

**Shaykh Mashhūr Hasan Āl Salmān**  
**(hafidhahullāh)**

**A HUSBAND COMMITTING ANAL  
INTERCOURSE WITH HIS WIFE WHILE  
IGNORANT OF THE RULING<sup>1</sup>**

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**Question:**

**“A man performed anal sex with his wife without knowing the ruling on it?”**

**Answer from Shaykh Mashhūr (hafidhahullāh):**

Approaching the woman in her anus is harām and the people of knowledge have a consensus on this. Its legality was ascribed to Imām Mālik and that is a lie on him, its legality was also ascribed to Nāfi’ and also to Ibn ‘Umar, to the extent that some of them ascribe Ibn ‘Umar’s legality of it to him in Saheeh ul-Bukhārī and this is incorrect as Ibn ‘Umar said that a man can approach his wife from the direction of behind and not *in* her behind [i.e. anus]. This means that a man can approach a woman from the front and from behind in the same location [i.e. vagina], as is relayed in other ahādeeth. When it was said to Imām Mālik: “The people say that you allow for a man to approach his wife in her anus?” Imām Mālik said: “SubhānAllāh, are these people not Arabs?! Do they not understand Allāh’s Saying

**“Your wives are a place of sowing of seed for you, so come to your place of cultivation  
however you wish and put forth [righteousness] for yourselves.”**

{*al-Baqarab* (2): 223}?

Is tilth only sown from the front?”

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<sup>1</sup> From the Shaykh’s Q & A session dated 25 January 2014 CE, it can be viewed here:

<http://www.youtube.com/watch?v=7ibUYQnGS3Y>

When seeds are sown they are sown from the front and from the back. Ibn 'Umar said from the direction of the behind and not in her behind [i.e. the anus]. It reached me that some people who ascribe themselves to religiosity permit a man to perform anal sex with his wife and this is harām in the Divine Legislation and this is only uttered by one who does not understand. It is affirmed from Ibn 'Umar in the Sunan of ad-Dārimī that he was asked about approaching the woman in her anus and said “that is kufr in the Lord of the Worlds”. This, Ibn 'Umar who said that it is kufr does not say that it is halāl! His intent of kufr is kufr of ni'mah as Allāh has placed in you power for you to bring about offspring, so instead you place it in other than its proper place [the anus].

Some of the common people say that if a man commits anal sex with his wife she becomes divorced from him. Is this correct or not? This issue needs some precision, and I found it discussed in the books of the Later Hanbalī jurists such as with al-Buhūtī and others. The fuqahā' say that “If a man coerced his wife into anal sex then she should raise the issue to the judge and seek divorce from him.” As for the action then this does not divorce her as some people think that the action of it renders the woman as divorced and this is a view about which Allāh has not revealed any authority. But if a husband coerces his wife to perform any harām action she can raise the issue to the judge and request a divorce.

There remains an issue which in reality gets brought up a lot in regards to the issue of men having enjoyment with women, and this is due to the those things which arouse desires especially in regards to the youth, particularly those who have just got married, obligates to speak with adab of the Divine Legislation and fiqh. After consideration I wanted to read the treatise of al-Akhfāsī who has a book on these matters. Al-Akhfāsī was a contemporary of al-Hāfidh Ibn Hajar and was a faqeeh and Muhaddith, he has a small treatise which is small but beautiful and precise entitled *Raf' ul-Junāb 'an Mā min al-Mara'ti min al-Mubāb* [Lifting the Blame from what is Allowed with Women]. What he mentions, as relates to the question, is that enjoyment with a woman between her legs without entering into it, is halāl. He ascribed this view to al-Awzā'ī. The prohibition is to approach a woman *in* her anus [anal sex], as for a man enjoying his wife without approaching her anus then this is something which is not harām, and Allāh knows best.