
Permissibility of taking lawful medications

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Praise be to Allaah. May Allaah's Peace and Blessings be upon the Messenger of Allaah, his family, and Companions!

From `Abdul-`Aziz ibn `Abdullah ibn Baaz to those who might receive it of our Muslim brothers, may Allaah guide me and them to the path of the Mu'mins (believers) and protect us all from the delusive Fitnahs (trials) and temptations of Satan! Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allaah's Peace, Mercy, and Blessings be upon you!)

I dedicate this to you out of advice and reminder, according to Allaah's saying, [**And remind (by preaching the Qur'aan, O Muhammad ﷺ), for verily, the reminding profits the believers.**] Allaah (Exalted be He) also says, [**Help you one another in Al-Birr and At-Taqwaa (virtue, righteousness and piety); but do not help one another in sin and transgression.**] The Prophet (peace be upon him) said, [**"Religion is based on giving advice." He repeated it three times. Upon this we said, "O, Messenger of Allaah! For whom?" He replied, "For Allaah, His Book, His Messenger and for the leaders and the laypeople."**]

The impostors who claim to be knowledgeable of medicine and who treat people using Sihr (sorcery) or divining have recently spread in some countries. They deceive the ignorant naive people. So, I thought I should clarify the great danger they form against Islaam and the Muslims out of giving advice to Allaah's Servants, as it leads to getting attached to things other than Allaah (Exalted be He) and opposing the orders of Allaah and His Messenger (peace be upon him). Seeking Allaah's help, I say that it is permissible to seek treatment; a Muslim may go to an internist, a surgeon or a neurologist to have their disease diagnosed and treated with lawful, known medicines, as this is out of seeking the help of ordinary means, which does not contradict with Tawakkul (putting one's trust in Allaah).

Allaah (Glorified and Exalted be He) created diseases and their treatments, which some people know and others do not. However, He (Glorified and Exalted be He) has not made the cure of the people in anything that He has forbidden for them. Thus, it is impermissible for a patient to go to soothsayers and such people who claim to know Ghayb (the Unseen) to have their disease diagnosed. It is also impermissible to believe them in what they say, as they speak of

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Ghayb without knowledge, or they might summon the Jinn (creatures created from fire) to seek their help. They are Kaafirs (disbelievers) and misled people, as they claim to know the Ghayb.

It is related by Muslim in his Saheeh (authentic) Book of Hadeeth that the Prophet (peace be upon him) said, **[If a person visits a diviner and asks them about anything, their Salaah (Prayer) extending to forty nights will not be accepted.]**

It is also reported from Aboo Hurayrah (may Allaah be pleased with him) that the Prophet (peace be upon him) said, **[If anyone resorts to a diviner and believes in what they say, they have disbelieved in what was revealed to Muhammad (peace be upon him).]** Related by Aboo Dawood and Ahl-ul-Sunan (authors of Hadeeth compilations classified by jurisprudential themes), and ranked as Saheeh by Al-Hakim who narrated it with the following wording, **[If anyone resorts to a diviner or a soothsayer and believes in what they say, they have disbelieved in what was revealed to Muhammad (peace be upon him).]**

It is also reported from `Imraan ibn Al-Hussayn (may Allaah be pleased with him) that the Messenger of Allaah (peace be upon him) said, **[The one who sees omens or has omens seen for them; predicts or has the future predicted for them; performs Sihr or has Sihr performed for them, he is not among us (Muslims). Whoever goes to a soothsayer and believes what they say, has disbelieved in what has been revealed to Muhammad (peace be upon him).]**¹

Those Prophetic Hadeeths indicate the prohibition of going to soothsayers and believing them, and warn us against doing this. The rulers, those responsible for Hisbah (regulation of economic, commercial, and public matters) and other influential people should declare going to diviners and soothsayers as Munkar (that which is unacceptable or disapproved of by Islaamic law and Muslims of sound intellect), prevent it in the markets, denounce it and denounce those who go to them. Do not be deceived by the truth of their words sometimes or by the great number of the so-called knowledgeable people who frequent them; they are in fact ignorant people. The Messenger of Allaah (peace be upon him) warned us against going to them, asking them and believing them, as this is a great Munkar that entails grave danger and leads to bad consequences; and because they are also liars.

Those Hadeeths also indicate the Kufr (disbelief) of soothsayers and sorcerers; they claim knowledge of the Ghayb, which is considered Kufr, and they only reach their aim through seeking the help of Jinn and worshipping them instead of Allaah, which is considered Kufr and Shirk (associating others with Allaah in His Divinity or worship). A person who believes them in their claims is like them. Anyone who believes in this is disowned by the Messenger of Allaah (peace be upon him). It is impermissible for a Muslim to submit to their claimed treatments, such as murmuring vague words, writing talismans or scattered letters, pouring

¹ Related by Al-Bazaar with a good Isnaad (chain of narration).

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lead and such superstitions. This is a form of soothsaying and deceiving people. A person who accepts this is considered a partner to them in their Kufr and falsehood.

It is also impermissible for a Muslim to go to a soothsayer to ask them about the name of a future spouse or the future state of love or enmity between a married couple and their families. This is Ghayb only known to Allaah (Glorified and Exalted be He).

Sihr is considered a prohibited action that leads to Kufr, according to the saying of Allaah (Glorified and Exalted be He) about the two angels in Soorah Al-Baqarah: [**...but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.**]

May Allaah keep us safe from the evil of sorcerers, soothsayers, and other impostors! May Allaah protect the Muslims from their evil, guide all the Muslims to be aware of them and carry out Allaah's orders about them, so that the people are relieved from their evil and malicious deeds. He is the Most Generous One.

Allaah (Glorified and Exalted be He) prescribed for the people what they might use to avoid the evil of Sihr before its occurrence and treat it after its occurrence, out of His Mercy, Bounty and Grace upon them.

Below are the lawful means that help one avoid the dangers of Sihr before its occurrence, and the things used to treat it after occurrence:

First, the things that are done to avoid the danger of Sihr before its occurrence, the most important of which is seeking refuge through the Shar'eh (Islaamically lawful) invocations and reported supplications for refuge and protection, including reciting Ayat-ul-Kurse (the Qur'aanic Verse of Allaah's Chair, Soorah Al-Baqarah, 2:255) after each obligatory Salaah, after saying the prescribed Dhikr (Remembrance of Allaah) and before sleeping. Ayat-ul-Kurse is the greatest Ayah in the Qur'aan, in which Allaah (Glorified and Exalted be He) says, [**Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kurse extends**

over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.]²

This also includes reciting:

- [Say (O Muhammad ﷺ): "He is Allaah, (the) One.] ,
- [Say: "I seek refuge with (Allaah), the Lord of the daybreak,] and
- [Say: "I seek refuge with (Allaah) the Lord of mankind,] after each obligatory Salaah and three times every day after the Fajr (Dawn) Prayer and after the Maghrib (Sunset) Prayer.

This also includes reciting the two Ayahs at the end of Soorah Al-Baqarah at the beginning of the night, in which Allaah (Exalted be He) says, [The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." Allaah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulaa (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."]

It is authentically reported from the Messenger of Allaah (peace be upon him) that he said, [If anyone recites Ayat-ul-Kursee in one night, Allaah will assign an angel to protect them and Satan will not approach them until the next morning.] It is also authentically reported from him (peace be upon him) that he said, [If somebody recites the last two Ayahs of Soorah Al-Baqarah at night, that will be sufficient for them.] This means that they will protect them from every harm. And Allaah knows best.

This also includes Ta`awwudh (seeking refuge) with Allaah's Perfect Words from the evil of what He has created during the night and day, and when landing at a place, whether in the desert, in the air or at the sea, according to the saying of the Prophet (peace be upon him), When anyone lands at a place and then says,["I seek refuge in the Allaah's Perfect Words from the evil of what He has created," nothing will harm them until they depart from that place.]

This also includes saying three times in the morning and the evening,

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

² This Verse 2:255 is called Ayat-ul-Kursee

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[In the name of Allaah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower.]

The Messenger of Allaah (peace be upon him) was authentically reported to have urged this, as it secures against every harm.

Those Adhkar and supplications for refuge and protection are among the most important means to avoid the harm of Sihr and other evils, for those who keep them sincerely while trusting Allaah and depending on Him.

They are also one of the most important weapons to treat the effect of Sihr after its occurrence, in addition to beseeching Allaah and asking Him to remove harm. It is authentically reported from the Prophet (peace be upon him) that he used to treat the Sahaabah (Companions) from diseases, whether Sihr or others, and perform Ruqyah (reciting Qur'aan and saying supplications over the sick seeking healing) to them saying, **[O Lord of the people! Remove the difficulty and bring about healing, as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.]** There was also the Ruqyah performed by Jibreel to the Prophet (peace be upon him) in which he said, **[In the name of Allaah, I exorcise you from everything, and safeguard you from every evil that may harm you, and from the eye of a jealous one. May Allaah cure you; and I invoke Allaah's Name for you.]** This should be repeated three times.

There is also an effective treatment for Sihr after its occurrence, if a man is afflicted with temporary impotence. He should crush seven leaves of the green lote tree, put them in a container, pour water over them enough to perform Ghusl (ritual bath), and then recite

- Ayat-ul-Kursee (the Qur'aanic Verse of Allaah's Chair, Soorah Al-Baqarah, 2:255),
- **[Say (O Muhammad ﷺ): "He is Allaah, (the) One.]** ,
- **[Say: "I seek refuge with (Allaah), the Lord of the daybreak,]** ,
- **[Say: "I seek refuge with (Allaah) the Lord of mankind,]**
- and the Ayahs of Sihr mentioned in Soorah Al-A'raaf, starting from Allaah's saying, **[And We revealed to Moosa (Moses) (saying): "Throw your stick,]"** until His saying, **["The Lord of Moosa (Moses) and Haroon (Aaron)."]**
- in addition to the Ayahs in Soorah Yoonus, starting from Allaah's saying, **[And Fir'awn (Pharaoh) said: "Bring me every well-versed sorcerer."]** until His saying, **[...however much the Mujrimoon (criminals, disbelievers, polytheists, sinners) may hate it."]**
- in addition to the Ayahs in Soorah Taha, starting from Allaah's saying, **[They said: "O Moosa (Moses)! Either you throw first or we be the first to throw?"]** until His saying, **[...and the magician will never be successful, to whatever amount (of skill) he may attain.]**

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After reciting the Ayahs mentioned above on water, he should drink some of it and perform Ghusl with the rest, so that the disease is cured in 'sha'allaah (if Allaah wills). There is no harm in using it more than once when necessary until the disease is completely cured. It also cures the knots tied by sorcerers or other evil witchcraft.

However, it is impermissible to seek treatment from sorcerers who seek to get closer to the Jinn by sacrificing animals or any other means, as these are Satanic deeds; they are even means leading to major Shirk. It is also impermissible to seek treatment by asking soothsayers, fortune tellers and charlatans, as they are unbelievers and liars who claim the knowledge of Ghayb to deceive people. The Messenger of Allaah (peace be upon him) warned us against going to them, asking them or believing them as previously mentioned.

May Allaah (Glorified and Exalted be He) grant the Muslims safety from every harm, protect their religion, grant them good comprehension of it, and save them from all that contradicts Sharee'ah (Islaamic law). May Allaah's peace and blessings be upon His Slave and Messenger Muhammad, his family, Companions and their followers in righteousness!