

The Difference Between the Marriages of **King Richard II** of England (d. 1400) to **Six Year Old Isabella** and **King John** (d. 1216) of England to **Twelve Year Old Isabella** and ...

... The Pedophilia of **Gary Glitter** and **Jimmy Saville** as a Representation of The Pedophilia in **British, European, American** and **Australian** Nations, Their **Political Establishments, Stars, Sportsmen, Actors, Singers, Celebrities, Businessmen** and **Common-Folk** on the Back of the 20th Century Licentious Liberal Philosophies of **Sigmund Freud, Wilhelm Reich, Rene Guyon, Jean-Paul Sartre** and the Depraved Sex-Addict **Alfred Kinsey** Whose Fraudulent Research Forms the Basis For the **Sexual Indoctrination** of Children in Western Societies and the Attempted **Normalisation and Legalisation of Pedophilia** Under the Guise of “Child Rights”



A refutation of nationalist and far right groups willing to tarnish their past kings and royalty upon falsehood, lies and deception just to give credence to their seething hatred of Islām.

Customs of Marriage in History and Modern-Day Pedophilia



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Disclaimer: There is no obligation (*wujūb*) to get married before the age of 16 in Islāmic law and each nation has its own laws regarding the legal age of marriage. This treatise merely discusses marriages of the past in various locations including European, Asian, African and Arabian societies with a view to providing the context for past social norms and customs and refuting the baseless charge of pedophilia against the Prophets of God and also against European royalty and aristocracy of the past. This treatise does not encourage the breaking of any law and is simply an academic discussion of a matter that has been distorted and misrepresented by those with ideological hatred towards Islām.

Note: Citations may often appear with bolded or italicised text. This is by the author for purposes of emphasis.

FACT CHECK

A Channel 4 News FactCheck article, based upon a CEOP¹ report on sexual abuse by groups, made the following observations based on the data published:²

There are two types of group abusers:

Type 1: Group abusers who target a victim or victims based on their **vulnerability**. This involves exploitation of teenagers and young adults based on vulnerability rather than a preferential sexual interest in children.

Type 2: Group abusers with a longstanding sexual interest in children, that is, a **pedophilic interest**. These groups operate in a way that is characterised as a “pedophile ring”. In other words, these offenders target children not because they are vulnerable, but because *they are children*, as opposed to the first group.

The statistics indicate that the 75% of the first group were Asian and 17% were white. As for the second type, those who abuse children *due to pedophilic interest*, then they were 100% white.

Thus, Asian ***grooming gangs*** target vulnerable teenagers and young adults for sexual exploitation which includes prostitution and financial enrichment. And white English men involved in ***pedophile rings*** target children because of a long-standing interest in pedophilia.

As for **lone abusers**, they were found to be much more common than both of the above group types, being around 30-40 times more prevalent than group abusers.

¹ Child Exploitation and Online Protection, a service run the by Police for reporting of child abuse.

² Refer to the article “*What do we know about the ethnicity of sexual abuse gangs?*” published on Channel4.Com, 18 August 2017.



INTRODUCTION

This treatise is a response to those spiteful Islām-haters who make the accusation of “pedophilia” against the noble, revered Prophet of Islām, Muḥammad (صلى الله عليه وسلم). This would have to apply, by necessity, to other Prophets of God. Likewise, against not only European royalty and aristocracy, but both the elite and common-folk of many nations, societies and cultures in history. This accusation is false and baseless and is made only by three type of people:

1. Those who are genuinely ignorant and do not harbour any malice or hatred as such but they are confused on this issue, and simply desire to understand how a six year old was betrothed to to the Prophet of Islām [or to King Richard II of England seven centuries later] because it is at odds with current social norms. They have heard about this and are seeking to understand it, but without any ill-will or malice. We will call this category, **the Inquisitive Truth-Seeker**.

2. The rank ignoramus from the common riff-raff who harbours spite and hatred without due right, having subscribed to the views and sentiments of nationalist and far-right groups. Such people have no understanding of culture and civilisation and little knowledge of history and of the principles of those sciences by which the cultures, habits and social norms of societies are studied. These are uneducated, intellectual cripples and are to be put alongside domesticated animals. We call this category, **the Ignorant Blind-Follower Devoid of Rational Faculties**.

3. The sophisticated, ideologically motivated, professional Islām hater whose aim is to ridicule Islam and belittle Muslims

due to ideological hatred that is may be coupled, in some cases, with aspects of white racial supremacy. They do this with full knowledge that they do not seek truth, but only the attainment of agendas. Many of these people are aware of some of the issues that will be discussed below regarding this particular matter. However, they find Muslims who are ignorant or are unable to articulate and express views in a clear, lucid manner. They engage such Muslims in a dialogue in order to catch them out, and then use the material for anti-Islām propaganda. We call this category **the Inflamed Hateful Loon** whose undergarments are ablaze, burning with rank hatred. This seething hatred is frequently concealed by an outer appearance of civility and pretence of impartiality, genuineness and seeking of truth. Despite this, the hate is manifest on their “**resting screwfaces**”³. This is because hatred that kindles a person’s undergarments and sets them ablaze cannot be kept concealed outwardly for any great and enduring length of time.

By reading this brief treatise and understanding it well, the reader will be able to immediately categorise any person who raises or debates this issue within a matter of minutes. The reader will be able to distinguish between the **sincere truth seeker** from the **pretentious ignoramus** and both of these from the **blazing hate-filled loon** on an ideological mission that he or she will never attain because lies and fabrications never endure for long before crumbling and dissolving away.

³ We define **resting screwface** as “a face apparently at rest but manifesting clear signs of involuntary bitterness, acrimony and peevishness over which the owner of the face has no conscious mind control”.

OUTLINE AND APPROACH

In this treatise we will outline the following:

1. Adulthood is a new term in the history of civilisations and arose in Western culture after earlier periods in life such as “adolescence” were conceptually defined, separated and made as distinct parts of the human life-cycle. For our purposes in this book, we use this term to refer to the opposite of childhood. Upon this, adulthood in the past was tied to signs of puberty. A child *graduated directly into adulthood upon puberty* and was considered an adult. Puberty rites to mark this event were common in many cultures and societies and remain to this day.

2. Mental maturity—in Arabic, *bulūgh*—and puberty which signifies biological adulthood are two separate things. A child can reach mental maturity but not display the signs of puberty, and a child may display all the signs of puberty but not possess mental maturity till years afterwards.

3. Cultural, environmental, social and economic factors determine the age of adulthood and mental maturity. The concept of adolescence—slow graduation into adulthood—was not known prior to the 20th century. A separate chapter is dedicated to this topic in this book. It is something novel in modern industrial societies brought about through socio-economic factors. Only a hundred years ago in England and in nations in general children were mentally mature at a much younger age due to the socio-economic conditions. With changes in these conditions, the transition to adulthood slowed down and the concept of adolescence came into being. Thus, what is perceived as “adulthood” does not have any fixed timeframe, though historically among nations, it was tied to signs of

puberty.⁴ Thus, mental maturity may come before puberty, or it may come long after puberty. As a result, *adulthood*, for any given person, cannot be fixed to any specific age.

4. In light of the above, **attitude towards sex, sexuality, marriage and age of consent for marriage** are all determined purely by the cultural and social norms of societies which determine when a child reaches adulthood and acquires mental maturity. Further, these were largely **private issues** in which parents and families made decisions for the best interests of their sons and daughters, mostly without the intervention of state authorities.

5. **The role of licentious and liberal atheist philosophies in the early 20th century and the sexual revolution of the 60s** in producing a predatory sexual interest in children and calls for lowering or abolishing the age of consent to facilitate exploitation of children for sex. Nihilistic, existentialist philosophies founded upon atheism are the driving force behind sexual liberation movements and the present day attempts to legalise pedophilia in Western nations, following the same pattern as the legalisation and normalisation of homosexuality.⁵

⁴ The matter of adulthood is subject to debate even today in light of ever-changing socio-economic conditions. An January 2018 article in the Telegraph notes reports on the subject matter, stating, “Adulthood does not begin until 24, scientists have concluded because young people are continuing their education for longer and delaying marriage and parenthood. The traditional definition for adolescence is currently between and the ages of 10 and 19, which marked the beginnings of puberty and the perceived end of biological growth...” The article goes on to cite a contrary opinion to give a balanced viewpoint, “However other academics argued that just because young people were unmarried or still in education did not mean they were not fully functioning adults.” Sarah Knapton. *Adulthood now begins at 24, say scientists as young people delay work, marriage and families*. Daily Telegraph Online, 19 January 2018.

⁵ For more details refer to www.islamhomosexuality.com

6. The impermissibility of evaluating past social and cultural norms regarding marriage through twentieth century sexual liberation movements and modern-day interest in pedophilia. This interest, as found in Western societies, was spawned by the aforementioned liberal and licentious lifestyle philosophies. To make claims of “pedophilia” against Prophets of God [or against European royalty and aristocracy] is academic fraud. Anyone who does this—after the excuse of ignorance is removed—exposes himself or herself as either a hate-filled liar or an ignorant retard.

It is not possible for any person of any religious or ideological background to actually use this argument of pedophilia against the Prophet of Islām (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Neither a Christian, nor a Jew, nor an atheist, nor any other religious background. This will become clearly evident in light of the information and analysis that is to follow in this book.

BOY, GIRL, MAN, WOMAN AND ADULTHOOD

The first thing that we need to establish in order to demolish the ludicrous charge of pedophilia against European royalty of the past, and in fact against all past nations and societies—concerns the origin of the concepts of “adulthood” and even “childhood”. Research indicates that “adulthood” is a **modern term**, appearing in the late 19th century⁶ and is described as a by-product of modern capitalist culture and also of the rise of the social sciences in which technical language was developed to define and characterise human behaviour.

Cheryl Merser writes in her book “*Grown Ups*” which explores the meaning of adulthood:

☉ “In preindustrial Western culture there was no such thing as adulthood. Strange as this may seem, there were no adults (nor were there such things as middle age or adolescence)... as an ‘official’ stage of life, adulthood was simply never an issue as such. You were a man or a woman if you weren’t a child, that’s all, and the difference for men was one of size, age, and physical capacity; girls became women when they became fertile. The invention of adulthood is a recent one—and because its definition is still evolving (and will continue to do so) it’s hard to know... when you’ve grown up ‘enough.’”⁷

The renowned writer and Professor of History at University of California, Winthrop Jordan, in “*Searching for Adulthood in America*”, a detailed and thorough treatment of the subject, writes:

☉ “Indeed, ‘adulthood’, as we ordinarily think of it today, is largely an artifact of twentieth-century American culture. Historically, that concept emerged by a process of exclusion, as a

⁶ As pointed out by Cheryl Merser who traces the etymology of the word in *Grown-Ups: A Generation in Search of Adulthood*, Penguin. 1988. p. 56. The word first appears in the English Oxford Dictionary in 1870.

⁷ Ibid. pp. 52-53.

final product resulting from prior definitions of other stages in the human life cycle.”⁸

Prior to this modern culture there were **boys and girls** that turned into **men and women** at puberty, which largely coincided with mental maturity. The distinction in society was primarily between sexes—[that is to say boys and men were to be distinguished from girls and women]—and not so much between ages, such as distinguishing between children, youth, adults and so on. The development of the idea of “adolescence”—discussed in a later chapter—led in turn to the coining of the term “adulthood” during the late 19th century. In the past, males *of all ages* were seen as a block as distinct from females *of all ages* as a block, whilst both were seen as **necessary and complementary in role** to each other for proper functioning of society.

Commenting on Jordan’s research, James E. Cote—Professor of Sociology at the University of Western Ontario, Canada—in his book “*Arrested Adulthood*”, observes:

◎ “... concern over gender roles overrode interest in age roles. The conventional belief was that manhood and womanhood were distinct but complementary. Accordingly, it was more important to distinguish men from women than to distinguish children from adults. Over time, this has reversed; age roles and distinctions have become more important than gender distinctions in many respects. In early American history, it appears that women and men had more in common with those of the same sex regardless of age; now adult men and women seem to have more in common with each other than with children of the same sex.”⁹

Cote writes about: “what it meant to be an adult in the past” in order “to compare that concept with what people now think it means to be an adult.” He goes on to explain, emphasis added:

⁸ Winthrop Jordan, *Searching for Adulthood in America* (1978), p. 189.

⁹ James E. Cote, *Arrested Adulthood: The Changing Nature of Maturity and Identity*. NYU Press (Jun. 2000), p. 18.

◎ “These may seem like odd issues to raise, especially if one simply accepts present Western culture as the model against which all others should be judged.¹⁰ However, when one takes off the rose-colored glasses provided by contemporary Western culture, these issues take on a different significance. **The first revelation is that adulthood as we now know it is a cultural artifact.** Its culturally relative nature can be illustrated by the fact that in most languages the idea is apparently not important enough for a word to have emerged to express it. Even among the European languages, according to Rogers, only English has a specific word for adulthood.”¹¹

Cote also writes on the same page:

◎ “... in the past people simply did not make the age distinctions that Anglophones, and increasingly others, do now.” and earlier he had noted: “It was only after the concept of adolescence took hold in the public mind that the notion of adulthood achieved any currency”¹² and explains that: “the material conditions of existence have been continuously altered over the past few centuries as capitalism has intruded more and more into how people subsist and experience their worlds. These changes have been both positive and negative. The positive ones include improved nutrition, higher standards of living, a longer life span, and increased personal freedom. The negative ones include the loss of the structure and direction that once defined maturity and identity and a widespread psychological malaise for those people who have not been able to ‘capitalize’ on the socioeconomic changes affecting the course of their lives, especially those that give them greater personal freedom. In addition, the transition to ‘adulthood’ has become more prolonged and more difficult, and those who attempt to move

¹⁰ It is from utmost arrogance to assume that 20th century capitalist, hedonist, narcissistic culture is *the universal model* against which all other cultures, past and present are to be judged.

¹¹ Cote, *Arrested Adulthood*, p. 13.

¹² Cote, *Arrested Adulthood*, p. 2.

into a ‘psychological adulthood’ can find themselves in a new stage of ‘youthhood’ with its own characteristics.”¹³

Neil Postman—a distinguished professor with many awards to his credit—wrote about the invention of the *idea* of childhood starting from the 16th century and its disappearance in the modern era of media and technology.¹⁴ In a paper published in the *Childhood Education Journal*, Postman wrote:

◎ “...childhood is a social artifact, not a biological category. Our genes contain no clear instructions about who is and who is not a child, and the laws of survival do not require that a distinction be made between the world of the adult and the world of the child. In fact, if we take the word ‘children’ to mean a special class of people somewhere between, say, the ages of 7 and 17, who require special forms of nurturing and protection and who are believed to be qualitatively different from adults, **then there is ample evidence that children have existed for less than 400 years.** Indeed, if we use the word ‘children’ in the fullest sense in which the average North American understands the word, **childhood is not much more than 150 years old.** To take one small example, the custom of celebrating a child’s birthday did not exist in North America through most of the 18th century. In fact, the precise marking of a child’s age in any way is a relatively recent cultural tradition, no more than 200 years old. To take a more important example, as late as 1890, high schools in the United States enrolled only 7 percent of the 12- to 17-year-old population. Along with many much younger children, the other 93 percent worked at adult labor, some of them from sunup to sunset, in all the great cities. But it would be a mistake at the outset to confuse social facts with social ideas. I want to discuss here the *idea* of childhood. **The idea of childhood is one of the great inventions of the Renaissance, perhaps the most humane one.** Along with science, the nation, state and religious freedom,

¹³ Cote, *Arrested Adulthood*, pp. 3-4.

¹⁴ Refer to his book *The Disappearance of Childhood*, (1995). Vintage Books.

childhood as both a social principle and a psychological condition emerged around the 16th century. **Up until that time, children as young as 6 and 7 were not regarded as fundamentally different from adults.** The language of children, their way of dressing, their games, their labor and their legal rights were exactly the same as adults. It was recognised of course that children tended to be smaller than adults; but this fact did not confer on them any special status. No special institutions existed for the nurturing of children. Prior to the 16th century, for instance, there were no books on child-rearing, or indeed any books about women in their role as mothers. Children were always included in funeral processions, there being no reason anyone could think of to shield them from death. There are no references to children's speech or jargon prior to the 16th century, after which they are found in abundance."¹⁵

For the sake of brevity, we will suffice with the above and extract some points to lay the foundation for what is to follow:

1. The notion of "adulthood" is **a cultural artifact**. That is to say it is determined by and unique to individual cultures and not something universal. Likewise, according to Professor Postman, even the notion of "childhood" is a cultural or social artifact.

2. These divisions then are **a modern artifact** and arose as a consequence of conceptualising, separating and labelling human life cycle stages such as *child, adolescence, teenager, youth* which in turn—as we shall see in later chapters—came about due to industrialisation and socio-economic changes on large scales.

3. In past societies, **boys became men and girls became women**. Males of all ages grew up with each other and females of all ages grew up with each other. As a result, children reached mental maturity much earlier because of the sustained, constant, direct contact with older men and women who passed on cultural

¹⁵ *The Disappearance of Childhood*. Childhood Education Journal (1985). Vol. 61, Issue 4, pp. 286-293.

and moral values and who involved children in specialised crafts and economic activities from an early age.

4. In modern societies, this has changed into an **age-based separation** which is “manipulated by the profit-based ‘mass’ structures that have arisen in place of traditional cultural institutions... this manipulation is largely based on hedonism and narcissism...”¹⁶ As a result, true “adulthood”—which used to be turning into a man or a woman—is delayed further and further and is losing more and more of its meaning as time progresses.

This background should allow us to see significant differences between modern cultures and societies and those of the past. This leads us nicely to a discussion of puberty and marriage.

¹⁶ Cote, *Arrested Adulthood*, pp. 5. Today, mass media and tech institutions play a role in defining cultural norms and values and are driven by profit-making.

PUBERTY AND MARRIAGE

From what has preceded, it is **an undeniable reality**, that the notions of “adulthood” and the “age of consent” are determined by socio-economic and environmental factors. These are not fixed matters but tend to change within societies due to changing circumstances. They also vary from individual to individual in the very same society, culture, climate or environment because the element of individual biological variation is quite strong.

Though there are many quotes that can be brought, we will mention only a handful here which are sufficient for the task at hand. Let us start with a resource titled “*Adolescence, Sexuality, and the Criminal Law: Multidisciplinary Perspectives*”—this is a handbook discussing the state regulation of adolescent sexual behaviour and provides some very useful historical information. This book is written for those in the legal profession interested in issues of criminality and the sexuality of children and adolescents, so it is a highly appropriate book to cite from. In the chapter on *Age of Consent: A Historical Overview* there occurs:

☉ “**Age of Consent** throughout history has usually coincided with **the age of puberty** although at sometimes it has been **as early as seven**. Early on age of consent was **a familial or tribal matter** and only became a legal one in the Greek-Roman period. The Roman tradition served as the base for Christian Europe as well as the Christian Church itself which generally, essentially based upon biological development set it at 12 or 14 but continued to set **the absolute minimum at seven**.”¹⁷

Also:

☉ “In the twentieth century, however, we began extending the age of adolescence to meet the demands of modern society for greater education and job training. Age of leaving school was raised as was the age for driving for drinking, for smoking, and

¹⁷ “*Age of Consent: A Historical Overview*” in *Adolescence, Sexuality, and the Criminal Law: Multidisciplinary Perspectives*. 2005, Routledge. pp. 25.

numerous other aspects of life. Age of marriage has also risen, not necessarily because of laws, but **because of changing roles of women and men in society.**¹⁸

And also, speaking of the Roman customs which were passed on to other parts of Europe:

☉ “Marriage and age of consent remained **private matters between the families involved** until the time of Augustus in the first century when the state began to intervene. Marriage then legally became a two step process, a betrothal which involved an enforceable agreement between the heads of two households, followed by marriage itself. Women who were not yet of age could be married with the consent of their fathers. While the women’s consent was not necessary for betrothal, it was for marriage. **Usually if a girl was betrothed before she had her first menses, the couple were to wait for this before consummating the marriage which can be regarded as the age of consent.** But such a delay was not necessarily enforceable and was not always observed (Friedlander, 1913). It was only late in the Empire that it became law that children must be able to understand what they were consenting to if they married, **and this came to be accepted as occurring by age seven** (Balsdon, 1962).¹⁹

In another work *Marriage Customs of the World* there occurs:²⁰

☉ “**Age at Marriage.** The age of the couple at marriage varies among cultures according to religious and civil law and local custom. According to Sharia (Islamic) law, for example, a girl should marry soon after puberty presumably to ensure that she retains her virginity for her husband. Thus, an Iranian girl may be married at the age of nine years. Tibetans generally marry in their mid twenties. Polish Gypsy girls would generally be married

¹⁸ Ibid, p. 38.

¹⁹ Ibid, pp. 29-30.

²⁰ George Monger, *Marriage Customs of the World: From Henna to Honeymoons* (2004) Santa Barbara: ABC-CLIO, pp. 7.

at around twelve or thirteen years of age. Romanian Gypsy girls are still married at about fourteen. **These ages seem to have been common across many cultures. Puberty has been seen as the acceptable age at which a girl could marry.** However, such a young age has become less and less acceptable over the last century or so. The Hindu Laws of Manu set out the ideal age difference between a man and a woman for marriage, saying that the man should be three times the age of the girl—a man of twenty-four should marry a girl of eight. However, it also occurred in Hindu writings that a man of thirty should marry a girl of twelve (the age difference here being two-and a half times the girl's age) and that it would be sinful for a man to breach this rule. Early Hindu religious writers wrote that a girl should be married by the age of ten or twelve years, and if she was not married by this age, she should be immediately married off, even in the season when marriage was prohibited. However, intercourse before puberty was forbidden. The age at which a person can be married is obviously related to the legal “age of consent” for sexual intercourse, which in turn relates to the age of puberty, to perceived ages of adulthood (although in many communities adulthood is perceived to be arrived at upon marriage—in Ireland, for instance, an unmarried man of any age would be treated as a child in his family, unless, of course, he had entered the priesthood), and to the ability of couples to set up individual family units.”

And also:

◎ “However, the age for betrothal or spousal may have had little relationship to the age of puberty and may be much younger than the age of marriage. Betrothal was the contract between two families and was often viewed as tantamount to being married (but without the sexual rights). In Hindu practice, it was quite common for a young girl to be promised in marriage to an older boy or man. In British and European practice, it was not uncommon for young children to be espoused but with the

actual wedding not taking place until the boy was fourteen and the girl twelve—that is, when they had reached puberty.”²¹

In his work *The Wedding Day: In All Ages and Countries*, **Edward J. Wood** writes:

☉ “Fathers who possessed rank and wealth affianced their children at a very early age, and compelled them to marry on arriving at puberty...” and a page later, “Thomas, Lord Berkeley, was contracted to Margaret, daughter of Gerald Warren, Lord Lisle, in the forty-first year of Edward III and by reason of her tender age - she was then only about seven years old - it was arranged that she should remain with her father for four years; but sickness happening in the family, they were married in the November following,”²²

Another author, **Arthur Siccan** writes:

☉ “Traditionally, across the globe, **the age of consent for sexual union was a matter for the family to decide, or a tribal custom.** In most cases, this coincided with signs of puberty, *menstruation* for a woman and *pubic hair* for a man. Sir Edward Coke in 17th century England ‘made it clear that the marriage of girls under 12 was normal, and the age at which a girl who was a wife was eligible for a dower from her husband’s estate was 9. The American colonies followed the English tradition, and the law was more of a guide. For example Mary Hathaway of Virginia, was only 9 when she was married to William Williams... I believe that a lot of our current mores come from reluctance to let our children mature mentally as quickly as our bodies do. Keep in mind that not all societies share Western mores. And to my surprise, until the latter part of the 19th century, children in the Western nations were engaged and married at a much earlier

²¹ Ibid. pp. 7-8

²² *The Wedding Day: In All Ages and Countries* (1869, Harper & Brothers), p. 209.

age. The trend to give children more time to mature is relatively new. In his book, *The Emphatic Civilization*, (Penguin, NY, 200) Jeremy Rifkin points out that the concept of adolescence only emerged during the last decade of the nineteenth century and the first three decades of the twentieth century. Society started to think of childhood as extending beyond puberty, into the later teenage years. **Before that, children were considered to graduate into adulthood with the onset of puberty.**²³

Finally, Professor of History, **Margaret Wade Labarge** writes:

☉ “It must be remembered that many medieval widows were not old. Important heiresses were often married between the ages of 5 and 10 and might find themselves widowed while still in their teens.”²⁴

From these quotes, keep in mind the differences between *betrothal*, *spousal* or *contracting* and *consummating* a marriage. Parents would betroth their children into marriage and when they reached puberty [which signified mental maturity], they would allow cohabitation for consummation of the marriage as the child was considered to have reached adulthood by then. Understanding this—which was a known practice in most societies including Britain, Europe and the American colonies—will help refute doubts that Islām-hating loons try to bring.

ENGLISH KINGS AND EUROPEAN ROYALTY

Once the above information has been digested—and provided you remain an inquisitive truth seeker, and are not showing any signs of inhibition, rejection, denial, diversion or hasty retreat—you are now in a position to be informed of some notable examples from past English kings:

²³ In *What’s Wrong in America: A Look at Troublesome Issues in Our Country* (2012, Kindle edition).

²⁴ *A Medieval Miscellany* (1997), p.52.

⇒ **Richard II** was the King of England between 1377 and 1399 and as a widower, he took **Isabella of Valois** as his second wife at the age of **six (6)** and she became the Queen consort of England shortly after her marriage. They were married on 31st October 1396.

⇒ **King John** (d. 1216), also a King of England, married Isabella of Angouleme in 1200, when she was **twelve (12)**. He was 34 at the time.

⇒ **Agnes of Essex**, Countess of Oxford was betrothed at age **three (3)** to Geoffrey de Vere, brother of the first Earl of Oxford, and turned over to be raised by the Veres soon thereafter. Agnes later rejected the match with Geoffrey and by early 1163 at the age of **twelve (12)** was married to his eldest brother **Aubrey de Vere III**, 1st Earl of Oxford—who was aged **forty-eight (48)** at the time—as his third wife. She had her first child—also called Aubrey, who later become 2nd Earl of Oxford—in the same year.

⇒ **Mary Henrietta**, eldest daughter of King Charles I, was married to William II of Orange in 1641 at the age of **nine (9)**.

Here the following must be understood well:

These unions were theoretically rooted in

- **the tradition of marriage**,
- built upon principles of **fidelity** and **chastity**,
- were **overseen** by **parents** or **legal guardians**,
- and the aims behind them were to **produce heirs** and
- in cases may have had political or financial considerations.

Practically speaking—among aristocracy and royalty—there were social, political and financial considerations in play. This indicates that age at marriage was tied to social custom and influenced by financial and political considerations as well.

It is crucial to separate between:

- Customs in most cultures and civilisations including Europe right into the 19th century,

and

- Sexual lifestyle philosophies that are behind the modern interest in pedophilia and which come from those with atheist backgrounds and rejection or disdain of religion. We shall look at this in more detail in a later chapter.

As alluded to earlier, a Jew or a Christian or a Hindu or any other religion cannot really make this argument of pedophilia against the Prophet of Islām as one only need to look into their own history, their religious books and their notable figures as it relates to the customs of marriage and their dishonesty is immediately exposed. However, there are hate-filled Christians—such as Britain First and other dishonest liars—who rile up the ignorant and win support for their cause by fostering hatred against Islām and Muslims through distortion of this issue.²⁵

Once, the above is clear, two other issues need to be grasped. The first is **historical age of consent laws** and the second is, “**adolescence**” which is a modern construct, a modern invention, and was not known prior to the 20th century. We will dedicate specific sections for each of these two subjects in what follows.

²⁵ These people by no means represent all Christians. Rather, they are a fringe, extremist group. Often, these people have found that peddling Islām hatred can bring huge financial rewards via online marketing through channels such as Youtube and Facebook.

HISTORICAL AGE OF CONSENT LAWS

The intent behind this section is simply to support what has preceded, which is that age of consent laws are tied to what the state, the society or culture believes and knows to be the age of mental maturity alongside the age of puberty. **In general, these two matters coincided though mental maturity could often come before the signs of puberty.** The disparity in these two events—puberty and mental maturity—comes down to socio-economic and environmental factors as has preceded. Individual biological constitution is also a factor, since in the same society, the same socio-economic conditions and environment, one girl may reach puberty and maturity at the age of nine and another much later, at twelve, or even later, at fifteen.

In the 19th century, the usual age of consent in the US was **ten years** and in the state of Delaware until the mid 1960s it was **seven years**.

In *A Guide to America's Sex Laws*, the authors note:

☉ “The law governing the age of consent has changed dramatically in the United States during this [20th] century. Most states codified a statutory age of consent during the nineteenth century, and **the usual age was ten years**” as stated by Richard A. Posner (Chief Judge of the US Court of Appeals) and Katharine B. Silbaugh (Associate Professor at Boston University School of Law).²⁶

Professor of Sociology Anthony Joseph Paul Cortese states:

☉ “In 1962, the American Law Institute recommended that the legal age of consent to sex—that is, the age below which sex is defined as statutory rape—be dropped in every state **to age 10** (Katchadourian and Lund 1972: 439). In fact, until the mid 1960s, the legal age of consent in Delaware was 7 (Kling, 1965: 216). So a

²⁶ *A Guide to America's Sex Laws*, 1996, (University of Chicago Press), p. 44.

50 year old man could legally have sexual intercourse with a 7 year old boy or girl.”²⁷

Mike Males, American sociologist and professor at the University of California, writes:

☉ “These early laws specified that a girl consenting to sex had to be at least 10 to 12 years old in most states, with a few specifying ages as old as 14 or 16. **In Delaware, the age of consent was seven, based on ancient English laws setting the age squire.**”²⁸

Kristin Luker writes:

☉ “According to British common law during the colonial period, **the age of consent was seven.** Today we are astounded that girls of this age were assumed to know enough about sex (or about sin) to make such a decision competently.”²⁹

Carolyn Cocca writes in *Adolescent Sexuality*:

☉ “At what age is a person capable of making an informed decision about whether or not to engage in sex? Would it be **7,10, 12, 13, 14, 15, 16, 17, 18, or 21?** Over the last 300 years, all the ages listed above were thought to be that magic age at which one could make such a decision, and all the ages listed above have, at various times, been **inscribed into law** as the age of consent to sex.”³⁰

Sinikka Elliot notes:

☉ “As the United States grew increasingly urbanized in the late 1800s, young people were gradually removed from their role in the labour force and were conceptualized as innocent and vulnerable. The statutes governing the minimum age under which sex cannot be legally consensual, and laws concerning

²⁷ In *Opposing Hate Speech* (2005), p. 85.

²⁸ *Teenage Sex and Pregnancy: Modern Myths, Unsexy Realities* (2010), p. 40.

²⁹ *Bastardy, Fitness and the Invention of Adolescence within American Families Past and Present: Social Perspectives on Transformations* (2006, Rutgers University Press, edited by Susan Ross), p. 40.

³⁰ Refer to *Adolescent Sexuality: A Historical Handbook and Guide* (2006, Greenwood Press), p. 15.

marriage and workers' rights, were modified to reflect these changing discourses around childhood. **Age of sexual consent, for example rose from 7 during colonial times to 10, 12, and even as high as 14** during the eighteenth and nineteenth centuries.”³¹

From the above it should be clear that age of consent laws were tied to puberty and the reaching of mental maturity, which in the past was a lot earlier than today. Boys and girls were deemed competent to make decisions and choices regarding marriage and conjugal relations at young ages. However, this situation changed with changes in socio-economic conditions leading to delay in maturation and adulthood.

Let us explore this further and look at the social concept of “adolescence” which is a modern invention, new to the 20th century, or at the earliest, the late 19th century.

³¹ *Not My Kid* (2012) pp. 14-15.

THE INVENTION OF ADOLESCENCE.

The notion of *adolescence* is a new construct appearing in the early 20th century in industrialized nations. **In many other societies adolescence is not recognized as a phase of life.** Instead, there is a distinction only between childhood and adulthood and many cultures and societies have rituals to mark this direct transformation in adulthood. Further, *biological adulthood* or *mental maturity* are not the same as *legal adulthood*. Biological adulthood and mental maturity frequently come years before the age of legal adulthood which is set by the laws of each nation and is usually at eighteen (18) years of age.

As mentioned earlier, mental maturity is not necessarily connected to biological adulthood (puberty) and is determined by social and environmental factors. Due to changes in the social and economic milieu, today's children remain children for much longer and do not attain maturity until a much later age thereby wedging a gap between the age of puberty and the age of full mental maturity.

In the January 1995 edition of *Psychology Today*, an article titled *The Invention of Adolescence* was published. The article starts with the following lead paragraph:

◎ “Are Romeo and Juliet the quintessential adolescents? On the yes side, they were rebelling against family traditions, in the throes of first love, prone to melodrama, and engaged in violent and risky behavior. But the truth is that there was no such thing as adolescence in Shakespeare’s time (the 16th century). Young people the ages of Romeo and Juliet (around 13) were adults in the eyes of society—even though they were probably prepubescent.” The authors then state, “Paradoxically, puberty came later in eras past while departure from parental supervision came earlier than it does today”, meaning that children became mentally mature before they reached puberty. The authors continue, “Romeo and Juliet carried the weight of the world on their shoulders - although it was a far smaller world

than today's teens inhabit. Another way to look at it is that in centuries past, a sexually mature person was never treated as a 'growing child.' Today sexually mature folk spend perhaps six years - ages 12 to 18 - living under the authority of their parents. Since the mid-1800s, puberty - the advent of sexual maturation and the starting point of adolescence - has inched back one year for every 25 years elapsed."³²

The historian Steven Mintz also writes of the invention of adolescence:

◎ "The middle of the eighteenth century saw the emergence of a new set of attitudes, which came to define modern childhood. A growing number of parents began to regard children as innocent, malleable, and fragile creatures who needed to be sheltered from contamination. Childhood was increasingly viewed as a separate stage of life that required special care and institutions to protect it. During the nineteenth century, the growing acceptance of this new ideal amongst the middle class was evident in the prolonged residence of young people in the parental home, longer periods of formal schooling, and an increasing consciousness about the stages of young people's development, culminating in the 'discovery' (or, more accurately, the invention) of adolescence around the turn of the twentieth century."³³

Frank Fasick writes in his paper on the invention of adolescence for the *Journal of Early Adolescence*:

◎ "The 'invention' of adolescence owes much to three factors in the development of the North American urban-industrial society. They are: (a) The application of technology to improve productivity, (b) the affluence that this process generated, and (c) the accompanying demographic transition. The structural changes related to these factors that have contributed to

³² Refer to the psychologytoday.com archive section for the full article

³³ Huck's Raft: A History of American Childhood, Harvard University Press (2004), p. 3.

adolescence include: (a) the rise of the biologically stable small-family system, (b) population increase, (c) movement of adolescents from the workplace to the school, (d) the dependence of adolescents on their parents, (e) the growth of commercial enterprises geared to adolescents, (f) the diversification of occupations, and (g) urbanization.”³⁴ Fasick’s paper goes on to discuss how each of these components have contributed to the invention of adolescence.

Professor of Sociology James E. Cote in his book, *Arrested Adulthood*, after stating that “adolescence is becoming longer and longer, especially in late modern societies”, goes on to observe that:

☉ “...for large numbers of people, prolonged adolescence—and more recently ‘youth’—now takes up much, if not all, of what in an earlier society would have been ‘adulthood’ That is, although we now live much longer, it appears that an increasing number of people are not ‘growing up’ in the traditional sense of the word, or at least in the way many people have understood it. The reasons for this are many, but my analysis of the issue suggests that social, economic, and technological changes have been making it increasingly difficult for people to become the type of adult that was characteristic of the past.”³⁵

In his extensive and detailed book, “*The Modern Age: Turn-of-the-Century American Culture and the Invention of Adolescence*”³⁶, Kent Baxter discusses the historical, social and cultural reasons behind the creation and appearance of the idea of adolescence in the early 20th century. One can refer to that for more details on the subject.

³⁴ Frank A. Fasick, (1994). *On the 'Invention' of Adolescence*. The Journal of Early Adolescence, Vol 14, Issue 1, pp. 6 - 23

³⁵ James E. Cote, *Arrested Adulthood: The Changing Nature of Maturity and Identity*. NYU Press (Jun. 2000), p. 1.

³⁶ University of Alabama Press, 2008.

It is important to grasp the point that we are making by this chapter and the one before it.

And it is:

That children are no longer of the same calibre in terms of mental maturity and worldly experience as they used to be only as far back as a hundred years ago. And this in turn has affected attitudes towards ages of consent and marriage. This is reflected in the fact that legal ages of marriage and consent have moved upwards in nations.

James E. Cote notes that:

◎ "... compulsory education at the primary, and then the secondary level... began a process of segregation of children from older members of the republic. Simultaneously, the desire to protect young republicans led to child labor laws, which further excluded them from contact with older republicans. Since then, the age of exclusion has crept steadily higher and higher, contributing to the decline in the economic status of the young and the rise of increasingly distinct youth 'cultures'. Consequently... people came to assume that the younger person could not perform production roles or was not entitled to them."³⁷

Some religious cultures retain the notion of a boy turning into an adult at a set, specific age. For example, Jews celebrate the *bar mitzvah* for a boy who turns thirteen. "Bar mitzvah is Hebrew for 'son of commandment.' When a Jewish boy turns 13, he has all the rights and obligations of a Jewish adult, including the commandments of the Torah... From time immemorial, Jewish custom has been to mark this milestone with a synagogue ceremony welcoming the bar mitzvah boy to the world of Jewish adulthood..."³⁸ And likewise, a girl turning to an adult at age

³⁷ James E. Cote, *Arrested Adulthood: The Changing Nature of Maturity and Identity*. NYU Press (Jun. 2000), p. 18-19.

³⁸ Refer to *Bar Mitzvah: When It Is and How to Celebrate* on www.chabad.org.

twelve; “Bat mitzvah is Hebrew for ‘daughter of commandment.’ When a Jewish girl turns 12, she has all the rights and obligations of a Jewish adult... As soon as you turn twelve, you become a Bat Mitzvah, a Jewish adult... Although in the secular world you are not yet even a teenager, according to Jewish law, a girl is considered an adult from the age of twelve.”³⁹

A verse in the Qur’ān relates to orphans whose wealth is held by those who hold them in custody. The verse commands that these orphans are to be trained mentally and intellectually and tested until they are competent in handling their own financial affairs. Thereupon, their wealth is returned to them:

“And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them.” (4:6).

The Qur’ān scholar, Imām al-Baghawī (d. 1122) stated:

☉ “Test them in their mental abilities, their religiosity and their ability to preserve wealth, “*until they reach marriagable age*” meaning until they reach the level of men and women.”⁴⁰ The age of reaching the level of men and women is explained to be puberty.

☉ Imām al-Qurṭubī (d. 1273), another famous Qur’ān scholar explains that this verse refers to the age of mental maturity and marriage and this is known by menstruation or wet-dream or pubic hairs. And where these signs do not appear, then fifteen is the age of maturity.⁴¹

☉ And Ibn Kathīr (d. 1373), the famous Qur’ān scholar explains, “Ibn ‘Abbās, Mujāhid, al-Ḥasan, al-Sudī and Muqātil bin Ḥayyān [all are famous early authorities on Qur’ān exegesis] said, ‘Meaning, to test them’, ‘*until they reach marriagable age*’, Mujāhid said, ‘Meaning, when they see a wet-dream’.”

³⁹ Refer to *Bat Mitzvah: What It Is and How to Celebrate* on www.chabad.org

⁴⁰ Refer to *Ma‘ālim al-Tanzīl* in the explanation of this verse.

⁴¹ Refer to *Tafsīr al-Jāmi‘ li-Aḥkām al-Qur’ān*.

☉ And Imām al-Ṭabarī (d. 923) cites from numerous early authorities that the verse means: To train them and to test them with respect to their mental abilities, their comprehension and ability to handle their property until they reach the age of marriage which is upon having a wet dream.⁴²

One can see that in past societies, children would mature a lot earlier as they would be involved in the pursuits and crafts of their families from an early age. Today, this takes place at a later age, because of factors such as compulsory state education, starting work at a later age, lack of financial independence from parents, more time for pastimes and leisures and so on. These realities are well noted in academic discussions of adolescence and adulthood.

Upon all of what has preceded, Islām does not have any fixed age for marriage and nor does it command “marrying children” to have sex with them. Rather, the issue of marriage is left to the social norms and customs of each society. Thus, if every society on earth today accepted Islām, whether Europeans, Eskimos or tribes in the Amazon jungle, their customs and traditions of marriage would not be interfered with by Islām unless aspects of them clashed specifically with its injunctions.⁴³ Thus, in some Western developed nations, marriage would remain at over 18 and in other nations it may be 16 and others, 14 and some, *such as parts of the United States today*,⁴⁴ it may be 12. Islām would not interfere with any of these customs, since it accommodates

⁴² Refer to *Jāmi' al-Bayān Fī Tafsīr al-Qur'ān* regarding this verse.

⁴³ Such as forced marriage of a female who has reached maturity (which generally is treated at nine years of age) without her consent.

⁴⁴ See: *More than 200,000 children married in US over the last 15 years* (8 Jul 2017) <https://www.independent.co.uk/news/world/americas/200000-children-married-us-15-years-child-marriage-child-brides-new-jersey-chris-christie-a7830266.html>; *Why America still permits child marriage* (3 Jan 2018) at ⇨ <https://www.economist.com/blogs/economist-explains/2018/01/economist-explains-2>

regional traditions, customs and norms—known as *‘urf*—and some of the details in some of its injunctions are returned back to what is customary among a given people.

However, if the legal code of a Western nation—[one in which adulthood is *legally* defined and in which *it is assumed* that *every child remains a child after puberty* and is not mentally competent at all until the age set by that nation is reached, usually eighteen]—was imposed upon the whole world, it would disrupt or harm societies which function in their own ways because of customs and norms unique to their environments and socio-economic situations.

The legislation of Islām is more accommodating and more in tune with the realities of the cultures, lifestyles and social norms of people which are not fixed and uniform but dynamic and changing from place to place, climate to climate and era to era.

PUBERTY, ADULTHOOD AND MARRIAGE IN ARABIA

Earlier, we made clear from many citations the attitudes towards marriage and sex in Europe—both before and after Islām—and likewise in the past few hundred years. Here, we will cite from just one Islāmic authority for a glimpse of these realities within pre and post-Islāmic societies which were not much different to other societies of the same time, or prior to them.

In al-Sunan al-Kubrā, the ḥadīth scholar **Imām al-Bayḥaqī** (d. 1066), writes, under the chapter heading “The Age at Which a Woman Can be Found to Have Menstruated”:

☉ “From al-Shāfiī who said: ‘The earliest I have heard of women menstruating are the women of Tihāmah. They menstruate at nine years of age.’ And from al-Shāfiī who said: ‘In Ṣan‘ā [Yemen], I saw a grandmother of twenty-one years of age. She menstruated at nine years of age, giving birth to a daughter at ten. Then the daughter menstruated at nine years and gave birth at ten.’ And it is mentioned from al-Ḥasan bin Ṣāliḥ that he said: ‘I came upon a neighbour of ours who became a grandmother at twenty-one years of age.’ And we have also related from Ā‘ishah (رضي الله عنها) who said: ‘When a girl reaches nine years, then she is a woman.’ She means that this is a woman—and Allāh knows best—who has menstruated, and hence is a woman.”⁴⁵

This quote should reveal that in Islām and in Arabian societies **a girl turned into a woman** at the onset of puberty and the earliest this took place was at nine years of age. Given this, it was possible for a woman to become a grandmother at the age of twenty-one. The quotes above from al-Shāfiī and al-Ḥasan bin Ṣāliḥ indicate that this was something rare and not commonplace.

As for sexual relations, then the only condition stipulated is that the woman must be ready and capable of having intercourse

⁴⁵ Al-Sunan al-Bayḥaqī. Dār al-Kutub al-‘Ilmiyyah, 1424H. 1/476.

without it causing her harm. The right time for this was determined by the parents who would decide when the marriage could be consummated and thus permit cohabitation.

This has been the same in many societies, particularly when a daughter was given away in marriage by her father before she reached puberty, known as a *betrothal* or *spousal* in Europe. One can find examples in the history of European royalty and aristocracy of this practice. A girl would be given in marriage and then it would be agreed by the parents when she would go and cohabit with her husband upon turning into a woman—which was connected to puberty—and this is when the marriage would be consummated.

This now leads us to a discussion of the marriages of the Prophet of Islām (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), which in turn set the context for his marriage to ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا).