

Islamic Primary Sources on Women

With Original Arabic Text and Accurate Translations

Sources organized: Quran → Hadith → Classical Commentary

Section 1: The Nature of Women

1.1 Women have Deficiency in Intelligence and Religion and are the majority of the residents of Hell

— QURAN —

"And bring to witness two witnesses from among your men. And if there are not two men, then a man and two women from those whom you accept as witnesses - so that if one of them errs, the other can remind her."

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ

Quran 2:282

— HADITH —

Narrated Abu Sa'id Al-Khudri:

Once Allah's Messenger went out to the Musalla (to offer the prayer) of 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, **"O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)."**

They asked, **"Why is it so, O Allah's Messenger?"**

He replied, **"You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you."**

The women asked, **"O Allah's Messenger! What is deficient in our intelligence and religion?"**

He said, **"Is not the evidence of two women equal to the witness of one man?"** They replied in the affirmative. He said, **"This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?"** The women replied in the affirmative. He said, **"This is the deficiency in her religion."**

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدٌ - هُوَ ابْنُ أَسْلَمَ - عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحَى - أَوْ فِطْرٍ - إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ " يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، فَإِنِّي أُرِيكُمْ أَكْثَرَ أَهْلِ النَّارِ ". فَقُلْنَ وَيْمَ يَا رَسُولَ اللَّهِ قَالَ " تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ إِخْدَاكُنَّ ". قُلْنَ وَمَا نَقُصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ قَالَ " أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نَصْفِ شَهَادَةِ الرَّجُلِ ". قُلْنَ بَلَى. قَالَ " فَذَلِكَ مِنْ نَقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ ". قُلْنَ بَلَى. قَالَ " فَذَلِكَ مِنْ نَقْصَانِ دِينِهَا ".

Sahih al-Bukhari 304, 29, 2658; Sahih Muslim 79, 80, 885

[Sahih - Mutawatir (reported through so many chains it is certain)]

1.2 Women as the Greatest Trial / Harm (Fitna) to men

— HADITH —

"I have not left after me any trial (fitna) more harmful to men than women."

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الْرِجَالِ مِنْ آلِ نِسَاءٍ»

Sahih al-Bukhari 5096, Sahih Muslim 2740;

[Sahih]

"The world is sweet and green, and Allah has placed you in it as custodians to see how you behave. So beware of the world and beware of women, for the first trial of the Children of Israel was through women."

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

Sahih Muslim 2742

[Sahih]

"The Messenger of Allah saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and satisfied his need. He then went to his Companions and told them: 'The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.'"

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً، فَأَتَى امْرَأَتَهُ زَيْنَبَ، وَهِيَ تَمْعَسُ مَبِينَةً لَهَا، فَقَضَى حَاجَتَهُ، ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ، فَقَالَ: «إِنَّ الْمَرْأَةَ تَقْبَلُ فِي صُورَةِ شَيْطَانٍ، وَتَنْدُبُ فِي صُورَةِ شَيْطَانٍ، فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَأْتِ أَهْلَهُ، فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ»

Sahih Muslim 1403a

[Sahih]

Section 2: The Nature of a Wife to Her Husband

2.1 Men in Charge of Women / Wife Beating

— QURAN —

"Men are in charge of women by what Allah has given one over the other and what they spend from their wealth. So righteous women are devoutly obedient (qānītāt), guarding in the husband's absence what Allah would have them guard. But those from whom you fear nushūz (Disobedience, rebellion, ill-conduct, or "rising against" authority) - advise them; forsake them in bed; and beat them (wa-ḍribūhunna). But if they obey you, seek no means against them."

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالْمُتَصَالِحَاتُ قَانِتَاتٌ لَ لِّغَيْبٍ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

Quran 4:34

Note: In the Quran, when "ḍaraba" (the root of wa-ḍribūhunna) has a human as direct object (no preposition or "mathalan"), it is consistently understood as physical striking (e.g. Q8:12, 47:4) usually resulting in harm or death. In this Ayat, "wa-ḍribūhunna" has "hunna" (them, the wives)

as a direct human object with no preposition or “mathalan. Classical tafsirs (Tabari, Qurtubi, Ibn Kathir, etc.) overwhelmingly understood it as physical striking, but generally not causing serious injury or for some totally non-injurious, last resort after advice and separation in bed. Modern, especially those facing western audiences have often reinterpreted this to mean very lightly or with words. See below for some of the Tafsir and Hadith.

— HADITH —

Narrated Ikrimah: Rifaa divorced his wife whereupon Abdur-Rahman bin Az-Zubair Al-Qurazi married her. Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Messenger came, **Aisha said, “I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!”**

When Abdur-Rahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, “By Allah! I have done no wrong to him, but he is impotent and is as useless to me as this,” (holding and showing the fringe of her garment). Abdur-Rahman said, “By Allah, O Allah's Messenger! She has told a lie. I am very strong and can satisfy her, but she is disobedient and wants to go back to Rifaa.” The Prophet said, “If that is your intention, then know that it is unlawful for you to remarry Rifaa unless Abdur-Rahman has had sexual intercourse with you.” The Prophet saw two boys with Abdur-Rahman and asked, “Are these your sons?” He replied, “Yes.” The Prophet said, “You claim what you claim (that he is impotent), but by Allah, these boys resemble him as a crow resembles a crow.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرَمَةَ، أَنَّ رِفَاعَةَ، طَلَّقَ امْرَأَتَهُ، فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ الْفَرَزِيُّ، قَالَتْ عَائِشَةُ وَعَلَيْهَا خِمَارٌ أَخْضَرُ. فَشَكَتْ إِلَيْهَا، وَأَرَتْهَا خُضْرَةَ بِجِلْدِهَا، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنِّسَاءُ يَنْصُرُ بَعْضُهُنَّ بَعْضًا قَالَتْ عَائِشَةُ ** «مَا رَأَيْتُ مِثْلَ مَا يَلْقَى الْمُؤْمِنَاتُ، لَجِلُّهَا أَشَدُّ خُضْرَةً مِنْ ثَوْبِهَا» *. قَالَ وَسَمِعَ أَنَّهَا قَدْ أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ وَمَعَهُ ابْنَانِ لَهُ مِنْ غَيْرِهَا. قَالَتْ وَاللَّهِ مَا لِي إِلَيْهِ مِنْ ذَنْبٍ، إِلَّا أَنَّ مَا مَعَهُ لَيْسَ بِأَعْنَى، عَنِّي مِنْ هَذِهِ. وَأَخَذَتْ هَذِيئَةً مِنْ ثَوْبِهَا، فَقَالَتْ كَذَبْتَ وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَنْقُضُهَا نَقْضَ الْأَدِيمِ وَلَكِنَّهَا نَاقِصَةٌ تَرِيدُ رِفَاعَةَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَإِنْ كَانَ ذَلِكَ لَمْ تَجْلِي لَهُ - أَوْ لَمْ تَصْلُحِي لَهُ - حَتَّى يَذُوقَ مِنْ عَسَائِكَ ". قَالَ وَأَبْصَرَ مَعَهُ ابْنَيْنِ فَقَالَ " بَنُوكَ هَؤُلَاءِ ". قَالَ نَعَمْ. قَالَ " هَذَا الَّذِي تَرَعْمِينَ مَا تَرَعْمِينَ، فَوَاللَّهِ لَهُمْ أَشْبَهُ بِهِ مِنَ الْعُرَابِ بِالْعُرَابِ ".

Sahih al-Bukhari 5825

[Sahih]

Context: A woman came to Aisha complaining about her husband's beating. The green color refers to severe bruising. She argues that he is impotent but loses the argument because Muhammad thought that the sons from a previous wife resemble the man. His beating of her is justified.

— CLASSICAL COMMENTARY —

"And beat them" means: beat them if they do not return through abandonment [in bed] to obedience to you... It is reported from the Messenger of Allah that he said: 'Beat them with a beating that is not harsh (darban ghayra mubarrih). A non-harsh beating is one that does not break a bone nor disfigure a limb."

«وَأَضْرِبُوهُنَّ أَيُّ: اضْرِبُوهُنَّ إِذَا لَمْ يَرْتَدَّ عَنْ بِلَهْجَرٍ إِلَى طَاعَتِكُمْ... وَرَوَى عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «ضَرْبًا غَيْرَ مَبْرَحٍ وَغَيْرَ مُبْرَحٍ: هُوَ الَّذِي لَا يَكْسِرُ عَظْمًا وَلَا يَشْبِيهِ جَارِحَةً»

Tafsir Al-Tabari on Quran 4:34

[Al-Tabari (839-923 CE) - 'Imam al-Mufasssirin' (Leader of Quran Commentators), founder of tafsir methodology, his Jami al-Bayan is the most authoritative classical tafsir]

"The husband has the right to discipline his wife with a non-harsh beating if she commits nushūz. Nushūz is: that she refuses his bed, or leaves his house without his permission."

وَاللَّزُوجَ تَأْذِيبُ زَوْجَتِهِ بِضَرْبٍ غَيْرِ مُبْرِحٍ إِذَا تَشَرَّتْ. وَالنُّشُوزُ: أَنْ تَمْتَنَعَ مِنْ فِرَاشِهِ، أَوْ تَخْرُجَ مِنْ بَيْتِهِ
بِغَيْرِ
إِذْنِهِ

Al-Shafi'i, Kitab al-Umm

[Imam Al-Shafi'i (767-820 CE) - Founder of Shafi'i madhab (one of four major Sunni schools of jurisprudence)]

2.2 Wife Must Fulfill Husband's Rights Before God's

— HADITH —

"By the One in Whose hand is the soul of Muhammad, a woman does not fulfill the right of her Lord until she fulfills the right of her husband."

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَنْ تُوْىَ دِي الْمَرْأَةِ حَقَّ رَ بَهَا حَتَّى تُوْىَ دِي حَقَّ زَوْجِهَا»

Musnad Ahmad 19025

[Hasan (Good)]

2.3 Prostration to Husband

— HADITH —

"If I were to command anyone to prostrate to anyone other than Allah, I would have commanded women to prostrate to their husbands."

«لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِحَدٍ لَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِرَوْجِهَا»

Jami' at-Tirmidhi 1159

[Hasan Sahih]

2.4 Mandatory Submission to Sex

— HADITH —

"If a man summons his wife to his bed (for sex), she must come to him, even if she is at the oven."

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّنُورِ»

Jami' at-Tirmidhi, Kitab al-Rada'

[Hasan Sahih]

2.5 Divine Punishment for Refusing Wife

— HADITH —

"If a man summons his wife to his bed (for sex) and she refuses, and he spends the night angry with her, the angels curse her until morning."

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضَبًا عَنْهَا لَعَنَتُهَا الْمَلَائِكَةُ حَتَّى تَصْبِحَ»

Sahih al-Bukhari 3237, Sahih Muslim 1436

[Sahih]

Section 4: Child Marriage

4.1 Muhammad and Child Marriage

Muhammad married Aisha when she was 6 years old and had sex with her when she was 9 and he was 54.

— QURAN —

"And those of your women who have despaired of menstruation, if you are in doubt, then their waiting period is three months, and [also for] those who have not (yet) menstruated (wa-llā 'ī lam yaḥīḍna)."

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِ ضَرْبُ

Quran 65:4

This verse establishes a divorce waiting period for wives 'who have not menstruated' — meaning prepubescent girls showing that marriage and sex with pre-pubescent girls is acceptable and anticipated to be a regular issue.

— HADITH —

Narrated `Aisha: 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 (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ لِي صَوَاجِبُ يَلْعَبْنَ مَعِي، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَتَقَمَّعْنَ مِنْهُ، فَيُسْرِبُهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِي.

Note: Most Islamic scholars admit that the playing with the dolls and similar images is forbidden, but it was allowed for Aisha at that time, as she was a little girl, not yet reached the age of puberty.

Sahih al-Bukhari 6130

[Sahih]

Narrated Aisha, "The Prophet married me when I was six years old. Then we came to Madinah and stayed at the home of Bani al-Harith ibn Khazraj. I became ill and my hair fell out. Then my hair grew again and became abundant. My mother Umm Ruman came to me while I was playing with my friends on a swing. She called me and I came to her, not knowing what she wanted. She took me by the hand and made me stand at the door of the house. I was out of breath, so she gave me some water to drink and washed my face. Then she took me inside the house. There were some Ansari women who said: "May you be blessed and lucky, and may good fortune be yours." Then she handed me over to them and they adorned me. Suddenly the Prophet came to me in the forenoon, and they handed me over to him. At that time I was nine years old."

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ سِنِينَ، ثُمَّ قَدِمْنَا الْمَدِينَةَ فَتَزَلْنَا فِي بَيْتِ الْحَارِثِ بْنِ خَزْرَجٍ، فَوَجَعْتُ فَتَسَاقَطَ شَعْرِي، فَوَفَّى شَعْرِي جُمَّةً، فَأَتَنِي أُمِّي أُمُّ رُومَانَ وَأَنَا فِي أَرْجُوْحَةٍ مَعَ صَوَاجِبِي، فَصَرَخْتُ بِي فَأَتَيْتُهَا لَا أَذْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ بِيَدِي حَتَّى أَوْقَفَتْنِي عَلَى بَابِ الدَّارِ وَإِنِّي لَأَنْهَجُ حَتَّى سَكُنَ بَعْضُ نَفْسِي، ثُمَّ أَخَذَتْ شَبِيًّا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي، ثُمَّ أَدْخَلَتْنِي الدَّارَ فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ فِي الْبَيْتِ يَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكََةِ وَعَلَى خَيْرِ طَائِفٍ. فَاسْلَمْتَنِي إِلَيْهِنَّ فَأَصْلَحْنَ شَأْنِي، فَلَمْ يَرْغَبْنِي إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدْوَةً فَاسْلَمْنِي إِلَيْهِ وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

Sahih al-Bukhari 3895

"The Prophet married me when I was six years old, and he consummated his marriage with me when I was nine years old. Then I remained with him for nine years (i.e. till his death)."

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ سِنِينَ، وَأَتَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ.

Sahih al-Bukhari 5134, 3894, 3895, 1422a, and many other sources.

[Sahih]

— Fiqh —

Fiqh is the process of making legal rulings in Islam based on Sharia. This helps us understand what Islamic jurists think about how to interpret the Quran, Hadith, and Sunnah. It should be noted that there are dozens of Fiqh rulings about there being a monetary fine against a husband who has sex with a wife who's vagina cannot accept his penis and thus results in tearing such that the anus and vagina become one opening. Though thankfully, most Islamic schools of jurisprudence (Hanafi, Shafi'i, Maliki, Hanbali) hold that causing injury to a minor through intercourse is prohibited (haram or makruh tahrimi) and should result in a fine, the fact that this issue is so deeply covered shows that sex with minors who are pre-pubescent was from the beginning considered fully normative in Islam, primarily as a result of the example of Muhammad.

Section 5: Sex with Captured Women and Slave Girls

5.1 Quranic Basis for Sex with Slaves

— QURAN —

"And [also prohibited to you are all] married women except those your right hands possess (mā malakat aymanukum)." وَالْمُحْصَنَاتُ مِنَ الْإِنْسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

Quran 4:24

This verse permits sex with captive women even if they are already married - capture annuls their previous marriage.

"And those who guard their private parts, except from their wives or those their right hands possess, for indeed they are not blameworthy." وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۖ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۚ

Quran 23:5-6

"But if you fear you will not be just, then one [wife], or what your right hands possess." فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

Quran 4:3

"O Prophet, We have made lawful to you... what your right hand possesses from what Allah has given you as spoils of war." يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ

Quran 33:50

— HADITH —

"At the Battle of Hunayn Allah's Messenger sent an army to Awtas and encountered the enemy... Having overcome them and taken them captives, the Companions of Allah's Messenger seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: 'And women already married, except those whom your right hands possess' - i.e. they were lawful for them."

عَزَّوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ أُوطَاسٍ فَأَصْبَيْنَا سَبَايَا... فَكَانَ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَخْرَجُوا مِنْ غُصْنِيَّاهُنَّ مِنْ أَجْلِ أَرْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ: «وَالْمُحْصَنَاتُ مِنَ الْإِنْسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ إِنْ يَبْتَغِ الْغَنِيُّ بِالنِّسَاءِ فَلَهُ بِمَا مَلَكَتْ أَيْمَانُهُ خَيْرٌ مِمَّا يَكْتَسِبُ الْمُحْصَنَاتُ»

Sahih Muslim 1456a

[Sahih]

"There is no sexual intercourse with a pregnant captive until she gives birth, nor with a non-pregnant captive until she has had one menstrual period."

«لَ تَوَطَّأَ حَامِلٌ حَتَّى تَضَعَ، وَلَ غَيْرُ ذَاتِ حَمْلٍ حَتَّى تَحِيضَ حَيْضَةً

Sunan Abu Dawud 2157

[Sahih]

Context: This hadith was said regarding the female captives of Awtas - establishing the waiting period before sex with a pregnant captive.

5.4 Classical Commentary on Sex with Slaves

— CLASSICAL COMMENTARY —

"Except from their wives or those their right hands possess' means slave concubines. Whoever does not guard his private parts from his wife and his slave girls, and guards it from others, is not blameworthy for that, nor reproached, nor does he commit a sin for which he would be blamed."

«إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ يَقُولُ: رَضِيَ اللَّهُ لَهُمْ إِيثَانَهُمْ أَرْوَاحَهُمْ، وَمَا مَلَكَتْ أَيْمَانُهُمْ. فَإِنَّ مَنْ لَمْ يَحْفَظْ فَرْجَهُ عَنْ رَوْحِهِ، وَمَلَكَتْ يَمِينَهُ، وَحَفِظَهُ عَنْ غَيْرِهِ مِنَ الْخَلْقِ، فَإِنَّهُ غَيْرُ مُوَبَّحٍ عَلَىٰ ذَلِكَ، وَلَمْ مَذْمُومٍ، وَلَ هُوَ بِفَعْلِهِ ذَلِكَ رَاكِبٌ ذَنْبٍ يَلَامُ عَلَيْهِ»

Tafsir Al-Tabari on Quran 23:6

[Al-Tabari (839-923 CE) - 'Imam al-Mufasssirin' (Leader of Quran Commentators), most authoritative classical tafsir]

"Or those their right hands possess' means slave concubines, because there are not the same obligations toward them as toward free wives. There is no division of time required for them, and there is no limit on their number."

«أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ يُعْنِي السَّرَّارِي لِّلَّهِ لَ يُلْزِمُ فِيهِنَّ مِنَ الْحُقُوقِ مَا يُلْزِمُ فِي الْحَ رَائِرِ، وَلَ قَسَمَ لَهُنَّ، وَلَ وَفَّ فِي عَدِّهِ

Tafsir Al-Qurtubi on Quran 23:6

[Al-Qurtubi (1214-1273 CE) - Major Maliki jurist, his al-Jami' li-Ahkam al-Quran is a primary legal tafsir used across all Sunni madhabs]

"If you fear that you will not be just between these numbers [of wives], then limit yourself to one wife or to what your right hands possess. He equated in ease and convenience between one free wife and slave women without limit. Indeed they are less burdensome and lighter in expense than free wives. It

does not matter whether you have many or few, whether you divide time among them equally or not, or whether you practice withdrawal with them or not."

فَإِنْ جُفْتُمْ أَنْ لَّ تَعْدِلُوا بَيْنَ هَذِهِ الْعِدَادِ... فَاتَّكَفَوْا بِزَوْجَةٍ وَاحِدَةٍ أَوْ بِالْمَمْلُوكَةِ، سَوَّى فِي السُّهُولَةِ وَالْيُسْرِ بَيْنَ الْحُرَّةِ الْوَاحِدَةِ وَبَيْنَ الْمَاءِ مِنْ غَيْرِ حَصَرٍ، وَلَعُمْرِي إِنَّهُنَّ أَقَلُّ تَبَعَةٍ وَأَخَفُ مُونَةٍ مِنَ الْمَهَائِرِ، لَنْ عَلَيْكَ أَكْثَرُتُ مِنْهُمْ أَمْ أَقَلَّتْ، عَدَلْتَ بَيْنَهُنَّ فِي الْقَسَمِ أَمْ لَمْ تَعْدِلْ، عَزَلْتَ عَنْهُنَّ أَمْ لَمْ تَعَزَلْ

Tafsir Al-Razi on Quran 4:3

[Fakhr al-Din al-Razi (1149-1209 CE) - 'Shaykh al-Islam', one of the most influential Sunni theologians, his Mafatih al-Ghayb is a major philosophical tafsir]

Key point: Unlike wives (limited to 4), there is NO LIMIT on the number of slave concubines a man may possess.

"Men are limited to four free wives, but slave concubines have no limit in their number. It is lawful to take as many as one wishes." وَلَ يَحِلُّ لَهُمْ مِنْ آلِ نِسَاءٍ إِلَّا أَرْبَعٌ وَمَا مَلَكَتْ أَيْمَانُهُمْ

Tafsir Al-Tabari on Quran 4:3

[Al-Tabari (839-923 CE) - 'Imam al-Mufasssirir']

"What your right hand possesses from what Allah has given you as spoils of war' - i.e. He has made lawful to you concubinage from what you have taken as war spoils. He possessed Safiyya and Juwayriya, and freed them and married them. And he possessed Rayhana and Mariya, and they were among his concubines."

«وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ أَيُّ: وَأَبَاحَ لَكَ النِّسَاءَ رِيٍّ مِمَّا أَخَذْتَ مِنَ الْمَغَانِمِ، وَقَدْ مَلَكَتْ صَفِيَّةُ وَجُوَيْرِيَّةُ فَأَعْتَقَهُمَا وَتَزَوَّجَهُمَا، وَمَلَكَتْ رَيْحَانَةَ وَمَارِيَّةَ وَكَانَتَا مِنَ السَّرَّارِ ي

Tafsir Al-Tabari on Quran 33:50

[Al-Tabari (839-923 CE) - 'Imam al-Mufasssirir']

"What your right hand possesses' - Allah made lawful concubines (sarārī) for His Prophet and for his community without limit. And He made lawful wives for His Prophet without limit, but limited them for the community to four."

«وَمَا مَلَكَتْ يَمِينُكَ أَحَلَّ اللَّهُ تَعَالَى السَّرَّارِ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِأُمَّتِهِ مطلقاً، وَأَحَلَّ الزَّوْجَ لِنَبِيِّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مُطلقاً، وَأَحَلَّهُ لِلْخَلْقِ بَعْدَ

Tafsir Al-Qurtubi on Quran 33:50

[Al-Qurtubi (1214-1273 CE) - Major Maliki jurist]

Section 3: Paradise – One of the main blessings in Islamic Heaven (Jannah) is men enjoying endless sex with Houris

3.1 The Paradise Scene: Men Occupied with Virgins

"If a woman harms (Ādhati - to cause pain or annoyance, to vex, to offend, or to mistreat) her husband in this world, his wife from among the Houris will say to her: 'May Allah curse you! Do not harm him, for he is only a guest with you and will soon leave you to come to us.'"

إِذَا آدَتِ الْمَرْأَةُ زَوْجَهَا فِي الدُّنْيَا قَالَتْ لَهَا زَوْجَتُهُ مِنَ الْخُورِ الْعَيْنِ: لَا تُؤْذِيهِ فَإِنَّهُ ضَيْفُكَ عِنْدَكَ وَسَوْفَ يَفَارِقُكَ إِلَيْنَا

Sunan Ibn Majah 2014

[Hasan]

— QURAN —

"Indeed, the companions of Paradise today are in an occupation, enjoying themselves. They and their spouses (in context the Houri spouses NOT their earthly wives), in shades, upon couches reclining." إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمِ فِي شُغْلٍ فَكَهُونٍ ۝ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ

Quran 36:55-56

— CLASSICAL COMMENTARY —

What is their 'occupation'? Multiple early authorities explain:

Tafsir Ibn Kathir on Quran 36:55

"Abdullah ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyib, Ikrimah, al-Hasan, Qatadah, al-A'mash, Sulayman al-Taymi, and al-Awza'i said regarding His saying 'Indeed, the companions of Paradise today are in an occupation, enjoying themselves': Their occupation is rupturing the hymens of virgins (iftidāḍ al-abkār)."

قال عبد الله بن مسعود، وابن عباس، وسعيد بن المسيب، وعكرمة، والحسن، وقتادة، وأعمش، وسليمان التيمي، وأوزاعي في قوله: «إن أصحاب الجنة اليوم في شغل فاكهون قالوا: شغلهم افتضااض البكار

[Ibn Kathir (1300-1373 CE) - Major Sunni scholar, his tafsir is one of the most widely used in Sunni Islam]

Tafsir al-Qurtubi also transmits the same narration:

"Ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyib, Ikrimah, al-Hasan, Qatadah, al-A'mash, Sulayman al-Taymi, and al-Awza'i said regarding His saying 'Indeed, the companions of Paradise today are in an occupation, enjoying themselves': rupturing the hymens of virgins (iftidāḍ al-abkār)."

Qurtubi presents it as a well-known interpretation from the Salaf.

[Al-Qurtubi (1214–1273 CE) – Major classical Sunni scholar and mufassir, his tafsir is one of the most authoritative and comprehensive in Sunni Islam, especially for fiqh rulings.]

— HADITH —

"There is no one whom Allah will admit to Paradise but Allah will marry him to seventy-two wives, two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable slit / opening (furūj - plural of farj: a euphemism for vagina) and he will have a penis that never becomes flaccid."

«مَا مِنْ أَحَدٍ يُدْخِلُهُ اللَّهُ الْجَنَّةَ إِلَّا زَوَّجَهُ اللَّهُ ثِنْتَيْنِ وَسَبْعِينَ زَوْجَةً، ثِنْتَيْنِ مِنَ الْحُرِّ وَالْعَبْدِ، وَسَبْعِينَ مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ، مَا مِنْهُنَّ وَاحِدَةٌ إِلَّا وَلَهَا فَرْجٌ شَهْوِيٌّ وَلَهُ ذَكَرٌ لَّا يَنْتَنِي

Sunan Ibn Majah 4337

[Hasan (Good)]

"It was asked of him (Muhamad): Will we have sex in Jannah? He said: Yes, I swear by Him who holds my soul in His hand, [we will be] thrusting-thrusting / pounding-pounding (dahman dahman), and whenever a man gets up from a woman, she will become pure and virgin again."

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قِيلَ لَهُ: أَلْنُطَأُ فِي الْجَنَّةِ؟ قَالَتْ: «نَعَمْ وَالَّذِي نَفْسِي بِيَدِهِ، دَحْمًا دَحْمًا، فَإِذَا قَامَ عَنْهَا رَجَعَتْ مُطَهَّرَةً بَكْرًا

Sahih Ibn Hibban 7402

[Sahih]

"The Prophet said: "The believer in Paradise will be given the strength of one hundred men for eating, drinking, desire, and sexual intercourse."

«إِنَّ الْمُؤْمِنَ فِي الْجَنَّةِ لَيُعْطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ وَالشَّهْوَةِ وَالْجَمَاعِ»

Jami' at-Tirmidhi 2536

[Sahih]

Note: There is no clear Quran or Hadith on what the wife actually is doing in heaven other than dressed in beautiful clothes and boy servants and food and drink. Presumably, if she is not one of the many women who fill hell, she is in the same tent as her husband and gets to spend eternity watching her husband thrusting-thrusting / pounding-pounding (dahman dahman) in his occupation of rupturing hymens. Most modern commentators try to note that she will not have any jealousy over this, but will be totally happy about it.

Appendix

This compilation presents primary Islamic sources on women from the Quran, authenticated hadiths, and classical scholarly commentary with original Arabic text. This is not all texts on this topic but is some of the main areas of discussion that women interested in Islam should be aware of.

Note on Commentators:

All classical commentators cited are from the Quran, Hadith, or highly recognized authorities in Sunni Islam across all four madhabs (Schools of Islamic Jurisprudence).

Note on Hadith Grading:

'Sahih' = Authentic (highest grade, historically always accepted as true, except when its embarrassing then some modern scholars may deny its full authenticity). 'Hasan' = Good (accepted as evidence for most things). All hadiths cited meet the standards for use as religious evidence in Sunni Islam.