

قال عمرو بن العاص فضل شهوة المرأة على شهوة الرجل كفضل أثر الكرز على أثر المخيط إلا أن الله تعالى سترهن بالحياء  
أدب النساء لعبد الملك بن حبيب باب ما جاء في فضل شهوة المرأة على شهوة الرجل

'Amr ibn Al-'As said: The excess of the woman's sex drive over the man's sex drive is like the excess of the impact of an axe over the impact of a needle; except that Allah Most High has draped women with modesty.

'Abd Al-Malik ibn Habib, Adab Al-nisaa, Section: what is said of the abundance of the woman's sex drive over the man's sex drive

فُضِّلَتِ الْمَرْأَةُ عَلَى الرَّجُلِ بِتِسْعَةٍ وَتِسْعِينَ جِزَاءً مِنَ اللَّذَّةِ وَلَكِنَّ اللَّهَ أَلْقَى عَلَيْهِنَ الْحَيَاءَ  
فيض القدير شرح الجامع الصغير للعلام المناوي حرف الفاء

Women have been favored over men by an extra ninety-nine measures of pleasure, but Allah has cast modesty upon them.

Al-Munawi, Faid Al-Qadir, Section "F"

عن أبي هريرة قال قال رسول الله ﷺ فضلت المرأة في الشهوة على الرجل بتسعة وتسعين ضعفاً إلا أن الحياء غلب عليهن  
إعتلال القلوب للفرائضي باب الإفتخار بالعفاف

From Abu Huraira who said: The Messenger of Allah (SAW) said: Women have ninety-nine times more sex drive than men, except that modesty has prevailed over them.

Al-Khara'iti, P'tilal Al-qulub, Section: pride in self-restraint

عن عمرو بن شعيب عن أبيه عن جده عن النبي ﷺ قال أُعْطِيتُ قُوَّةَ أَرْبَعِينَ فِي الْبَطْشِ وَالنَّكَاحِ وَمَا مِنْ مَوْءَمِنٍ إِلَّا أُعْطِيَ قُوَّةَ عَشْرَةٍ وَجُعِلَتِ الشَّهْوَةُ عَلَى عَشْرَةِ أَجْزَاءٍ وَجُعِلَتِ تِسْعَةُ أَجْزَاءٍ مِنْهَا فِي الْأُنْثَى وَوَاحِدَةٌ فِي الرِّجَالِ وَلَوْ لَا مَا أَلْقَى عَلَيْهِنَ مِنَ الْحَيَاءِ مَعَ شَهَوَاتِهِنَّ لَكَانَ لِكُلِّ رَجُلٍ تِسْعَ نِسَاءٍ مِثْلَ مَا أَلْفِ الْمَعْجَمِ الْأَوْسَطِ لِلطَّبْرَانِيِّ بَابِ الْأَلْفِ

'Amr ibn Shu'aib related from his father, who related from his grandfather, who related that the Prophet (SAW) said: I have been given the strength of forty in aggression and marital relations; and there is no believer that has not been given the strength of ten. Sex drive was made of ten portions; nine portions of it were made in women, and one in men. And were it not for the modesty that has been cast over women with their sex drives, every man would have nine highly aroused women.

Al-Tabarani, Al-mu'jam Al-awsat, Section "A"

﴿ وَالَّذِينَ تَرَوْنَ السُّفَهَاءَ أَمْوَالِكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَلَا تَرَوْهُم فِيهَا وَالْكَمُومَ وَقَوْلُوا لَهَا لَعَنَ اللَّهُ مَعْرُوفًا ﴾ النساء ٥

{ **And do not give your property to fools [sufahaa], that by which Allah has sustained you, but rather provide for their livelihood with it and clothe them, and speak to them kindly** } *Al-nisaa* 5

قال أبو جعفر إختلف أهل التأويل في السفهاء الذين نهى الله جل ثناؤه عباده أن يؤتوهم أموالهم فقال بعضهم هم النساء والصبيان

... عن سعيد بن جبیر قال اليتامى والنساء

... عن الحسن في قوله ﴿ وَلَا تَوْتُوا السُّفَهَاءَ أَمْوَالِكُمْ ﴾ قال السفهاء ابنك السفیه وامراتك السفیه وقد ذكر أن رسول الله ﷺ قال اتقوا الله في الضعيفين اليتيم والمرأة

... عن الضحاک قوله ﴿ وَلَا تَوْتُوا السُّفَهَاءَ أَمْوَالِكُمْ ﴾ يعني بذلك ولد الرجل وامراته وهي أسفه السفهاء

تفسير الطبري

Abu Ja'far said: The expositors have differed regarding "fools", those that Allah most glorified and extoled has forbidden his servants to give their property to. Some of them have said: These are women and youth.

... from Sa'id ibn Jubair who said: Orphans and women.

... from Al-Hasan regarding His word { And do not give your property to fools } ; he said: "Fools" is your foolish son or your foolish wife. And he mentioned that the Messenger of Allah (SAW) said: Dear mercifully in fear of Allah with the two kinds of weak people – orphans and women.

... from Al-Dahhak regarding His word { And do not give your property to fools } : by this He means a man's son or his wife; she is the most foolish of fools.

*Tafsir Al-Tabari*

وقال مجاهد وعكرمة وقتادة هم النساء

تفسير ابن كثير

Mujahid, 'Ikrama, and Qatada said: These are women.

*Tafsir Ibn Kathir*

﴿النبي أقرب بالمؤمنين من أنفسهم وأزواجه أمهاتهم﴾ الاحزاب ٦

{ **The Prophet is nearer to the believers than their own selves; and his wives are their mothers** } *Al-ahzab 6*

وقوله ﴿ وأزواجه أمهاتهم ﴾ يقول وحرمة أزواجه حرمة أمهاتهم عليهم في أنهن يحرم عليهن نكاحهن من بعد وفاته كما يحرم عليهم نكاح أمهاتهم  
تفسير الطبري

His word { And his wives are their mothers } ; He is saying: The prohibition on His wives is like the prohibition of their mothers to them, in that marital relations with them are prohibited after His passing, just as marital relations with their mothers are prohibited to them.

*Tafsir Al-Tabari*

وقال ابن عمر والزهري وإبراهيم تقتل المرتدة  
صحيح البخاري كتاب استتابة المرتدين والمعاندين وقتالهم

Ibn 'Umar, Al-Zuhri, and Ibrahim said: Women who apostate are to be killed.

*Sahih Al-Bukhari, The book of calling for the repentance of apostates and those who are unyielding, and fighting against them*

عن عائشة قالت قال رسول الله ﷺ لا تزلهن الغرف ولا تعلموهن الكتابة يعني النساء وعلوهن الغزل وسورة النور  
الجامع لشعب الايمان للبيهقي التاسع عشر من شعب الايمان وهو باب في تعظيم القران ذكر سورة الحج وسورة النور في سور سواها

From 'Aishah, who said: The Messenger of Allah (SAW) said: "Do not accommodate them in rooms and do not teach them how to write" – that is, women – "but teach them how to spin thread and *surah Al-nur*."

*Al-Bayhaqi, Al-jami' Li-sha'b Al-iman, The nineteenth of the branches of belief, this being the section on exalting the Qur'an; mention of surah Al-hajj and surah Al-nur in other surahs*

عن عائشة رضي الله عنها قالت قال رسول الله ﷺ ما من شيء خير لإمرأة من زوج أو قبر  
أحكام النساء لابن المجزي الباب الثالث والستون في الأمر بتزويج البنت إذا بلغت

From 'Aishah (may Allah be pleased with her) who said: The Messenger of Allah (SAW) said: There is nothing better for a woman than a husband or a grave.

*Ibn Al-Jawzi, Ahkam Al-nisaa, Chapter sixty-three: regarding the order to marry off one's daughter once she comes of age*

عن أبي هريرة رضي الله عنه قال قال النبي ﷺ لولا بن إسرائيل لم يخنز اللحم ولولا حواء لم تُخُنْ أُنثى زوجها الدهر  
صحيح البخاري كتاب أحاديث الأنبياء

From Abu Huraira (may Allah be pleased with him), who said: The Prophet (SAW) said: Were it not for the Children of Israel, meat wouldn't spoil; and were it not for Eve, no female would ever betray her husband.

*Sahih Al-Bukhari, The book of sayings of the prophets*

عن أنس بن مالك رضي الله عنه قال دخل النبي ﷺ فإذا جبل ممدود بين السارين فقال ما هذا الجبل قالوا  
هذا جبل لزينب فإذا قترت تعلقت فقال النبي ﷺ لا حلوه ليصل أحدكم نشاطه فإذا قتر فليعقد  
صحيح البخاري كتاب التهجيد

From Anas ibn Malik (may Allah be pleased with him) who said: The Prophet (SAW) went in, and there was a rope stretched out between the two columns, and He said: What is this rope? They said: This is Zainab's rope; whenever she gets tired she hangs from it. And the Prophet (SAW) said: No; take it down; let any one of you pray for as long as he has energy, and whenever he gets tired, he should sit down.

*Sahih Al-Bukhari, The book of night prayer [tahajjud]*

واخرج عن ابن جريج قال أخبرني من أصدق أن عمر بينما هو يطوف سمع امرأة تقول  
تطاول هذا الليل وأسودّ جانبه  
وأرقني أن لا حبيب أأعبه  
فلولا حذار الله لا شيء مثله  
لزعزع من هذا السرير جوانبه

فقال عمر وما لك قالت أغربت زوجي منذ أشهر وقد اشتقت إليه قال أردتِ سوءاً قالت معاذ الله قال  
فاملكي عليك نفسك فأنما هو البريد إليه فبعث إليه ثم دخل على حفصة فقال إني سألتك عن أمر قد أهمني  
فأفرجه عني في كم تشتاق المرأة إلى زوجها فخنفت رأسها واستحيت قال فإن الله يا يستحي من الحق  
فأشارت بيدها ثلاثة أشهر وإلا فأربعة فكتب عمر ألا تحبس الجيوش فوق أربعة أشهر  
تاريخ الخلفاء للسيوطي عمر بن الخطاب رضي الله عنه قصة المرأة التي تأخر عنها زوجها

Related from Ibn Juraj who said: Someone I trust told me that 'Umar, while he was making the rounds, heard a woman declaiming:

The night has grown long and its margins dark  
It keeps me awake with no beloved to play with  
Were it not for fear of Allah, who has no equal  
The sides of this bed would shake

And 'Umar said: What is with you? She said: You sent my husband away some months ago, and I have longed for him. He said: Are you thinking of doing something bad?

# Scholars and sources

## 'Abd Al-Malik ibn Habib

أبو مروان عبد الملك بن حبيب بن سليمان بن هارون بن جاهمة بن العباس بن مرداس السلمي، *Abu Marwan 'Abd Al-Malik ibn Habib ibn Sulaiman ibn Harun ibn Jahima ibn Al-'Abbas ibn Mirdas Al-Sulami*. Poet and genealogist from Andalusia who wrote on law, history, language, and medicine. Wrote *Adab Al-nisaa Al-mawsum bi Kitab Al-ghaya wa Al-nihaya* [Manners of Women, designated as The Book of the Utmost and the End]. Died 238 A.H./853 A.D.

## 'Abd Al-Razzaq

أبو بكر عبد الرزاق بن همام الصنعاني، *Abu Bakr 'Abd Al-Razzaq ibn Hammam Al-San'ani*. Hadith scholar from Yemen. He wrote the extensive *Musannaf* [Categorized Collection], one of the earliest compilations of hadith and therefore rich in narrations directly from the Prophet (SAW) and Companions. Died 211 A.H./826 A.D.

## Abu Dawud

أبو داود سليمان بن الأشعث بن إسحاق بن بشير الأزدي السجستاني، *Abu Dawud Sulaiman ibn Al-Ash'ath ibn Ishaq ibn Bashir Al-Azdi Al-Sajistani*. From Sajistan (Sistan; Persia/Afghanistan) and later Basra (Iraq). Compiled *Sunan Abi Dawud*, one of the six leading Sunni hadith collections. Died 275 A.H./888 A.D.

## Abu Nu'im Al-Asfahani

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## Ahmad

أبو عبدالله أحمد بن محمد بن حنبل الشيباني، *Abu Abdillah Ahmad ibn Muhammad ibn Hanbal Al-Shaybani* or simply *Ahmad ibn Hanbal*. From Baghdad. Revered figure in Islamic history and founder of the Hanbali school of law, most well-known for his extensive hadith collection the *Musnad*. Died 241 A.H./855 A.D.