

KO3 · DataScienceDivision

No, Muhammad Is Not a Pedophile

Medical construct, two source-clusters, and the double standard
Evidence brief · definition first, then the files

Pedophilia = sexual attraction to prepubescent children. Not “anyone under 18.”
Even the 9 figure fails the word if menstruation / puberty has occurred.
DSM-5-TR and ICD-11 anchor the construct on pre-puberty, not a civil age.
The 6 / 9 report is one source-cluster. The Asma chronology is another.
Aisha asked if women must be consulted. The recorded answer is yes.
KO3 denounces actual pedophilia: attraction to prepubescent children, who cannot consent.

DEFINITION

Prepubescent attraction.
Puberty is biology.

6 / 9 CLUSTER

Bukhari / Muslim via
Hisham b. Urwah.

ASMA CLUSTER

Asma d. 73 AH at 100;
10-year sister gap.

DOUBLE STANDARD

Mary / Jewish majority
ages sit in the same era.

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1. DEFINITION — PEDOPHILIA IS PREPUBESCENT ATTRACTION

Pedophilia is sexual attraction to prepubescent children. Prepubescent means before puberty. Puberty is biological and variable. It is not a synonym for "person under 18." Age 18 is a modern civil line. A statutory offense against a mid-teen can be a crime in a given jurisdiction without being pedophilia. Calling every historical marriage below a modern voting age "pedophilia" collapses three different objects: a psychiatric construct, a criminal statute, and a period marriage custom.

> *"Pedophilia is defined as a sexual interest in prepubescent children. … some pedophiles have not had any known sexual contact with children, and perhaps half of sex offenders against children would not meet diagnostic criteria for pedophilia."*
>
> — Michael C. Seto, Annual Review of Clinical Psychology 5 (2009): 391.

> *"Pedophilic disorder is characterised by a sustained, focused, and intense pattern of sexual arousal—as manifested by persistent sexual thoughts, fantasies, urges, or behaviours—involving pre-pubertal children."*
>
> — ICD-11, 6D32 Pedophilic disorder, World Health Organization.

DSM-5-TR Criterion A: recurrent, intense sexually arousing fantasies, urges, or behaviors involving sexual activity with a prepubescent child or children, generally age 13 years or younger, over at least six months. The "generally ≤13" clause is an age proxy for prepubescence. The construct still tracks pubertal status. Interest in a pubescent adolescent is a different research term — hebephilia — and was not added as a DSM-5 diagnosis.

> *"The term pedophilia denotes the erotic preference for prepubescent children. The term hebephilia has been proposed to denote the erotic preference for pubescent children (roughly, ages 11 or 12–14), but it has not become widely used."*
>
> — Blanchard et al., Archives of Sexual Behavior 38 (2009): 335.

Object	What it measures	What it does not measure
Pedophilia	Sexual attraction to prepubescent children	Every marriage under 18; every historical betrothal; every disliked religion
Pedophilic disorder (DSM-5-TR / ICD-11)	That attraction plus duration / acted-upon / distress criteria	A 7th-century calendar age standing alone
Hebephilia (research term)	Preference for early-pubescent bodies (Tanner 2–3)	A DSM-5 official diagnosis. The proposal was rejected.
Statutory age of consent	What a modern legislature chose to criminalize	Puberty. Attraction. A prophetic biography.
Period marriage custom	What a society treated as a valid union	A 21st-century clinical interview

Table 1. Mixing these columns is the first failure of the accusation.

KO3 line, stated once.
DataScienceDivision treats cognitive rights and maturity as the live question. It denounces actual pedophilia — attraction to prepubescent children — because a prepubescent child cannot consent. That sentence does not require a modern age-18 statute, and it does not require calling every 7th-century Near-Eastern marriage a psychiatric diagnosis.

2. WHAT THE 6 / 9 REPORT ACTUALLY SAYS

The dominant Sunni cluster is in Sahih al-Bukhari and Sahih Muslim. A representative wording:

> *"The Prophet married her when she was a girl of six years, and she was taken to him when she was a girl of nine, and she lived with him nine [years]."*
>
> — Sahih al-Bukhari 5134 / 3894 cluster, via Hisham b. Urwah from his father Urwah from Aisha. Parallel in Sahih Muslim 1422.

That is the report the accusation quotes, usually without the isnad. Later medieval Sunni authorities treated the numbers as settled. Ibn Abd al-Barr wrote that he knew of no disagreement on consummation at nine. Ibn Kathir, in another place, said the same about the six-and-nine figure. Those statements are part of the record. They are not the whole record.

3. EVEN CALENDAR-NINE FAILS THE MEDICAL WORD IF SHE HAD MENSTRUATED

Hold the 6/9 cluster at face value for this section. The psychiatric word still has to clear puberty, not a round integer. A nine-year-old who has menstruated is not prepubescent. That is the definition. The slogan skips it.

> *"When a girl reaches nine years of age she is a woman."*
>
> — Aisha, cited by al-Tirmidhi after hadith 1109 (ta'liq, no chain in the printed Jami). Bayhaqi repeats the sentence in al-Sunan al-Kubra.

> *Bayhaqi's gloss on that sentence: "she meant, and God knows best, that she menstruated, so she is a woman" (ta'ni wa-Allahu a'lam fa-hadat fa-hiya imra'ah).*
>
> — Al-Bayhaqi, al-Sunan al-Kubra, kitab al-hayd, around no. 1531, immediately after early-menarche reports.

> *Al-Shafi'i: "The earliest I have heard of women menstruating are the women of Tihama; they menstruate at nine years of age." He also reported seeing in Sanaa a grandmother of twenty-one who had menstruated at nine and given birth at ten.*
>
> — Al-Bayhaqi, al-Sunan al-Kubra 1531, from al-Shafi'i. Period observation from the same legal world, not a lab assay of Aisha.

What is not in the 6/9 matn: a date-stamped first period. What is in the same shelf: Aisha's own rule that nine makes a girl a woman; Bayhaqi reading that rule as menstruation; Shafi'i treating menarche at nine as a known fact in Tihama and Yemen; Tabari noting the contract was made when she was still too young for intercourse and consummation waited. Later hayd reports (Aisha menstruating during married life — Bukhari / Muslim / Abu Dawud on hayd) show she was not a permanently prepubescent person. None of that is a modern endocrine chart. All of it is why "nine = pedophilia" is using the wrong noun.

A note on a bad English gloss: some online prints of Abu Dawud 4933 render Abu Dawud's comment on Aisha's wedding-night "hih hih" as "I menstruated." The Arabic in the standard text is ay tanaffasat — "she breathed / exhaled." Do not hang a medical claim on that translation. Hang it on Tirmidhi 1109 + Bayhaqi's hayd reading + the definition.

Definition test, applied once.
If the 9 figure is kept and menstruation / bulugh is granted, the DSM/ICD word does not attach. If menstruation is denied, the accuser still has to show prepubescence, not shout a civil age. Either way the slogan is not using the medical term.

4. TRANSMISSION NOTES ON THAT REPORT

Bukhari died in 256 AH / 870 CE. The events sit in the 620s CE. That lag is normal for hadith compilation. It is still a lag. The 6/9 wording is not a court stenograph from 623.

The common link most often named is Hisham ibn Urwah ibn al-Zubayr (d. 146–147 AH / 763–765 CE), Aisha's great-nephew, transmitting from his father Urwah. Hisham lived most of his life in Medina and later taught in Iraq. Ibn Hajar, citing Abd al-Rahman ibn Yusuf ibn Kharrash, records that Malik ibn Anas did not accept Hisham's Iraqi-period reports. Al-Dhahabi still calls Hisham an authority and says old-age memory change did not make him a muddler. Those two judgments sit in the same classical literature.

> *Hisham "is considered as an absolute authority. … It is possible that his [memory] changed as he aged … However, this change is not considered to have led to mixing narrations."*
>
> — Al-Dhahabi. Opposing classical note: Malik's refusal of the Iraqi-period stream (Ibn Hajar, Hady al-Sari / Tahdhib).

Joshua J. Little's Oxford D.Phil. (2023) dates circulation of the marital-age hadith to Hisham in Kufa between 754 and 765 CE. Traditionalist replies (ICRAA; Yaqeen / Faraz Malik) answer that Hisham is not the only path. Both sides are citable. Neither side produces a birth certificate.

5. THE ASMA CHRONOLOGY AS A SECOND CLUSTER

> *"… Asma' bint Abi Bakr … was older than her sister Aisha by ten years … her life span reached a hundred years and none of her teeth had fallen out nor did she lose her intellect."*
>
> — Ibn Kathir, al-Bidaya wa-l-Nihaya, deaths of 73 AH in Mecca.

Abd al-Rahman ibn Abi al-Zinad: Asma was ten years older than Aisha (al-Dhahabi, Siyar). Abu Nu'aym and Ibn Abd al-Barr: Asma died in 73 AH / 692 CE at one hundred, and/or was born 27 years before the Hijra. Ibn Hajar's Taqrib al-Tahdhib keeps the 73 AH / age-100 notice.

Input	Figure	Source cluster
Asma's death	73 AH / 692 CE	Ibn Kathir; Ibn Abd al-Barr; Abu Nu'aym; Tarikh Dimashq
Asma's age at death	100 (one stream); ~91–92 (al-Dhahabi alternative)	Hisham-on-Asma vs al-Dhahabi's recalculation
Sister gap	10 years (Ibn Abi al-Zinad; Ibn Kathir)	Siyar; Bidaya. Al-Dhahabi also has "ten or more."
Consummation window	Traditionally 1–2 AH / 623–624 CE	Sira / maghazi placement

Table 2. Inputs used by the older-Aisha reconstruction.

Arithmetic if the 100-year death age and the 10-year gap are both kept: Asma born ~595 CE, Aisha born ~605 CE, consummation in 623–624 CE → about 17–19 solar years. Al-Dhahabi's counter-arithmetic lands Asma near 91 and keeps a younger Aisha. Ibn Kathir also affirmed six-and-nine in another passage. That contradiction inside one historian is a data point.

Inspection rule for Table 2.
If Asma's death-age is 100 and the gap is 10, nine-at-consummation does not survive the arithmetic. If either input is dropped, it can. A second cluster exists in the same Sunni shelf.

6. ROUND NUMBERS AND A CALENDAR THAT DID NOT YET EXIST

The 6/9 matn gives clean integers: sitt sinin, tis' sinin. No month, no season. Classical Arabic routinely uses round numbers as approximations. The Hijri calendar as a state dating system is a later act: 17 AH / 638 CE under Umar, after Abu Musa complained that official letters arrived undated (Ibn Hajar, Fath al-Bari). Muhammad died in 11 AH / 632 CE. Childhood age in round numbers, collected generations later, through a narrator with a late-life file, is a weak instrument for a modern clinical label.

7. BANAT — DOLLS, FIGURINES, GIRLS. NOT A TANNER STAGE

> *"I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Messenger used to enter they used to hide themselves, but the Prophet would call them to join and play with me."*
>
> — Sahih al-Bukhari 6130; Muslim 2440. The parenthetical in some English prints ("not yet reached the age of puberty") is a later commentator's gloss, not Aisha's sentence.

Banat is the plural of bint: girls' figurines / dolls. Abu Dawud 4932 adds a cloth horse with two wings. Adults keep objects. A winged horse is not a bone-age scan. "She had dolls, therefore prepubescent, therefore pedophilia" is a category error stacked on a gloss.

8. THE UHUD WATER-CARRYING REPORT

> *"On the day of Uhud when people retreated and left the Prophet, I saw Aisha bint Abi Bakr and Umm Sulaim … hurrying with their water skins. Then they would pour the water in the mouths of the people, and return to fill the water skins again."*
>
> — Sahih al-Bukhari 2880; Sahih Muslim. Narrator: Anas. Uhud = 3 AH / 625 CE.

If consummation is 1–2 AH and the 6/9 cluster is kept, Aisha is about 10–11 at Uhud. If the Asma arithmetic is kept, she is about 19–20. The report is logistics, not a birth year. It resists the picture of a barely-mobile child.

9. CONSENT — EVEN AT NINE SHE COULD SAY NO

Calendar age does not cancel the refusal rule. The same books that carry the 6/9 report carry a consent file, and Aisha is one of the people who asked for it out loud.

> *"O you who have believed, it is not lawful for you to inherit women by compulsion. … And live with them in kindness."*
>
> — Quran 4:19, Sahih International. Yusuf Ali: "Ye are forbidden to inherit women against their will."

> *"… do not prevent them from marrying their husbands if they agree among themselves in a lawful manner."*
>
> — Quran 2:232. The verb is ta'diluhunna: do not block the women. The condition is agreement between the two of them.

> *Aisha said: "I asked the Prophet, 'Should the women be asked for their consent to their marriage?' He said, 'Yes.' I said, 'A virgin, if asked, feels shy and keeps quiet.' He said, 'Her silence means her consent.'"*
>
> — Sahih al-Bukhari 6946; parallels 5137 / 6971. Aisha is the questioner. The answer is yes. That answer is not age-gated to 18.

> *"A previously married woman has more right to herself than her guardian, and a virgin should be consulted by her father, and her permission is her silence."*
>
> — Ibn Abbas, Sahih Muslim 1421; al-Nasa'i 3264. Arabic: al-thayyib ahaqqu bi-nafsiha min waliyyiha.

> *Khansa' bint Khidam: her father gave her in marriage when she was a matron and she disliked that marriage. She came to the Prophet and he declared that marriage invalid.*
>
> — Sahih al-Bukhari 5138 / 6945. Bukhari's chapter title: "If a man gives his daughter in marriage while she is averse, the marriage is rejected."

A parallel from Aisha: a girl said her father had married her to his nephew to raise the nephew's status. The Prophet gave her the choice. She kept the marriage and said she only wanted women to know that the father does not hold that authority (Abu Dawud 2096). The ruling is the choice.

Even at nine.
Tirmidhi 1109 sits in a chapter on coercing an orphan girl to marry. The surrounding rule is: consult her; if she refuses, do not authorize it. Ahmad and Ishaq cite Aisha's nine-year consummation in that same discussion and still keep her "nine = woman" sentence. A forced contract is the thing Bukhari titles as rejected. Nine is not a magic override that deletes the no.

Aisha's later public life — jurisprudence, the camel at the Battle of the Camel, decades of teaching after 11 AH — is the biographical residue. Trauma-projection from a 21st-century comment section onto a woman who spent forty years arguing law is not evidence. It is mood.

10. COMPARATIVE NEAR-EAST LAW: MARY TRADITIONS AND JEWISH MAJORITY AGES

The accusation is aimed at one file. The same sentence is not applied to the Christian and Jewish files that sit in the same legal world.

Matthew and Luke give Mary no age. The Protoevangelium of James, the earliest Christian text that numbers her, has her leave the temple at twelve and places the "mysteries" at sixteen (§§8–9, 12). Rabbinic law: a girl reaches majority at twelve years and one day plus puberty signs; a father may effect kiddushin for a minor daughter (Kiddushin 44b; Mishneh Torah, Ishut 2).

File	Age it actually gives	How the accusation treats it
Bukhari / Muslim 6–9 cluster	Contract at 6, consummation at 9	Treated as a psychiatric diagnosis
Aisha + Bayhaqi on nine = woman	Nine as woman / menstruation reading	Ignored. The medical word needs prepubescence.
Asma cluster	17–19 if 100 and gap of 10 are kept	Ignored
Matthew / Luke	No age for Mary	Ignored
Protoevangelium of James	12 leaving the temple; 16 at the "mysteries"	Used off-stage
Rabbinic majority	Girl: 12 years + 1 day + puberty signs	Ignored
DSM-5-TR / ICD-11	Prepubescent attraction, not "under 18"	Replaced by the slogan

Table 3. Selective outrage is not a source method.

11. WHAT THIS BRIEF DOES NOT CLAIM

Supported	Not established
Pedophilia is attraction to prepubescent children, not "under 18."	A retrospective DSM interview of a 7th-century marriage.
If menstruation / bulugh is granted at nine, the medical word does not attach.	A Sahih matn that reads "I, Aisha, menstruated on date X."
Aisha: "when a girl reaches nine she is a woman" (Tirmidhi after 1109). Bayhaqi reads that as menstruation.	That every nine-year-old in 7th-century Arabia had menarche.
Shafi'i reported menarche at nine in Tihama / Sanaa.	A lab assay of Aisha.
Aisha asked whether women must be consulted. The recorded answer is yes (Bukhari 6946). That answer is not age-gated to 18.	A quoted modern "I do" formula from Aisha at the original contract.
A forced contract can be voided (Khansa', Bukhari 5138). The thayyib has more right over herself than her guardian (Muslim 1421).	That later fiqh never argued a father's power over a minor virgin. It did.
The 6/9 report is in Bukhari and Muslim via a named common link.	That Bukhari "invented" the report.
Asma's 73 AH / age-100 notice plus a 10-year gap yields ~17–19.	That every Sunni historian abandoned nine.
Canonical Gospels give Mary no age; the Protoevangelium gives 12 and 16.	That "Mary was 13" is a Gospel sentence.

Supported	Not established
Rabbinic female majority is 12 years and a day plus puberty signs.	That Jewish law is therefore “pedophilic.” The word still does not attach.

Table 4. Crossing the right-hand column is what fails inspection.

Three independent failures of the accusation. Definition: a calendar age is not a measure of attraction to prepubescent children — and nine-plus-menstruation is not prepubescence. Evidence: two source-clusters, plus Aisha’s own nine-equals-woman sentence. Logic: a period Near-Eastern marriage custom is not a modern psychiatric diagnosis, and the same custom-world includes the Christian and Jewish files the accusation leaves alone. She could say no. The books that carry nine also carry the voided forced contract.

12. SOURCES

[1] Seto, M. C. “Pedophilia.” Annual Review of Clinical Psychology 5 (2009): 391–407.

[2] American Psychiatric Association. DSM-5-TR. Pedophilic disorder.

[3] World Health Organization. ICD-11, 6D32 Pedophilic disorder.

[4] Blanchard, R., et al. Archives of Sexual Behavior 38 (2009): 335–350.

[5] Sahih al-Bukhari 3894 / 5133 / 5134 (marital-age); 6130 (banat); 2880 (Uhud); 5136–5138 / 6945–6946 / 6968 / 6971 (consent, Khansa’).

[6] Sahih Muslim 1421 (thayyib ahaqqu bi-nafsiha); 1422 (marital age); 2440 (banat).

[7] Jami at-Tirmidhi after 1109 (Aisha: nine years, she is a woman).

[8] Al-Bayhaqi, al-Sunan al-Kubra 1531 (Shafi‘i on Tihama menarche at nine; gloss of Aisha’s sentence as menstruation).

[9] Sunan Abi Dawud 2096 (girl given the choice); 2166 / hayd reports; 4932–4933 (banat; wedding-night “hih hih,” Abu Dawud: tanaffasat).

[10] Sunan al-Nasa’i 3264.

[11] Ibn Hajar. Fath al-Bari; Hady al-Sari; Tahdhib; Taqrib al-Tahdhib.

[12] Al-Dhahabi. Siyar a‘lam al-nubala.

[13] Ibn Kathir. Al-Bidaya wa-l-Nihaya (Asma, 73 AH, age 100, ten-year gap).

[14] Ibn Abd al-Barr. Al-Isti‘ab. Abu Nu‘aym. Ma‘rifat al-Sahaba. Ibn Asakir. Tarikh Dimashq.

[15] Quran 4:19, 4:21, 2:232.

[16] Little, J. J. Oxford D.Phil. 2023. ICRAA appraisal. Yaqeen essays (Malik; Mol).

[17] Encyclopaedia Judaica / Jewish Virtual Library, “Child Marriage.” Kiddushin 44b; Mishneh Torah, Ishut 2; Niddah 5 / 45.

[18] Protoevangelium of James §§8–9, 12.

[19] Al-Tabari, Tarikh (contract while still too young for intercourse; consummation later).

[20] KO3 house rule: pedophilia = prepubescent attraction. Cognitive rights and maturity, not an arbitrary civil age.