igniting the dispute surrounding their relationship.

Several factors suggest that she was born before the advent of Islam, entered into a betrothal at the age of 14 or 15, and wed the Prophet at the age of 17 or 18.

1. She was present on the battlefield at Uhud in the third year after the Hijra, a time when the young age of males who had not yet reached puberty prohibited their participation.
2. Her profound knowledge of academic subjects, along with her mature demeanor and articulate words, effectively addressed the issue of slander;
3. The disparity in age between her and Fatima, the daughter of the Prophet;

4: Her expertise and understanding of the journey from Mecca to Medina and subsequent advancements are noteworthy. In that society, the dates of birth and death were not as definitively established as they are in modern times.

People commonly denoted ages as the length of time after puberty.

Regardless of whether A'isha's age of marriage was 9, 17, or 18, it is not unusual in the given setting. Marriage of both boys and girls at a young age was a prevalent practice. It is important to mention that the most severe detractors of Prophet Muhammad (PBUH) did not express criticism regarding the age difference, indicating that it was not considered a matter of concern during that period. However, we must acknowledge the high significance of the information we have received about A'isha's birth in 605, her engagement at the age of 14 or 15, and her marriage at the age of 17 or 18. [Yossef Rapoport, 2012]

### **The Slander Incident**

A'isha once accompanied Prophet Muhammad on a military expedition, traveling with a group of traders. She inadvertently became detached from the caravan while travelling and found herself marooned in the desert. While awaiting assistance, she dozed off and was discovered the following day by a man named Safwan bin Mu`attal, who happened to be passing in the vicinity. He brought his camel and instructed it to kneel, allowing her to mount it. Subsequently, he embarked on his journey, guiding the camel until they reached the troops. Abdullah bin Ubayy, the head of the hypocrites, saw this as a chance to defame A'isha and disseminate doubts and rumors regarding her faithfulness. He concocted the falsehood and clandestinely disseminated it to others, resulting in some Muslims gradually embracing it and subsequently expressing their doubts. During that period, A'isha was indisposed and oblivious to the defamatory remarks. However, she noticed that the Prophet's demeanour towards her had altered, as he appeared uncertain about what to believe.

For the duration of one month, the Prophet (peace be upon him) experienced persistent anxiety concerning A'isha. He visited A'isha and her parents, delicately stating, "A'isha, I have received this information about you." If you are not guilty, I anticipate that Allah will proclaim your innocence. However, if you have committed the sin, it is necessary for you to express remorse and seek forgiveness from Allah. When a devotee acknowledges their wrongdoing and sincerely repents, Allah grants them mercy.

Upon hearing these remarks, a surge of tears filled her eyes. She turned her gaze towards her father, anticipating that he would offer a verbal defence on her behalf. However, he

responded, "Daughter, I am at a loss for words." Subsequently, she directed her attention towards her mother; however, she too was at a loss for words. Finally, A'isha responded, stating, "You all have received information about me and accepted it as true." Even if I assert my innocence and declare that Allah is my testimony, you will remain sceptical. On the other hand, if I were to falsely confess to a wrongdoing that Allah knows I did not commit, you would readily accept me. I must repeat the words of Prophet Joseph's father: "I will bear this with patience and dignity."

At that moment, the Prophet (PBUH) experienced a sudden state of receiving divine revelation. The revelation confirmed her innocence. The Prophet, peace be upon him, expressed great happiness and exclaimed, "Congratulations, A'isha! "Allah has revealed evidence of your innocence." This underscores her position and status, as it was God who protected her. This scripture and incident established that four witnesses are required to prove adultery.

### The evils of slandering

The incident became the cause of some very important additions to the social law and injunctions of Islam. Through these, the Muslims received Commandments from Allah which ensured that the Muslim society could be kept clean and protected against the creation and propagation of moral evils.

هُمَّا لَكَاذِبُونَ اللَّهُ عِنْدَ قَاوَلَيْكَ بِالشُّهْدَاءِ يَأْتُوا لَمْ فَإِذْ شُهْدَاءَ بِأَرْبَعَةٍ عَلَيْهِ جَاءُوا لَوْلَا

"Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars." (Quran, Sura An-Noor:13).

This verse draws our attention to the fact that none of the accusers had actually witnessed what they were accusing the innocent about. The only basis of the accusation was that Ayesha (RA) had been left behind and Safwan bin Mu`attal had brought her to the camp on his camel.

The general principle laid down was that all dealings in the Islamic society must be based on `good faith. The question of a bad opinion should arise only when there is definite and concrete basis for it. Every person should, as a matter of principle, be considered innocent unless there are sound reasons to hold him guilty or suspect. Every person should be considered as truthful unless there are strong grounds for holding him unreliable.

عَظِيمٌ بِهِنَّ هَذَا سُبْحَانَكَ بِهَذَا تَتَكَلَّمُ أَنْ لَنَا يَكُونُ مَا قُلْتُمْ سَمِعْتُمُوهُ إِذْ وَلَوْلَا

And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allah)! This is a great lie." (24:16).

### **The Battle of Camel**

Following Uthman's assassination as Caliph, certain companions advocated for the perpetrators to face legal consequences. However, Ali opted to calm the situation by establishing leadership instead of taking immediate action. Nevertheless, A'isha, Talha, and Azubayr spearheaded a group to Basra with the aim of achieving peace. Upon hearing this, Ali promptly embarked on a journey to meet them, accompanied by a substantial group of people. The goal was to make sure they understood and obeyed his orders as the caliph and Muslim leader, and to discuss the best way to deal with the offenders. A faction known as the Sab'iyyah provoked the conflict in the Battle of Camel. Their objective was to hinder any efforts towards reconciliation among the companions. The Sab'iyyah perceived the situation as a potential danger to their own well-being. They concealed themselves amidst both factions, inciting them to engage in conflict with one another. Approximately 10,000 individuals perished during the course of this conflict, approximately 10,000 people perished. Shia and Sunni academics hold divergent perspectives on the reasons for the war, with Shia Muslims arguing that A'isha's actions were erroneous as she did not adhere to Ali's leadership. Shias hold A'isha in high esteem and consider it illegal to insult her, although some radical Shias do curse her; nonetheless, she is not considered a prominent sahaba (companion of the prophet) and thus faces significant criticism for her actions in this particular case.

### **Sunni-Shi'ite schism:**

Both Sunni and Shia Muslims hold the same core Islamic doctrines and articles of faith. The disparities between these two primary factions within Islam originally arose from political rather than theological distinctions. Throughout the years, these political disagreements have given rise to several distinct practices and positions that now hold spiritual importance.

### **A'isha's influence on the Islamic world and history is significant.**

A'isha established the essential principles of Arab-Islamic ethics. She stated that the noble qualities of character included honesty in speech, dependability, truthfulness, and resilience in difficult times. Additionally, it involved providing protection for friends and neighbours, being willing to help others in both good and bad times, feeding the less fortunate, treating slaves with kindness, and showing respect for one's parents.

### **Field of knowledge:**

A'isha's primary focus in life after Prophet Muhammad was to effectively communicate messages and provide guidance to others. She intervened in the errors she observed to clarify the resolution of a problem during Prophet Muhammad's lifetime. A'isha consistently promoted virtuous behaviour and discouraged wrongdoing in all situations; she made every effort to provide guidance to the people. Her earnest commitment to implementing the teachings of the Qur'an and the Sunnah was the driving force behind her endeavours. A'isha was determined to disseminate the knowledge she possessed, and she was concerned that it might remain exclusive to her alone. In terms of depth and breadth, her knowledge surpassed that of the majority of humans, both male and female, who lived after the Prophet, in terms of both depth and breadth.

A'isha had a significant impact on the dissemination of Islamic knowledge following the passing of Prophet Muhammad. A'isha had an exceptional recall and used this talent to commit the hadith to memory. She has made significant contributions to the Islamic education of women, men, and children. As a result, she has demonstrated the importance of education in women's lives.

She recorded 2,210 of Prophet Muhammad's sayings, often known as hadith. She was among a small group of academics in Medina, which emerged as a prominent hub of Islamic education, attracting thousands of individuals who sought to study Islam. She taught 88 distinguished intellectuals, which won her the prestigious title of "scholar of scholars." She played a significant role in providing religious guidance based on the Qur'an, as well as interpreting the meaning of Qur'anic verses and the teachings of the Prophet. Abu Musa Al-Ash'ari, a renowned jurist and scholar, states that if the companions of the Prophet Muhammad (PBUH) had any challenges regarding the Prophet's sayings, they sought guidance from A'isha and discovered that she possessed precise understanding on the issue. Therefore, her contribution to the education of Muslims was substantial.

### **Female individuals:**

A'isha's contribution to the foundation of the Islamic faith has elevated the position of Muslim women. When she entered the Prophet's home, she assumed the role of spokeswoman for women, serving as a mediator between him and the ladies who felt hesitant to communicate with him directly. Due to her circumstances, she became an indispensable confidant, particularly for female acquaintances.

A'isha actively contributed to eradicating the foolish customs inherited from their ancestors during the Age of Ignorance (Jahiliyya). Her proximity to Prophet Muhammad, her expertise in the Qur'an, and her affable demeanour towards the challenges faced by women, both prior to and during her marriage, proved beneficial for women. In the era known as the Age of Ignorance, people often regarded women with contempt. Despite a significant number of individuals embracing Islam, the deep-rooted societal beliefs and values did not instantly disappear. Prior to the advent of Islam, several women were devoid of both rights and worth, enduring a condition that surpassed the hardships of slavery.

She played a crucial role in improving the position of women during the initial development of Islam, and she continues to be an inspiration for Muslim women around the globe. Currently, certain Muslim countries are not respecting women's rights, making this issue particularly significant in today's context. A'isha's example exemplifies the significance of women in society, the indispensable nature of education for women in Islam, the ability of women to participate in all spheres of society, and the imperative to reject any notion of women's inferiority to males. The episode involving A'isha's defamation also yielded significant Islamic-rulings:

1. In order to make an accusation of adultery against someone, it is necessary to present four witnesses who have directly witnessed the deed (the probability of this happening is highly unlikely).

2. It is important to refrain from harbouring doubts or spreading false accusations.

At that time, prior to the advent of Islam, individuals would take matters into their own hands by executing anyone found or accused of adultery. This made the event particularly noteworthy. The change was significant, shifting from extrajudicial killings based on mere accusations to the requirement of presenting four witnesses and bringing the matter before a court.

### **Results and finding:**

Despite her antiquity of over 1400 years, her life and scholarly thoughts remain pertinent in contemporary times, providing a fundamental basis and direction for Muslims worldwide, spanning from America to the Middle East, the Indo-Pak peninsula, and Southeast Asia.

From this advantageous vantage point, she effectively employed her numerous qualities and exerted her influence on the early history of Islam. People widely regard A'isha as one of the most prominent and controversial women in the history of Islam. The individual's legacy is

intricate, and the two primary branches of Islam hold opposing perspectives that are contingent upon their respective interpretations of the Prophet's successors' rightful lineage.

A'isha bint Abu Bakr was a multifaceted individual who held positions of leadership, demonstrated strong political activism, and excelled as a theologian, scholar, and wife. She exhibited precociousness, loyalty, bravery, and intelligence. Her modest lifestyle has enabled her to exert a significant influence on Islam's growth and articulation, a level of achievement that few women have possibly attained. She made a significant impact on women's role in Islamic culture, Islamic ethics, and the comprehension and analysis of the Qur'an. Additionally, she served as a role model for men, women, and children within the Islamic community.

Given the intricate circumstances of the present era, it is not only advisable but imperative for young individuals to exercise caution and delay involvement in intimate relationships in order to mitigate any potential negative consequences for their lives. When analyzing the marriage between the Prophet صلى الله عليه وسلم and Aisha (ra), we observe not only an illustration of this complexity being implemented, but also extract some of the Divine Wisdom for humanity—a moral framework that foresees the changes in human progress throughout history. It is now indisputable that the Prophet Muhammad صلى الله عليه وسلم had the complete moral authority to marry and have affection for Aisha (ra). Regrettably, several Muslims have regressed in their understanding of their own heritage and have yielded to interpreting Islamic law in an inflexible manner that disregards historical context, similar to detractors of Islam.

Similarly, Western countries have failed to establish a consistent standard by solely relying on superficial age restrictions to determine maturity while simultaneously accepting the societal norm of their own underage individuals engaging in sexual relationships as long as they fall within a similar age bracket. The Western culture lacks credibility when there is a clear distinction between the criteria for maturity and the permissibility of engaging in sexual activity. It is contradictory to denounce child marriage while still believing that your own children are sufficiently physically and emotionally developed to engage in romantic partnerships. It is utterly nonsensical. Regardless of whether a juvenile chooses a partner of similar age or not, if they decide to engage in sexual behavior, they are still considered a minor engaging in sexual activity. Western culture conveys contradictory messages to minors, suggesting that their capacity to form intimate relationships with those they find attractive hinges on their avoidance of relationships with legally recognised adults. It is preposterous to believe that a teenager with intense hormonal changes would be affected by such a random differentiation or consider it harmful. This is because minors would experience the same

negative outcomes when engaging in risky behaviours with both their peers and adults, such as pregnancy, sexually transmitted diseases, domestic violence, exploitation, and so on. Put simply, this is an example of an inconsistent criterion to adhere to. Therefore, the outdated and excessive anger towards the marriage of the Prophet صلى الله عليه وسلم and Aisha (ra) seems to be nothing more than a meaningless demonstration of pretending to have high moral standards, stemming from a lack of knowledge in the fields of science, history, morality, and Islam.

### Conclusion:

Allah (Subhanahu wa Ta'ala) warns individuals on how they should react to slander. The accused woman was none other than the wife of the Holy Prophet of Allah, who was held in higher regard by every Muslim than their own mother and whom Allah Himself had prohibited for every Muslim, just as He would prohibit their own mother. The accused guy was not only a member of the same caravan, a soldier in the same army, and a resident of the same city, but also a devout Muslim who believed that the lady's husband was the Messenger of Allah and his religious leader and guide. He had even pursued the lady and participated in the most perilous conflict at Badr. Therefore, the act of spreading false and damaging statements against someone was considered a much more serious offence.

The Prophet (sallallahu alaihi wa sallam) did not possess any understanding of things that are hidden or unknown. The Muslims realised that the Holy Prophet (sallallahu alaihi wa sallam) did not possess complete knowledge of the unseen. He possessed knowledge of the unseen and other information only through Allah's teachings. Over the course of a month, he experienced distress and sought information from the maid-servant, his other wives, and occasionally Ali and Usamah. If he had possessed any knowledge of the supernatural, he would not have experienced such distress, sought information, or advised repentance. Nevertheless, at the revelation of the Divine Message, he joyfully embraced the truth and disseminated it to everyone. As a result, Allah shielded Muslims from developing excessive beliefs about their religious leaders by providing them with direct experience and observation. Possibly, this was the cause for Allah's decision to delay the revelation for a month, and Allah's knowledge is superior. Placing faith in Allah and adhering to His commands leads to the acquisition of divine rewards. In order to cause their loss, the hypocrites devised a strategy to undermine the moral standing of the Muslims. However, Allah transformed this misfortune into a source of power for the Muslims. The episode showcased the exemplary behaviour and mindset of the Holy Prophet, Abu Bakr, his family, and other Muslims. Their strengths were characterised by nobility and tolerance. For example, when Abu Ayyub Ansari's wife informed him about the defamation rumors, he said, "Mother of Ayyub, if you had been in Aayesha's (RA) position,

would you have acted in the same way?" She responded, "I swear, I would never have undertaken such an action." Ayyub asserted, "Aayesha (RA) surpasses you in terms of her qualities as a woman." In my personal opinion, if I were in Safwan's position, I would never have entertained such a malevolent notion, and Safwan is a more devout Muslim than I am. Consequently, the hypocrites' mischievous actions yielded an outcome that was opposite to their intended goals, resulting in the Muslims emerging from this trial with enhanced moral strength. Ultimately, it is crucial to remember that truth inevitably triumphs and becomes evident when one seeks Allah's assistance and follows His path. Anger and vindictiveness seldom yield positive outcomes, whereas patience and commitment to the righteous path are the only means to accomplish goodness.

### Reference:

Azhar Wan Ahmad, Public Interests (Al-Masalih al-Mursalah) in Islamic Jurisprudence: An Analysis of the Concept in the Shafi'i School (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 2003), pp. 27-28

Child marriage is a violation of human rights, but is all too common," UNICEF Data, March 2018, <https://data.unicef.org/topic/child-protection/child-marriage/#>

German police uncover Darknet child pornography website with 90,000 users," Independent, July 6, 2017, <https://www.independent.co.uk/news/world/europe/germany-child-pornography-website-90000-users-darknet-frankfurt-a7827146.html>

"The prohibition of pictorial and figural representations is confirmed from the Messenger of Allah ﷺ from many sources. It is likely that what is accepted in the narration of Abu Salamah from Aisha (ra) preceded the expedition of Khaybar and that was before the forbiddance of images and representations, then their forbiddance was after that." – Ahmad Ibn Husayn Bayhaqi, Al-Sunan Al-Kubra, V. 10, Ed. Muhammad 'Abd al-Qadr Ata (Beirut: Dar al-Kutub al-Ilmiyah, 2003), p. 371.

Alberto Brandolini, Twitter Post, Jan 10, 2013, 11:29 pm, <https://twitter.com/ziobrando/status/289635060758507521>

Amram Tropper, "Children and Childhood in Light of the Demographics of the Jewish Family in Late Antiquity," Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period, 37:3 (2006), p. 332.

Mohammad Kamali, Principles of Islamic jurisprudence (Kuala Lumpur: Islamic Texts Society, 1991), p. 45. Child marriage is a violation of human rights, but is all too common," UNICEF Data, March 2018, <https://data.unicef.org/topic/child-protection/child-marriage/#>

Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages," United Nations Human Rights Office of the High Commissioner, Accessed November 15, 2017, <http://www.ohchr.org/EN/ProfessionalInterest/Pages/MinimumAgeForMarriage.aspx>

Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages,” United Nations Human Rights Office of the High Commissioner, Accessed November 15, 2017, <http://www.ohchr.org/EN/ProfessionalInterest/Pages/MinimumAgeForMarriage.aspx>

Daniel Nettle, "Flexibility in reproductive timing in human females: Integrating ultimate and proximate explanations," *Philosophical Transactions of the Royal Society B: Biological Sciences*, 366:1563 (2011), pp. 357-58. 17 Lisa A. Alberici and Mary Harlow, "Age and Innocence: Female Transitions to Adulthood in Late Antiquity," *Hesperia Supplements*, 41 (2007), p. 195. David McClendon and Aleksandra Sandstrom, "Child marriage is rare in the U.S., though this varies by state," Pew Research Center, November 1, 2016, <http://www.pewresearch.org/fact-tank/2016/11/01/child-marriage-is-rare-in-the-u-s-though-this-varies-by-state/>

Department of Economic and Social Affairs Population Division, "World Population Prospects: The 2015 Revision, Key Findings and Advance Tables. Working Paper No. ESA/P/WP.241," United Nations, 2015, [https://esa.un.org/unpd/wpp/publications/files/key\\_findings\\_wpp\\_2015.pdf](https://esa.un.org/unpd/wpp/publications/files/key_findings_wpp_2015.pdf) Even when we take into account the high rates of infant mortality in ancient Rome, we still find that most adults did not live very long. Unfortunately, studies which purport that the average life expectancy of ancient people's is similar to ours today often neglect to mention archeological evidence of a high proportion of Roman citizens' gravestones and burial sites showing many died from disease, famine, war, labor, and natural disasters—circumstances which the contemporary world is far more prepared to handle. Likewise, to point to written records of famous historical figures living well into their 70s and beyond does nothing to support this point. It's certainly the case that some people lived just as long as most people do today, but they were the exception and not representative of the broader population. Therefore, to suggest that ancient people had similar life expectancies to our own is simply wrong. German police uncover Darknet child pornography website with 90,000 users," *Independent*, July 6, 2017, <https://www.independent.co.uk/news/world/europe/germany-child-pornography-website-90000-users-darknet-frankfurt-a7827146.html>

<http://www.fountainmagazine.com/Issue/detail/At-What-Age-Did-A'isha-Marry-the-Prophet>

<http://www.iqrasense.com/islamic-history/the-slander-against-ayesha-ra-mother-of-the-believers-and-her-vindication-by-allah.html>

<https://www.iqrasense.com/islamic-history/the-slander-against-ayesha-ra-mother-of-the-believers-and-her-vindication-by-allah.html>

Ibn Hajar al-Asqalani, *Fath al-Bari*, vol.13 (n.d.), p. 143.

Jill Tucker, "Effort to bar child marriage in California runs into opposition," *San Francisco Chronicle*, July 7, 2017, <https://www.sfchronicle.com/bayarea/article/Effort-to-bar-juvenile-marriages-in-California-11268497.php>

John T. Fitzgerald, "Orphans In Mediterranean Antiquity and Early Christianity," *Acta Theologica*, Suppl. 23 (2016), p. 33.

Judith Tucker, "Muftis and Matrimony: Islamic Law and Gender in Ottoman Syria and Palestine," *Islamic Law and Society*, 1:3 (1994), p. 271.

Kyle Harper, "Marriage and Family" in *The Oxford Handbook of Late Antiquity*, Ed. Scott Fitzgerald Johnson (New York: Oxford University Press, 2015), p. 685.

Laurie Wilkie, "Not Merely Child's Play: Creating a Historical Archaeology of Children and Childhood," in *Children and Material Culture*, Ed. Joanna Sofaer Derevenski (New York: Routledge, 2000), p. 102.

Lynn Welchman, *Beyond the Code: Muslim Family Law and the Shari' Judiciary in the Palestinian West Bank* (The Hague: Kluwer Law International, 2000), pp. 108-109.

M.K. Hopkins, "The Age of Roman Girls at Marriage," *Population Studies*, 18:3 (1965), p. 313.

Vern L. Bullough, "Age of Consent," *Journal of Psychology & Human Sexuality*, 16:2-3 (2005), pp. 29-30.

Marie Doezema, "France, Where Age of Consent Is Up for Debate," *The Atlantic*, March 10, 2018, <https://www.theatlantic.com/international/archive/2018/03/frances-existential-crisis-over-sexual-harassment-laws/550700/>

Marie Doezema, "France, Where Age of Consent Is Up for Debate," *The Atlantic*, March 10, 2018, <https://www.theatlantic.com/international/archive/2018/03/frances-existential-crisis-over-sexual-harassment-laws/550700/>

Mary Lewis, *The Bioarchaeology of Children: Perspectives from Biological and Forensic Anthropology* (New York: Cambridge University Press, 2009), p. 4.

Nathan Pilkington, "Growing Up Roman: Infant Mortality and Reproductive Development," *Journal of Interdisciplinary History* 44:1 (2013), p. 6.

Patrick Browne, "Why the average ancient Roman worker was dead by 30," *The Local*, May 27, 2016, <https://www.thelocal.it/20160527/groundbreaking-study-reveals-brutal-realities-of-life-in-ancient-rome> For full study: Andrea Piccioli et. al., *Bones: Orthopaedic Pathologies in Roman Imperial Age* (New York: Springer, 2015).

Peter Gluckman and Mark Hanson, "Evolution, Development and Timing of Puberty," *Trends in Endocrinology and Metabolism*, 17:1 (2006), p. 10. Sahih al-Bukhari 6130 with commentary from Fath al-Bari, Vol. 13, p. 143. Prior to the advent of Islam, Arab culture was based primarily on the oral transmission of information. It wasn't until the early Islamic conquests and the resulting subsuming of external societies (e.g., Persians and Romans) that Muslims adopted writing as a standard medium of communication.

Sahih al-Bukhari, Book 67, #69.

Sandra K. Cesario and Lisa A. Hughes, "Precocious Puberty: A Comprehensive Review of Literature," *Journal of Obstetric, Gynecologic & Neonatal Nursing* 36:3 (2007), pp. 263-274.

Siân Halcrow and Nancy Tayles, "The Bioarchaeological Investigation of Childhood and Social Age: Problems and Prospects," *Journal of Archaeological Method and Theory*, 15:2 (2008), p. 203.

Sahih al-Bukhari, Book 8, #465.

Sahih al-Bukhari 3894 and Sahih Muslim 1422a.

The fact that she reached puberty by age nine is further confirmed in other hadith, such as in Sunan Abi Dawud .4933

Jessa Gamble, "Puberty: Early Starters," *Nature: The International Journal of Science*, October 04, 2017, <https://www.nature.com/articles/550S10a>

The idea that the majority of our ancestors suffered from a mental disorder that made them attracted to children is a ludicrous notion unsubstantiated by any academic research.

This inference is made in conjunction with verse 33:49 in the Qur'an which stipulates that an unconsummated marriage does not require a waiting period in the case of divorce.

The jurists who insist on guardianship in marriage seem to consider it to be a duty rather than a right of the guardian, or at least a synthesis of both. While the guardian has the right to conclude a marriage on his ward's behalf and to give consent or object to her unwise choice, it is his duty to exercise this right in her best interests and he is enjoined to take her wishes into consideration." – Quoted in Mahdi Zahraa, "The Legal capacity of

women in Islamic law," Arab Law Quarterly, 11:3 (1996), p. 260.

There are conflicting reports on the birth date of A'isha. This date refers to a report which states that her sister Asma died at 100 years of age in 75 AH. Asma was 10 years of A'isha senior.

The word caliph is a term used to describe the leader of the Islamic community; "successor", "representative".

This position is relatively new and has only been proposed in the past few decades. It is a rather tenuous position to take, one which primarily relies on speculations about the age of Aisha according to obscure historical accounts and other ahadith.

David H. Fischer, *Historians' Fallacies: Toward a Logic of Historical Thought* (New York: Harper & Row Publishers, 1970), pp. 135-140.

Topaloglu, b (ed.), 1989. *The Islamic Encyclopedia*, vol. 2. Istanbul: The Foundation of Religious Affairs Turkey

Hijra refers to the migration of Muslims from the city of Mecca to Medinah during the prophethood of Muhammad (PBUH) HELMINSKI, C. A., 2003. *Women f Sufism: A hidden treasure*. Massachussets: Shambhala

Yossef Rapoport, "Royal Justice and Religious Law: Siyasa and Shari'ah under the Mamluks," *Mamluk Studies Review*, 16 (2012), pp. 89-92.