

## How old was Aeshe when she married the messenger of God (peace of Allah be upon him and his descendants)?

The group of Sunni scientists

This question has been come up by: Ali Reza Omid Bakhsh

### Answer:

The Sunni scientists insist on proving that Aeshe married the messenger of God (peace of Allah be upon him and his descendants) in the age of six and she entered the house of Hazrat Muhammad in the age of nine and they consider this matter the reason of superiority of Aeshe to other wives of the messenger of God. However, is this reality of the matter?

We will analyze this matter in this article.

Before dealing with the origin of the matter, the marriage of the messenger of God with Aeshe should be clarified so that we can conclude how old Aeshe was when she married the messenger of God.

There are different point of views about the marriage of the messenger of God (peace of Allah be upon him and his descendants) with Aeshe.

Muhammad Ben Ismaeil Bokhari narrates from Aeshe that the messenger of God married her three years later after marriage with Hazrat Khadije (peace be upon her)

حدثنا قُتَيْبَةُ بن سَعِيدٍ حَدَّثَنَا حُمَيْدُ بن عبد الرحمن عن هِشَامِ بن عُرْوَةَ عن أَبِيهِ عن عَائِشَةَ رضي الله عنها قالت ما غرْتُ على امرأةٍ ما غرْتُ على خَدِيجَةَ من كَثْرَةِ ذِكْرِ رسولِ اللَّهِ (ص) إِيَّاهَا قالت **وَنَزَّوَجَنِي بَعْدَهَا بِثَلَاثِ سِنِينَ** وأمره رَبُّهُ عز وجل أو جَبْرِيلُ عليه السَّلَامُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ من قِصَبِ

It has been narrated from Aeshe that I was jealous of no woman as much as Khadije because a) the messenger of God remembered her a lot; b) the messenger of God married me three years after her marriage with Khadije; c) God ordered the messenger of God and Jibreil to say hello to Khadije and announce her to a house made of in the heaven.

Al-Bokhari Al-Jaafi, Muhammad Ben Esmaeel Abu Abdullah (died in 256 hejira), Sahih Al-Bokhari, v 3 p 3606, hadith 3606, Kitab Fazaal Al-Sahabe,

chapter Tazvij Al-Nabi Khadije va Fazleha Raziollah Anha, Researched by: D. Mostafa Deib Al-Bagha, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

According to the narration that Hazrat Khadije (peace be upon her) passed away in the Besat tenth; therefore, the marriage of the messenger of God with Aeshe was in the Besat thirteen the

Ibn Molghan has said after narrating the narration of Bokhari and reasoning to it

وبنى بها بالمدينة في شوال في السنة الثانية .

The messenger of God and Aeshe started living together in the second year of Hejrat.

Al-Ansari Al-Shafei, Seraj Al-Din Abi Hefs Omar Bn Ali Ben Ahmad Known as Ibn Al-Molaghan (died in 804 hejira), Ghayat Al-Soval Fi Khasaes Al-Rasul Salalaho Alaihe va Salam, v 1 p 236, Researched by: Abdullah Bahr Al-Din Abdullah, Published by: Dar Al-Bashaer Al-Eslamiye, Beirut, 1414 Hejira-1993

According to this narration, the messenger of God married Aeshe in the thirteen year of Besat and they held wedding ceremony formally in the second year of Hejrat.

We can conclude from the narration of some other Sunni dignitaries that the marriage of the messenger of God with Aeshe was the fourth year of Hejrat.

Balazeri has written about the biography of Sude, other wife of the messenger of God (peace of Allah be upon him and his descendants), in the book " Ansab Al-Ashraf"

وتزوج رسولُ الله صلى الله عليه وسلم، بعد خديجة، سودة بنت زَمعة بن قيس، من بني عامر بن لؤي، قبل الهجرة بأشهر... فكانت أول امرأة وطئها بالمدينة

The messenger of God married Sude, the daughter of Zame, after his marriage with Khadije, few months before migration and she was the first wife that the messenger of God had sexual intercourse with her in Medina.

Al-Balazari, Ahmad Ben Yahya Ben Jaber (died in 279 hejira), Ansab Al-Ashraf, v 1 p 181, according to the software of Jamat Al-Kabir

On the other hand, Zahabi claims that Sude Ben Zame was the wife of the messenger of God for four years.

وتوفيت في آخر خلافة عمر ، وقد انفردت بصحبة النبي صلى الله عليه وسلم أربع سنين لا تشاركها فيه امرأة ولا سرية ، ثم بنى بعائشة بعد ... .

Sude was passed away in the last year of the caliphate of Umar and she was the wife of the messenger of God for four years. No woman and servant were collaborator in this action with Sude in these four years. Then the messenger of God married Aeshe.

Al-Zahabi, Shams Al-Din Muhammad Ben Ahmad Ben Osman (died in 748 hejira), Tarikh Al-Eslam Vafiyat Al-Mashahir Al-Alam, v 3 p 288, Researched by: D. Omar Abd Al-Eslam Tedmeri, Published by: Dar Al-Kotob Al-Arabi, Lebanon / Beirut, First Edition; 1407 Hejira- 1987

Hence, Aeshe married Hazrat Muhammad in the fourth year of Hejrat( four years after the marriage of the messenger of God with Sude).

Referring to the historical documents, we will survey the age of Aeshe in the time of marriage:

### **Comparing the age of Aeshe with the age of Asma, the daughter of Abi Bakr:**

One of matters that proves the exact age of Aeshe in the time of marriage with the messenger of God is comparing her age with the age of her sister, Asma (the daughter of Abi Bakr. according to the narration of the Sunni dignitaries, Asma was ten years older than Aeshe and she was twenty seven years old in the first year of Hejri. she also passed away in the seventy third year when she was one hundred years old.

Abu Naeim Isfahani has written in the book " Marefe Al-Sahabe"

مَاتَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ الصَّدِّيقِ سَنَةَ ثَلَاثٍ وَسَبْعِينَ بَعْدَ ابْنِهَا عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِلَيْالٍ ... وَكَانَ لِأَسْمَاءِ يَوْمَ مَاتَتْ مِائَةٌ سَنَةً وَوُلِدَتْ قَبْلَ التَّارِيخِ بِسَبْعٍ وَعِشْرِينَ سَنَةً .

Asama, the daughter of Abu Bakr, passed away in 73 A.H. after her son, Abdullah Ben Zobeir. Asma was a hundred years old in the time of her decease and she was born twenty seven years before the history of the migration.

Al-Asbahani, Abu Naeem Ahmad Ben Abdullah (died in 430 hejira), Marefat Al-Sahabe, v 6 p 3253 no 3769, according to the software of Jamat Al-Kabir

And Tabarani has written

مَاتَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ الصِّدِّيقِ سَنَةَ ثَلَاثٍ وَسَبْعِينَ بَعْدَ ابْنِهَا عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِلَيْالٍ ... وَكَانَ لِأَسْمَاءَ  
يَوْمَ مَاتَتْ مِائَةً سَنَةً وُلِدَتْ قَبْلَ التَّارِيخِ بِسَبْعٍ وَعِشْرِينَ سَنَةً .

Asma, the daughter of Abu Bakr, passed away after the death of his son, Abdullah Ben Zobeir, in 73 A.H. Asma was a hundred years old in the time of her decease and she was born 70 years before the date of the migration.

Al-Tabarani, Soleiman Ben Ahmad Ben Ayub Abu Al-ghasem (died in 360 hejira), Al-Moajem Al-Kabir, v 24 p 77, Researched by: hamdi Ben Abd Al-Majid Al-Salafi, Published by: Maktab Al-Zahra, Al-Movasel, Second Edition; 1404 Hejira- 1983

Ibn Asaker has also written

كَانَتْ أخت عائشة لأبيها وكانت أسن من عائشة ولدت قبل التاريخ بسبع وعشرين سنة

Asama was the sister of Aeshe and older than her from maternal aspect. Asma was born twenty seven years before the history.

Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-ghasem Ali Ben Al-Hasan Ibn Habatollah Ben Abdullah (died in 571 hejira), Tarikh Medina Damascus va Zakara Fazloha va Tasmiyat Min Haleha Min Al-Amathel, v 69 p 9, Researched by: Moheh Al-Din Abi Saeed Omar Ben Gharama Al-Omari, Published by: Dar Al-Fekr, Beirut, 1995

Ibn Asir has written

قال أبو نعيم : ولدت قبل التاريخ بسبع وعشرين سنة.

Abu Naeim has said " Asma was born twenty seven years before the history".

Al-Jazari Ez Al-Din Ben Al-Athir Abi Al-Hasan Ali Ben Muhammad (died in 630 hejira), Asad Al-Ghabat Fi Marefat Al-Sahabe, v 7 p 11, Researched by: Adel Ahmad Al-Refai, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut/ Lebanon, First Edition; 1417 Hejira- 1996

And Nuvi has written

وعن الحافظ أبي نعيم قال ولدت أسماء قبل هجرة رسول الله صلى الله عليه وسلم بسبع وعشرين سنة.

It has been narrated from Hafez Abu Naeim that said

Asma was born twenty seven years before the migration.

Al-Navavi, Abu Zakariya Yahya Ben Sharaf Ben Meri (died in 676 hejira), Tahzib Al-Asma Al-Loghat, v 2 p 597-598, Researched by: Muhammad Al-Bahuth Al-Dorasat, Published by: Dar Al-Fekr, Beirut, First Edition, 1996

And Hafez Heisami has written

وكانت لأسماء يوم ماتت مائة سنة ولدت قبل التاريخ بسبع وعشرين سنة وولدت أسماء لأبي بكر وسنة إحدى وعشرون سنة.

Asma was a hundred years old in the time of her decease and she was born twenty seven years before the history of the migration.

Al-Heithami, Abu Al-hasan Ali Ben Abibakr (died in 807 hejira), Majma Al-Zavaed Manba Al-Favaed, v 9 p 260, Published by: Dar Al-Riyan Lel Torath/ Dar Al-Kotob Al-Arabi, Cairo, Beirut, 1407 Hejira

And Badr Al-Din Eini has written

أسماء بنت أبي بكر الصديق... ولدت قبل الهجرة بسبع وعشرين سنة، وأسلمت بعد سبعة عشر إنساناً... توفيت بمكة في جمادى الأولى سنة ثلاث ومائة بعد قتل ابنها عبد الله بن الزبير، وقد بلغت المائة ولم يسقط لها سن ولم يتغير عقلها، رضي الله تعالى عنها.

Asma, the daughter of Abu Bakr, was born twenty seven years before the migration. She was the seventeenth person that believed in God in 73 A.H. After her child, Abdullah Ben Zobeir, was killed, she passed away when she was a hundred years old, but none of her teeth had fallen and she had not lost her mind.

Al-Eini, Badr Al-Din Abu Muhammad Mahmud Ben Ahmad Al-Ghitabi Al-Hanafi, (died in 855 hejira), Omdat Al-Ghari Sharh Sahih Al-Bokhari, v 2 p 93, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut

Ibn Hajar Asghalani has said

8525 أسماء بنت أبي بكر الصديق زوج الزبير بن العوام من كبار الصحابة عاشت مائة سنة وماتت سنة ثلاث أو أربع وسبعين .

Asma, the daughter of Abu Bakr and the wife of Zobeir Ben Avam, that was one of dignitaries of the companions. She lived for a hundred years and she passed away in 73 or 74 A.H.

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Al-Esabat Fi Tamiz Al-Sahabat, v 7 p 487, Researched by: Ali Muhammad Al-Bajavi, Published by: Dar Al-Jeil, Beirut, First Edition, 1412 hejira- 1992

وقال هشام بن عروة عن أبيه بلغت أسماء مائة سنة لم يسقط لها سن ولم ينكر لها عقل وقال أبو نعيم الأصبهاني ولدت قبل الهجرة بسبع وعشرين سنة

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Taghrib Al-Tahzib, v 1 p 743, Researched by: Muhammad Ovame, Published by: Dar Al-Rashid, Syira, First Edition; 1406- 1986

Ibn Abd Al-Ber Ghartebi has also written

وتوفيت أسماء بمكة في جمادى الأولى سنة ثلاث وسبعين بعد قتل ابنها عبد الله بن الزبير بيسير... قال ابن اسحاق إن أسماء بنت أبي بكر أسلمت بعد اسلام سبعة عشر إنسانا... وماتت وقد بلغت مائة سنة

Asma passed away in Jamadi Al-Aval 73 in Mecca and after her son, Abdullah Ben Zobeir deceased. Ibn Ishagh has said " Asma, the daughter of Abu Bakr, became Muslim after seventeen persons. When she passed away, she was a hundred years old.

Al-Namari Al-Ghartabi, Abu Omar Yusef Ben Abdullah Ben Abd Al-Ber (died in 463 hejira), Al-Estiab Fi Marefat Al-Ashab, v 4 p 1782- 1783, Researched by: Ali Muhammad Al-Bajavi, Published by: Dar Al-Jeil, Beirut, First Edition; 1412 Hejira

Sefadi has written

وماتت بعده بأيام يسيرة سنة ثلاث وسبعين للهجرة وهي وأبوها وابنها وزوجها صحابيون قيل إنها عاشت مائة.

Asma passed away in 73 A.H. after a short time and after the decease of Abdullah Ben Zobeir. Her father, son and husband were Sahabi and it has been said that she lived for a hundred years.

Al-Sefadi, Salah Al-Din Khalil Ben Aibak, (died in 764 hejira), Al-Vafi Bel Vafiyat, v 9 p 36, Researched by: Ahmad Al-Arnawt and Torki Mostafa, Published by: Dar Ehya Al-Torath , Beirut, 1420 Hejira- 2000

Beihaghi narrates that Asma was ten years older than Aeshe

أبو عبد الله بن منده حكاية عن بن أبي الزناد أن أسماء بنت أبي بكر كانت أكبر من عائشة بعشر سنين .

Ibn Mende has narrated that Asama, the daughter of Abu Bakr, was ten years older than Aeshe.

Al-Beihaghi Ahmad Ben Al-Hossein Ben Ali Ben Musa Abubakr (died in 458 hejira), Sonan Al-Beihaghi Al-Kobra, v 6 p 204, Published by: Maktab Dar Al-Baz, Mecca, Researched by: Muhammad Abd Al-ghader Ata, 1414- 1994

Zahabi and Ibn Asaker have narrated this matter

قال عبد الرحمن بن أبي الزناد كانت أسماء أكبر من عائشة بعشر.

Al-Zahabi, Shams Al-Din Muhammad Ben Ahmad Ben Osman (died in 748 hejira), Seir Alam Al-Nobala, v 2 p 289, Researched by: Shoaib Al-Arnawt, Muhammad Naeem Al-Araghsusi, Published by: Resalat Institute, Beirut, Ninth Edition, 1413 Hejira

قال ابن أبي الزناد وكانت أكبر من عائشة بعشر سنين.

Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-ghasem Ali Ben Al-Hasan Ibn Habatollah Ben Abdullah (died in 571 hejira), Tarikh Medina Damascus va Zakara Fazloha va Tasmiye Min Haleha Min Al-Amathel, v 69 p 8, Researched by: Moheb Al-Din Abi Saeed Omar Ben Gharame Al-Omari, Published by: Dar Al-Fekr, Beirut, 1995

Ibn Kasir Dameshghi Selfi has written in the book " Al-Bedaye and Al-Nahaye"

وممن قتل مع ابن الزبير في سنة ثلاث وسبعين بمكة من الأعيان ...  
أسماء بنت أبي بكر والدة عبد الله بن الزبير... وهي أكبر من أختها عائشة بعشر سنين... وبلغت من العمر  
مائة سنة ولم يسقط لها سن ولم ينكر لها عقل .

Asma, the daughter of Abu Bakr and the mother of Abdullah Ben Zobeir, was one of persons that passed away in Mecca in 73 A.H. Asma was ten years older than her sister, Aeshe. She passed away when she was a hundred years old and none of her teeth had fallen and she had not lost her mind.

Ibn Kathir Al-Dameshghi, Esmaeel Ben Omar Al-Gharashi Abu Al-Feda, Al-Badaye Al-Nahaye, v 8 p 345- 346, Published by: Maktab Al-Maaref, Beirut

Mola Ali Ghari has written

وهي أكبر من أختها عائشة بعشر سنين وماتت بعد قتل ابنها بعشرة أيام ... ولها سنة مائة ولم يقع لها سن ولم ينكر من عقلها شيء ، وذلك سنة ثلاث وسبعين بمكة.

Asma was ten years older than her sister, Aeshe. She passed away after her son was killed. She was a hundred years old in the time of her decease and none of her teeth had fallen and she had not lost her mind. Her decease happened in 73 A.H. in Mecca.

Mola Ali Al-Ghari, Ali Ben Soltan Muhammad Al-Heravi, Maraghat Al-Mafatih Sharh Meshkat Al-Masabih, v 1 p 331, Researched by: Jamal Etani, Published by: Dar Al-Kotob Al-Elmie, Lebanon/ Beirut, First Edition,1422 Hejira- 2001

Amir Sanaei has written

وهي أكبر من عائشة بعشر سنين وماتت بمكة بعد أن قتل ابنها بأقل من شهر ولها من العمر مائة سنة وذلك سنة ثلاث وسبعين .

Asma was ten years older than Aeshe and she passed away in Mecca and less than a month after her son was killed and when she was a hundred years old. This matter happened in 73 A.H..

Al-Sanaani Al-Amir, Muhammad Ben Esmaeel (died in 852 Hejira), Sabal Al-Salam Sharh Bolugh Al-Maram Min Adaleh Al-Ahkam, v 1 p 39, Researched by: Muhammad Abd Al-Aziz Al-Khui, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Forth Edition, 1379 hejira

Asma was fourteen years old in the first year of Besat and she was ten years older than Aeshe. Hence, Aeshe was four years old in the first year of Besat and seventeen years old in the thirteen year of Besat ( the year of marriage with the messenger of God) and she was nineteen years old in Shoval in the second year of Hejrat( the formal year of marriage with the prophet).

On the other hand, Asma was a hundred years old in 73 A.H. (73 is detracted from a hundred which equals with 27). Therefore, she was twenty seven years old in the first year of Hejrat.

Asma was ten years older than Aeshe (10 is detracted from 27 which equals with 17).

Aeshe was seventeen years old in the first year of Hejrat. We already proved that the prophet married Aeshe Shoval, the second year of Hejri formally. In other words, Aeshe was nineteen years old in the time of marriage with the messenger of God.

## What year did Aeshe believe in God?

The year that Aeshe become Muslim determines and clarifies her age in the time of marriage with the messenger of God (peace of Allah be upon him and his descendants). According to the remark of the Sunni dignitaries, Aeshe believed in God in the first year of Besat and she was the early eighteen persons that accepted the message of the messenger of God.

Nuvi has written in the book " Tahzib Al-Asama"

وذكر أبو بكر بن أبي خيثمة في تاريخه عن ابن إسحاق أن عائشة أسلمت صغيرة بعد ثمانية عشر إنساناً ممن أسلم .

Ibn Khisamie has narrated from Ibn Ishaghin in his history " Aeshe believed in God after eighteen persons in her childhood.

Al-Navavi, Abu Zakariya Yahya Ben Sharaf Ben Meri (died in 676 hejira),Tahzib Al-Asma Al-Loghat, v 2 p 615, Researched by: Muhammad Al-Bahuth Al-Dorasat, Published by: Dar Al-Fekr, Beirut, First Edition, 1996

And Moghadasi has said

وممن سبق إسلامه أبو عبيدة بن الجراح والزيبر بن العوام وعثمان بن مظعون ... ومن النساء أسماء بنت عميس الخنعمية امرأة جعفر ابن أبي طالب وفاطمة بن الخطاب امرأة سعيد بن زيد بن عمرو وأسما بنت أبي بكر **عائشة** وهي صغيرة فكان إسلام هؤلاء في ثلاث سنين ورسول الله ﷺ يدعو في خفية قيل أن يدخل دار أرقم بن أبي الأرقم.

Persons that surpassed in becoming Muslim include: Abu Ubeide Jarah ...among women Asma, the daughter of Bent Amis and the Jafar Ben Abi Taleb and Aeshe that was child in that time. These persons believed in God in the early three years of Besat that the messenger of God the invited people to believe in God secretly before the messenger of God entered the house of Argham Ben Abi Al-Argham.

Al-Moghadasi, Motahar Ben Taher (died in 507 hejira), Al-Badaa Al-tarikh, v 4 p 146, Published by: Maktab Al-Thaghafe Al-Diniye, Bur Saeed

Ibn Hesham mentioned the name of Aeshe as one of persons that believed in God in the first year of Besat when she was child.

إسلام أسماء وعائشة ابنتي أبي بكر وخباب بن الأرت وأسماء بنت أبي بكر وعائشة بنت أبي بكر وهي  
يؤمئذ صغيرة وخباب بن الأرت حليف بني زهرة.

Al-Hamiri Al-Moaferi, Abd Al-Malek Ben Hosham Ben Ayub, Abu Muhammad (died in 213 hejira), Al-Sirat Al-Nabaviye, v 2 p 92, Researched by: Taha Abd Al-Rauf Saad , Published by: Dar Al-Jeil, First Edition, Beirut, 1411 Hejira

If Aeshe had been seven years old in the time of becoming Muslim (the first year of Besat), she would have been twenty four years in the second year of Hejri (the formal year of the marriage of the messenger of God with Aeshe ).

If we accept the remark of Balazeri that Aeshe married Hazrat Muhammad in the fourth year of Hejri, four years after the marriage of the messenger of God with Sude, the age of Aeshe will be twenty four in the time of her marriage.

This number changes according to the age of Aeshe in the time of becoming Muslim.

Hence, the marriage of Aeshe with the messenger of God in six or nine months is one of lies that was made in the time of Bani Omaye and it is in contrast with the realities of the history.

The group in charge of answering doubts

Good luck

Research centre of Hazrat Valiasr