

EDU REKHA INTERNATIONAL JOURNAL OF ARTS, LAW AND SOCIAL SCIENCE



Journal Homepage: <https://edurekhapublisher.com/erijals/>

Volume- 2 Issue -2 (March-April) 2026

ISSN: 3107-5169 (Online)

Frequency: Bimonthly



PAGES: 01-15

ARTICLE TITLE:

Did Prophet Muhammad (Peace Be Upon Him) really marry A'isha at the age of 9 years old and Prophet Issac (Peace Be Upon Him) really marry Rebecca at the age of 3 years old?

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Abstract

This paper discusses the fictitious marriages of both Prophet Muhammad (Peace Be Upon Him) with A'isha at the age of 9 years old and Prophet Issac (Peace Be Upon Him) with Rebecca at the age of 3 years old. According to a good number of Jewish, Christian, and Hindu opponents of Islam, Prophet Muhammad (Peace Be Upon Him) was a sexual pervert and pedophile because he was betrothed to A'isha at the age of 6 years old and married her at the age of 9 years old following consummation of the marriage. On the other hand, according to a good number of Muslim and Hindu opponents of Judaism, Prophet Issac (Peace Be Upon Him) was a sexual pervert and pedophile because he married Rebecca at the age of 3 years old. Which is which as far as the marriages of both Prophets (Peace Be Upon Them) are concerned? Were they really both sexual perverts and pedophiles who really married young girls and children below 10 years old?

Keywords: Prophet Muhammad (Peace Be Upon Him), A'isha, Prophet Issac (Peace Be Upon Him), Rebecca.

ARTICLE HISTORY

RECEIVED

24-01-2026

ACCEPTED

28-02-2026

PUBLISHED

07-03-2026

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Marriage of Prophet Muhammad (Peace Be Upon Him) with A'isha in the Hadiths^[1]: Sahih Muslim and Sahih al-Bukhari

Sahih Muslim 1422c (Book 16, Hadith 83): "A'isha (Allah be pleased with her) reported that Allah's Apostle (ﷺ) married her when she was 7 years old, and he was taken to his house as a bride when she was 9 [so that the marriage would be consummated], and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.

Sahih al-Bukhari 5134 (Book 67, Hadith 70): "Narrated A'isha: - that the Prophet (ﷺ) married her when she was 6 years old and he consummated his marriage when she was 9 years old. Hisham said: I have been informed that 'A'isha remained with the Prophet (ﷺ) for 9 years (i.e. till his death).

Now, according to the Muslim Community, the 2 Hadiths such as Sahih Muslim and Sahih al-Bukhari are considered to be 'Authentic'. But the Muslim Community forgets one thing. The 2 said Hadiths in question are NOT 'Authentic' at all and they are not 'Infallible'. It is The Glorious Quran which is "Authentic" to the fullest extent up to 100% and 'Infallible' to the fullest extent because it is the word of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council'). Whereas the 2 Hadiths are manmade and were written by Imam Muslim and Imam Bukhari who were born in the 9th century, well after the Prophet Muhammad (Peace Be Upon Him) who passed away in the 7th century. The Sahih Muslim and Sahih al-Bukhari contains core texts and Mutaba'at (follow-ups) and Shawahid (witnesses) which are types of corroborating narrations used to strengthen a Hadith (narration) that might otherwise be considered weak.² As such Hadiths of Sahih Muslim and Sahih al-Bukhari are 'Authentic' up to 90% and NOT 100%! In the academic jargon, Mutaba'at and Shawahid are just like Foot Notes, End Notes, and Harvard Style Referencing that modern academics use nowadays in the publication of Academic Articles in Academic Journals. Another important point to note is the wrong interpretation of the 2 said Hadiths due to omission. If one asks someone today the following question: "What time is it right now (on 10th December 2025)?" and he replies: "it is 9.30". Now if one asks the question during the day, then he or she will definitely understand that it is "9.30 **am**" in spite of the fact that the reply given did not mention "9.30 **am**" exactly, but "9.30" vaguely. Now imagine if one will read and try to understand this reply after 2 centuries on 10th December 2225, then he or she will most likely to interpret it as "9.30 **pm**" because "**am**" is missing from the reply. This philology applies to the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari as well which are being interpreted wrongly due to an omission not only by the whole Muslim Community nowadays worldwide but also by Jewish, Christian, and Hindu communities nowadays worldwide. And this is a pity! What evidence do we have to substantiate this claim that indeed there is an omission in the 2 said

Hadiths of Sahih Muslim and Sahih al-Bukhari which are being misinterpreted philologically? The genuine evidence is that these 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari with respect to the consummation of A'isha's marriage at the age of 9 years old were narrated and reported neither by A'isha herself, Prophet Muhammad (Peace Be Upon Him) himself nor Angel Gabriel (Peace Be Upon Him) himself, but by Hisham bin Urwah who was their main narrator. "His life is divided into 2 periods: in 131A.H. the Madani period ended, and the Iraqi period started, when Hisham was 71 years old. Hafiz Zehbi has spoken about Hisham bin Urwah's loss of memory (general medical term used to describe this is Dementia which is less severe than Alzheimer which is a specific medical term) in his later period. His students in Madina, Imam Malik and Imam Abu Hanifah, do not mention this disturbing fact at all, [but] they along with the people of Madina criticised him for his Iraqi Hadiths.

All the narrators of these [2 said Hadiths] in Sahih Muslim and Sahih al-Bukhari were Iraqis [from Iraq and not Arabs from Saudi Arabia] who had heard it from Hisham bin Urwah. Allama Kandhulvi says that the words spoken in connection with the consummation of A'isha's marriage at the age of 9 years old were indeed 'Tissa Ashra' meaning 19 in Arabic. Whilst Hisham bin Urwah only heard (or remembered), Tissa, meaning 9. Maulana Usmani thinks this change was purposely and maliciously made later [to justify child marriage].

Historian Ibn Ishaq in his Sirat Rasul Allah has given a list of the people who accepted Islam in the first year of the proclamation of Islam, in which A'isha's name is mentioned as Abu Bakr's "little daughter A'isha". If we accept Hisham bin Urwah's calculations, then this means that she was not even born at that time!"^{[3][4]}

Furthermore, firstly Imam Muslim was born in 817 AD and whilst Imam Bukhari was born in 810 AD. Since these 2 Imams never met Prophet Muhammad (Peace Be Upon Him) and never ate, drank, fought battles, and prayed with him, we can't say that their statements with respect to the marriage of the latter with A'isha is enshrined with truth and certainty to the fullest extent up to 100%.

Secondly, it is stated in Sahih Muslim and Sahih al-Bukhari that A'isha narrated and reported that she was betrothed to Prophet Muhammad (Peace Be Upon Him) at the age of 6 years old and was married to him at the age of 7/9 years old following consummation of the marriage at the age of 9 years old. Now, this very act of narrating and reporting stems from the Islamic source such as Hisham bin Urwah (their main narrator born in 680 AD) which was later compiled after his death by Sahih Muslim and Sahih al-Bukhari. Once again, Hisham bin Urwah, Imam Muslim, and Imam Bukhari never met A'isha who was born in the 7th century in 605 AD. Her marriage with the Prophet Muhammad

¹ AI Overview: A Hadith (حديث) is a report or narration of the sayings, actions, or silent approvals of the Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him), forming a crucial secondary source of Islamic law and guidance after The Glorious Quran, detailing practices like prayer, ethics, and daily life through chains of narrators (isnad) graded for authenticity (e.g., Sahih, Hasan, Daif). These traditions, passed orally before being compiled centuries later, establish the Sunnah (the Prophet's way) and provide context for The Glorious Quran's general commands.

² AI Overview

³ 'How do other Muslims reconcile Sahih al-Bukhari 5134 which states Mohammed pbuh married A'isha at 6 and consummated the marriage when she was 9?'
https://www.reddit.com/r/progressive_islam/comments/t36wg7/how_do_other_muslims_reconcile_sahih_albukhari/

⁴ AI Overview

(Peace Be Upon Him) occurred in 624 AD following its consummation.⁵

Last but not least, nowhere is it mentioned in The Glorious Quran which is 'Authentic' to the fullest extent up to 100% and 'Infallible' to the fullest extent because it is the word of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') that A'isha was married to Prophet Muhammad (Peace Be Upon Him) at the age of 7/9 years old and the marriage was consummated at the age of 9 years. Had The Glorious Quran mentioned the contrary in black and white, we could have argued without any doubt that it is a scripture of sexual perversion and pedophilia that has promoted the unethical, immoral, and unspiritual acts of Prophet Muhammad (Peace Be Upon Him) who was a sexual pervert and pedophile because he had sexual relationships with a young girl and child of 9 years old known as A'isha!

"Based on the principle historical⁶ and biography of the mission of Prophet Muhammad (Peace Be Upon Him) such as (Alcaml- History of Damascus - History of Al-Tabari - The beginning and the end - The history of Baghdad, and many others), they all agree on the chronological order of events during the prophet's mission as follows:

The start of the mission Prophet Muhammad (Peace Be Upon Him) was in the year 610 AD and the migration to Medina was in 622 AD. Prophet Muhammad (Peace Be Upon Him) passed away in the year 632 AD which was 8 years after he migrated to Medina. It is also agreed that the Prophet Muhammad (Peace Be Upon Him) married Aisha in the year 624 AD. This was the 12 years after the start of the revelation of The Glorious Quran in 610 AD when Aisha was 5 years old. If we agree that in 613 AD, the 54th Chapter of The Glorious Quran was revealed and that A'isha married Prophet Muhammad (Peace Be Upon Him) at the age of 9 years old in 624 AD, then this implies that she was born in 615 AD rather than 605 AD. We know that the First Revelation of The Glorious Quran took place in 610 AD and A'isha accepted Islam at the age of 5 years old. This is a great fallacy of the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari.

The Glorious Quran is ABSOLUTE TRUTH. The Hadiths are RELATIVE TRUTH.⁷

"ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') says in The Glorious Quran in Surah An-Nahl 16:89: "Consider, O Prophet, ' the Day We will call against every faith-community a witness of their own. And We will call you to be a witness against these 'people of yours'. We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who 'fully' submit." This hasn't been said about the Hadiths of Sahih Muslim and Sahih al-Bukhari. The Glorious

Quran has been called THE ABSOLUTE TRUTH. But the Hadiths such as Sahih Muslim and Sahih al-Bukhari were NEVER called THE ABSOLUTE TRUTH.

The Hadiths such as Sahih Muslim and Sahih al-Bukhari are RELATIVE TRUTH and not ABSOLUTE TRUTH only after a due process of verification. And even after this process, they never reach the level of The Glorious Quran. This is proved by The Glorious Quran. This is even proved by the Hadiths Sahih Muslim and Sahih al-Bukhari themselves. We know very well how Prophet Muhammad (Peace Be Upon Him) ﷺ forbade and prohibited the recording of Hadith along with The Glorious Quran:

It was narrated from Abu Sa'eed al-Khudri that Prophet Muhammad (Peace Be Upon Him) said: "Do not write anything from me; whoever has written anything from me other than the Qur'aan, let him erase it and narrate from me, for there is nothing wrong with that." (Narrated by Muslim, al-Zuhd wa'l-Raqaa'iq, 5326)

Why would he do that? Let us think about it. If he thought they were both equal, why would he forbid the writing of Hadiths while the compilation of The Glorious Quran was taking place? The answer is simple. It's because he knew that The Glorious Quran is absolutely protected from any and every falsehood. Whereas the Hadiths are not. Therefore, they are not equal.

And that is why the Hadiths were compiled some 200 years after Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him). Whereas The Glorious Quran was compiled BY THE PROPHET HIMSELF. We can see the difference.

Hierarchy in Knowledge within The Islamic Tradition⁸

Clearly, we can see that there is a hierarchy in Islamic knowledge which has been established first by The Glorious Quran itself and even by the statements of Prophet Muhammad (Peace Be Upon Him) as well as the Companions (Sahaba).

As Dr. Mawlana Fazlur Rahman Ansari Al-Qadri explains in his Quranic Foundations:

"...the Qur'an is absolutely authentic, while even the best Hadith literature is only relatively authentic — namely, authentic only in a qualified manner. And, of course, every student of Islam knows all the mischief in the field of Hadith perpetrated by the forces of counter-revolution in the very early period of Muslim history, — a mischief which emerged in the form of sects and schisms, and which forged the Traditions relating to certain aspects of Islamic life and history to an extent that the confusion created thereby has continued to plague the Muslim society up to the present day.

⁵ AI Overview

⁶ 'The marriage of prophet Muhammad to Aisha when she was a 9-year-old girl - A BLATANT LIE!' by Islam Buhairy

⁷ 'A'isha (ra) was 19 when the Prophet ﷺ married her' by Safiyyah Sabreen

<https://safiyyahsabreen.medium.com/A'isha-ra-was-19-when-the-prophet-%EF%B7%BA-married-her-4afc660865f8>

⁸ 'A'isha (ra) was 19 when the Prophet ﷺ married her' by Safiyyah Sabreen

<https://safiyyahsabreen.medium.com/A'isha-ra-was-19-when-the-prophet-%EF%B7%BA-married-her-4afc660865f8>

In conclusion, it is the function of the Qur'an to sit in judgment on the Hadith, and not vice versa; thus, a basic study of Islam in the perspective of the Qur'an emerges as the fundamental necessity..."

(Quranic Foundations and Structure of Muslim Society, Vol 1, pxxviii)

Understanding A'isha's age through The Glorious Quran⁹

If we want to study the subject of marriage (Nikah) in Islam, we need to take the right methodology. Let's go to The Glorious Quran first. Let us collect all the verses (Surahs) that talk about marriage and then build the 'System of Meaning'. We will be compelled to see that WHENEVER THE GLORIOUS QURAN MENTIONS MARRIAGE (NIKAH) IT ALWAYS RELATES IT WITH WOMEN (NISA). NEVER WITH CHILDREN (ATFAL). And we know that Prophet Muhammad (Peace Be Upon Him) was The Glorious Quran personified. He would never go against The Glorious Quran. So, when we find the Hadiths of Sahih Muslim and Sahih al-Bukhari stating that Prophet Muhammad (Peace Be Upon Him) married A'isha at the age of 7/9 years old who was a YOUNG GIRL AND CHILD, WE IMMEDIATELY REALISE THAT THOSE HADITHS ARE IN DIRECT CONFLICT WITH THE GLORIOUS QURAN.

All of these verses (Surahs) talk about marriage. And all of them imply that marriage (Nikkah) is to be done with females who are women (Nisa) and not children (Aftal). Meaning females who have:

1. developed their menstrual cycles as from post puberty.
2. developed their natural feelings of attraction towards the opposite gender.
3. developed their potentiality to give birth to a child.
4. developed their matured free will and consent.
5. developed their emotional feeling of love, passion, and sex.
6. developed their intellectual faculty.
7. developed their moral faculty.
8. developed their spiritual faculty.
9. developed their sound judgment.
10. developed their advanced understanding of The Glorious Quran and Islam.
11. developed their unshakeable faith in ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council').

These are the 11 criteria which are mandatory according to Islam for a Muslim man to consider when choosing a female who is a woman for marriage (Nikkah).

A young girl and child of 7/9 years old does not satisfy these 11 criteria at all according to The Glorious Quran.

Clearly, we can see that The Glorious Quran does NOT define marriage (Nikkah) as a union between a man and a young girl and child of 7/9 years old. It defines marriage (Nikkah) to be a union between a mature man and a mature woman. Let's analyse the following verses (Surahs) of The Glorious Quran:

- Surah Al-Maidah 2:221: "Do not marry polytheistic and idolatist women until they believe; for a believing slave-woman is better than a free polytheist, even though she may

⁹ 'A'isha (ra) was 19 when the Prophet ﷺ married her' by Safiyyah Sabreen

look pleasant to you. And do not marry your women to polytheistic and idolatist men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite 'you' to the Fire while Allah invites 'you' to Paradise and forgiveness by His grace. He makes His revelations clear to the people so perhaps they will be mindful."

- Surah An-Nisa 4:3: "If you fear you might fail to give orphan women their 'due' rights 'if you were to marry them', then marry other women of your choice - two, three, or four. But if you are afraid you will fail to maintain justice, then 'content yourselves with' one or those 'bondwomen' in your possession.² This way you are less likely to commit injustice."
- Surah An-Nisa 4:22: "Do not marry women that your fathers married - except what was done previously. It was indeed a shameful, despicable, and evil practice."
- Surah An-Nisa 4:24: "Also 'forbidden to you for marriage are' married women - except 'female' captives in your possession. This is Allah's commandment to you. Lawful to you are all beyond these - as long as you seek them with your wealth in a legal marriage, not in fornication. Give those you have consummated marriage with their due dowries. It is permissible to be mutually gracious regarding the set dowry. Surely Allah is All-Knowing, All-Wise."
- Surah An-Nisa 4:25: "But if any of you cannot afford to marry a free believing woman, then 'let him marry' a believing bondwoman possessed by one of you. Allah knows best 'the state of' your faith 'and theirs'. You are from one another. So, marry them with the permission of their owners, giving them their dowry in fairness, if they are chaste, neither promiscuous nor having secret affairs. If they commit indecency after marriage, they receive half the punishment of free women. This is for those of you who fear falling into sin. But if you are patient, it is better for you. And Allah is All-Forgiving, Most Merciful."
- Surah Al-Baqarah 2:232: "When you divorce women and they have reached the end of their waiting period, do not 'let the guardians' prevent them from re-marrying their ex-husbands if they come to an honourable agreement. This is enjoined on whoever has faith in Allah and the Last Day. This is purer and more dignifying for you. Allah knows and you do not know."
- Surah An-Nisa 4:3: "If you fear you might fail to give orphan women their 'due' rights 'if you were to marry them', then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then 'content yourselves with' one or those 'bondwomen' in your possession. This way you are less likely to commit injustice."

These verses (Surahs) of The Glorious Quran talk about marriage with women (Nisa) and NOT about marriage with young girls and children

<https://safiyyahsabreen.medium.com/A'isha-ra-was-19-when-the-prophet-%EF%B7%BA-married-her-4afc660865f8>

(Aftal) of 7/9 years old. Now, let us analyse the following verse (Surah) of The Glorious Quran:

- Surah An-Nisa 4:6: “Test ‘the competence of’ the orphans until they reach a ‘marriageable age.’ Then if you feel they are capable of ‘sound judgment’, return their wealth to them. And do not consume it wastefully and hastily before they grow up ‘to demand it’. If the guardian is well-off, they should not take compensation; but if the guardian is poor, let them take a reasonable provision. When you give orphans back their property, call in witnesses. And sufficient is Allah as a ‘vigilant’ Reckoner.”

This important verse (Surah) talks about ‘marriageable age’ based on the capability of ‘sound judgment’. This means a young girl and child of 7/9 years old does not have a ‘marriageable age’ based on the incapability of ‘sound judgment’. The consensus on what constitutes ‘marriageable age’ for a female according to The Glorious Quran is ‘post puberty’ where the capability of ‘sound judgment’ is achieved.

The laughable argument about early menstruation in arid Medieval Arabia¹⁰

Now there are some ignorant people who would get absurd data on biological and evolutionary variations and Pew Research from the US to somehow prop the Hadiths of Sahih Muslim and Sahih al-Bukhari up and place it over The Glorious Quran by trying to prove that A’isha had reached puberty at the age of 9 years old and was ready for marriage and sexual intercourse. It shouldn’t be difficult to see how this is nothing short of disregarding The Glorious Quran when such ignorant people use bizarre and irrelevant data about so called isolated cases of “variations” in menstruation to take solitary Hadiths of Sahih Muslim and Sahih al-Bukhari to refute and overrule The Glorious Quran. Then why do they have issues when Muslim Homosexuals use bizarre scientific “data and statistics” to prove how Homosexuality is genetic, natural and a product of Evolution? And therefore, reconcilable with The Glorious Quran?

For those of us who still have some common sense and understand that The Glorious Quran is the Supreme, Authentic, and Infallible Authority in Islam, we know that a young girl of 7/9 years old is a child. A young girl and child of 7/9 years old is not a woman. By every consideration of climatic conditions, cultural impact or evolutionary dynamics, historically and presently, young girls of 7/9 years old have always been children.

For those ignorant Muslims who think that somehow young girls and children had early menstruation at the age of 9 years old in the Medieval Saudi Arabia, that is an ignorant figment of their imagination. And they are not entitled to take their imaginations and conjectures over irrefutable arguments from The Glorious Quran which is a Supreme, Authentic, and Infallible Book of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’).

What is a woman according to The Glorious Quran?¹¹

¹⁰ ‘A’isha (ra) was 19 when the Prophet ﷺ married her’ by Safiyyah Sabreen

<https://safiyyahsabreen.medium.com/A'isha-ra-was-19-when-the-prophet-%EF%B7%BA-married-her-4afc660865f8>

Surah Al-Baqarah 2:223: “Your wives are like farmland for you, so approach them ‘consensually’ as you please. And send forth something good for yourselves. Be mindful of Allah, and know that you will meet Him. And give good news to the believers.”

What is farmland? It is cultivated land, the state of aggregation of a soil especially in relation to its ‘suitability for crop growth’. Meaning just like tillage has a potential for the growth of crops, your wives have potentiality and suitability for bearing your children. Can a young girl and child of 9 years old give birth to a child? Scientifically, the answer is NO. Only women who have undergone a biological change after menstruation have the ‘potential’ of bearing life. A young girl and child of 9 years old doesn’t have that capability or potential. Even if we agree for the sake of argument that a young girl and child of 9 years old may reach puberty and fall pregnant, then there are many risks associated with that pregnancy as follows¹²:

Maternal Health Risks (for the 9-year-old)

- Preeclampsia/Eclampsia: Extremely high blood pressure and organ damage, which can be fatal for both mother and baby.
- Premature Birth & Low Birth Weight: Higher risk, leading to complications for the infant.
- Obstetric Fistula: Tears between the vagina and bladder or rectum, causing incontinence, due to underdeveloped pelvic structures.
- Anemia & Malnutrition: Increased risk due to body's demands and poor diet.
- Hemorrhage & Infection: Higher risk of severe bleeding and infections.
- Psychological Trauma: Guilt, depression, anxiety, and severe emotional distress.

Risks for the Baby

- Premature Birth & Low Birth Weight: Major risks, potentially causing cerebral palsy or learning disabilities.
- Health Complications: Higher risk of illness and developmental issues.

Prophet Muhammad (The Last and Final Prophet of Islam – Peace Be Upon Him) was not a gynecologist. But he was a Prophet of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’). He had a sound knowledge that if A’isha got pregnant at the age of 9 years old, then that pregnancy would put her health and life at risk.

Is it possible for a young girl and child of 9 years old (below 16 years old) to have sexual intercourse? It is possible. But mental health risks

¹¹ ‘A’isha (ra) was 19 when the Prophet ﷺ married her’ by Safiyyah Sabreen

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¹² AI Overview

are associated with such a sexual intercourse. Research shows early sexual intercourse, especially for young women (often before 16), is linked to higher risks of depression, anxiety, low self-esteem, and other issues due to factors like societal stigma, peer pressure, emotional immaturity, relationship difficulties, and potential trauma, creating a cycle of stress and poor mental health:¹³

Key Impacts on Young Girls and Children

- **Depression & Anxiety:** Studies consistently link early sexual initiation (e.g., before 16) with increased depressive symptoms and general emotional distress.
- **Low Self-Esteem & Guilt:** Engaging in sex before emotional readiness can foster guilt, confusion, and damaged self-esteem.
- **Relationship Stress:** Early sex can be associated with relationship instability, dating violence, and difficulties in forming healthy bonds.
- **Societal Stigma:** Girls face greater negative social repercussions than boys, intensifying stress due to conflicting expectations.
- **Developmental Mismatch:** Early puberty combined with early sexual activity can overwhelm coping mechanisms, leading to maladaptive stress responses.
- **Cycle of Risk:** Early initiation can correlate with other risky behaviors and experiences, creating a complex web of negative outcomes.

Why These Links Exist

- **Developmental Stage:** Adolescence is already a period of significant emotional and self-esteem fluctuations; early sexual experiences can disrupt this delicate balance.
- **Biological Factors:** Early maturation interacts with social pressures, putting girls at higher risk for negative mental health.
- **Social & Environmental Factors:** Peer pressure, lack of sexual education, and existing vulnerabilities (like disadvantaged backgrounds) can worsen outcomes.

Prophet Muhammad (The Last and Final Prophet of Islam – Peace Be Upon Him) was not a sexologist. But he was a Prophet of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’). He had a sound knowledge that if A’isha at the age of 9 years old had sexual intercourse with him, then this would put her mental health at risk.

The woman’s consent is critical for a valid marriage (Nikaah)¹⁴

Why was child marriage so common in all pre-modern cultures? Primarily because women had no honor in society. They were treated

like sexual objects. Their consent wasn’t deemed important, let alone necessary for a marriage to be conducted. ISLAM CAME TO CHANGE THAT. The Glorious Quran establishes the consent of the woman as BEING NECESSARY FOR A MARRIAGE CONTRACT TO BE CONSIDERED VALID.

The Glorious Quran states in Surah Al-Baqarah 4:19: “O believers! It is not permissible for you to inherit women against their will or mistreat them to make them return some of the dowry ‘as a ransom for divorce’ - unless they are found guilty of adultery. Treat them fairly. If you happen to dislike them, you may hate something which Allah turns into a great blessing.”

This verse (Surah) clearly proves that in Islam it is prohibited to take women as wives against their wills. It is a fact that a young girl and child of 9 years old who has not reached post puberty cannot give proper consent regarding her marriage. The Glorious Quran uses the word “WOMEN”, so marrying young girls and children is clearly out of question according to The Glorious Quran. If Prophet Muhammad (Peace Be Upon Him) really married a young girl and child of 9 years such as A’isha who hadn’t:

1. developed her menstrual cycles as from post puberty,
2. developed her natural feelings of attraction towards the opposite gender,
3. developed her potentiality to give birth to a child,
4. developed her matured free will and consent,
5. developed her emotional feeling of love, passion, and sex,
6. developed her intellectual faculty,
7. developed her moral faculty,
8. developed her spiritual faculty,
9. developed her sound judgment,
10. developed her advanced understanding of The Glorious Quran and Islam,
11. and developed her unshakeable faith in ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’), then this vividly and directly meant that he had to force himself on her when she did not even understand what was happening. That is ABSOLUTELY FORBIDDEN IN THE GLORIOUS QURAN.

It’s extremely disturbing that those ignorant Muslims who have an unshakeable belief in the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari with respect to the marriage of A’isha as a young girl and child of 7/9 years old are desecrating The Glorious Quran. It’s also extremely disturbing that they don’t seem to understand that they are implying vividly and directly that the Prophet Muhammad (Peace Be Upon Him) was a sexual pervert and pedophile!

Islam Prohibits Forced Marriages¹⁵

“The consent of a woman is absolutely necessary in Islam for a marriage (Nikkah) to be valid.

¹³ AI Overview

¹⁴ ‘A’isha (ra) was 19 when the Prophet ﷺ married her’ by Safiyyah Sabreen

<https://safiyahsabreen.medium.com/A'isha-ra-was-19-when-the-prophet-%EF%B7%BA-married-her-4afc660865f8>

¹⁵ ‘Islamic Ruling on Forced Marriages’ by Ammar Awais, <https://islamexplained.info/2018/03/11/forced-marriages-in-islam/>

It is not uncommon for women to be forced into marriages, or deprived of their choice of husband, in many societies even today, including Muslim ones. Strangely enough, Islam is sometimes posed as a justification for such acts by the perpetrators of forced marriages, or accused of subjugating the rights of women by the anti-Islam elements.

In reality, Islam is totally against forced marriages, and considers such marriages as void. Prophet Muhammad (Peace Be Upon Him) ensured that women had the freedom to choose their husbands, and himself nullified any marriage for which the woman did not have her consent. Let us look into the matter further in the light of the authentic teachings of Islam.

Prophet Muhammad (Peace Be Upon Him) said the following:

“Seek the permission of women with regard to marriage.”

“A woman who has been previously married should not be married until her permission is asked, nor should a virgin be married without her permission.”

“A woman without a husband has more right to her person than her guardian and a virgin’s permission must be asked...”

“...if [an orphan girl refuses marriage], the authority of the guardian cannot be exercised against her will.”

Islam Declares Forced Marriages as Void¹⁶

In fact, Islam goes to such an extent to blot out forced marriages that if a woman is married against her will, such a marriage is immediately declared void. This is to ensure that if the woman’s father or other guardian defies the teachings of Islam by marrying her off forcefully, she can still obtain immediate justice from a court of law, where she can have her marriage nullified by merely expressing her lack of consent for the marriage.

On several occasions, women came to Prophet Muhammad (Peace Be Upon Him) complaining about being pressured into a marriage, and on each occasion, he offered to annul the marriage without demanding any witnesses or proof, as can be seen in the following instances.

Abdullah bin Abbas narrated: “A virgin girl came to Prophet Muhammad (Peace Be Upon Him) and mentioned that her father had married her against her will, so the Prophet allowed her to exercise her choice.”

It was narrated from Khansa bint Khidam that her father married her off – after she had previously been divorced or widowed – and she disliked the new marriage. She went to Prophet Muhammad (Peace Be Upon Him) to seek remedy, and he declared the marriage invalid.

On several occasions, women came to Prophet Muhammad (Peace Be Upon Him) complaining about being pressured into a marriage, and on each occasion, he offered to annul the marriage without demanding any witnesses or proof, as can be seen in the following instances.

Abdullah bin Abbas narrated: “A virgin girl came to Prophet Muhammad (Peace Be Upon Him) and mentioned that her father had married her against her will, so the Prophet allowed her to exercise her choice.”

The Glorious Quran dismisses the 2 said Hadiths of Sahih Muslim and Sahih al-Bhukari with respect to the marriage of A’isha as a young girl and child of 7/9 years old¹⁷

We have clearly established from The Glorious Quran that marriage is only valid with women who have passed the age of post puberty and have satisfied the 11 mandatory criteria according to Islam. All of which are absent in marriage of young girls and children. So, the 2 said Hadiths of Sahih Muslim and Sahih al-Bhukari with respect to the marriage of A’isha as a young girl and child of 7/9 years old with Prophet Muhammad (Peace Be Upon Him) are openly and directly in conflict with The Glorious Quran. And we know that when a Hadith directly and unambiguously conflicts with The Glorious Quran, it can’t be allowed to dictate The Glorious Quran and sit in judgment over it. That is utter disrespect of The Glorious Quran. It is The Glorious Quran that will sit in judgment over the Hadith and we as believers have no obligation whatsoever to reject a Hadith when it conflicts with The Glorious Quran.

And Prophet Muhammad (Peace Be Upon Him) was a walking talking instrument of The Glorious Quran. How could he had gone against the pristine and divine teachings of The Glorious Quran that he was propagating? Never.

So clearly there is something severely problematic with the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari with respect to the marriage of A’isha as a young girl and child of 7/9 years old. And in such case The Glorious Quran has the Supreme, Authentic, and Infallible Authority to dismiss them as being erroneous and corrupt because they are directly opposed to The Glorious Quran.

The famous scholar from the Indian subcontinent Allama Habib ur Rahman Kandelhlavi wrote a book in Urdu on A’isha’s age where he presented not less than TWENTY-FOUR ARGUMENTS AGAINST THE HADITH OF A’ISHA (RA) BEING 9 YEARS OLD WHEN THE PROPHET MARRIED HER.

And there are many more traditionalist Imams, Mawlanas, Ulemas, Muftis, Clerics, and Islamic Scholars who reject the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari based on their understanding of Islamic texts. Hakim Niaz Ahmad and Ruqaiyyah Maqsood have books in English on the same subject.

When we cannot prove child marriage from The Glorious Quran. How can we talk about CHILD DIVORCE?¹⁸

Surah An-Nisa 65:4: “As for your women past the age of menstruation, in case you do not know, their waiting period is three months, and those who have not menstruated as well. As for those who are pregnant, their

¹⁶ ‘Islamic Ruling on Forced Marriages’ by Ammar Awais, <https://islamexplained.info/2018/03/11/forced-marriages-in-islam/>

¹⁷ ‘A’isha (ra) was 19 when the Prophet ﷺ married her’ by Safiyyah Sabreen

<https://safiyyahsabreen.medium.com/A'isha-ra-was-19-when-the-prophet-%EF%B7%BA-married-her-4afc660865f8>

¹⁸ ‘A’isha (ra) was 19 when the Prophet ﷺ married her’ by Safiyyah Sabreen

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waiting period ends with delivery. And whoever is mindful of Allah, He will make their matters easy for them.”

Some people bring out this verse (Surah) to support their fallacious argument of child marriage in The Glorious Quran. Because this verse (Surah) on divorce mentions ‘those who do not menstruate’ they think this is talking about children. But that is another laughable fallacious argument.

When we cannot establish child marriage, how can we assume that children can get divorced?

In order to do this you will have to first assume that The Glorious Quran allows Child marriage. Which you couldn’t prove. So, you take your assumption as your premise and also as a conclusion. That’s a logical fallacy called Petitio Principii or Begging the Question.

This is how the argument looks like:

(Hidden and unproved assumption as Premise 1): Child marriage is allowed in The Glorious Quran

(Premise 2 based on a wrong grammatical reading): Surah 65:4 is talking about those who don’t menstruate.

Child Divorce is in The Glorious Quran.

Conclusion: Child Marriage is in The Glorious Quran (FALSE CONCLUSION!)

The word used in this verse (Surah) is ‘Lam Yahidhna’ which means ‘those who do not menstruate and those who will not menstruate. Because in Arabic the present tense also includes the future tense. This is not talking about children. This is talking about women who for biological reasons or medical complications do not menstruate at all. It isn’t talking about children in any way. Some translators add the word ‘yet’ to their translation. But the ‘yet’ is not in the Arabic text. Another conjecture and figment of their imagination.

So, are we saying Imam Muslim and Imam Bukhari were completely wrong?¹⁹

We find some people use nonsensical emotional arguments like ‘How could the scholars who narrated the 2 said Hadiths be completely wrong? The answer is simple. THEY ARE HUMAN BEINGS AND NOT SUPREME, AUTHENTIC, AND INFALLIBLE. Only ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) IS SUPREME, AUTHENTIC, AND INFALLIBLE.

And this attitude of elevating scholarly opinions and verifications over and above the words of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) is strictly criticized in The Glorious Quran in Surah At-Tawbah 9:31:

*“They have taken their **scholars** and monks as Lords besides ALLAH, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.”*

¹⁹ A’isha (ra) was 19 when the Prophet ﷺ married her’ by Safiyyah Sabreen

Here in this verse (Surah At-Tawbah 9:31), ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’) is referring to **scholars** such as Imam Muslim and Imam Bukhari!

Even the scholars themselves would say “If you find our opinions going against The Glorious Quran, do not accept them.”

Imam Malik would say “Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions: all that agrees with the Book and the Sunnah, accept it; and all that does not agree with the Book and the Sunnah, ignore it.” - [Ibn ‘Abdul Barr in Jaami’ Bayaan al-‘Ilm (2/32)]

Proof 1: Asma being 10 years older than her.

Historically, A’isha had a sister Asma who was 10 years older than her and she was born in 595 AD. According to Abdur Rahman Ibn Abi Zannad: “Asma was 10 years older than A’isha who was born in 605 AD.” [Siyar A’lam an-Nubala of al-Dhahabi (2/289)]

According to Ibn Kathir: ‘Asma was 10 years older to her sister A’isha. [Al-Bidayah wan Nihayah (8/371)]

Now let us look at age of Asma when she passed away:

According to Ibn Hajr Al-Asqalani: Asma lived for 100 years and she died in 73AH (693 AD).

(Taqrib ut Tahdhib)

So Asma was 27 years old [100 – 73] when she migrated to Medina in 622 AD. That means A’isha was 17 years old when she migrated to Medina in 622 AD. And she shifted to the house of Prophet Muhammad (Peace Be Upon Him) within 2 years after the migration (Hijrah). That proves that A’isha was 19 years old when she married Prophet Muhammad (Peace Be Upon Him) following consummation of the marriage.

Proof 2: Was A’isha unborn when she was engaged to Jubayr bin Mut’am?

A’isha’s father Sayyidina Abu Bakr thought of migrating to Abyssinia 9 years before the migration to Medina took place in 622 AD. In a report he goes to Mu’tam bin Adi’s house. At that time A’isha was engaged to Mut’am’s son Jubayr bin Mut’am to talk about the future of this engagement. Remember this is 8–9 years before Hijrah to Medina. So, if we take the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari of A’isha being 9 years old in Medina when she moved in with Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him), then she wasn’t even born when she was engaged to Jubayr bin Muta’am. That’s hilarious.

Proof 3: Migration to Abyssinia

“It was reported by Bukhari himself that Aisha said, ‘I have not known my parents except as believers. No day would pass without the messenger of God coming to us day and evening, then when the Muslims were afflicted Abu Bakr emigrated to Abyssinia.’ It is agreed among historians that the migration of Abu-Bakr to Abyssinia was in the 5th year of revelation. According to Bukhari, Aisha would have been only one year old in the 5th year of revelation. If Aisha was born in the 4th year of revelation, this would make her only 1 year old when

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her father emigrated, but she was aware of the visits of the prophet to their home, which was before the 5th year, which means that when she said these words she must have been at an age to comprehend such events and not 1 year old.”

Proof 4: Marriage Proposal of A’isha

“The following is reported in the book (Aisha) by Imam Ahmad that when Khadijah (the wife of Prophet Muhammad (Peace Be Upon Him) died, Khawla daughter of Hakim and wife of Othman bin Mathoun said: ‘O messenger of God, will you not get married [in order that your second wife would take care of your daughters]?’ He said, ‘Who to marry?’ She said, ‘If you wish you can have either a virgin or a non-virgin.’ He said, ‘Who is the virgin?’ She said, ‘The one who is the dearest to you of all God’s creation, A’isha, daughter of Abu Bakr.’

From this dialogue it is obvious that Khawla was putting forward to Prophet Muhammad (Peace Be Upon Him) the option of marrying either one of two women who were of an age suitable for marriage, and not a young girl and child of 7/9 years old who was not of ‘marriageable age’ with the capability of ‘sound judgment’. It is inconceivable that she was proposing to Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him), a young girl and child of 7/9 years old for marriage. In addition, if she was proposing a young girl and child of 7/9 years old, would she need to describe her as a virgin, are not all young girls and children of 7/9 years old virgins? Moreover, does it make any sense to get a 7/9 years old young girl and child bride to “take care of children”? One would have to be very simple minded to think that Khawla would dare to ask Prophet Muhammad (Peace Be Upon Him) to marry a young girl and child of 7/9 years old to take care of other children of 7/9 years old.”

Proof 4: Sura Al-Qamar and A’isha

“It is narrated in the collection of Sahih al-Bukhari that A’isha said, ‘The following was revealed to Muhammad in Mecca while I was a child playing ‘Indeed, the Hour is their appointed time and the Hour is more disastrous and bitter.’ It is unanimously agreed that Sura Al-Qamar, where we read these words, was revealed 4 years after the start of the revelation, which was the year 613 AD. If we accept the false claim that A’isha was born in the year 613 AD, it would mean that Aisha said the above words either before she was born or when she was a newly born!

But according to the words of A’isha above, she was a child playing when this Sura was revealed in the year 614 AD. In contrast, the correct account of A’isha’s date of birth of 605 AD, would make her 8 years old when she said the above words, which fits in with the words “I was a child playing.”

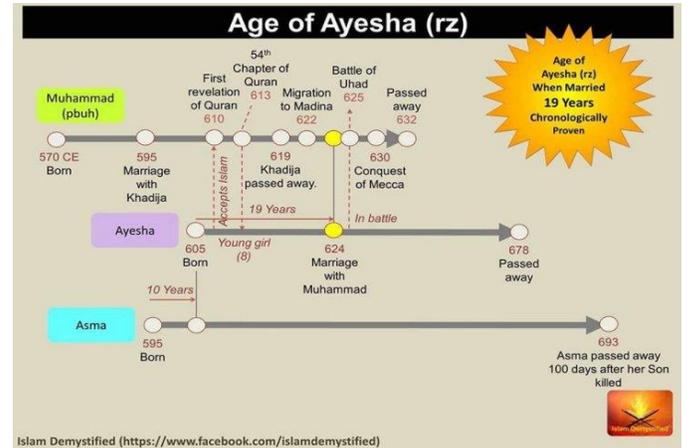
Proof 5: Consent of A’isha to marry at the age of 7/9 years old

“It was also narrated in the collection of al-Bukhari that Prophet Muhammad (Peace Be Upon Him) said, ‘No virgin is to be wed without obtaining her consent.’ They said, ‘And how is her consent affirmed?’ He replied, ‘If she is silent.’ The question here is: How could Prophet Muhammad (Peace Be Upon Him) say one thing yet do the opposite? This is relevant considering that according to the other Hadith by al-Bukhari he quotes: “A’isha saying that she was playing with dolls among the other girls and that no one asked her consent and permission to be married to Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him)! Realistically speaking, how is it possible to ask a young girl and child about marriage when she does not understand the meaning of marriage in the first place! Even her approval at such an age would not be deemed legitimate since it

would have been an approval without the incapability of ‘sound judgment.’ Furthermore, how could a young girl and child of 7/9 years old such as A’isha agree to marry Prophet Muhammad (Peace Be Upon Him) at the age of 53 years when Abu Bakar was 52 years old? How could A’isha give her consent to marry a man having the same age as her father?”

Proof 6: Battle of Uhud

The Battle of Uhud took place in 625 AD. Prophet Muhammad (Peace Be Upon Him) was 55 years old and A’isha was 20 years old during the Battle of Uhud. It is to be noted that A’isha got married to Prophet Muhammad (Peace Be Upon Him) at the age of 19 years old in 624 AD according to chronology which is 1 year prior to the Battle of Uhud. Please see the following diagram for the chronology:



A’isha was 20 years during the Battle of Uhud in 625 AD. She was NOT 9 years old or even 14 years old. The Hadith of Sahih al-Bukhari says that A’isha was married to Prophet Muhammad (Peace Be Upon Him) at the age of 9 years old:

Sahih al-Bukhari 5134 (Book 67, Hadith 70): “Narrated A’isha: - that the Prophet (ﷺ) married her when she was 6 years old and he consummated his marriage when she was 9 years old. Hisham said: I have been informed that ‘A’isha remained with the Prophet (ﷺ) for 9 years (i.e. till his death).”

Now all scholars agree unanimously that A’isha was already married to Prophet Muhammad (Peace Be Upon Him) and for her to be able to take part in the Battle of Uhud she was at least 15 years old and not 10 years old [9 years old at age of marriage + 1 year after which the Battle of Uhud started]. This very age of 15 years old as a sine qua non to participate in the Battle of Uhud has been in fact confirmed in the Hadith of Sahih al- Bukhari 2664 (Book 2, Hadith 28) where Iban Umar who was just 14 years old was not allowed to herein take part by Prophet Muhammad (Peace Be Upon Him):

“Narrated Ibn `Umar:

Allah's Messenger (ﷺ) called me to present myself in front of him or the eve of the Battle of Uhud, while I [Ibn Umar – a young teenage boy] was 14 years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was 15 years old, and he allowed me (to join the battle). Nafi` said, ‘I went to `Umar bin `Abdul `Aziz who was Caliph at that time and related the above narration to him, He said, "This age of 15 years old is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.”

Therefore, according to Islamic sources, A'isha did take part in the Battle of Uhud. As such she wasn't 10 years old [9+1] years old but at least 15 years old, that is 20 years old [19+1]. So, the first Hadith of Sahih al-Bukhari 5134 is erroneous and corrupt! A'isha was allowed to participate in the Battle of Uhud not as a combatant in frontline duty, but as a nurser in supportive duty where she provided water and offer morale to wounded soldiers. In fact, Hadith of Sahih al-Bukhari 2880 (Book 56, Hadith 95) says so:

“Narrated Anas:

On the day (of the battle) of Uhad when (some) people retreated and left the Prophet, I saw `Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, ‘carrying the water skins on their backs’). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.”

Now we have 2 different contradicting Hadiths of Sahih al-Bukhari here. Either Hadith of Sahih al-Bukhari 5134 (Book 67, Hadith 70) which states that A'isha was 10 years old [9+1] during the Battle of Uhud or Hadith of Sahih al-Bukhari 2880 (Book 56, Hadith 95) which states that A'isha was at least 15 years old during the Battle of Uhud (that is 20 years old [19+1]) is correct. Not both. If A'isha was 10 years old [9+1] during the Battle of Uhud, she would not be allowed to take part in the Battle of Uhud by Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him). But she was allowed to take part in the Battle of Uhud by Prophet Muhammad (Peace Be Upon Him) because she was at least 15 years old (that is 20 years old [19+1]) as a nurser in supportive duty where she provided water and offer morale to wounded soldiers. Which is which as far as the 2 contradictory Hadiths of Sahih al-Bukhari (5134 and 2880) are concerned?

Another important question that many scholars have asked is that why Prophet Muhammad (Peace Be Upon Him) did not allow A'isha to participate in the Battle of Uhud as combatant in frontline duty? Why did Prophet Muhammad (Peace Be Upon Him) allowed Aisha to participate in the Battle of Uhud as a nurser in supportive duty only? Why? What is the reason behind that? According to chronology we know A'isha was already married to Prophet Muhammad (Peace Be Upon Him) and she was 20 years [19+1] during the Battle of Uhud.

The reason is quite simple. A'isha was a woman and not a man in the first place. Had she been even 15 years old and a young boy, Prophet Muhammad (Peace Be Upon Him) would have definitely allowed him to take part in the Battle of Uhud as a combatant in frontline duty. This fact could be substantiated by the case of Ibn Umar (a young boy) who was allowed to take part in the Battle of Trench as a combatant in frontline because he was 15 years old.

In the second place, in spite of that A'isha was 20 years old [19+1] during the Battle of Uhud she was simply not allowed to take part as

combatant in frontline duty (but rather as nurser in the supportive duty) by Prophet Muhammad (Peace Be Upon Him) because she did not have the same physical strength and endurance as Nusaybah bint Ka'ab²⁰ (also called Umm Ammarah), a fierce warrior who defended Prophet Muhammad (PBUH) with her sword when many men fled, sustaining multiple wounds but never backing down, prompting Prophet Muhammad (Peace Be Upon Him) to pray for her and her family to be companions in Heaven (Jannah). Nusaybah was famed for her direct, courageous combat, embodying the physical strength and endurance which was a protective role beyond just nursing.

Rather A'isha²¹ “was known for her exceptional memory and she memorised The Glorious Quran in its entirety along with its interpretations (Tafsir) and the teachings of Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him), becoming a leading scholar of bright intellect and source of Islamic knowledge for generations. She was a prominent figure in preserving and transmitting religious texts, playing a crucial role in Islamic scholarship after the demise of Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him).

Is this historical revisionism? Are we influenced by our present cultural context?²²

Absolutely not. It would be historical revisionism if we had no genuine evidence from The Glorious Quran or other Hadiths and we would insist on rejecting the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari. But we have seen that they are in direct conflict with the ABSOLUTE TRUTH of The Glorious Quran.

If we think about it, then we can actually turn this argument around and say the same thing about Medieval Muslim scholars. That they were influenced by their cultural contexts. Child marriage was common in all pre-modern cultures. So that's why they conveniently accepted the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari, never finding an issue with it. Neither did medieval Christian critics. But the important question is not whether some cultures accepted it or not. The real question is WHAT DOES THE GLORIOUS QURAN HAVE TO SAY ABOUT IT? The answer is simple: The Glorious Quran clearly forbids child marriage.

Why did Medieval Scholars accept the 9-year-old narrative?²³

The medieval scholars who readily accepted the 9-year-old story did so because it was a cultural norm for all pre-modern civilizations. Child marriage was common in the Indian, Persian, Arab, Roman, Greek cultures. The reason was that women essentially had no honor and integrity in society. Their consent was not deemed important, much less necessary. So, a father could even get his unborn girl married off to a man. Because the girl had no right to exercise her consent.

But The Glorious Quran was revealed to reform culture. The Glorious Quran was not revealed to be interpreted in light of culture.

²⁰ AI Overview

²¹ AI Overview

²² A'isha (ra) was 19 when the Prophet ﷺ married her' by Safiyyah Sabreen

<https://safiyahsabreen.medium.com/A'isha-ra-was-19-when-the-prophet-%EF%B7%BA-married-her-4afc660865f8>

²³ A'isha (ra) was 19 when the Prophet ﷺ married her' by Safiyyah Sabreen

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That's why to say that since medieval scholars didn't have a problem with the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari, we shouldn't too, doesn't make any sense. Maybe they were looking at it from their cultural context. But we want to look at it from the point of view of The Glorious Quran. That's what is important. What does The Glorious Quran have to say? Whether it's acceptable or not to medieval or modern cultures is unimportant.

Last Word²⁴

We have successfully proved that the 2 said Hadiths of Sahih Muslim 1422c and Sahih al-Bukhari 5134 of the age of A'isha of 9 years old openly contradicts The Glorious Quran. But there are some ignorant Muslims who dare to elevate the Hadiths of Sahih Muslim and Sahih al-Bukhari over The Glorious Quran and thus insult it. Then there are others who elevate some bizarre biological data over the miraculous Speech of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') and insult The Glorious Quran shockingly and shamelessly and there are still others who elevate the opinions of Imam Muslim and Imam Bukhari over The Glorious Quran thinking they are supreme, authentic, and infallible and thus they insult and desecrate The Glorious Quran. There were people in the past who sacrificed their lives for the honour of The Glorious Quran and Prophet Muhammad (The Last and Final Prophet of Islam - Peace Be Upon Him). And it's very unfortunate that we refuse to even rethink that holding on to the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari necessarily entails a blatant rejection of The Glorious Quran with its multiple verses refuting child marriage.

All what was expected of us was to honor The Glorious Quran and treat it with due respect. But we couldn't do that much too. And now we can understand why Prophet Muhammad (Peace Be Upon Him) will complain about us on the Day of Judgement. He will complain to ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') how his Ummah disregarded The Glorious Quran and did not give it its due. (Disregarded The Glorious Quran, but considered the Hadiths)

Surah Al-Furqan 25:30: "The Messenger has cried, "O my Lord! My people have indeed received this Quran with neglect."

May ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') not make us among these unfortunate ones. Ameen.

Marriage of Prophet Issac (Peace Be Upon Him) with Rebecca in Seder Olam Rabbah (French manuscripts) by Rashi based on compilations of Gilbert Générard²⁵

The idea that Prophet Isaac (Peace Be Upon Him) married Rebecca at age 3 years old who was a toddler comes from a specific, disputed interpretation of biblical timelines where they are assumed to be born very close in time, but mainstream biblical scholarship and traditions

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²⁵ AI Overview

(like Jewish and Christian) reject this, showing she was likely a young woman (around 15-19), capable of fetching water for camels, with the '3 years' actually referring to the time *after* his mother Sarah's death that Isaac married Rebecca(Genesis 24:67).

Genesis 24:67:

"Isaac brought her into the tent of his mother Sarah, and he married Rebecca. So, she became his wife, and he loved her; and Isaac was comforted after his mother's death."

The main problem arises with Seder Olam Rabbah of the French manuscripts by Rashi based on compilations of Gilbert Générard²⁶:

"FORTY YEARS OLD — For when Abraham came from Mount Moriah, he received the news that Rebecca was born (22:20). Isaac was then 37 years old, because at that time Sarah died and from the birth of Isaac until the Binding — when Sarah died — there were 37 years since she was 90 years old when Isaac was born and 127 when she died, as it is said, (23:1) "And the life of Sarah was [127 years]" — thus Isaac was then 37 years old. At that period Rebecca was born and he waited until she was fit for marriage — 3 years — and then married her (Seder Olam)."

Seder Olam Rabbah of the French manuscripts by Rashi based on compilations of Gilbert Générard is erroneous and corrupt. It is not Authentic up to 100%. It is also not Infallible to the fullest extent. But the original Rabbanic version of Seder Olam Rabbah by Jose ben Halafta (or Yose ben Halafta), a significant 2nd-century Jewish sage (Tanna) who was born in Sepphoris, Palestine, around the year 80 A.D, mentions that Rebecca was 14 years old when she married Prophet Isaac (Peace Be Upon Him), fitting its timeline (Isaac was 40, Abraham was 100 when he got Isaac, Sarah was 90 when Isaac born, Sarah died when Isaac 37, so Isaac married Rebecca 3 years later). But this figure of 14 years old proves that Rebecca was a young teenager. According to Genesis 24:8, Rebecca was a young woman of *marriageable age of consent*. Prophet Abraham (Peace Be Upon Him) told Prophet Issac (Peace Be Upon Him) to marry a **woman** and not a teenager or young girl and child.

Was Rebecca child of three years when Isaac married her? Was Isaac a pedophile? This is one of many claims used to discredit the Bible and Christianity.²⁷

1. The Biblical Facts

The following scriptural facts are used to establish Rebekah's age at her marriage to Isaac.

- Sarah was 90 when Abraham was 100 (Genesis 17:17).
- Abraham was 100 when Isaac was born (Genesis 21:5).
- Sarah died at aged 127 (Genesis 23:1-2).
- Isaac was 40 when he married Rebecca (Genesis 25:20).

Two further facts are necessary inferences from the above four facts

²⁶https://www.sefaria.org/Rashi_on_Genesis.25.20.2?lang=bi&with=all&lang2=en

²⁷ <https://www.simplybible.com/f80q-notes-rebekah-age-married-Isaac.htm>

- Sarah was 90 when Isaac was born (conclusion from 1 and 2 above)
- Isaac was 37 when his mother Sarah died (because $127-90=37$)

These six facts alone do not supply sufficient information to work out Rebekah's age when Isaac married her.

2. The Tradition

In order to make any calculation of Rebecca's age at marriage, it is necessary to make assumptions that cannot be substantiated in scripture.

These assumptions are tradition. We reject this tradition because Prophet Jesus Christ (Peace Be Upon Him) said that 'the word of God is invalidated for the sake of tradition' and called those who teach such tradition 'blind guides' (Matthew 15:6).

Two more "facts"?

The tradition takes certain events as happening at the same time. These events are: the binding of Isaac on the altar in Moriah (Genesis 22:9); Abraham informed of Rebecca's birth (Genesis 22:20-23); and Sarah's death aged 127 (Genesis 23:1-2).

If these events did all happen at the same time, within just a few weeks, then two more necessary inferences could be added to the six facts above...

- Since Isaac was 37 at his mother's death, he was 37 when Rebecca was born.
- Since Isaac was 40 when he married Rebecca, she would be 3 when the marriage took place (because $40-37=3$)

But these last two inferences are spurious, because they are based not on what the scripture says in Genesis 22 and 23 (Old Testament), but rather what is said in non-biblical tradition.

The argument at 7 and 8 above hinges entirely on the assertion that Rebecca was born at the same time as Sarah died. If Rebecca was born a decade or so before Sarah's death, Rebecca would be a young woman of child-bearing age, not a child of 3 years old

3. The Exegesis

Let us now look at Genesis 22 to see that nowhere does it suggest that Isaac's binding, Rebecca's birth, and Sarah's death were concurrent.

- There is no indication of Isaac's age at the time Abraham bound him on the altar (Genesis 22:9) except that Abraham called him a "lad" or "youth".
- After the binding of Isaac, Abraham lived at Beersheba' (Genesis 22:19). For how long Abraham dwelt in Beersheba we don't know.
- It was 'After these things' that Abraham was told that Milcah had born eight children to Nahor, Prophet Abraham's brother (Genesis 22:20-22). How long it took for this news to reach Abraham, we don't know.
- The statement 'Bethuel begat Rebecca' (Genesis 22:23) is not part of the news Abraham received. Abraham was told

that Nahor begat Bethuel. Rebecca's birth was a generation later. How old Bethuel was when Abraham heard of his birth", we don't know.

People are generally not happy with "not told" and "don't know". They want to fill in the gaps. In this case, they compress time and make three events concurrent to eliminate the gaps, and thereby create an anomaly: God arranging for a 40-year-old man to wed a 3-year-old girl.

4. A Marriage by Consent

When Abraham told his servant, under oath, to find a wife for Isaac, the stipulation was that 'If the woman is not willing to follow you, you will be free from this my oath' (Genesis 24:8). In other words, the marriage was to be at the woman's consent.

Rebekah's brother Laban and her mother also asked Rebecca to confirm her willingness. "And they said, 'We will call the girl and ask her to speak her wishes by her own mouth'. Then they called the girl and said, 'Will you go with this man?' And she said, 'I will go'" (Genesis 24:56-59).

Whilst this doesn't prove exactly how old Rebecca was, it does prove that she was at *the marriageable age of consent*.

Through the whole lovely story in Genesis 24, Rebecca is pictured as a young woman fully aware of what was happening, and quite willing to accept this life-changing opportunity. So, she arose and mounted a camel and set off with the caravan to a new life. She took along her servant-nurse and her other maidservants.

When Rebecca arrived at her destination, she veiled herself to meet Isaac. Isaac took her into the tent that his mother had occupied. There he made love to Rebecca with her consent and participation. Thus, they became man and wife.

One Final Thought

Isaac's wife was not 3 years old (toddler). She was a young woman of at least 18 years old. Here's a final thought to further support that fact:

- Rebecca drew a pitcher of water from the well and carried it to the trough for the 10 camels Abraham's servant had brought.
- Then she ran back to the well with the pitcher and drew more water to carry to the trough.
- She kept doing this until all the camels had finished drinking.

A strong woman could do all that, but a 3-year-old girl and child or teenager of 14 years old could not (Genesis 24:15-30).

The Scholarly View of Old Testament and Bible (Young Woman)²⁸

- No Direct Statement: The Old Testament and Bible do not explicitly state Rebecca's age.
- Contextual Clues: Her role in fetching water for Prophet Abraham's servant and camels suggests maturity, not infancy.
- Alternative Calculation: Other traditions and calculations place her age at around 14 years old whilst others place her age at around 18 years old.

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Conclusion: The “age 3” claim is a misunderstanding of biblical chronology, with most interpretations pointing to her being a young, marriageable woman, not a toddler.

Argument to prove that A’isha was not married to Prophet Muhammad (Peace Be Upon Him) at the age of 9 or 14 years old and that Rebecca was not married to Prophet Issac (Peace Be Upon Him) at the age of 3 or 14 years old²⁹

The exact weight of the filled Arabian waterskin that A’isha carried during the Battle of Uhud is not specified in historical texts. However, sources confirm she and other women carried heavy waterskins on their backs repeatedly to provide water to the wounded soldiers.

Waterskins from that era were typically made from sheep or goat hide and varied in size. A mid-sized skin could hold around 9 to 10 liters (2 to 2.6 gallons) of water. Since water weighs approximately 1 kilogram per liter (or about 8.3 pounds per US gallon), a waterskin of this size would weigh roughly 9 to 10 kilograms (about 20 to 22 pounds) when filled, plus the weight of the skin itself (around 0.5-1 pound).

A’isha and Umm Sulaim ran back and forth between the battlefield and a well, carrying these heavy loads, which demonstrates their immense physical effort and dedication during the battle. See Hadith of Sahih al-Bukhari 2880 (Book 56, Hadith 95):

“Narrated Anas:

On the day (of the Battle) of Uhud when (some) people retreated and left the Prophet, I saw `Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, ‘carrying the water skins on their backs’). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.”

Now, if we agree with the Hadith of Sahih al-Bukhari 5134 (Book 67, Hadith 70) which states: “Narrated A’isha: - that the Prophet (ﷺ) married her when she was 6 years old and he consummated his marriage when she was 9 years old. Hisham said: I have been informed that `A’isha remained with the Prophet (ﷺ) for 9 years (i.e. till his death)”, then this means that 1 year after A’isha’s marriage with Prophet Muhammad (Peace Be Upon Him) during the Battle of Uhud, A’isha was 10 years old and was carrying waterskins weighing roughly 9 to 10 kilograms on her back and running back and forth between the battlefield to quench the thirst of wounded soldiers.

During the Battle of Uhud in Saudi Arabia, a waterskin with filled in water weighed roughly 9 to 10 kilograms. Scientifically speaking, can a young girl of 10 years old carry a waterskin weighing roughly 9 to 10 kilograms on her back running and run back and forth in a large area of land such as football ground?³⁰

While a 10-year-old girl might physically be able to move a 9 to 10 kg waterskin, it is not recommended or safe for her to carry that much weight on her back, especially while running frequently. Medical professionals and health organizations strongly advise against children carrying such heavy loads to prevent potential injuries and long-term spinal issues.

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Health and Safety Concerns

- **Weight Limits:** The generally accepted maximum weight a growing child should carry is 10-15% of their body weight. For a 10-year-old, whose average weight may range from 22 kg (around 48 lbs) to over 30 kg (around 66 lbs), 9 to 10 kg represents a significant percentage (roughly 30-45% of a lighter child's weight). This far exceeds safe recommendations.
- **Spinal Development:** A child's musculoskeletal system is still developing, and excessive weight can put significant stress on their growing spine, muscles, and joints. This can lead to:
 - **Back, Neck, and Shoulder Pain:** Heavy or uneven loads (a bucket might distribute weight poorly compared to an ergonomic backpack) can cause immediate muscle strain and soreness.
 - **Posture Issues:** Carrying heavy weight can cause a child to lean forward or arch their back to stay balanced, which can lead to poor posture that may persist into adulthood.
 - **Potential Long-Term Damage:** Over time, consistent heavy carrying can contribute to chronic back pain, muscle imbalances, and potentially serious spinal issues like disc problems.
- **Running Increases Risk:** The impact and repetitive stress involved in running and moving quickly exacerbates the risks associated with carrying heavy loads. This motion increases the strain on the joints and growth plates, making injuries more likely than simply walking with the same weight.

While the task may be physically possible in the short term, the potential for immediate and long-term musculoskeletal injuries makes it highly inadvisable. It is best to avoid activities that require a child to carry loads significantly exceeding the recommended 10-15% of their body weight.

Prophet Muhammad (Peace Be Upon Him) was not an orthopedic doctor. But he was a Prophet of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as ‘The Supreme Lord of The Universal Committee and Divine Council’). He had a sound knowledge of what was right or wrong for A’isha. It is inconceivable that he would have allowed her at the age of just 10 years old to carry heavy waterskins weighing roughly 9 to 10 kilograms on her back and run back and forth in a large area of land such as a battlefield. That does not make any sense.

Scientifically speaking, can a young girl of 15 years old carry a waterskin weighing roughly 9 to 10 kilograms on her back running and run back and forth in a large area of land such as football ground?³¹

While a 15-year-old girl might physically be able to move a 9 to 10 kg (about 20-22 lbs) a waterskin, it is **not recommended** for her to

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repeatedly carry this weight on her back while running. This activity poses a high risk of musculoskeletal injuries, especially to the back, neck, shoulders, and developing spine.

Health experts and safety guidelines generally recommend that a teenager's carried load (such as a backpack) should not exceed 10% to 15% of their body weight. For a girl weighing an average amount for her age, 9-10 kg likely exceeds this recommended limit.

Once again, it is inconceivable that Prophet Muhammad (Peace Be Upon Him) would have allowed A'isha at the age of just 15 years old to carry heavy waterskins weighing roughly 9 to 10 kilograms each on her back and run back and forth in a large area of land such as a battlefield. That does not make any sense.

Scientifically speaking, can a young girl of 20 years old carry a waterskin weighing roughly 9 to 10 kilograms on her back running and run back and forth in a large area of land such as football ground?³²

Yes, it is possible for a physically healthy 20-year-old girl to carry a waterskin weighing 9 to 10 kilograms (roughly 20-22 pounds) on her back and run back and forth across a large area like a football field.

This weight is manageable for many young adults, especially if they are physically active or accustomed to carrying loads.

That is the reason why Prophet Muhammad (Peace Be Upon Him) allowed A'isha at the age of 20 years old to carry heavy waterskins weighing roughly 9 to 10 kilograms each on her back and run back and forth in a large area of land such as a battlefield. That makes sense.

Based on such scientific evidence, we may conclude that A'isha was neither 10 years old nor 15 years old during the Battle of Uhud, but she was 20 years old. And therefore, she was not married to Prophet Muhammad (Peace Be Upon Him) at the age of 9 years old (9+1=10 years old during the Battle of Uhud) or 14 years old (14+1=15 years old during the Battle of Uhud), but 19 years old (19+1=20 years old during the Battle of Uhud)!

The same argument can be applied to clarify the marriage of Rebecca with Prophet Issac (Peace Be Upon Him)³³

Rebecca carried a significant amount of water, with estimates suggesting a total weight of approximately 1 to 2 tons (around 2,000 to over 4,000 pounds). This monumental task was accomplished by making multiple trips with a single water jar, which likely weighed between 22 to 40 pounds when full.

As such Rebecca can't be neither 3 years old nor 14 years old when she married Prophet Issac (Peace Be Upon Him). To be able to carry 1-2 ton of water to quench the thirst of 10 camels she must have been at least 18 years old based on scientific evidence. A young teenager of 14 years old can't carry 1-2 ton of water. Only a strong woman can do that.

The Task Breakdown:

“One camel coming out of the desert will easily consume 25 gallons in one extended slurp before stopping. There were 10 camels, which meant that Rebecca drew 250 gallons of water based on our back-of-the-envelope calculation.

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A water pitcher from this part of Bronze Age Palestine held between 2 and 3 gallons, but let's call it 2.5 gallons just to make this easy. That came to about 100 trips to the well, drawing **over** 1 ton of water.”³⁴

The act of carrying such a massive amount of water over numerous trips highlights her physical capability as a strong young woman (of at least 18 years old), making the interpretation that she was only 3 years old (toddler) or 14 years old (teenager) highly improbable.

In fact, The Book of Jubilees, considered canonical in the Ethiopian Orthodox Tewahedo Church, suggests that Rebecca was 20 years old when she married Prophet Isaac (Peace Be Upon Him).

Conclusion

This paper has demonstrated critically without any doubt that A'isha was not married to Prophet Muhammad (Peace Be Upon Him) at the age of 7/9 years old, but at the age of 19 years old based on chronology, historical event such as the Battle of Uhud, and scientific evidence. It has also demonstrated that the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari with respect to the marital age of A'isha are erroneous and corrupt and that there is ample evidence from The Glorious Quran which is Supreme, Authentic to the fullest extent up to 100%, and Infallible to the fullest extent, that child marriage is forbidden. The Glorious Quran also says that marriage should be performed with women of 'marriageable age' who are capable of 'sound judgment'. A young girl and child of 9 years old does not have a 'marriageable age' because in the first place she is not a woman in her post puberty and in the second place she is incapable of 'sound judgment' according to The Glorious Quran. As such the 2 said Hadiths of Sahih Muslim and Sahih al-Bukhari stating that A'isha married Prophet Muhammad at the age of 9 years old following consummation of the marriage should be rejected at any cost because they do contradict The Glorious Quran severely. The function of The Glorious Quran is to sit in judgment on the Hadiths such as Sahih Muslim and Sahih al-Bukhari, and not vice versa.

The Glorious Quran is ABSOLUTE TRUTH whereas the Hadiths of Sahih Muslim and Sahih al-Bukhari are RELATIVE TRUTH. This has to be understood by all Muslims of the Muslim Community worldwide. The Glorious Quran is the word of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council') who does NOT promote sexual perversion and pedophilia. What kind of God will promote sexual perversion and pedophilia? This does not make any sense!

All those Muslims of the Muslim Community worldwide who believe in the 2 said erroneous and corrupt Hadiths of Sahih Muslim and Sahih al-Bukhari with respect to the marriage of A'isha at the age of 9 years old with Prophet Muhammad (Peace Be Upon Him) are ignorant and they are implying vividly and directly that the latter was a sexual pervert and pedophile! What kind of Prophet will indulge in sexual perversion and pedophilia? This does not make any sense!

The same logic applies in the case of the marriage of Rebecca with Prophet Issac (Peace Be Upon Him). No where in the Old Testament

³⁴ 'Rebecca at the Well or, Going the Extra Mile for the Camels' by Sheldon Greaves - <https://rationalfaiths.com/rebecca-well-going-extra-mile-camels/b>

and Bible has it been mentioned that Rebecca married Prophet Issac (Peace Be Upon Him) at the age of 3 years old.

It is Seder Olam Rabbah of the French manuscripts by Rashi which mentions that. And that is erroneous and corrupt. Seder Olam Rabbah is not Supreme, Authentic to the fullest extent up to 100%, and Infallible to the fullest extent.

To conclude we should affirm and confirm with vehemence that Prophet Muhammad (Peace Be Upon Him) and Prophet Issac (Peace Be Upon Him) never and ever married young girls and children below 10 years old. They were Prophets of ALLAH, The Omnipotent, Omniscient, Omnipresent, and Omnibenevolent (also known as 'The Supreme Lord of The Universal Committee and Divine Council'). As such they were ABSOLUTELY free from sexual perversion and pedophilia!