

Shaykh Mashhūr Hasan Āl Salmān

(hafīdhahullāh)

ON THE RULING ON ORAL SEX¹

Question:

“What’s the ruling on oral sex?”

Answer:

This is a common question from many countries of late, so this brother asks “what’s the ruling of oral sex?” Meaning by this: using his mouth on the private parts of his wife. The answer to this firstly is that I do not know of any evidence which prohibits this, however this is an act of dogs. A male dog does this with the bitch when he wants her and the basis for the servant [of Allāh] is that he exalts himself above such things.

Allāh has placed desire within creation in order for the type and species to continue and the Prophet (*sallāllāhu ‘alayhi wassallam*) mentioned in the hadeeth: “*Any form of amusement is invalid (bātil) except three: when a man plays with and amuses his wife, when he trains his horse, and when he practices shooting with his arrow.*” The Prophet said that all forms of amusements are bātil except for these three due to them being based on important things, which are considered. So when a man plays with his wife that brings about a righteous son, training a horse and archery helps to strengthen one’s body and helps to prepare for jihad in the way of Allāh. So the Prophet said that all forms of amusement are bātil except for those which bring about something worthy of consideration, and a man can only fulfil his desire from his wives by intercourse.

However, some who we know from those whom we have benefitted from in terms of fiqh have stated that if intercourse is permissible then all that is lesser than it is also permitted, so from this point of evidence it [oral sex] is permissible. This is the evidence that Imām al-Qurtubee

¹ Dated 8 March 2008 CE and can be referred to here: <http://www.mashhoor.net/>

mentions in his tafseer, that if intercourse is allowed then whatever is lesser than it is also allowed and he mentions this issue [of oral sex]. He mentions this issue in his tafseer of Sūrat al-Ahzāb² wherein he relays a narration from Asbagh, one of the companions of Imām Mālik, about a man who licks the vagina of his wife, Asbagh said: “I do not view that there is any problem in this”, this is found in the tafseer of Imām al-Qurtubī. Imām al-Qurtubī also mentions a question: “is lustful speech with the wife allowed”, Imām al-Qurtubī stated that if intercourse is allowed then what is lesser than it is also allowed and Allāh knows best.³

² **Translator’s note [’AbdulHaq al-Ashanti]:** I spoke to our Shaykh on 18 May 2009 and he informed me that this is actually to be found in the tafseer of Sūrat un-Nūr when al-Qurtubī discusses the thirty-first *ayah*. It is mentioned herein that:

“Asbagh, from our ’Ulama, said it is permissible for the man to lick it [i.e. the vagina] with his tongue.”

Refer to Imām al-Qurtubī, *al-Jāmi’ li-Ahkām il-Qur’ān* (Beirut: Dār Ihyā Turāth al-’Arabī, 1405 AH/1985 CE), vol.12, p.232.

Al-Mardāwī al-Hanbalī also stated in *al-Insāf* that: “It is permissible kiss the vagina before sex but it is disliked to do so after sex.” However, it has to be highlighted that if this may cause harm to either the husband or the wife then this is not to be done based on the saying of the Prophet (*sallallāhu ’alayhi wassallam*): “No harm and no causing harm (*la darara wa la dirār*)” reported by Abū Sa’eed al-Khudrī and reported by ad-Dāraqutnī, Imām Mālik in his *Muwatta* and others.

³ Shaykh Mis’ad al-Husaynī (Professor at Madeenah University) stated in a question and answer session regarding marital affairs on 23 February 2008 CE after 22 minutes into the session that:

Allāh has blessed man and made his wife permissible to him for him to enjoy in that which Allāh has not prohibited. The issue of kissing the vagina, oral sex, and vis-a-versa (i.e. the wife sucking on the penis) is a matter which I am not able to say is harām because our ’Ulama do not apply the term of “harām” for those matters about which a text has not arrived which indicate such a prohibition. A matter may be harām yet the text is not clear in indicating or deducing this so they will say that there is a dislike of the matter, so for example you will see that the ’Ulama say “Imām Ahmad disliked it...” even though he viewed that it was impermissible. So the matter could be harām but the texts are not clear in expressing such a prohibition so they will say that it is “disliked”.

The prohibition of this action (of oral sex) is not what I say, but some fuqahā have stated that it is disliked due to the man placing his mouth close the area of where urine is emitted from. So my brother you have the full body of your wife to enjoy, her head, her face, her breasts so you can enjoy kisses how you like from these, yet you leave all of this to go down to her vagina?! I view that this is not suitable for people to do, Allāh knows best.

It can be accessed here: <http://www.albaseerah.org/audio/husayni.htm>