

## Limits of enjoyment between husband and wife

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** Honourable teacher, it gives me pleasure to address you a question that we are often asked. It was so confusing to bring answer to it. The question is the following: is it permissible to get pleasure from one's wife whatsoever, except penetrating in the anus? (Such as asking her to suck his member or to suck her sex). Excuse me for this form, but the question is very pressing, and may Allaah reward you.

**Answer:** All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers until the Day of Resurrection. This being so said:

Scholars diverged over the ruling of this act. Some, who are the Hanbalite scholars and some Malikites such as Asbagh, said that it is permissible. Some others said that it is absolutely forbidden. Others said that it is detestable.

Those who said that it is forbidden used as arguments the hadeeths that prohibit to the husband and his wife to look at the private parts of each other; for example, the hadeeth reported on the authority of `A'ishah رضي الله عنها when she mentioned her situation with the Prophet صلى الله عليه وسلم by saying: "I have never seen his member, nor did he see my sex"<sup>1</sup>. Therefore, if seeing the sex of each other is forbidden, then touching and sucking them is forbidden for a greater reason.

As for those who said that it is absolutely permissible or it is permissible but with some restriction, they stated that, as a rule, the man and his wife are allowed to get pleasure from each other, as the Sharee'ah did not except but penetrating in the anus, during menses, confinement or when it harms her, because Allaah تعالى says:

وَالَّذِينَ هُمْ يُفْرُوجُهُمْ حَافِظُونَ. إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

[And those who guard their chastity (i.e. private parts, from illegal sexual acts), except from their wives or (the slaves) that their right hands possess, for then, they are free from blame]<sup>2</sup>

<sup>1</sup> Reported by Ibn Maajah (262/1922) and by Ahmad in his "Musnad" (6/63) on the authority of `A'ishah رضي الله عنها. In another version: "I have never seen the Prophet's صلى الله عليه وسلم male organ". This hadeeth is judged weak by Al-Albaanee in "Al-Irwaa'" (6/213, number: 1812) and in "Aadaab Az-Zifaa'" (page: 34).]

<sup>2</sup> Soorah al-Mu'minoon [23:5-6]

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Allaah تعالى also says:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

[Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus)]<sup>3</sup>

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says: “There should be neither harming nor reciprocating harm”<sup>4</sup>. He says also: “Do everything except sexual intercourse”<sup>5</sup>. This hadeeth means that both the husband and his wife can get pleasure from each other except the penetration in the anus and penetration during menses.

However, they refuted the tradition reported on the authority of `A'ishah رَضِيَ اللهُ عَنْهَا. They said that it is weak and not valid as evidence. Moreover, the authentic hadeeths contradict it: the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to take the ritual baths with his wives. In addition, the way he lived his intimate life proves that seeing at the sex of one's wife (or vice versa) is permissible. Also, the same tradition contradicts the hadeeth where the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says: “Hide your private parts except from your wife”<sup>6</sup>. If the hadeeth (of `A'ishah) were authentic, it would be considered as a kind of good manner, according to Ibn Al-`Arabi.

Among the texts stated by the Hanbalite scholars, we mention what Al-Mardaawi said in Al-Insaaf:

- “First, Al-Qaadi said in Al-Jaami`: “It is permissible to kiss the sex of the woman before intercourse. But it is detestable after, and he attributed this saying to `Ataa'.
- Second, the woman should not introduce her husband's member into her when he is asleep. However, she can touch it and kiss it out of desire. It is asserted in Ar-Ri'aaya and confirmed in Al-Furoo`. Ibn `Aqeel expressed it clearly by saying: “Because the man has the right to keep or repudiate her...”<sup>7</sup>.

Among the sayings of the Malikites, we mention what is reported by Al-Qurtubee in his Tafseer after Asbagh Al-Maaliki who said: “It is permissible for him to suck it”<sup>8</sup>.

<sup>3</sup> Soorah al-Baqarah [2:223]

<sup>4</sup> Reported by Ibn Maajah, chapter of “Rulings” (number: 2341) and by Ahmad (3/267). This hadeeth is judged authentic by Al-Albaanee in “Al-Irwaa' » (3/408, number: 896) and in “Ghaayat Al-Maraam” (hadeeth 68).

<sup>5</sup> Reported by Muslim, chapter of “Menstruation” (hadeeth 6709) and by Aboo Dawood, chapter of “Purification” (hadeeth 258) on the authority of Anas رَضِيَ اللهُ عَنْهُ.

<sup>6</sup> Reported by Aboo Dawood, chapter of “Bath” (hadeeth 4017), by At-Tirmidhee, chapter of “Good manners” (hadeeth 2794), by Ibn Maajah, chapter of “Marriage” (hadeeth 1920), by Ahmad (5/3-4) and by Al-Baihaqee, chapter of “Purification” (hadeeth 988) on the authority of Mu'aaweeyah Ibn Hayda رَضِيَ اللهُ عَنْهُ. This hadeeth is judged Hassan (good) by Al-Albaanee in “Al-Irwaa'” (6/212, number: 1810) and in “Aadaab Az-Zifaaf” (page: 111).

<sup>7</sup> (8/32)

<sup>8</sup> (12/232)

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For me, this habit is detestable due to the following things:

- **First:** the tongue is the means of evocation; so one should avoid touching with it the places where urine, Madh'y and Wad'y emanate from.
- **Second:** we are enjoined to avoid impurities. And it is known that when doing such thing, one could not avoid Madh'y, which is transparent sticky thin fluid that comes out during foreplays, remembering and wanting intercourse. One might not feel when it comes out of him. It is one of the impurities which are difficult to avoid; this might be associated with saliva when doing such act.
- **Third:** the sucked place may contain dirty things or bad smell. The sex may have an affection which can contaminate the one who would do it. And even if there is no risk of illness, this act is detestable by nature and loathed by sane persons.
- **Fourth:** taking pleasure by this way might be a cause to divert people significantly from the natural intercourse, which is the place of tilth and the source of offspring.

The perfect knowledge belongs to Allaah عزَّ وجلَّ. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

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