



التدخينُ والمُسكِرَاتُ وَالْمُخَدَّرَاتُ

SMOKING

INTOXICANTS & NARCOTICS

2nd Edition

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

Muhammad Bin Mustafā al-Jibāly

Enter into Islām Completely – 2

التَّدخينُ وَالمُسْكِرَاتُ وَالمُخدَّرَاتُ

Smoking, Intoxicants, & Narcotics

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا أُمَّهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ

الْمُقْلِحُونَ ﴿١٥٧﴾ الأعراف ١٥٧

«Those (who attain Allāh's mercy) follow the Messenger, the Unlettered Prophet, whom they find written in their Tawrah (Torah) and Injil (Gospel): He enjoins for them the right and forbids the wrong, permits for them good provisions and prohibits filth, and relieves them of their burden and the shackles that had detained them. So, those who believe in him, honor and support him, and follow the light that was sent down with him – they are the successful.» [Al-A'raf 7:157]

أَدْخُلُوا فِي السَّلْمِ كَافَّةً - الْكِتَابُ الثَّانِي

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MUḤAMMAD MUṢṬAFĀ AL-JIBĀLY

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

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PRELUDE

Opening Sermon

«إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ
، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ،
وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ.»

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from the evil within ourselves and from our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

«وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا
شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.»

I bear witness that there is no (true) god except Allāh – alone without a partner, and I bear witness that Muḥammad (SAAW) is His ‘abd (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ

مُسْلِمُونَ ﴿١٠٢﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
 وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women. Revere Allāh through whom you demand things from one another; and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»²

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ
 أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
 عَظِيمًا ﴿٧١﴾﴾ الأحزاب ٧٠-٧١

«O you who believe! Revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{3,4}

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ،
 وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ
 مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ
 ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.»

Indeed, the best speech is Allāh's (SWT) Book and the best guidance is Muḥammad's (SAAW) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁵

Our Mission: Purification and Cultivation

Correct Islāmīc beliefs and actions must derive from Allāh’s Book and His Messenger’s (SAAW) Sunnah, and should be guided by the knowledge and understanding of the ṣaḥābah (RAA). This is the clear path of guidance that Allāh (SWT) drew for people, leading to their immediate and ultimate success and happiness.

Sadly, most Muslims have departed, to varying degrees, from this magnificent path. Thus, any serious work for reviving Islām among the Muslims must involve two fundamental components:

- 1.Purification: the process of clearing this path from obstacles and obscurities, and guiding people to it.
- 2.Cultivation: the steady and persistent process of teaching people how to live upon this path and abide by its dictates.

These two components were central to the Prophet’s (SAAW) mission, as Allāh (SWT) indicates:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَنِي ضَالِّينَ مُبِينِينَ﴾

الجمعة ٢ ﴿٢﴾

«It is He who has sent among the unlettered a Messenger from themselves: reciting to them His āyāt, purifying them, and teaching them the Book and Wisdom – although they were previously in clear deviation.»⁶

From this, we realize the urgency of providing the English-speaking public with serious writings that refine the understanding of Islām and present it in a pure and simple form that incorporates two aspects:

- 1.Purified Islāmīc teachings

2. Practical guidelines for implementing them.

Indeed, this is the mission that we adopt, and this book is a humble step in that direction.

1. Purification

Purification (or taṣfiyah) is required in regard to our sources of Islāmic knowledge, our beliefs, and our practices.

a. Purifying Our Sources of Knowledge

Narrations that are falsely attributed to the Prophet (SAAW) or his companions (RAA) may not be used as sources of knowledge or bases for religious action. In fact, these narrations are among the main causes of deviation from true Islām. Therefore, purifying our knowledge from the weak and fabricated narrations is an essential task that must be fully incorporated into our learning and teaching efforts. Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (SAAW) said:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُوهُ ،
يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ ، وَأَنْتِحَالَ الْمُبْطِلِينَ ،
وَتَأْوِيلَ الْجَاهِلِينَ.»

<This knowledge will be carried by the trustworthy individuals from every generation; they expel from it alterations of extremists, falsehoods of pretenders, and misinterpretations of the ignorant.>^Z

b. Purifying Our Beliefs

The beliefs of many Muslims have been tainted with misconceptions arising from philosophical arguments, cultural dictates, and un-Islāmic notions. Therefore, the necessary purification process demands purifying our faith so that it is based only on authentic texts from the Qur'ān and Sunnah and is clean from any form of shirk. Such was the belief of the ṣaḥābah that Allāh (SWT) praised, saying:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا﴾ البقرة ١٣٧

«So if they believe as you (O Muḥammad and your companions) believe, they are truly guided.»⁸

c. Purifying Our Actions

Many Muslims mix their religious practices and worship actions with innovations (bid'ahs) that are not authorized by Allāh (SWT) or His Messenger (SAAW). Therefore, a great effort is needed to purify the Muslims' acts of worship so as to conform to authentic texts from the Qur'ān and Sunnah, comply with the understanding and practice of the ṣaḥābah, and evade bid'ahs. This is the only acceptable path of guidance, as Allāh (SWT) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾
النساء ١١٥

«He who, after guidance becomes clear to him, opposes the Messenger and follows a path other than that of the believers: We will give him the consequence he chose and admit him into Hell – the most awful of destinations.»²

2. Cultivation

Cultivation (or tarbiyah) is to establish our beliefs and actions upon the purified knowledge, and then continue to grow with this knowledge. Cultivation goes hand-in-hand with purification.

a. Becoming True Followers of the Salaf

The above discussion about purifying our beliefs and actions must extend into cultivating ourselves and our communities upon the purified teachings, striving to be true followers of our great salaf, the ṣaḥābah (RAA). Praising both the ṣaḥābah and their true followers, Allāh (SWT) says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ﴾ التوبة ١٠٠

«The first to embrace Islām among the Muhājirūn and the Anṣār, and also those who follow them in the best way: Allāh is pleased with them and they are with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹⁰

The ṣaḥābah composed the righteous band that Allāh (SWT) chose to accompany His Prophet (SAAW) and receive His Message. They left the false religion of their forefathers, associated closely with the Prophet (SAAW), learnt directly from him, helped him establish the first and best Islāmic community, and precisely disseminated his teachings.

When the Muslims make the ṣaḥābah their true role models, they will then become inclined toward seeking the truth objectively, and their minds will become

free from stubborn and ignorant loyalty to mathhabs (sects), parties, or factions.

b. Calling to the Pure Religion

A vital part of the cultivation process is to invite all people, Muslims and non-Muslims, to the pure and unadulterated religion of Islām. This should be done through:

(a) Being exemplary models for our message by adorning ourselves with good manners and righteous actions.

(b) Presenting our noble message with the wisdom, benevolence, and kindness it deserves. Allāh (SWT) says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ﴿١٠٤﴾ آل عمران ١٠٤

«Let there be among you (Muslims) a community who invite to goodness, enjoin right, and forbid wrong. Such are the successful.»¹¹

Undertaking this obligation (of inviting to Allāh's path) is every Muslim's duty, according to his (or her) best ability – individually and collectively. Allāh (SWT) commands:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾
الرائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»¹²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (SWT) says:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

العصر ١-٣

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»¹³

And this is the way to establish among the believers a true and honest compassion that emanates from a strong unifying cause. Allāh (SWT) says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران

١٠٣

«And hold fast, all together, by the rope of Allāh, and be not divided among yourselves.»¹⁴

c. Presenting the Islāmic Solution

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way for resolving people's problems at the individual and communal levels. Allāh (SWT) says:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة

٤٩

«Arbitrate among them (O Muḥammad) according to what Allāh has revealed, and do not follow their errant views.»¹⁵

Indeed, we seek Allāh’s guidance and help, and we implore Him (SWT) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him – āmīn.

PREFACE

Enter into Islām Completely

Background

Some important issues of Islām are belittled by individuals who disparagingly say, “These are mere issues of peel. Let us only worry about crucial core-issues!”

Thus, they divide the teachings of Islām into “core” and “peel”, claiming that they only care about the core. At the same time, they totally neglect what they consider “peel”, and go to the extent of condemning anyone who values such issues.

“Enter into Islām Completely” is a series of books dealing with issues that are sometimes classified as “issues of peel”. We demonstrate the importance of such issues and discuss their regulations. The series currently consists of the following titles:

1. The Beard & Other Traits of Fiṭrah
2. Smoking, Intoxicants & Narcotics
3. Birth Prevention, an Islāmic Perspective
4. Regulations of Worship During Menses

Faithful to our practice in all of our publications – all praise be to Allāh (SWT) – we base our discussions in this series on authentic texts from the Qur’ān and Sunnah, guided in their explanation by the understanding of eminent ‘ulamā’.

Dangers in Dividing Islām into Peel and Core

The incorrect classification of some Islāmic teachings as “peel” reduces their value in common people’s minds, leading them to neglect some acts of worship and traits of good manners. Consequently, they approve wrong and reject good based on a whimsical scale.

These individuals often voice an accusation, “Callers to the Sunnah are like spectators by the sea watching a drowning man. Instead of rushing to save his life,

they worry about the exposure of some parts of his body!” This argument is invalid for various reasons:

1. A situation of emergency (such as drowning) allows violating some Islāmic principle to thwart the greater danger (of death). Obviously, an improperly attired person who is drowning should receive immediate help, regardless of his attire; this exceptional incident, however, does not justify the improper attire of many other beach goers. Likewise, continual deviation and sinning should not be overlooked for the sake of a limited number of justifiable cases.

2. Deviation and sinning (such as improper attire in the above example) should not become the norm for Muslims. They can only be exceptional acts arising from emergency situations.

3. The call to accepting violations of Islām in small issues is a call to forsaking Islām altogether, because people can always claim that necessity dictates dropping this or that “unimportant” regulation.

4. Obviously, not all Islāmic issues are at the same level of importance. Yet, Islām does not make a clear-cut distinction between small and big issues. Therefore, deciding whether an issue is small or big is a matter of opinion that is subject to personal inclination or desire – which varies largely from one individual to another. Such an attitude will result in an ever-expanding list of “small” issues – until it eventually covers all of Islām!

5. A Muslim’s highest priority is: attaining salvation in the next life through understanding and implementing Islām’s basic principles.

Yet, the same individuals who belittle certain issues classify other issues as: a Muslim’s highest priority. To some of them, elections and politics come first; to others, violence and terrorism; to others, eradicating rulers; etc. So they busy themselves with these issues while they neglect truly important issues, such as the manner of performing prayer, or the sanctity of human blood. While the Muslim Ummah is in desperate need to relearn the fundamentals of Islām, those people want to engage it, instead, in what they consider “big” issues.

6. Engaging Muslims with the so-called “big” issues, when they are uneducated and unprepared, even in basic Islāmic principles, is a destructive approach for the

whole Ummah. It amounts to preparing “loose cannons”, not knowing where or how to direct their shots, thereby causing harm to everyone around them.

7. Implementing the Sunnah, even to its finest details, is part of the complete revival process that Muslims need, and is the only course leading to their victory and dignity. If some issues, such as eating, sleeping, and toilet manners, are “peel”, then why did our Prophet (SAAW) bother to teach or recommend them?

Salmān (RAA) reported that some of the Arab pagans sarcastically said to him, “It appears as though your Prophet taught you everything, even how to defecate.” Salmān replied:

“أَجَلٌ، لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ أَوْ
بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ
نَسْتَنْجِيَ بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ
نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.”

“Yes, indeed! He prohibited us from facing the Qiblah for defecation or urination, from cleansing our private parts with the right hand, from cleansing with less than three stones (in the absence of water), and from cleansing with feces or bone.”¹⁶

8. Those who trivialize some issues of the Dīn often live in luxury, closely imitating the ways of the non-Muslims, striving to acquire all the worldly possessions they can grasp. Thus, while they express concern for the Ummah’s well-being, they, in reality, call to breaking loose from Islām and adopting many non-Islāmic principles.

Take Islām as a Whole

As explained above, labeling some parts of Islām as “peel” is a subtle call to permanently abandoning them. Ultimately, it is a call to dropping Islām

altogether.

Islām is the sublime religion that the Most Wise (SWT) revealed for our good in all of our affairs. By neglecting some parts of it, even if they are small, we deprive ourselves from some of its beauty. Allāh (SWT) commands us to adhere to Islām in its totality:

﴿يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا اَدْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ اِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

البقرة ٢٠٨

«O you who believe, enter into Islām completely, and do not follow Satan’s footsteps. Indeed, he is to you a clear enemy.»¹⁷

Commenting on this āyah, Ibn Kathīr¹⁸ (RA) said:

“Allāh (SWT) commands His servants who believe in Him and His Messenger to hold to all of the teachings and laws of Islām, fulfill all of its commands, and abstain from all of its prohibitions.”

Ibn Kathīr then reported statements to the same meaning by Ibn ‘Abbās (RAA) and Mujāhid (RA)¹⁹.

Explaining the same āyah, al-Alūsī²⁰ (RA) said:

“O Muslims who believe in Muḥammad (SAAW), enter into Islām entirely. Let your apparent and hidden acts be completely encompassed by Islām, leaving no room for anything else. Enter into all branches of īmān, and do not violate any Islāmic principles.»²¹

Apparent vs. Hidden Actions

To justify their violations to Islām, some people claim that what matters are not the apparent actions, but only what resides in the heart.

This false claim partially relies on a correct hypothesis: intentions and thoughts that reside in the heart, commonly described as “deeds of the heart”, are more important and fundamental than apparent actions. However, such deeds must yield good actions, and Allāh (SWT) judges us by both. Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ أَجْسَامِكُمْ، وَلَا إِلَىٰ
صُورِكُمْ وَأَمْوَالِكُمْ،
وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ.»

«Indeed, Allāh does not regard your bodies, appearance, or wealth. Rather, He regards your hearts and deeds.»²²

Indeed, there is a strong relationship between apparent and hidden actions, and they mutually influence each other. Ibn Taymiyyah²³ (RA) said:

“This (influence) is established through knowledge and experience ... If two men meet on a journey or in a foreign land and find a mutual resemblance in turbans, clothes, hair, riding animals, etc, an attachment arises between them better than it would between others (who do not share such things) ... Thus, if resemblance in worldly matters leads to love and friendship, how about resemblance in religious matters?”²⁴

And he said:

“It is commonly observed that resemblance in apparent acts results in harmony between those who have this resemblance, which leads to similarity in character and actions. For example, a person who wears the attire of the learned people would find himself inclined toward them, and a person who wears the attire of soldiers would find in himself some of their character – until it eventually becomes second nature.”²⁵

The Prophet’s Regard of the “Peel”

As indicated earlier, the Prophet (SAAW), his companions, and the righteous salaf through the ages practiced Islām in its totality. Allāh’s Messenger (SAAW) did not find a contradiction or conflict between straightening the rows for the prayer and leading the armies to victory, nor between commanding the people to grow their beards and establishing the most powerful nation.

More strikingly, the Prophet (SAAW) made the “peel” an indication of a character’s hidden side. A healthy “peel” usually reflects a healthy “core”, whereas a sick “peel” is a definite indication of a sick “core”.

An-Nu‘mān Bin Bashīr (RAA) reported that the Prophet (SAAW) used to straighten his companions’ rows for the prayer until they were as straight as arrows. One day, he was about to start the prayer when he noticed a man’s chest protruding outside the row. So the Prophet (SAAW) said:

«عِبَادَ اللَّهِ، لَتَسُونَنَّ صُفُوفَكُمْ أَوْ لِيُخَالَفَنَّ اللَّهُ
بَيْنَ وُجُوهِكُمْ (أَوْ: قُلُوبِكُمْ).»

<Servants of Allāh, you either straighten your rows, or Allāh will cause your faces (or hearts) to differ.>²⁶

This clearly indicates that an apparent discord among the Muslims, even in a “minor” matter like straightening the rows, would lead to a perilous dissension of their hearts.

The Prophet (SAAW) also urged his companions to display unity in their sitting. Jābir Bin Samurah (RAA) reported that the Prophet (SAAW) once saw the ṣaḥābah (RAA) sitting in the Masjid in small circles. He reproached them, saying:

«مَا لِي أَرَاكُمْ عَزِينَ؟»

<Why do I see you divided (into groups)?>²⁷

Similarly, Abū Tha‘labah al-Khushanī (RAA) reported that when they stopped for rest during their travels with the Prophet (SAAW), the people would disperse among the hills and valleys. So the Prophet (SAAW) said:

«إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشُّعَابِ وَالْأُودِيَةِ، إِنَّمَا
ذَلِكَ مِنْ الشَّيْطَانِ.»

«Indeed, your dispersion among these hills and valleys is only from Satan.»

Following that incident, when the ṣaḥābah stopped during their travels, they would stay so close to each other that, if one sheet of cloth was spread over them, it could cover them all.²⁸

Therefore, we may only achieve guidance and prosperity through correcting our apparent deeds by complete adherence to the Sunnah, and correcting our hearts by piety and sincerity to Allāh (SWT). May He (SWT) grant us guidance and facility.

This Book

This book deals with the epidemic of smoking, which has enslaved Muslims in a most devastating manner.

What aggravates this problem is that many Muslims do not see or admit the prohibition of smoking or its great danger. Rather, when they are advised about it, they quickly echo something they heard from some so-called scholars: “But it is not prohibited – it is only disliked!”

With this in mind, we present in this book a detailed exposé of smoking, and a comprehensive argument for its prohibition in Islām. We hope that this will provide sincere advice, welcomed by those who seek the truth but have only heard the wrong views. We further hope that this will help many English-speaking Muslims guide themselves and others toward a healthier, cleaner, and worthier Islāmic personality.

The last two chapters of this book cover two issues of relevance to the discussion of smoking: intoxicants and narcotics. We show that these two practices are related to smoking in description and effects.

Under the discussion of intoxicants, we establish the prohibition of various practices associated with intoxicants, as well as penalties (in both lives) that threaten those who partake in such practices.

Under the discussion of narcotics, we include overviews of marijuana and qāt (or khat). Based on their established effects and harms, we reach a well-founded conclusion as to the prohibition of narcotics in general, and of specific narcotic substances, such as the aforementioned two.

Acknowledgment

All praise and thanks are due to our Lord (SWT) who facilitated the completion of this work.

I ask Allāh (SWT) to reward all the Muslims who helped and supported this effort in various ways.

In particular, I ask Him (SWT) to reward my shaykh and teacher, Muḥammad Nāṣir-ud-Dīn al-Albānī (RA), whose works have been of tremendous benefit to me.

I ask Him (SWT) to reward my daughters and other individuals who proofread the manuscript and provided valuable suggestions.

I ask Him (SWT) to reward my wife whose relentless support and advice have always provided a gentle push toward the completion of my projects.

And I ask Him (SWT) to reward my friend, Shaykh Mashhūr Ḥasan Āl Salmān, who generously provided me with free access to his offices and extensive library while I worked on the last part of this book.

I ask Allāh (SWT) to make this humble effort helpful and profitable to the Muslims, forgive my shortcomings, purify my work from hypocrisy and conceit, and accept it from me.

My Lord, forgive me, my parents, and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (SAAW).

أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِي

Muḥammad Muṣṭafā al-Jibāly

Al-Madīnah al-Munawwarah

Monday, 20 Sha‘bān 1433

9 July 2012

1.

INTRODUCTION & HISTORY

The information in this chapter and the next is primarily gathered from sources listed in the “References” section at the end of this book, in addition to medical websites and public reports.



Tobacco & Its Products

The Tobacco Plant

Tobacco is a green, leafy plant. Its native habitat was North and South America, but is now grown in many warm climates.. It is from the same nightshade family as tomatoes, potatoes, eggplants, peppers, and the poisonous nightshade (belladonna).

Tobacco Consumption

Tobacco is consumed either by inhaling its smoke through combustion, or by smokeless use.



All tobacco, including smokeless tobacco, contains nicotine, which is addictive.

We will see in Chapter 2 that there is no safe way of consuming tobacco – whether inhaled, sniffed, sucked, or chewed; whether some of the harmful ingredients are reduced; or whether it is mixed with other ingredients.

Smoking

People commonly consume tobacco by lighting a cigarette, cigar, pipe, water pipe, or other objects containing the tobacco leaves. These objects are sucked on to extract the smoke, inhale it into the chest, and then exhale it through the nose and mouth. In contemporary English, Arabic, and many other languages, the word “smoking” commonly refers to the act of producing and consuming this smoke.

Cigarette smoking, a convenient and portable method for consuming tobacco, accounts for 96% of the total sales of tobacco products in the world.

Smokeless Tobacco



Smokeless tobacco is usually consumed without burning or combustion, and is two main types: chew or dip (consumed orally) and snuff (consumed orally or nasally).

Dip is a fine-grain tobacco, typically consumed by placing a pinch (or dip) between the lower lip and gum.

Chew is made from shredded, twisted, or bricked tobacco leaves, and is typically consumed by placing a pinch between the cheek and gum.

In either case, the tobacco is kept in the mouth and sucked on to extract the juices, spitting often to get rid of the saliva build-up. This sucking and chewing allows nicotine to be absorbed into the bloodstream through the mouth tissues.

Tobacco was most prevalently consumed by chewing prior to the 20th century, and by cigarette smoking thereafter.

Tobacco Production

Cultivation

Tobacco is cultivated by first sowing the seeds in cold frames or hotbeds. In the United States, tobacco is often fertilized with the mineral “apatite”, which partially starves the plant of nitrogen to produce a more desired flavor. Apatite, however, contains radium, lead 210, and polonium 210 – which are known radioactive carcinogens (cancer-causing agents).

After the plants are about eight inches tall, they are transplanted into tilled fields, usually machines that dig a curved hole, water it, and guide the plant in – all in one motion.



Tobacco is harvested either by cutting off the entire stalk or by pulling individual leaves off the stalk as they ripen. The crop is then spread or hung in a curing barn. Before this the crop needs to be “topped”, which is to remove the pink flowers as they develop. In modern times, large fields are harvested mechanically, although the topping and, in some cases, plucking of immature leaves are done manually.

Curing

Various methods are applied for curing the tobacco leaves. Curing and subsequent aging allow for the slow oxidation and degradation of carotenoids in the tobacco leaf. This is supposed to produce certain compounds in the leaves, giving them aromatic flavors. During curing, starch is converted to sugar, which is oxidized into advanced glycation end-products (AGE's), a process that is also

supposed to add flavor. Levels of AGE's are dependent on the curing method used. Inhalation of these AGE's in tobacco smoke contributes to the atherosclerosis and cancer effects.

Global Production

Production of tobacco leaf has been steadily increasing every year. According to the Food and Agriculture organization of the United Nations, tobacco leaf production is approaching 10 million tons.

Currently, the top producers of tobacco are: China (40%), India (8%), Brazil (7%) and the United States (5%).

It should be noted that most of the profits from tobacco production go to large tobacco companies rather than local tobacco farmers.

Negative Environmental Effects

Tobacco companies recommend up to sixteen separate applications of pesticides just in the period between planting the seeds in greenhouses and transplanting the young plants to the field. Fertilizers are also extensively applied to produce larger crops in less time. These pesticides and fertilizers end up in the soil, the waterway, and the food chain.

Tobacco is a crop that leeches nutrients, such as phosphorus, nitrogen and potassium, from the soil at a rate higher than any other major crop. This requires more chemical fertilizing.

Also, tobacco cultivation takes vital resources away from food production at a time when the world is in increasing need of food.

Furthermore, the wood used for the curing of tobacco in some areas leads to deforestation. Brazil alone uses the wood of 60 million trees per year for curing, packaging and rolling cigarettes.

History of Tobacco

Native Americans

The American Indians started smoking tobacco, using pipes, approximately as early as 1 CE. Stone drawings by the Mayan Indians of Mexico depict tobacco smoking somewhere between 600 and 900 CE.

The American Indians believed that tobacco was a cure-all medicine, and used it as a wound-dresser, as well as a pain killer. They, however, did not smoke tobacco regularly, but only for special religious occasions and medical treatment.

Europe

As soon as the Europeans set foot on the American continent, they discovered the tobacco plant. Tobacco leaves were among the first gifts that Columbus received from the Native Americans in 1492 CE. Believing that tobacco had magical healing powers, several European countries soon started producing and exporting it. During the second half of the 16th century and the 17th century, tobacco popularity greatly increased in Europe.

Together with the popularity of tobacco, its dangers started surfacing. As early as the 17th century, some European countries started banning it and punishing violators. Thus, tobacco started switching between ban and permission in many countries.

America

Similar to Europe, tobacco quickly gained popularity among the American settlers who came to think that it had spiritual and medical powers. By the early 17th century, they were planting it and using it as a trade and cash item, growing it side-by-side with their normal crops of corn, cotton, wheat, sugar, and soya beans.

In 1760, Pierre Lorillard established a company in New York City to process tobacco, cigars, and snuff. Today, P. Lorillard is the oldest tobacco company in the United States.

In 1776, during the American Revolutionary War, tobacco helped finance the revolution by serving as collateral for loans the Americans borrowed from France.

By the early 19th century, many Americans were consuming tobacco by chewing and smoking (in pipes or hand-rolled cigarettes or cigars). On the average, a person would smoke about 40 cigarettes per year. The first cigarette factory was established in 1865 by Washington Duke in Raleigh, North Carolina, commercially producing hand-rolled cigarettes.

In 1847, the “Phillip Morris” company was established, selling hand rolled Turkish cigarettes. In 1849, “J.E. Liggett and Brother” was established in St. Louis, Missouri. In 1875, “R.J. Reynolds Tobacco Company” was established to produce chewing tobacco.

In 1881, the first cigarette-making machine was invented, capable of making 120,000 cigarettes per day. Soon thereafter, the “American Tobacco Company”, established by Washington Duke and Son, built the first automated cigarette factory, which made one billion cigarettes within its first five years. This sharply increased the rate of cigarette smoking.

During World War I (1914-1918) and World War II (1939-1945), American soldiers were given free cigarettes every day (receiving 75% of all cigarettes produced), and cigarettes were marketed to women as well. This increased cigarette production during the wars, reaching 300 billion per year by 1944.

From 1964, adult smoking rates in the United States have steadily declined from about 46% to about 28% in 1992. At the same time, the rates of smoking among minors in the United States and Europe have increased in the last few years due to various social and moral problems. More than one million minors start smoking in the United States every year.

Tobacco Dangers

Over the years, scientific knowledge steadily grew in regard to the chemicals in tobacco and the dangerous health effects of smoking. This led to the development of warnings against tobacco products.

Nicotine, as a pure chemical, was discovered in 1826. Soon thereafter, scientists concluded that it is a lethal poison.

The first major study linking smoking to lung cancer was published in 1950 by Morton Levin, Director of Cancer Control for the New York Department of Health.

The first Surgeon General's report against smoking was released in 1964. In 1965, the American government imposed health warnings on cigarette packs. In 1971, television and radio cigarette advertising was banned in the United States. Similar steps were taken in Britain and other countries.

During the 1980's, many lawsuits were filed against the tobacco industry because of the harmful effects of its products. Smoking became politically incorrect, with more public places forbidding it.

In 1982, the Surgeon General reported that second hand smoke may cause lung cancer. Smoking in public areas was soon restricted, especially at the workplace.

In 2004, the United States became the 108th country to sign the World Health Organization's Global Treaty on Tobacco Control. This treaty placed broad restrictions on the sale, advertising, shipping, and taxation of tobacco products.

It is now established that more than annual 400,000 deaths in the United States are caused by smoking-related illnesses. Cigarettes kill more Americans than AIDS, car accidents, murders, suicides, drugs, and fires – combined.

Western countries now strive to protect their people from the harms of smoking. They conduct serious and extensive research, employ media means, impose legislations, and apply various methods to discourage smoking.

Secondhand Smoke

The West has also become alert in regard to secondhand smoke. Numerous studies have conclusively established that smoking harms a smoker's associates, spouse, and, most dramatically, children. In the United States, secondhand smoke is annually associated with as many as 300,000 cases of bronchitis and pneumonia among infants less than 18 months.

This led to a ban on smoking in airplanes, airports, restaurants, and most public facilities.

Economics and Politics of Tobacco Companies

Nowadays, tobacco is a multibillion-dollar industry, with revenues capable of supporting governments and regimes. The cigarette companies spend six billion dollars annually (16 million per day) only on advertising and marketing campaigns.

American tobacco companies have always had a trade surplus, which makes them important to the American economy; and the taxes they pay provide financial support to the American government. In 1992, "Philip Morris" alone paid \$4.5 billion in taxes. This made it the largest American tax payer.

Since the mid-1990's, however, the American tobacco industry suffered greatly after being successfully sued by several American states and, subsequently, many individuals. The suits alleged that tobacco causes cancer, that companies in the industry knew this, and that they deliberately hid their findings, contributing to the illness and death of many citizens in those states. The industry was found to have decades of internal memos confirming that tobacco is both addictive and carcinogenic.

Settlement of these suits was costly for the American tobacco companies, sharply increasing their financial burden. It is now debatable if the tobacco industry has a profitable long-term outlook.

In a move to spread their power and investments, American tobacco companies acquired a multitude of companies in non-tobacco areas, such as nutrition, beer, and home products.

Tobacco Companies Going to International Markets

As it became increasingly difficult for American tobacco companies to sell their tobacco products domestically, they have started marketing heavily in foreign countries, especially in developing Asian countries. Marlboro is currently considered the world's foremost product, with a value of over \$30 billion.

Major tobacco companies have encouraged global tobacco production. Philip Morris, British American Tobacco and Japan Tobacco each owns or leases tobacco manufacturing facilities in at least 50 countries and buy crude tobacco leaf from at least 12 more countries.

The tobacco industry now grows tobacco in Asia (China, India, Indonesia, Pakistan, the Philippines, and Thailand), Africa, North America, South America (Brazil and Paraguay), Turkey, Greece, and the Dominican Republic.

The American tobacco companies export their tobacco products to at least 146 countries around the world, including Hong Kong, Saudi Arabia, United Arab Emirates, Turkey, South Korea, Singapore, China, and Russia. In 1992, Philip Morris (Marlboro producer) sold 11 billion cigarettes in Russia alone.

Smoking among Muslims

The Ottoman Empire

Tobacco was first brought into the Ottoman Empire in 1601-1605 by English, Venetian, and Spanish sailors. From the beginning, it was apparent that tobacco caused dizziness, fatigue, dulling of the senses, and a foul odor in the mouth. Yet, it quickly became a commonly prescribed medicine for many ailments.

The first Turkish tobacco cultivation started in Macedonia, Yenice (Southern Turkey) and Kircali (near the Black Sea). By the end of the 17th century, large fields were used for tobacco cultivation in Anatolia as well. From the Turkish fields, tobacco was sold to various Turkish towns, Europe, Arabia, and Syria.

Early in the 17th century, Ottoman Islāmic scholars ruled that tobacco smoking is prohibited, which led Sultan Aḥmad I to ban it. Foreign expeditions and internal chaos weakened this ban during the reign of his successors: Sultan Muṣṭafā and Sultan ʿUthmān II. The ban was reinforced in 1633, during the reign of Sultan Murād IV, but was totally lifted in 1647, during the reign of Sultan Muḥammad V, because he and his top Islāmic advisor, Bahai Efendi, were smokers.

Until 1678, tobacco was freely imported into Turkey. Later on, during the reign of Sultan Sulaymān II, taxes were imposed on both imported and domestically grown tobacco. Sultan Maḥmūd II increased tobacco taxes to cover military expenses.

In 1840, a trade agreement was signed between Turkey and some European countries for the taxation of tobacco imports and exports. In 1855, tobacco taxes were raised again to ease the financial burden of wars. In 1861, the importation of tobacco into Turkey was banned.

From 1854, Turkey started borrowing money from some European countries. As its loans steeply accumulated, the Ottoman government signed an agreement in 1883 giving tobacco processing rights for 30 years to a French-run company. This caused unrest and opposition of many Turkish farmers toward their government and its oppressive soldiers.

Sultan ‘Abd-ul-Ḥamīd II’s efforts to reform this (and other problems) were met with extreme pressures, both internally (from corrupt leaders) and externally (from European countries, headed by France). This situation continued until the fall of the Ottoman Empire after World War I.

Middle Eastern Countries

Early in the 17th century, tobacco was brought into Egypt and other Middle-Eastern countries by Ottoman soldiers and officials. By the middle of the 18th century, tobacco smoking became a common sight in Damascus and other Middle-Eastern towns – even among women and children.

The worst outbreak of smoking, however, came along with the European colonization of many Muslim countries in the 19th and 20th Centuries. Nowadays, smoking rates in these countries exceed those in most Western countries.

It is sad to note that the governments of most Muslim countries took no serious steps to protect their people from the harms of smoking. To the contrary, the media continued to adorn smoking and encourage people to consume tobacco, and no serious regulations were imposed to limit tobacco consumption and public smoking. This caused the epidemic of smoking to spread beyond control.

There is now hardly a Muslim family not afflicted by smoking in one or more of its members.

In many areas, smoking has become the rule and abstaining from it the exception. Offering cigarettes to guests is among the first etiquettes of hospitality. Often, people look with surprise and disdain at a person who, when offered a cigarette, declines it, explaining that he does not smoke.

It is reassuring, however, to note that some Islāmic countries have started exerting efforts to counter smoking, banning it in airports and other public facilities. In particular, the Saudi government has established anti-smoking organizations to raise people’s awareness of the harms of smoking, planning to turn Makkah and al-Madīnah into smoke-free zones in the near future.

Yet, you still find individuals who pretend to represent the Dīn but are themselves smoking addicts. When they are reproached or reminded of their vice, they respond with frail arguments, trying to justify smoking in the name of Islām. They argue that there is no clear text prohibiting smoking, concluding that it is not prohibited but is only disliked. By this, they provide a poor excuse for the ignorant, and establish a bad example for others. Many Muslims, influenced by such arguments, fell into the snares of tobacco-addiction.

Thus, it is necessary to provide evidence concerning the ruling of smoking in Islām. We hope that this will benefit our Muslim brothers and sisters; and we ask Allāh (SWT) to accept it from us as a sincere deed for His sake.

2.

HEALTH EFFECTS OF TOBACCO & SMOKING

Introduction

Cigarette smoking is, by far, the most common method of consuming tobacco. Because of this, our discussion of the effects of tobacco in this chapter will mostly center on the effects of cigarette smoking.

Tobacco smoke is a complex mixture of several thousand chemicals – some in tiny quantities. These chemicals are pharmacologically active, and many of them are toxic (poisonous), mutagenic (destructive to cells), or carcinogenic (cancer causing). These include particulates of sticky solids (tar), gases (such as carbon monoxide), and volatiles. This mixture constantly changes because of chemical reactions among the original chemicals.

In what follows, we briefly discuss the health hazards of tobacco smoke and other tobacco products.

Chemical Composition of Cigarette Smoke

Overview

A smoker puts thousands of toxic chemicals into his body. When he inhales, those toxins are drawn into his lungs through the porous lining of the lungs, and directly into his blood stream, which then delivers them to every cell of the body.

In order for the cells to be healthy, they must receive a steady supply of nourishment. But if what they receive is toxic chemicals instead, the tissues and organs of the body become weak and susceptible to disease. The most likely disease that will then develop is cancer. This is because cigarette smoke contains some of the most carcinogenic compounds known to humans.

The cancer resulting from smoking is not limited to the lungs; rather, it can develop anywhere in the body, because all cells are affected by the carcinogenic compounds that are delivered through the blood stream.

Indeed, the lungs are the most affected by these toxins; and the heart is a very close second, because of the heart's direct contact with the body's blood.

In this section, we present the most common chemicals in cigarette smoke that are known to cause disease or threaten health.

Nicotine

Nicotine is named after the tobacco plant "Nicotiana tabacum" which, in turn, is named after Jean Nicot de Villemain, a French ambassador in Portugal who sent tobacco from Brazil to Paris in 1560, claiming that it had outstanding medical benefits.

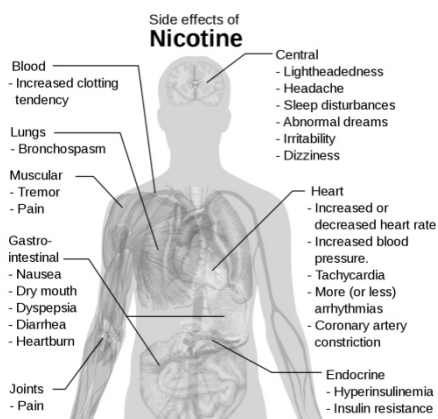
Nicotine is the pharmacological agent in tobacco that causes addiction. Furthermore, nicotine is among the most toxic of poisons, and acts with great speed. The average lethal dose for an adult human is estimated to be between 30 and 60 milligrams.

Chemists classify nicotine as an alkaloid. Alkaloids are organic chemical compounds that have a nitrogen-based structure and a bitter taste. Other members of the alkaloid family include: cocaine (stimulant), caffeine (stimulant), morphine (analgesic), and quinine (anti-malarial medicine).

Nicotine is unique among drugs in that its profile changes from stimulant to sedative/pain killer in increasing dosages and use.

The amount of nicotine absorbed by the body from smoking depends on many factors, including the type of tobacco, whether the smoke is inhaled, and whether a filter is used. An average cigarette yields 1 to 3 milligrams of absorbed nicotine.

Nicotine poisoning causes seizures, vomiting, diarrhea, depression of the central nervous system, growth retardation, and developmental toxicity in fetuses.



When a cigarette is smoked, nicotine-rich blood passes from the lungs to the brain within seven seconds and immediately stimulates the release of many chemical messengers (neurotransmitters and hormones) that are responsible for most of nicotine's effects.

Nicotine's immediate physiological effects include: an increase in heart rate and blood pressure, constriction of cutaneous blood vessels, headache, dizziness, neurological stimulation, in addition to muscular, hormonal and metabolic effects.

Nicotine addiction is one of the hardest addictions to break. The pharmacological and behavioral characteristics that determine tobacco addiction are similar to those of heroin and cocaine.

The addictive effect of nicotine is linked to its ability to trigger the release of dopamine – a chemical in the brain that is associated with the feelings of pleasure. In the long term, however, nicotine depresses the ability of the brain to experience pleasure, causing smokers to continuously need greater amounts of the drug to achieve the same levels of satisfaction. Smokers also seek additional

smoking to alleviate the withdrawal symptoms they feel soon after the effects of nicotine wear off.

Prolonged exposure to nicotine (in combination with carbon monoxide) causes increased platelet stickiness and aggregation and damage to the lining of the blood vessels, resulting in coronary disease.

Although nicotine does not appear to possess direct carcinogenic activity, it enables the formation of tobacco-specific nitrosamines, which are potent carcinogens.

Tar

“Tar” is the particulate matter inhaled from the smoke of a lighted cigarette. Tar is composed of a large variety of organic and inorganic chemicals. In its condensed form, tar is a sticky brown substance that stains a smoker’s fingers and teeth yellow-brown – an indication that it also stains the lung tissues.

There are two major classes of tumor initiators (carcinogens) present in cigarette smoke: polycyclic aromatic hydrocarbons and tobacco-specific nitrosamines. From the first class, benzopyrene is a carcinogen prominently found in tar.

Carbon Monoxide

Tobacco smoke contains carbon monoxide (CO), which is a colorless, odorless, poisonous gas. Carbon monoxide interferes with the uptake of oxygen in the lungs and with its release from the blood to the tissues that need it.

CO has a much higher chemical affinity for hemoglobin than that of oxygen (O₂). When CO is inhaled, it binds preferentially with hemoglobin (forming carboxyl-hemoglobin), thereby reducing the amount of oxygenated blood circulated to body organs and tissues. This impairs the transportation of O₂ in the body by as much as 15% in heavy smokers.

Carbon monoxide is strongly linked to the development of coronary diseases, which might occur through interference with myocardial oxygenation. This increases platelet stickiness and promotes atherosclerosis. Carbon monoxide also

restricts the oxygen available to the fetus, contributing to low weight and birth defects in babies born to female smokers.

Nitrogen Oxides

Cigarette smoke contains oxides of nitrogen (NO and NO₂) in relatively high levels. These gases can initiate lung damage leading to emphysema.

Hydrogen Cyanide and Other Cilia-Toxic Agents

Cigarette smoke contains hydrogen cyanide, a chemical that has a direct, deleterious effect on the cilia, which is a part of the natural lung clearance mechanism in humans. Interference with this cleaning system can result in an accumulation of toxic agents in the lungs, thereby increasing the likelihood of disease.

Other toxic agents in cigarette smoke that directly affect the cilia include acrolein, ammonia, nitrogen dioxide, and formaldehyde.

Metals

Thirty metals have been detected in tobacco smoke, including nickel, arsenic, cadmium, chromium, and lead. The latter metals and their compounds are carcinogenic to humans.

Arsenic and cadmium levels in tobacco are associated with the presence of these metals in tobacco pesticides and fertilizers.

Radioactive Compounds

Compounds of radioactive elements are naturally present, in low concentrations, in cigarette smoke. Those elements include polonium-210, potassium-40, radium-226, radium-228, and thorium-232. Radioactive compounds are well established as carcinogens.

Chemicals in Other Tobacco Consumptions

Water Pipe Smoking

Water pipe is also known as: shīshah, hookah, hubbly bubbly, bong, and nārgīlah.

Tobacco smoked in the water pipe often has fruit, molasses, or honey additives. It comes in a variety of flavors, such as mint, jasmine, and apple.

Many water pipe smokers believe that water pipe smoking is less hazardous than cigarette smoking. They think that the water pipe smoke contains no nicotine, tar, or chemicals. They conclude, therefore, that the water pipe is a “safe alternative” to cigarettes.

The American Medical Association, however, has established that water pipe smoke does include nicotine and arsenic, along with other metals. Water pipe smoking is every bit as dangerous as cigarette smoking and equally as addictive.

Tom Houston, director of science and community health advocacy for the American Medical Association says:

“Incidences of lip and tongue cancer among hookah users are reasonably high, and the effect on the heart of using hookahs is the same as that of cigarette smoking.”

Furthermore, the high concentration of smoke around water pipe smokers exacerbates the effect of passive smoking to a level similar to that in actual cigarettes.

Smokeless Tobacco

The two main types of smokeless tobacco are: chew and snuff. Chew comes in the form of loose leaf, plug, or twist. Snuff is finely ground tobacco that can be dry, moist, or in sachets (tea bag-like pouches). Although some forms of snuff can be used by sniffing or inhaling into the nose, most smokeless tobacco users

place the product in their cheek or between their gum and cheek. Users then suck on the tobacco and spit out the juices, which is why smokeless tobacco is often referred to as spit or spitting tobacco. Smokeless tobacco has a significant health risk and is not a safe substitute for cigarette smoking.

The amount of nicotine absorbed per dose from smokeless tobacco is triple that delivered by a cigarette. Furthermore, the nicotine is absorbed more slowly from smokeless tobacco, which causes it to stay longer in the bloodstream.

Smokeless tobacco contains 28 carcinogens, the most dangerous of which are the tobacco-specific nitrosamines (TSNA's). Other cancer-causing substances in smokeless tobacco include N-nitrosamino acids, volatile N-nitrosamines, benzo(a)pyrene, volatile aldehydes, formaldehyde, acetaldehyde, crotonaldehyde, hydrazine, arsenic, nickel, cadmium, benzopyrene, and polonium-210.

Smokeless tobacco use can lead to nicotine addiction and dependence. Also, adolescents who use smokeless tobacco are more likely to become cigarette smokers.

Smokeless tobacco users increase their risk for cancer of the oral cavity. Oral cancer can include cancer of the lip, tongue, cheeks, gums, and the floor and roof of the mouth.

In 1986, the American Surgeon General concluded that the use of smokeless tobacco “is not a safe substitute for smoking cigarettes. It can cause cancer and a number of noncancerous conditions and can lead to nicotine addiction and dependence.” Since 1991, the American National Cancer Institute (NCI), a part of the National Institutes of Health, has officially recommended that the public avoid and discontinue the use of all tobacco products, including smokeless tobacco.²⁹

Secondhand Smoking

Though cigarette smoke is highly harmful to the smoker, it can be even more harmful to those who sit in his immediate vicinity. The smoker inhales his smoke through a filter that removes some of the toxic compounds, but the person who inhales the smoke coming directly from the cigarette does not have this advantage.

Secondhand smoking, also known as passive smoking, involuntary smoking, or environmental tobacco smoke (ETS), occurs when the ambient smoke from one person's cigarette is inhaled by other people.

Secondhand smoke is the combination of "mainstream smoke" (the smoke exhaled by a smoker) and "side-stream smoke" (from the burning end of the cigarette). It is a complex mixture of over 4,000 chemicals that are produced by the burning materials of a cigarette. Secondhand smoke exposure is causally associated with several different health risks in both children and adults.

Dr. Carmona³⁰ said:

"The evidence is now indisputable that secondhand smoke is an alarming public health hazard, responsible for tens of thousands of premature deaths among nonsmokers each year."³¹

Children are especially vulnerable to secondhand smoke. They often do not have a choice as to whether or not to inhale these fumes; the adults around them make this decision for them.

Harms of Smoking

Introduction

Based on the chemical compositions that were discussed above, this section presents a classification of the major established harms of cigarette smoking (and other tobacco use). The information here relies heavily on research and findings by the American Surgeon General and American Health Department – as issued in their various reports³².

Smoking causes Countless Diseases

Starting from 1964, the US Surgeon General reports have concluded, based on thorough medical research, that smoking causes numerous illnesses and diseases in nearly every organ of the body. These include:

- Cancers of the lung, larynx, bladder, esophagus, mouth and throat, stomach, pancreas, cervix, and kidney
- Chronic bronchitis and Pneumonia
- Cardiovascular diseases, acute myeloid leukemia, and abdominal aortic aneurysm
- Harms to the reproductive system
- Cataracts
- Periodontitis

Smoking reduces the overall health of smokers, contributing to such conditions as:

- Hip fractures
- Complications from diabetes

- Increased wound infections following surgery
- A wide range of reproductive complications

Another major conclusion, consistent with recent findings of other scientific studies, is that smoking so-called low-tar or low-nicotine cigarettes does not offer a health benefit over smoking regular or “full-flavor” cigarettes. Dr. Carmona said:

“There is no safe cigarette, whether it is called ‘light’, ‘ultra-light’, or any other name. The science is clear: the only way to avoid the health hazards of smoking is to quit completely or to never start smoking.”³³

Smoking Harms People of All Ages

Toxic ingredients in cigarette smoke travel throughout the body, causing damage in several different ways.

Carbon monoxide binds to hemoglobin in red blood cells, preventing affected cells from carrying a full load of oxygen.

Cancer-causing agents (carcinogens) in tobacco smoke damage important genes that control the growth of cells, causing them to grow abnormally or to reproduce too rapidly.

The carcinogen benzo[a]pyrene binds to cells in the airways and major organs of smokers.

Smoking affects the function of the immune system and may increase the risk for respiratory and other infections.

There are several likely ways that cigarette smoke does its damage. One is oxidative stress that mutates DNA, promotes atherosclerosis, and leads to chronic lung injury. Oxidative stress is thought to be the general mechanism behind the aging process, contributing to the development of cancer, cardiovascular disease, and COPD.

The body produces antioxidants to help repair damaged cells. Smokers have less-than-average antioxidants in their blood.

Smoking is associated with higher levels of chronic inflammation, another damaging process that may result from oxidative stress.

Coronary Heart Disease and Stroke

Coronary heart disease and stroke are the primary types of cardiovascular disease caused by smoking. These are the first and third leading causes of death in the United States.

Toxins in the blood from smoking cigarettes contribute to the development of atherosclerosis – a progressive hardening of the arteries caused by the deposit of fatty plaques and the scarring and thickening (inflammation) of the artery wall. This can develop blood clots that obstruct blood flow and cause heart attacks or strokes.

Cigarette smoking has been associated with sudden cardiac death of all types in both men and women.

Smoking-related coronary heart disease may contribute to congestive heart failure. An estimated 4.6 million Americans have congestive heart failure and 43,000 die from it every year.

The risk of stroke decreases steadily after smoking cessation. Former smokers have the same stroke risk as nonsmokers after 5 to 15 years.

Respiratory Health

Smoking damages airways and alveoli of the lung, eventually leading to chronic obstructive pulmonary disease (COPD).

About 10 million people in the United States have been diagnosed with COPD, which includes chronic bronchitis and emphysema. COPD is consistently among the top 10 most common chronic health conditions.

In 2001, COPD was the fourth leading cause of death in the United States, resulting in more than 118,000 deaths. More than 90% of these deaths were attributed to smoking.

Smokers are more than 10 times as likely to die from COPD as people who had never smoked.

Smoking is related to chronic coughing and wheezing among adults.

Smokers are more likely than nonsmokers to have upper and lower respiratory tract infections, perhaps because smoking suppresses immune function.

In general, the smokers' lung function declines faster than that of nonsmokers.

Cancer

Carcinogens in tobacco smoke damage important genes that control the growth of cells, causing them to grow abnormally or to reproduce too rapidly.

Cancer is the second leading cause of death and was among the first diseases causally linked to smoking.

Lung cancer is the leading cause of cancer death, and cigarette smoking causes most cases.

Compared to nonsmokers, smokers are about 20 times more likely to develop lung cancer. Smoking causes about 85% of all lung cancer deaths.

Smoking also causes cancers of the oral cavity, pharynx, larynx, esophagus, kidney, and bladder.

For smoking-attributable cancers, the risk generally increases with the number of cigarettes smoked and the number of years of smoking, and generally decreases after quitting completely.

Smoking cigarettes that have a lower yield of tar does not substantially reduce the risk for lung cancer.

Benzene is a known cause of acute myeloid leukemia, and cigarette smoke is a major source of benzene exposure.

Reproductive Health

Smoking women have a higher risk of infertility.

Women who smoke during pregnancy increase their risk of pregnancy complications, premature delivery, stillbirth, and sudden infant death syndrome (SIDS). In particular, smoking pregnant women place themselves and their fetuses at a higher risk for:

- Placenta previa – a condition where the placenta moves too close to the opening of the uterus.
- Placental abruption, where the placenta prematurely separates from the wall of the uterus. This can lead to preterm delivery, stillbirth, or early infant death. Estimates for risk of placental abruption among smokers are about double those for nonsmokers.
- Premature rupture of membranes before labor begins, which shortens the gestation period.
- Low weight fetus, often in the smallest 5% to 10% of birth weights. Low birth weight is a leading cause of infant deaths, resulting in more than 300,000 deaths annually among newborns in the United States.
- Reduction in the fetus's lung function.
- Constrictions in the blood vessels of the umbilical cord and uterus (from nicotine), which decreases the amount of oxygen available to the fetus. Nicotine also may reduce the amount of blood in the fetal cardiovascular system.

Harm to the Eyesight

Smoking (including passive smoking) harms the eye in various ways, causing many eye diseases. This is because the chemicals in tobacco affect the metabolism of the retina and bring about slow damage to the eye tissues and premature ageing of the eye.

Smoking is related to nuclear cataracts of the lens of the eye, the most common type of cataract in the United States. Cataracts are the leading cause of blindness worldwide and a leading cause of visual loss in the United States. Smokers have two to three times the risk of developing cataracts as nonsmokers.

Other Health Hazards

Smokers are more likely than nonsmokers to:

- Incur higher medical costs, see physicians more often in the outpatient setting, have longer-lasting illnesses, and be admitted to the hospital more often and for longer periods than nonsmokers.
- Have a lower survival rate after surgery because of damage to the body's host defenses, delayed wound healing, and reduced immune response.
- Have complications following surgery, including wound infections, postoperative pneumonia, and other respiratory complications.
- Develop periodontitis, a serious gum disease that can result in teeth and bone loss. Smoking is causally related to periodontitis. This may be because smoking affects the body's ability to fight infection and repair tissue.
- Develop peptic ulcers, which are located in the digestive tract (stomach and duodenum). In severe cases, peptic ulcers can lead to death.

Impact on Seniors

Smoking reduces bone density, leading to a higher risk of hip fractures in older men and women.

Smoking also increases the risk of chronic obstructive pulmonary disease (COPD), which is consistently among the top 10 most common chronic health conditions that limit daily activities. Prevalence of COPD is highest among senior men and women who smoke.

Impact on Children and Adolescents

Children and adolescents who smoke are less physically fit and have more respiratory illnesses than their nonsmoking peers. In general, smokers' lung function declines faster than that of nonsmokers.

Smoking by children and adolescents hastens the onset of lung function decline during late adolescence and early adulthood. This leads to impaired lung growth, chronic coughing, and wheezing.

Conclusion

In a detailed research paper about the increase in disease and mortality rates caused by smoking, Nicholas J Wald and Allan K Hackshaw conclude:

“The detailed mortality and morbidity statistics on smoking tend to conceal the overall impact of the habit on health. In Britain, for example, about one-third of adults smoke and half of these smokers will die of the habit, over one-third before the age of 65 years. In 1995, the total number of deaths attributed to smoking is estimated at 150,000 in the UK, over half a million in the USA, and in all developed countries about 2 million. About 20% of all deaths in these countries are smoking-induced.

The overall morbidity is more difficult to quantify but many millions of people will suffer illness and disability due to smoking. While the trend in cigarette consumption in some countries such as the UK is downward, this is not so in many countries. In every continent of the world, the public health impact of cigarette smoking is immense – a pandemic that is completely avoidable.”³⁴

3.

ISLĀMIC RULING OF SMOKING

Introduction

In the previous chapter, we discussed the enormous physical harm caused by smoking and other tobacco consumptions. Ongoing research continues to build additional evidence for this, leading to stronger warnings against tobacco use.

Physical harm, however, is not the only reason for establishing a ruling against smoking and other tobacco consumption. From the time that tobacco became known to Muslims, and before knowing its physical harms, many of the ‘ulamā’ of Islām concurred on its prohibition, basing their decision on various shar‘ī reasons.

In this chapter, we present various proofs for the prohibition of smoking. Though the discussion mostly centers on “smoking”, it is largely applicable to other types of tobacco consumption.

Some scholars of limited knowledge, raised above their true status by ignorant followers, sometimes prohibit the lawful or permit the prohibited based on weak narrations, wrong views, and invalid arguments. Among the fatwās of such scholars is that smoking is not prohibited but is only “disliked”. After refuting this view with overwhelming evidence, we conclude this chapter with clear and sound verdicts by reliable contemporary ‘ulamā’.

Grounds for the Prohibition of Smoking

Since smoking is more common among males, the following points are mostly addressed to male smokers, but they pertain equally well to female smokers.

1. Smoking Harms the Dīn

A human's mission in this life is to worship Allāh (SWT) so as to earn His approval. Damage to any act of worship, therefore, constitutes a serious damage to all of what a person stands or strives for. Smoking brings damage to various acts of worship.

Smoking spoils the prayer, which is the main pillar of Islām.

A believer is required to attend the masjid (or other places for prayer) in his best appearance and adornment. Allāh (SWT) says:

﴿يَبْنَیْ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا
تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾ الأعراف ٣١

«O progeny of Ādam, take your best adornment at every masjid, and eat and drink without being excessive. Indeed, He (Allāh) does not love the excessive.»³⁵

Based on this, righteous believers and people of knowledge, through time, have attended masjid gatherings in clean and tidy clothes, wearing perfume that pleased the senses of all those around them.

A believer is required to avoid anything that conflicts with the above requirement, such as having a foul smell. Jābir Bin ‘Abdillāh, ‘Abdullāh Bin ‘Umar, and other companions (RAA), reported that the Prophet (SAAW) said:

«مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا، وَلْيَعْتَزِلْ
مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى
مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ.»

<He who has eaten garlic or onions should avoid us and our masjid, and should stay in his house. Indeed, the angels are offended by things that offend humans.>³⁶

To those with pure and undefiled fiṭrah, the smell emanating from the mouth and clothes of a smoker is worse than that from a person who just ate garlic or onion. Thus, a smoker must choose between two hateful options: harming worshipers and angels with his foul smell, or giving up the jamā'ah prayer and its great rewards.

Smoking spoils Qur'ān recitation and thikr. 'Alī (RAA) reported that the Prophet (SAAW) said:

«إِنَّ الْعَبْدَ إِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي ، قَامَ
 الْمَلِكُ خَلْفَهُ يَسْتَمِعُ الْقُرْآنَ ، فَلَا يَزَالُ عَجَبُهُ
 بِالْقُرْآنِ يُدْنِيهِ مِنْهُ ، حَتَّى يَضَعَ فَاهُ عَلَى
 فِيهِ ، فَمَا يَخْرُجُ مِنْ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ
 إِلَّا صَارَ فِي جَوْفِ الْمَلِكِ ، فَطَهَّرُوا أَفْوَاهَكُمْ
 لِلْقُرْآنِ.»

«Indeed, when a worshiper brushes his teeth with siwāk and then stands in prayer, an angel stands behind him listening to the (recitation of) Qurʾān. The angel’s love for the Qurʾān makes him draw nearer to the worshiper, until he finally places his mouth over the worshiper’s, so that no Qurʾān comes out of his mouth but that it enters inside the angel. Therefore, purify your mouths for the (recitation of) Qurʾān.»³⁷

This angel’s action is indicative of Allāh’s approval of the recitation. This, in turn, guarantees success, happiness, and satisfaction.

Similarly, the angels are ever anxious to receive from the believers good words that extol and glorify Allāh.

It is obvious from the earlier ḥadīth (by Jābir and others) that angels would not approach a reciting smoker – let alone put their mouth over his.

Smoking spoils the fast. Fasting is a difficult act of worship in itself, because a fasting person must give up normal needs (eating and drinking) and pleasures (food and intercourse) for a good part of the day.

The difficulty of fasting increases for a smoker, because he has to give up one more need (rather, addiction). During the fast, smoking remains on his mind, making him irritable and short-tempered. As soon as the sun sets, a smoker often rushes to break his fast on the foul taste of cigarettes instead of sweet dates and pure water.

Even if a smoker completes the fast of Ramaḍān, he is usually reluctant to fast additional days, often depriving himself of the great rewards promised for voluntary fast.

Smoking spoils ḥajj and ‘umrah. During ḥajj and ‘umrah, it is sad to see many male Muslims, dressed in white iḥrām clothes, involved in smoking. They bring harm to themselves, strongly bother other pilgrims, and give a most appalling picture of “smoking pilgrims”! How can they expect to receive the “total forgiveness of sins,” promised to sincere pilgrims who do not harm others?

2. Smoking Endangers Human Health

We discussed earlier that smoking causes countless harms to human health. Its harms included: cancer, tuberculosis, heart attacks, asthma, coughing, premature birth, infertility, infections in the digestive system, high blood pressure, anxiety, and mouth and teeth diseases.

Because of this, legislations in the United States and many other countries now require that any advertisement or packaging of tobacco must include a warning of its health hazards.

Although these diseases may not afflict a smoker all at once, he is very prone to suffer from at least some of them during his lifetime, and his risk increases with age. Furthermore, statistics have established that a smoker’s life span is, on average, ten years shorter than that of nonsmokers.

This provides sufficient grounds for making a ruling concerning smoking. Islām prohibits any act that causes harm to oneself or others. Allāh (SWT) says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ
يَفْعَلْ ذَلِكَ عَدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾﴾ النساء ٢٩-٣٠

«Do not kill yourselves; indeed, Allāh is ever Merciful to you. Whosoever does that in aggression and injustice, We will broil him in Fire; and that, for Allāh, is easy.»³⁸

And Allāh (SWT) says:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾﴾ البقرة ١٩٥

«Spend in the way of Allāh, do not throw yourselves – with your own hands – into destruction, and do good; indeed, Allāh loves those who do good.»³⁹

‘Abdullāh Bin ‘Abbās and ‘Ubādah Bin aş-Şāmit (RAA) reported that Allāh’s Messenger (SAAW) said:

«لا ضَرَرَ، وَلَا ضِرَارَ.»

«It is not allowed to harm oneself or others.»⁴⁰

Allāh (SWT) entrusted us with our bodies in order to use them in good causes only, and He will ask us how we handled His trust. Those who deliberately inflict harm on their health and body will be held responsible for this on Judgment Day. ‘Abdullāh Bin Mas‘ūd and Abū Barzah (RAA) reported that Allāh’s Messenger (SAAW) said:

«لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمُرِهِ فِيْمَ أَفْنَاهُ، وَعَنْ شَبَابِهِ (أَوْ جِسْمِهِ) فِيْمَ أَبْلَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَ أَنْفَقَهُ، وَمَاذَا عَمَلَ فِيْمَا عَلِمَ.»

<On Resurrection Day, a human's foot will not depart from before his Lord until he is questioned about five things: his lifetime, how he spent it; his youth (or body), how he used it up; his wealth, how he earned it, and on what he spent it; and what he did with what he knew.>⁴¹

Inflicting major abuse or harm on our body resembles committing suicide – a major sin, indeed. Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ
 جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُحَلَّدًا فِيهَا أَبَدًا،
 وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ بِيَدِهِ يَتَحَسَّاهُ
 فِي نَارِ جَهَنَّمَ خَالِدًا مُحَلَّدًا فِيهَا أَبَدًا، وَمَنْ
 قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا
 فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُحَلَّدًا فِيهَا أَبَدًا.»

«

<Whosoever throws himself off a mountain, thereby killing himself, will abide in Hellfire permanently and eternally, (repeatedly) throwing himself off it (the mountain).

Whosoever consumes poison, thereby killing himself, will abide in Hellfire permanently and eternally, with that poison in his hand, (repeatedly) consuming it.

And whosoever kills himself with a blade will abide in Hellfire permanently and eternally, with that blade in his hand, (repeatedly) stabbing his abdomen with it.>⁴²

3. Smoking Harms Intellect and Will-Power

Smoking is harmful to the human mind and reason. An obvious demonstration of this is that a person who is addicted to it passes through episodes of severe craving,

making it hard for him to think, concentrate, solve a problem, or do any important matter, until he smokes.

When a person smokes, his muscles slacken, and he passes through a brief period of delirium that blocks his thoughts. His digestive system is also affected, causing him anxiety breaks and hand-trembling. He passes through periods of excitability, irritation, and insomnia.

Thus, instead of truly being Allāh's slave, a smoker becomes a slave to his cigarette, losing much control of his intellect and reason.

The faculty of reason, clear and unobstructed, is one of Allāh's great favors on people. He (SWT) commends it in numerous places of the Qur'ān, calling upon people to utilize it in order to see the truth and increase their faith. Furthermore, Allāh (SWT) wants the believers to have strong control of their desires. He (SWT) says:

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا﴾ ﴿٢٧﴾ النساء ٢٧

«Allāh wants to facilitate and accept your repentance, whereas those who follow their passions want you to drift immensely (from the right path).»⁴³

4. Smoking Harms Companions and Neighbors

A smoker emits his poisons in the face of his associates, family members, and anyone else who comes in his proximity. They are forced to inhale the smoke, which makes them “secondhand” smokers themselves.

It is well established that secondhand smoke is nearly as dangerous as firsthand. For every eight deaths linked to firsthand smoking, one death is linked to secondhand smoking.

In addition to the poisons normally carried in the smoke, if a smoker has an infectious disease, such as tuberculosis or influenza, his exhaled smoke and coughing carry the disease to those around him.

Furthermore, a smoker bothers people with the foul smell and poisonous nature of his smoking. If they suffer from asthma or allergies, they are forced to move away from him.

Thus, a smoker harms people around him in various ways, and Allāh (SWT) says:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا
اَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴾ ﴿٥٨﴾ الأحزاب

٥٨

«Those who harm believing men and women for something they did not earn, such (harms) have certainly burdened themselves with slander and manifest sin.»⁴⁴

Those who are in close proximity of a Muslim should receive goodness and blessings from him rather than harm and evil. Abū Hurayrah and Abū Shurayh (RAA) reported that Allāh's Messenger (SAAW) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ
جَارَهُ (فَلْيُحْسِنِ إِلَى جَارِهِ).»

«He who believes in Allāh and the Last Day should be good and kind to his neighbor.»⁴⁵

Instead of goodness and kindness, a smoker bestows on his neighbors harm and evil. Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ
جَارَهُ.»

«He who believes in Allāh and the Last Day should not harm his neighbor.»⁴⁶

Not only does a smoker have a foul smell; he also might burn other people's clothes or furniture. This perfectly fits the Prophet's (SAAW) description of a bad companion. Abū Mūsā al-Ash'arī and Anas Bin Mālik (RAA) reported that the Prophet (SAAW) said:

«مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السَّوِّءِ كَحَامِلِ
الْمِسْكِ (أَوْ الْعَطَّارِ) وَنَافِخِ الْكَبِيرِ. فَحَامِلُ
الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ،
وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكَبِيرِ
إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا
خَبِيثَةً.»

«The parable of a righteous companion and a bad one is like that of a perfume merchant and a blower of bellows (i.e., blacksmith).

As for the perfume merchant, he would offer you some perfume, you would buy from him, or (at least) you would smell good fragrance issuing from him.

And as for the blower of bellows, he would either burn your clothes, or (at least) you would smell from him a foul odor.>⁴⁷

It is sad to note that the people around the smoker who are most harmed by his smoke are his family members! Those who should normally receive from him love, kindness, and protection, receive instead disease and harm. In many cases, the smoker deprives his family members from necessary needs in order to spend hard-earned money on his worthless habit. In particular:

Harm to the spouse. A male smoker expects his wife to meet him with attractive clothing and adornment and a nice fragrance. In return, he approaches her with what repulses and harms: a foul smell (from the clothes, body, and mouth), discolored teeth, a cough, and diseases. This is contrary to the fairness and kindness that Allāh (SWT) required toward the wife, saying:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ النساء ١٩

«And treat them (your wives) with kindness.»⁴⁸

The same applies to female smokers. Allāh (SWT) says:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ﴾ البقرة ٢٢٨

«And due to them (the wives) is similar to what is expected of them, according to what is reasonable and kind.»⁴⁹

Harm to the children. Parents are required to raise their children in the best manner, giving them the best guidance, and protecting them from all harm. ‘Abdullāh Bin ‘Umar (RAA) reported that the Prophet (SAAW) said:

«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ:
 الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ
 فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ
 رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا،
 وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ
 رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ
 عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ.»

«Each one of you is entrusted with a responsibility and will be questioned about his trust. A ruler is responsible (for his people) and will be questioned about his trust. A man is responsible for his family and will be questioned about his trust. A woman is responsible for her husband's house and will be questioned about her trust. A servant is responsible for his master's property and will be questioned about his trust. And a (young) man is responsible for his father's wealth and will be questioned about his trust. Thus, each one of you has a responsibility and will be questioned about his trust.»⁵⁰

Yet, a smoker is the first to bring harm to his children by his smoking; he misguides them and sets a bad example by his weakness and addiction. Thus, he clearly mishandles and neglects his noble trust – a great sin indeed. ‘Abdullāh Bin ‘Amr (RAA) reported that the Prophet (SAAW) said:

«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَعُولُ (أَوْ
يَقْوُتُ).»

<It is a sufficient sin for a person to neglect those whom he sustains.>⁵¹

Harm to the progeny. Smoking does not only harm the smoker's living children, but it also threatens him with impotency, and causes defects to his offspring even before their birth. Some of these defects stay with the children after birth and for the rest of their lives.

Harm to the parents. A smoker's practice of smoking often brings to his parents depression and disappointment.

Furthermore, if a smoker smokes in the parents' presence, he would bring them the harms that we discussed above, leading to their physical suffering and quick aging.

All of this contradicts the Islāmic obligation of treating the parents with kindness and compassion. Allāh (SWT) says:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا﴾ الأحقاف ١٥

«We have enjoined upon every human that he should be kind to his parents.»⁵²

5. Smoking Harms the Environment and Wastes Resources

We saw earlier (in Chapter 1) that tobacco agriculture has negative environmental effects, such as the following:

a. It requires extensive applications of pesticides and fertilizers. These chemicals get into the soil, the waterway, and the food chain, causing major damage to the environment and a serious hazard to human wellbeing.

b.It deprives humanity from fertile fields that are much needed for food vegetation.

c.The wood used for the curing of tobacco and the packaging and rolling of cigarettes contributes to deforestation.

Thus, a smoker supports an industry that brings global harm to humanity, in addition to the individual harm to him and those in his proximity. This puts the earlier ḥadīth of Abū Mūsā al-Ash‘arī and Anas Bin Mālik (RAA) into a much wider perspective:

«.. وَمَثَلُ جَلِيسِ السَّوِّءِ كَنَافِخِ الْكَبِيرِ، إِمَّا
أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا
خَبِيثَةً.»

<The parable of a bad companion is like that of a blower of bellows (i.e., blacksmith): he would either burn your clothes or (at least) release to you a foul odor.>⁵³

6. Smoking Harms Property

A smoker wastes his wealth on that which harms and has no benefit. He will be questioned about this on Judgment Day. His wealth is a trust with him from Allāh (SWT), and Allāh will ask him why he wasted it futilely. In Ibn Mas‘ūd’s (RAA) earlier ḥadīth, the Prophet (SAAW) said:

«لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ ... مَا لِه مِنْ أَيْنَ اِكْتَسَبَهُ وَفِيمَ اَنْفَقَهُ.»

«On Resurrection Day, a human being's foot will not depart from before his Lord until he is questioned about his wealth: how he earned it, and on what he spent it.»⁵⁴

Wasting money is an indication of mismanagement and imprudence. Allāh (SWT) says:

﴿ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا ﴾ النساء ٥

«Do not entrust to those of weak judgment the possessions that Allāh placed in your charge as a means of sustenance.»⁵⁵

Commanding us to be wise in using our resources, and warning us against wastefulness, Allāh (SWT) says:

﴿ وَلَا بُدْرَ بَدْرًا ﴾ (٣٦) إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ الإسراء ٢٦-٢٧

«Do not waste your wealth senselessly. Those who spend wastefully are the brothers of the devils; and the Devil is ever ungrateful to his Lord.»⁵⁶

Furthermore, there are numerous cases of carpets, furniture, homes, and factories set on fire because of the disastrous vice of smoking. Al-Mughīrah Bin Shu‘bah and Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ ،
وإِضَاعَةَ الْمَالِ ، وَكَثْرَةَ السُّؤَالِ.»

«Indeed, Allāh hates for you three characters: “It is said, and he said,” (i.e., gossip), wasting wealth, and frequent begging.»⁵⁷

Obviously, smoking is included among these characteristics that Allāh (SWT) hates.

Smoking also comprises excessiveness, another character loathed by Allāh (SWT):

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾ (٣١)

الأعراف ٣١

«Eat and drink without being excessive. Indeed, He (Allāh) does not love the excessive.»⁵⁸

If we make a simple calculation, multiplying the number of smokers in a Muslim nation by the cost of one pack of cigarettes, we immediately conclude that the Muslims of that nation spend several million dollars per day on smoking! It is saddening to note that, at the same time, Muslim nations spend much more than that amount to treat the diseases resulting from smoking.⁵⁹

7. Smoking Is a Cause of Moral Decadence

Smoking is a form of moral decadence. It is most common among the depraved and immoral people. It reflects blind imitation of the non-Muslims. It is mostly consumed in bars, nightclubs, and other places of sin.

Due to the addictive nature of smoking, a smoker may even beg or steal if he does not have the money to buy cigarettes.

8. Smoking Involves Consumption of Filthy Substances

We saw that smoking has a foul smell and taste, and is harmful to the body. It consists of many filthy (khabīth) substances and is, consequently, prohibited. Allāh (SWT) says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَاَلَّذِينَ
ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ
أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾ الأعراف ١٥٧

«Those (who attain Allāh’s mercy) follow the Messenger, the Unlettered Prophet, whom they find written in their Tawrah (Torah) and Injil (Gospel): He enjoins for them the right and forbids the wrong, permits for them good provisions and prohibits filth and relieves them of their burden and the shackles that had detained them. So, those who believe in him, honor and support him, and follow the light that was sent down with him – they are the successful.»⁶⁰

9. A Smoker Resembles the People of the Fire

Since the cigarette smoke gives no nourishment, a person who inhales it resembles the people of Hell who eat harmful food that brings them agony and burning. Allāh (SWT) says:

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ﴿٦﴾ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾﴾

الغاشية ٦-٧

«No food will be there for them – but from a poisonous, thorny plant, that neither nourishes nor avails against hunger.»⁶¹

10. A Smoker Is a Bad Role Model

As indicated earlier, a smoker presents a bad role model for his children and family members, leading them to be slaves to the same evil that shackles him. Even if he advises or commands them to avoid smoking, his practice has a stronger effect on them, because actions are stronger than words.

The problem is worse when the smoker is of recognized position, status, or knowledge. In such a case, his harm becomes more emphasized, because more people take him as a guide and role model, and are thus led astray by him. This multiplies his sins and increases his burden.

Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ.»

«All of my followers are immune (from immediate punishment) – except those who go public (in their sinning).»⁶²

11. Smoking Causes Detachment from the Righteous

Most righteous individuals avoid smoking and stay away from smokers. In return, a smoker is forced to stay away from them – at least while he smokes. He puts himself in a selective exile, creating a spiritual distance and aversion between him and the righteous people, and a closeness to the wrongdoers. Gradually, this makes him accept more wrong from the wrongdoer, and less good from the righteous.

12. Smoking Causes Low Self-Esteem

In the depth of his heart, a smoker despises himself because he knows that the cigarette controls him. This may lead him to be weak toward other desires as well, creating in him a feeling of defeat in the face of hardships.

13. Smoking Is a Relaxant?

As a proof of the prohibition of smoking, many scholars use the following ḥadīth:

"نَهَى رَسُولُ اللَّهِ عَنْ كُلِّ مُسْكِرٍ وَمُفْتِرٍ."

“Allāh’s Messenger (SAAW) prohibited all intoxicants and relaxants.”⁶³

This ḥadīth, however, is unauthentic. While the word “intoxicant” is well established from other narrations (see Chapter 5), the word “relaxant” is odd because it was only mentioned by Shahr, who is classified as weak in memory.

Anyway, the overwhelming evidence presented above is quite sufficient to establish the ruling of smoking without need of this ḥadīth.

Conclusion

Prohibition of Smoking

We saw above that smoking has numerous harms, and its practice conflicts with many Islāmic principles. This provides unequivocal evidence that tobacco is a hazardous substance, and using it is a wrong practice prohibited in Islām.

Obviously, the opinion claiming that smoking is only disliked (makrūh) is quite baseless, and cannot stand in the face of the overwhelming evidence above. This opinion, furthermore, is absolutely rejected by the great ‘ulamā’ who are well recognized and respected for their clear and sound knowledge, and for their pure and upright practice of Islām.

Prohibition of other Tobacco Consumption

As indicated earlier, the prohibition of smoking is not limited to cigarettes, but also applies to other tobacco uses that have similar effects, such as cigars, pipes, water-pipes, tobacco chewing, tobacco sniffing, etc. The last two forms are non-smoke tobacco usages, which reduce the harm to companions while retaining harm to the user himself. This still makes them prohibited.

Prohibition of Dealing with Tobacco Products

The prohibition of smoking is not restricted to consuming it, but applies as well to offering it to people, sitting with those who are smoking, or selling it. All of this involves helping people commit sins, which is prohibited, as Allāh (SWT) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ الهائدة ٢

«Help one another in righteousness and piety and do not help one another in sinning and transgression; and fear and revere Allāh. Indeed, Allāh is severe in

punishment.»⁶⁴

Ibn ‘Abbās (RAA) reported that Allāh’s Messenger (SAAW) said:

«لَعَنَ اللَّهُ الْيَهُودَ؛ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ،
فَجَمَّلُوهَا فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا؛ وَإِنَّ اللَّهَ
إِذَا حَرَّمَ عَلَى قَوْمٍ أَكَلَ شَيْءٍ حَرَّمَ عَلَيْهِمْ
ثَمَنَهُ.»

<Allāh has cursed the Jews: Indeed, animal fats were prohibited (by Allāh) for them (to eat); so they refashioned them, sold them, and ate their price. Indeed, when Allāh prohibits upon some people the consumption of something, He also prohibits for them earning its price (i.e., selling it).»⁶⁵

Statements by Contemporary Major Scholars

In this section, we provide a selection of statements by contemporary major scholars, strongly supporting the above conclusion.

As-Sa'dī

Shaykh 'Abd-ur-Raḥmān Bin Nāṣir as-Sa'dī⁶⁶ (R.A) said:

“It is prohibited to smoke tobacco, use it, trade in it, or support its use ... Any Muslim who was ever involved in that should sincerely repent to Allāh ...

Smoking falls under the general texts of prohibition because of its religious, physical, and financial harms. Only some of those harms suffice to reach a verdict prohibiting it; how, then, when they are combined?”⁶⁷

And he said:

“Indeed, any filthy or harmful thing is impermissible. And filth and harm are known by their effects and the evils resulting from them. Such is smoking ...”⁶⁸

Ibn Ibrāhīm

Shaykh Muḥammad Bin Ibrāhīm Āl ash-Shaykh⁶⁹ (R.A) said:

“Many of the foolish and impudent have become fond of smoking. Let it be known to all that we consider it prohibited, and so did our teachers, their teachers, and all other versed scholars of Najd and other lands – from the time it appeared, approximately in 1010 H (1600 AC), until today ... It is prohibited by authentic narrations, clear intellect, and the view of worthy physicians.”⁷⁰

Al-Albānī

The 'allāmah, Shaykh Muḥammad Nāṣir-ud-Dīn al-Albānī⁷¹ (R.A), said:

“Many smokers ask, ‘Show us just one clear text from the Qur’ān or Sunnah prohibiting smoking.’ Such is the argument of those who are controlled by their whims.

It is well known that smoking involves many disastrous sins. Hence, we have many proofs from the Qur’ān and Sunnah to rule it absolutely prohibited. It is also prohibited to grow, buy, sell, and transport it (i.e. tobacco). Some proofs are presented in the following:

1. It is now scientifically established that smoking is extremely harmful to its consumers, afflicting many of them with the dreadful disease of cancer. In a very concise statement, the Prophet (SAAW) said:

« لَا ضَرَرَ، وَلَا ضِرَارَ. »

<It is not allowed to harm oneself or others.>⁷²

This ḥadīth prohibits anything that causes personal harm to an individual, and it clearly applies to smoking.

2. The harm of smoking extends beyond its consumer to others. Physicians indicate that people are harmed by secondhand smoking because their lungs and body absorb the nicotine in it. This is also prohibited by the text of the above ḥadīth.

3. Smoking is still prohibited even if we assume, for the sake of argument, that there is no scientific evidence for its medical harm. Prohibition can stand on many other grounds, and something might be prohibited for a person simply because he bothers other people with it. The Prophet (SAAW) forbade hurting others with a permissible, or even useful practice!

As an example: though eating onion and garlic is beneficial to the health, the Prophet (SAAW) said:

«مَنْ أَكَلَ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ الْخَبِيثَتَيْنِ فَلَا
يَقْرُبَنَّ مَسْجِدَنَا ، فَإِنْ كُنْتُمْ لَا بُدَّ أَكْلِيهَا
فَأَمِئْتُمُوهُمَا طَبْخًا.»

«He who eats from those two evil (smelling) plants (garlic and onions) should avoid our masjid. If you must eat them, cook them thoroughly first.»⁷³

Though onion and garlic are ḥalāl, people are bothered by the smell of a person who recently ate them. Hence, the Prophet (SAAW) forbade him from attending the Muslims' gatherings.

The Prophet (SAAW) further indicated that the noble angels who attend prayer and thikr gatherings are also harmed by foul smells, such as those of onion and garlic. He (SAAW) said:

«مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُتِنَةِ فَلَا
يَقْرُبَنَّ مَسْجِدَنَا ، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا
يَتَأَذَى مِنْهُ بَنُو آدَمَ.»

«He who eats from this ugly-smelling plant (garlic or onions) should avoid our masjid, because the angels are offended by what offends humans.»⁷⁴

A more striking example (of the prohibition of harming others) lies in asking, 'Can there be harm in reciting Qur'ān?' Just to the contrary, its benefit is so great that the Prophet (SAAW) said:

«مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ ، وَالْحَسَنَةُ عَشْرَةُ أَمْثَالِهَا ؛ لَا أَقُولُ : (الْم) حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ، وَوَلَامٌ حَرْفٌ ، وَمِيمٌ حَرْفٌ.»

«He who recites one letter of Allāh’s Book is awarded a good deed; and a good deed is multiplied tenfold. I do not count “Alif, lām, mīm” as one letter; rather, “Alif” is a letter, “Lām” is a letter, and “Mīm” is a letter.»⁷⁵

Yet, a person can harm others by reciting Qur’an aloud. The Prophet (SAAW) said:

«أَلَا إِنَّ كُلَّكُمْ مُنَاجٍ رَبَّهُ، فَلَا يُؤْذِينَنَّ بَعْضُكُمْ بَعْضًا، وَلَا يَرْفَعُ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ (فِي الصَّلَاةِ).»

«Indeed, all of you are quietly addressing your Lord. Thus, do not harm one another by raising your voices over one another with (Qur’anic) recitation (during the prayer).»⁷⁶

Allāhu Akbar (Allāh is the Greatest)! There can be harm even in Qur’an recitation – when it interferes with the recitation, supplication, prayer, or thikr of other people in the masjid!

What would we say, then, about smoking? Its ugly smell becomes an inseparable part of a smoker's body and can immediately be detected by those in his vicinity. He harms others with his loathsome odor even if it is claimed that smoking does not harm him personally.

4. Smoking involves wasting wealth and property on what brings harm without benefit. The Prophet (SAAW) prohibited three things:

«قِيلَ وَقَالَ ، وَإِضَاعَةَ الْمَالِ ، وَكَثْرَةَ السُّؤَالِ.»

<“It is said, and he said,” (i.e., gossip), wasting wealth, and frequent begging.>⁷⁷

5. Smoking makes the smoker ill-mannered. He views the cigarette as the means of pacifying his nerves. Even during Ramaḍān, the month of soul purification and self-control, the manners of smoking addicts become worse.”⁷⁸

Ibn Bāz

The ‘allāmah, Shaykh ‘Abd-ul-‘Azīz Bin Bāz⁷⁹ (RA) said:

“Water pipes and cigarettes are prohibited for their numerous harms, as has been established by knowledgeable physicians. Allāh (SWT) permits consumption of good substances and prohibits filthy and harmful ones. He (SWT) says:

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ﴾ المائدة ٤

«They ask you (O Muḥammad) as to what has been permitted for them. Say, “Permitted for you are (only) good provisions.”»⁸⁰

And Allāh (SWT) describes His Prophet Muḥammad (SAAW) as:

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثِ﴾

الأعراف ١٥٧

«He permits for them the good (provisions) and prohibits the filthy.»⁸¹

All type of cigarettes and water pipes are not good provisions; rather, they are filthy and harmful to humans, just like intoxicants. They (tobacco products) are, therefore, prohibited by the text of these and other similar āyāt. Similar to khamr, it is also prohibited to consume, buy, or sell tobacco. Those who consume it or trade in it must hasten to repent sincerely to Allāh (SWT), regret their previous wrongdoing, and determine never to go back to it.»⁸²

Ibn ‘Uthaymīn

The ‘allāmah, Shaykh Muḥammad Bin Ṣāliḥ al-‘Uthaymīn⁸³ (RA) said:

“Smoking of cigarettes and water-pipes is prohibited, and so is selling it, buying it, and renting out to stores that sell it, because all of this counts as helping others in sinning. The evidence for this is that Allāh (SWT) says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

النساء ٢٩

«Do not kill yourselves; indeed, Allāh is ever Merciful to you.»⁸⁴

And Allāh (SWT) says:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ البقرة

١٩٥

«Do not throw yourselves – with your own hands – into destruction.»⁸⁵

It has been medically confirmed that smoking is harmful, because it causes severe ailments, such as cancer. Consuming it, therefore, leads to destruction, and this makes it prohibited.

Also, spending money on cigarettes and water pipes counts as extravagance and a waste of money, and Allāh (SWT) says:

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾ (٣١)

الأعراف ٣١

«Eat and drink and do not squander. Indeed, He (Allāh) does not love the excessive.»⁸⁶

Also, Allāh (SWT) forbids us from giving our money to the imprudent, because they would use it in what brings no benefit. He (SWT) says:

﴿ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا ۗ ﴾ النساء ٥

«Do not give the imprudent the property that Allāh made a means of sustenance for you.»⁸⁷

Allāh (SWT) indicates that people should use their wealth to attain benefits in religion and life. Spending it on smoking does not benefit either cause. Rather, it contradicts the purpose for which Allāh (SWT) gave wealth to His servants.

None of the worthy ‘ulamā’ considered it permissible – unless he was ignorant of its harms (or afflicted by consuming it).”⁸⁸

Ibn Jibrīn

The ‘allāmah, Shaykh ‘Abdullāh Bin Jibrīn⁸⁹ (RA) said:

“There is no doubt that cigarettes, water pipes, snuff, and their likes are prohibited because they all are (from) a filthy material. Allāh (SWT) says:

﴿ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ ﴾

الأعراف ١٥٧

«He permits for them the good (provisions) and prohibits the filthy.»²⁰

They harm health and cause terrible diseases that lead to or cause death. Allāh (SWT) says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾ النساء ٢٩

«Do not kill yourselves.»²¹

And He says:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ البقرة ١٩٥

«Do not throw yourselves – with your own hands – into destruction.»²²

They also constitute extravagance and waste of wealth without benefit, and the extravagant are the brothers of devils²³. We advise anyone who is afflicted by one of these vices to repent and stop immediately, resolve never to go back to it, and seek Allāh’s help in that, while exercising patience for a few days until he is fully cured.”²⁴

Al-Fawzān

Shaykh Yūsuf al-Qaraḍāwī said:

“Since it has been established that smoking is harmful to those who consume it, it is prohibited – especially if a specialized physician decides this for a particular individual.”²⁵

Commenting on this statement, the ‘allāmah, Shaykh Ṣāliḥ al-Fawzān said:

“Why this contradiction and hesitation in regard to the ruling of smoking whose harm has been confirmed through experience, the testimony of specialized physicians, and the confession of many of its consumers? There is no doubt that such a substance is prohibited for everyone, and not only when a decision is made by a specialized physician.”²⁶

Shaltūt

Shaykh Muḥmūd Shaltūt²⁷ (RA) said:

“Among the general rules of Islām is that things can be prohibited to safeguard faith, intellect, wealth, or honor. The more that any of these areas is affected, the stronger that the prohibition is. Thus, if a thing is more harmful, it is more prohibited; and if it is less harmful, it is less prohibited ...

The physicians have analyzed tobacco and found that some of its constituents cause gradual destruction to a human’s happiness and wellbeing. Therefore, it is noxious and harmful beyond doubt, which makes it an evil substance and leads to its prohibition ...

Based on our established knowledge of tobacco’s bad effects upon health and wealth, we conclude that it is despised and loathed by the Islāmīc law.

It is not necessary that a specific text exists in order to rule something as prohibited or loathed. Rather, causes of regulations and rules of Islāmīc jurisprudence play an important role in determining rulings.”²⁸

Egyptian Muftī

The Egyptian Dār-ul-Iftā’ (Office of Religious Rulings) issued the following fatwā:

“In modern times, science has absolutely concluded that tobacco use causes physical harm to the smoker and those around him. It also involves extravagance and a waste of wealth that Allāh forbade. Allāh (SWT) says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

النساء ٢٩

«Do not kill yourselves; indeed, Allāh is ever Merciful to you.»²⁹

And Allāh (SWT) says:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ ١٩٥

البقرة ١٩٥

«Do not throw yourselves – with your own hands – into destruction, and do good; indeed, Allāh loves those who do good.»¹⁰⁰

Smoking, therefore, is prohibited by all measures of Sharḥ.

[Signed and sealed by Dr. Naṣr Farīd Wāṣil, Muftī of the Arab Republic of Egypt]”¹⁰¹

4.

QUITTING SMOKING

Introduction

In the next section, we discuss addiction, its types, harms, and symptoms. We conclude that smoking is an addiction. This can help us understand the various cures proposed in the remainder of this chapter for treating addictions in general, and for treating smoking in particular.

Causes of Starting the Smoking Habit

Knowing the causes leading the youth to tobacco enslavement helps in formulating the best approach to treat this epidemic. In what follows we site the most common causes, some of which have been presented directly or indirectly elsewhere in this book.

1. Bad environment and role models. We show later in this chapter that smoking parents, older siblings, relatives, or teachers provide negative influence that leads many young individuals to begin smoking.
2. Bad companions and associates. We show later in this chapter that bad companions push a person to participate in their vices, smoking being no exception.
3. Seeking recognition. Many young people suffer from an inferiority complex or other social pressures that pushes them to seek recognition. They seek the means to demonstrate maturity and acquire self-esteem. Smoking, in the mind of some of them, is a quick and sure way to attain the appearance of an adult.
4. Youth's rebellious tendency. Many young people are inclined to be rebellious and defiant to their parents and society. They like to try things, such as smoking, that anger their elders, deriving from this pleasure and satisfaction.
5. Blind imitation / peer pressure. Some youth fall under pressure from their peers to try things that they might initially loathe and abhor. What starts as a response to challenge or an innocent imitation will then turn into a lifelong addiction.

6.Smoking marketing and advertisement. The advertisement strategies of tobacco companies are the strongest in the world, and many innocent youths fall into their snares. Among their wicked approaches is using famous stars of cinema and sports, much liked by the youth, to portray smoking as a harmless, normal, social, and successful practice.

7.Availability / accessibility. In most countries, tobacco products are very accessible and readily available, even to young teenagers.

8.Public cafes and clubs. Some easy hideouts for young people who wish to indulge in smoking (or other vices) are clubs, public cafes, and internet cafes. In such places, they can smoke cigarette or water pipe (or even use drugs) out of sight of parents and law.

9.Parental neglect. When the parents neglect their responsibility of properly raising their children and exercising sensible control and watch over them, the children tend to drift into many erroneous paths, such as smoking.

10.Social neglect. Many societies and countries fail to establish or implement strategies that protect the youth from falling into the snares of smoking and other deadly practices.

What Is Addiction?

We showed in the previous chapter that nicotine and other substances contained in tobacco cause addiction, which makes it difficult to quit smoking. But what is addiction?

Definition

Addiction is a recurring engagement in a substance or activity despite the negative consequences resulting from it. It is a physical and psychological dependence on the substance or activity.¹⁰²

Pleasure and enjoyment would have originally been sought by the addict. However, over time, he develops a compulsion to continue engaging in his addictive behavior in order to be able to pursue his other activities or obligations.

Addiction is a primary and chronic disease of brain reward, motivation, memory and related circuitry.

Harms of Addiction

An addiction is harmful both to the addict and to those around him.

An addict's enjoyment often becomes focused on carrying out the addictive behavior and on relieving withdrawal. This results in self-deprivation of many important experiences that could give him happiness.

An addict may deny or fail to recognize the harm that his addiction causes to his health and overall wellbeing. He may even blame outside circumstances or other people for his difficulties.

Some addicts, on the other hand, are very aware of their addiction and its harms but continue indulging in it for various reasons, including the following:

- They think they cannot fight the addiction.
- They think that the addiction enables them to forget some of their worries.

- They do not know how to enjoy life without the addiction.

The harm of addiction may only be recognized when the addict goes through a crisis. This can occur if the addictive substance or behavior is taken away completely, forcing the addict to go into withdrawal. The crisis can also be a direct consequence of the addiction, such as serious illness, loss of a partner, or loss of a job.

Addiction Types

There are two types of addiction:

1)Substance addiction: This is also called drug addiction, substance dependence, and substance use disorder. It is defined as a chronic relapsing disorder characterized by persistent substance-seeking and substance-taking behaviors. Addictive substances include alcohol, tobacco, heroin, etc.

2)Behavioral (or activity) addiction: This refers to any abnormal psychological dependency that is not substance-related. Addictive activities can include shopping, pornography, overeating, gambling, sports, computer games, and so on.

Symptoms and Characteristics of Addiction

An addiction usually has the following symptoms and characteristics:

a)Maladaptation or counter-productivity. Instead of helping a person adapt to situations or overcome problems, an addiction tends to undermine these abilities. For example, an alcohol addict may want to cheer himself up with drinking, but this only adds to his depression, in addition to causing him to neglect many important responsibilities. The same is true about a pornography addict.

b)Tolerance, which is the development of resistance to the effects of an addictive drug or behavior over time. This often leads the addict to seek more of his addiction to reach previously attained pleasure levels. This “progression” can be measured by the amount, frequency, and context of an addict’s engagement in

his addiction. As his illness deepens, he will engage more often, and in situations he never imagined when he first began his involvement.

c)Persistence. An addict will continue to engage in his addictive behavior despite its negative outcome.

d)Withdrawal, which is a painful or unpleasant physical response when the substance or behavior is stopped. Sometimes, an addiction becomes so ingrained in a person's lifestyle that he does not feel withdrawal symptoms, or may not recognize them – attributing them to aging, lack of sleep, excessive work, etc.

e)Relapse, which is that a recovering addict may lose control and return to his addictive substance or behavior at some point in his recovery process. Such relapses can be quite discouraging to him, bringing a feeling of depression and guilt.

Addiction to Smoking

Based on the above discussion, we can conclude that smoking is, without doubt, an addiction because it satisfies all of the above conditions. For example, a smoker forms an uncontrollable dependence on cigarettes (i.e., nicotine) to the point where quitting would cause severe emotional, mental, or physical reactions.

Spiritual Means for Quitting Smoking

A believer can successfully give up a chronic vice or sin, such as smoking, with Allāh’s help and guidance. As the believer strengthens his relationship with Allāh (SWT), Allāh gives him the help and guidance he needs to succeed in his quest. This is what we refer to here as the “spiritual means” for quitting.

In this section, we present the most important spiritual means for quitting smoking. Scientific or experience-based means are subsidiary to these, and are presented in the next section.

1. Knowing Allāh

The basis for all spiritual treatment is a sound knowledge of Allāh. Allāh (SWT) says:

﴿ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ﴾ محمد ١٩

«So know (O Muḥammad) that there is no (true) god except Allāh, and ask forgiveness for your sin and for the believing men and women.»¹⁰³

A believer should seek this knowledge deliberately and constantly, striving to know Allāh through His names, attributes, and actions. This would provide him with the awe and reverence he needs in order to avoid disobeying this great Lord (SWT).

2. Strengthening the Īmān

When a person neglects fortifying his faith and nurturing his Īmān, he becomes vulnerable to Satan’s attacks. He would then disobey Allāh and commit sins during frequent lapses of weak Īmān.

Abū Hurayrah and Ibn ‘Abbās (RAA) reported that the Prophet (SAAW) said:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ،
وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ،
وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ.»

<A person who commits zinā does not commit it while he is a (full) believer; nor does he drink khamr while he is a believer; nor does a thief steal while he is a believer.>[104](#)

Thus, a believer indulges in a vice, such as smoking, only when he is in a state of weak īmān. Therefore, his next step toward curing himself from this is to strengthen his belief in Allāh (SWT) by following the various procedures presented in the following subsections.

3. Coming Nearer to Allāh

A believer's power and perseverance depend on his relationship with his Lord. If this relationship is strong, the believer enjoys real power and dignity.

A believer can build a strong relationship with Allāh (SWT) through performing various acts that Allāh approves. He will then earn Allāh's allegiance and support.

Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«إِنَّ اللَّهَ قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ
 آذَنْتُهُ بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ
 أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ. وَمَا يَزَالُ
 عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا
 أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ
 الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا،
 وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ،
 وَلَكِنِ اسْتَعَاذَنِي لِأُعِيدَنَّهُ. وَمَا تَرَدَّدْتُ عَنْ
 شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ،
 يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ."»

<Indeed, Allāh says, "I will surely declare war against him who shows hostility to one of my allies. And My slave cannot come nearer to Me (so as to become my ally) with an act more beloved to Me than what I have enjoined upon him. And My slave continues to approach Me with voluntary deeds until I love him. Once I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grasps, and his leg with which he walks. If he then asks Me, I will surely give him, and if he seeks My protection, I will surely protect him.

I do not hesitate to do anything I want to do as much as I hesitate to take a believer's soul, for he hates death and I hate to hurt him.”>[105](#)

How great is the happiness and satisfaction that a believing slave can derive from this blessed relationship: a relationship with his Master (SWT) that is based on strong mutual love!

A believer who understands this would place Allāh's love above all love, and would maintain a high level of devotion to Allāh (SWT). Ibn Taymiyyah (RA) said:

“A heart cannot find security, success, pleasure, facility, sweetness, tranquility, or serenity except through worshiping its Lord and turning toward Him (with renewed repentance). Even if it attains from the creation all that brings it pleasure, this would not bring it tranquility and serenity; it will continue to have an innate longing for its Lord, because He is the One that it (truly) wants to worship and seek. Only through this would it attain joy, happiness, pleasure, delight, bliss, peace, and serenity.”[106](#)

From the above ḥadīth, it is very assuring to note that when a believer exerts effort to please Allāh (SWT), Allāh facilitates success for him and makes his task easier. This meaning is expressed in other texts as well. For example, Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: " أَنَا عِنْدَ ظَنِّ
عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. إِنْ
ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي
مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ هُمْ خَيْرٌ مِنْهُمْ، وَإِنْ
تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ
تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِنْ أَتَانِي
يَمْشِي أَتَيْتُهُ هَرْوَلَةً. "»

<Allāh (SWT) says, “I am as My slave expects from me, and am with him when he mentions Me. If he mentions Me to himself, I mention him to Myself; and if he mentions me among an elite group (of people), I mention him among a more elite group (the angels). And if he comes near Me a hand’s span, I come nearer to him a cubit’s distance; and if he comes near Me a cubit, I come nearer to him a bā^{c107}; and if he comes to Me walking, I come to him running.”>¹⁰⁸

This ḥadīth urges us to maintain a strong hope in Allāh’s mercy and generosity, and to constantly mention and exalt Him: He would then grant our wishes and praise us before His angels. And as we exert an effort to come nearer to Him, He comes nearer to us even faster!

As a believer comes nearer to Allāh (SWT), he will find it easier to rid himself of many vices, such as smoking, in order to avoid displeasing his beloved Lord (SWT).

4. Deriving Strength from Worship

In the previous subsection, we saw that various acts of worship are a great source of power and defense for a believer in his struggle against sins and against Satan. As he builds up his acts of worship, he strengthens his relationship with Allāh and becomes steadier in his struggle against various vices, such as smoking. Allāh (SWT) says:

﴿يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ﴾

لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ البقرة ٢١

«O people, worship your Lord who created you and those before you, that you may attain taqwā.»¹⁰⁹

Taqwā means that a believer is well aware of Allāh's (SWT) watch over him, acting according to His guidance in order to deserve His rewards and avoid His punishment.

Prayer. Particularly, Allāh (SWT) urges us to derive help from prayer. He says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ﴾

وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ البقرة

١٥٣

«O believers, seek help through patience and prayer. Indeed, Allah is with the patient.»¹¹⁰

Prayer protects against sinning and corruption. Allāh (SWT) says:

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ﴾

وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴿٤٥﴾ العنكبوت ٤٥

«Establish the prayer. Indeed, prayer prevents from immorality and wrongdoing; surely, Allāh's remembrance is greater.»¹¹¹

Jamā'ah. Staying with a Jamā'ah (righteous group) of Muslims provides a believer with additional protection. This makes Jamā'ah prayer an important tool for giving up sins. 'Umar (RAA) reported that the Prophet (SAAW) said:

«عَلَيْكُمْ بِالْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ
الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ.
مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ.»

«Stay with the Jamā'ah, and beware of dissension. Indeed, Satan accompanies a lone person, but is farther from (attacking a group of) two. He who seeks the happiness of Jannah should stay with the Jamā'ah.»¹¹²

Fasting. Fasting is also a source of taqwā and, subsequently, a protection against vices, such as smoking. Allāh (SWT) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾﴾ البقرة

١٨٣

«O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may have taqwā.»¹¹³

Charity. Giving charity is another source of protection against vices, such as smoking. Allāh (SWT) says:

﴿ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً
 فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

﴿ ٢٧٤ ﴾ البقرة ٢٧٤

«Those who spend of their wealth by night and day, privately and publicly, will have their reward with their Lord; there will be no fear for them, nor will they grieve.»¹¹⁴

Charity is particularly important for a quitting smoker. Through it, he would realize that he can utilize his wealth in what brings him great benefit rather than burning it as cigarette fuel.

5. Reciting Qur'an and Extoling Allāh

A believer should constantly occupy himself with a sober remembrance of Allāh through reciting His book and extoling Him. This brings tranquility to the heart and protection against Satan. Allāh (SWT) says:

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا
 بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾ الرعد ٢٨

«(The guided ones are) those who believe, and whose hearts attain serenity through extoling Allāh. Verily, it is through extoling Allāh that the hearts attain serenity.»¹¹⁵

We saw in Abū Hurayrah's earlier ḥadīth (p. 67) that when a believer extols Allāh, Allāh looks after him and showers him with protection and help. Similarly, Allāh (SWT) says:

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴾ البقرة

١٥٢

«Mention Me (in your heart) and I will mention you (to the angels). Be grateful to Me (through extolment), and do not deny Me (i.e., My favors on you).»¹¹⁶

Protection against Satan cannot be accomplished without thikr. In one part of a long ḥadīth, al-Ḥārith al-Ash‘arī (RAA) reported that the Prophet (SAAW) related that Allāh (SWT) commanded Yaḥyā Bin Zakariyyā (AS) to tell his people:

«.. وَأَمَرَكُمْ بِذِكْرِ اللَّهِ كَثِيرًا، وَمَثَلُ ذِكْرِ
اللَّهِ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ
حَتَّى أَتَى حِصْنًا حَصِينًا، فَأَحْرَزَ نَفْسَهُ فِيهِ.
وَكَذَلِكَ الْعَبْدُ لَا يَنْجُو مِنَ الشَّيْطَانِ إِلَّا
بِذِكْرِ اللَّهِ.»

<... And I command you to extol Allāh frequently. The parable of this (thikr) is like that of a man whose enemies were chasing him and about to overtake him. But he then entered a well-fortified fortress and secured himself therein. Thus is a servant (of Allāh): he cannot be secure from Satan except through extoling and remembering Allāh.>¹¹⁷

Therefore, extoling Allāh (SWT) and reciting His Book is a vital means for receiving His help in quitting smoking.

6. Supplicating to Allāh

Indeed, one of the most effective ways of attaining a wish is to turn to Allāh with submission and devotion, begging Him to grant that wish. Allāh (SWT) says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ غافر ٦٠ ﴾

«Your Lord says, “Call on Me and I will answer you.” Indeed, those who disdain My worship will enter Hell disgracefully.»¹¹⁸

And Allāh (SWT) says:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ
الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ ﴿١٨٦﴾ البقرة ١٨٦ ﴾

«(O Muḥammad,) when My servants ask you about Me, (tell them,) “Indeed, I am near. I answer a supplicant’s call when he calls on Me.” So let them respond to Me and believe in Me – that they may be guided.»¹¹⁹

This is what a smoker should do: turn to Allāh (SWT) and invoke Him with sincerity and submission, repeatedly begging Him to rid him of his vice.

7. Relying on Allāh

A Muslim with a chronic vice, such as smoking, should strongly resolve to quit it absolutely and permanently. He should sincerely rely on Allāh (SWT) in pursuing this goal, in compliance with Allāh’s (SWT) command:

﴿ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾
آل عمران ١٥٩ ﴾

«And when you have resolved (to act), rely on Allāh (to help you), for Allāh loves those who rely (on Him).»¹²⁰

Allāh (SWT) will then surely help him, as He (SWT) says:

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾ الطلاق ٣

«He who relies on Allāh, He suffices him.»¹²¹

Once a person truly relies on Allāh (SWT), he should not fear failure in pursuing a blessed task. He should, rather, trust that no one can defy Allāh's will.

Allāh (SWT) says:

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ﴾

﴿ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴾ الزمر ٣٦

«Is not Allāh sufficient for His servant? And yet, they threaten you with those who are lesser than Him. Whoever Allah leads astray, he will have no guide.»¹²²

8. Repenting to Allāh and Seeking His Forgiveness

Allāh promised facility and happiness to those who truly repent to Him and constantly seek His forgiveness. Allāh (SWT) says:

﴿ وَإِنْ أَسْتَغْفِرُوا رَبُّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمْنِعْكُمْ مَنَّاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى ﴾

﴿ وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ. وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ ﴾

﴿ كَبِيرٍ ﴾ هود ٣

«Seek Allāh's forgiveness and then repent to Him. He will then grant you good enjoyment until an appointed time, and will provide of His favors to every

virtuous person. But if you turn away, then, indeed, I fear for you the torment of an enormous Day.»¹²³

With true repentance comes all good of both lives. Allāh (SWT) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

التحریم ۸

«O you who believe, turn to Allāh in sincere repentance. Your Lord will then expiate your wrongdoings for you and admit you into gardens beneath which rivers flow.»¹²⁴

‘Abdullāh Bin ‘Umar (RAA) reported that he and other companions (RAA) heard Allāh’s Messenger (SAAW) repeat in one sitting, for one hundred times, the supplication:

«رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ (أَوْ الْغَفُورُ).»

«Rabb-ighfirli wa-tub ‘alayya, innaka ant-attawwāb-ur-Raḥīm (or –ul-Ghafūr) –

My Lord, pardon me and accept my repentance. Indeed, you are the Acceptor of Repentance and the Merciful (or the Pardoner).»¹²⁵

A Muslim with a chronic vice, such as smoking, has much more reason to seek Allāh’s forgiveness, frequently and extensively. He should be serious and sincere in repentance so that Allāh would guide him to it and accept it from him.

9. Striving for Allāh

Giving up a chronic vice, such as smoking, requires effort and striving against the vice's deep roots. If the believer does this for Allāh's sake, He will surely be successful, because Allāh has promised to support those who strive for His cause. He (SWT) says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

﴿٦٩﴾ العنكبوت ٦٩

«We will surely guide to Our ways those who strive for Our cause. Indeed, Allāh is with the doers of good.»¹²⁶

We saw in the previous chapter that smoking inflicts a great damage on the smoker's faith and Islāmic practice. Quitting smoking, therefore, allows him to repair this damage.

If a smoker gives up smoking for Allāh's sake, Allāh (SWT) rewards him highly. He substitutes for him the false pleasure of smoking with true happiness and satisfaction.

Ubayy Bin Ka'b and a Bedouin ṣaḥābī (RAA) reported that they heard the Prophet (SAAW) say:

﴿إِنَّكَ لَنْ تَدَعَ شَيْئًا لِلَّهِ إِلَّا بَدَّلَكَ اللَّهُ بِهِ﴾

﴿مَا هُوَ خَيْرٌ لَّكَ مِنْهُ.﴾

«Indeed, you will never give up a thing for Allāh but that Allāh will substitute it for you with what is better for you.»¹²⁷

A Muslim smoker who resolves to quit smoking in obedience to Allāh should be confident of Allāh's help. He should strive steadily and patiently for Allāh, realizing that Allāh will grant him power and perseverance and will reward him immensely for giving up what displeases Him.

10. Struggling against Satan

In this life, every believer is in a continuous struggle against Satan, his schemes, and his allies. Satan persistently whispers to him, adorning sin and intimidating him, telling him that he is weak and incapable of refraining from sinning. A believer needs to constantly expel those secret whispers, remembering that Allāh's power and protection are most supreme. Allāh (SWT) says:

﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ ﴾ ﴿١٧٥﴾ آل عمران ١٧٥

«Indeed, that is only Satan who urges (you) to fear his allies. Do not fear them, but fear Me if you are (true) believers.» [128](#)

Allāh (SWT) also says:

﴿ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴾ ﴿٧٦﴾ النساء ٧٦

«So fight against Satan's allies; indeed, Satan's guile has ever been weak.» [129](#)

People are constantly enticed by Satan. An important quality of a believer, however, is that he does not remain under the influence of Satan's enticement for long. He quickly regains consciousness and turns back to Allāh. Allāh (SWT) says:

﴿ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَلِيفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴾ ﴿٢٠١﴾ الأعراف ٢٠١

«Indeed, when those with taqwā are touched by an urge from Satan, they remember (Allāh) and at once regain awareness.» [130](#)

Thus, a believer constantly seeks Allāh's protection and shelter against Satan's enticement. Allāh (SWT) says:

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ

عَلِيمٌ ﴿٢٠٠﴾ الأعراف ٢٠٠

«If an evil suggestion comes to you from Satan, seek refuge with Allah. Indeed, He is Hearing and Knowing.»¹³¹

When a Muslim smoker sees this, he runs into the only shelter that can protect him from Satan's schemes, knowing that he will surely find in it security and peace.

11. Remaining Steadfast and Avoiding Despair

While a believer strives for Allāh's sake, he needs to persevere in the face of difficulties and trials. Allāh (SWT) says:

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا أَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ

اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ البقرة ١٥٣

«Believers, seek help through patience and prayer. Indeed, Allah is with the patient.»¹³²

This indicates that Allāh supports a steadfast believer. Also, Allāh (SWT) loves him, as He says:

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٥٦﴾ آل عمران ١٤٦

«Allāh loves the steadfast.»¹³³

Allāh (SWT) also rewards a steadfast believer immensely, as He says:

﴿ إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ ﴿١٠﴾ الزمر

١٠

«Indeed, the steadfast will be granted their reward bountifully.»¹³⁴

Abū Saʿīd al-Khudrī (RAA) reported that the Prophet (SAAW) said:

«مَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ
اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ
أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ.»

«He who demonstrates decency, Allāh grants him virtuousness. He who demonstrates contentment, Allāh grants him abundance. And he who demonstrates patience, Allāh grants him perseverance. No person was ever given a gift better and more vast (in goodness) than patience.»¹³⁵

In his struggle for Allāh, a believer should never allow despair to enter his heart. Allāh (SWT) says:

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ
اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾ ﴿٥٣﴾

الزمر ٥٣

«Say, “O My servants who have been excessive toward themselves (with sins), do not despair of Allāh’s mercy. Indeed, Allāh forgives all sins, and, indeed, He is the Forgiver and the Merciful.”»¹³⁶

When a smoker reflects on these texts, the difficulty that he finds in quitting smoking would turn in his heart into pleasure. The great ‘allāmah, Ibn ul-Qayyim¹³⁷ (RA), said:

“A person would find it difficult to quit familiar acts and customs if he does this for other than Allāh’s sake. If, however, he quits them with his heart full of sincerity to Allāh, he would not find difficulty except in the very beginning, so as to be tested (by Allāh) whether sincere or not. If he maintains patience during that short-term hardship, it turns into pleasure.”¹³⁸

12. Valuing Divine Favors

It is ironic that humans must use Allāh’s (SWT) favors in order to disobey Him and sin. A successful person indeed is he who utilizes Allāh’s favors in what brings benefit to him and his surroundings.

Two important favors from Allāh are: good health and free time. Most people abuse these favors. Ibn ‘Abbās (RAA) reported that the Prophet (SAAW) said:

«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ:
الصِّحَّةُ وَالْفَرَاغُ.»

<There are two favors (from Allāh) in which many people are losers: health and free time.>¹³⁹

People often use their excess time, excess money, and good health to learn and practice wrong habits, such as smoking. When a believer trains himself to invest Allāh’s favors in beneficial and benevolent acts, he would find in himself the strength to fight against his vices and improve his virtue.

Based on this, it is important for a quitting smoker to eliminate any free time that he might have. He should always make plans to utilize his excess time and energy in what benefits him and takes his mind off what might remind him of smoking.

13. Avoiding Bad Environment and Companions

The environment in which a person lives has a marked effect on his behavior and actions. This is why Allāh (SWT) legislated migration from a land of evil and disbelief to a land of virtue and belief.

An evil environment is most harmful to a person when he is in his early and youthful years. Wrong guidance and bad role-models at home and school can initiate a young person into bad habits and sinful deeds, such as smoking.

Abū Hurayrah and al-Aswad Bin Sarī (RAA) reported that the Prophet (SAAW) said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ
أَوْ يَنْصِّرَانِهِ أَوْ يُمَجِّسَانِهِ. كَالشَّاةِ تُوَلَدُ جَمْعَاءَ،
هَلْ تَرَى فِيهَا مِنْ جَدْعَاءَ؟»

«Every child is born with a pure fiṭrah (nature). It is his parents who then turn him into a Jew, a Christian, or a Magian. This is like a baby goat, born intact – can you find any of them (baby goats) with a cut ear?»¹⁴⁰

A bad environment includes bad companions and friends. Peer pressure and bad companionship are often the main causes for practicing vices, such as smoking. Indeed, “A man is known by the company he keeps.”

Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ
يُخَالِلُ.»

<A person is upon the same practice as his close friend. Therefore, be careful whom you take as a close friend.>¹⁴¹

A true believer carefully selects friends who guide him and protect him from falling into sins and disobedience. Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ،
يَكْفُ عَلَيْهِ ضَيْعَتَهُ وَيَحْوَطُهُ مِنْ وَرَائِهِ.»

<A believer is a mirror for another believer; and a believer is a brother for another believer: he takes care of his family and protects him during his absence.>¹⁴²

A quitting smoker, therefore, should deliberately surround himself with righteous companions, avoiding the gatherings and company of smokers or corrupt individuals.

14. Holding Oneself Accountable

A believer should always hold himself accountable before Allāh. This would save him from humiliation and regret on Judgment Day. Allāh (SWT) says:

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ﴾ الْحَاقَّةُ ١٨

«On that Day (of Judgment), you will be presented (to Allāh), and it will not be possible to hide any of your secrets.»¹⁴³

It is reported that some of the righteous salaf used to say:

"حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا، وَزِنُوا
 أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا ، وَتَزَيَّنُوا لِلْعَرْضِ
 الْأَكْبَرِ، وَإِنَّمَا يَخِفُّ الْحِسَابُ يَوْمَ الْقِيَامَةِ عَلَى
 مَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا."

“Hold yourselves accountable before you will be called to account (on Judgment Day), weigh yourselves before you (i.e., your deeds) will be weighed, and be prepared for the Great Presentation (i.e., Judgment). Indeed, accounting will be light on Resurrection Day only upon him who holds himself accountable in the worldly life.”¹⁴⁴

A quitting smoker should, therefore, keep holding himself accountable for his vice. He should constantly ask himself some important rhetorical questions concerning smoking, such as the following:

- Do you ever mention Allāh’s name when you start smoking?
- Do you praise Allāh (saying al-ḥamdu lillāh) after you finish smoking?
- Is inhaling fire and exhaling harmful smoke a human act – much less a Muslim act?
- Would it please you to see your son or daughter smoking?
- Why do you have to rush for the cigarette as soon as you break your fast?
- Can giving out a cigarette truly be classified as an act of generosity and kindness?
- Do you know of any other food or drink whose packaging gives extreme warning about its harms?

- Would you classify smoking as being of the good (ṭayyibāt) or of the filthy (khabā'ith)?

- Can you fulfill all of your obligations toward your spouse, children, relatives, and neighbors while you smoke?

Supportive Means for Quitting Smoking

1. Taking Immediate Action

Instead of gradual quitting, a Muslim smoker should quit abruptly. He should trust the resolution and willpower that Allāh granted him, taking the ṣaḥābah (RAA) as his role model. Allāh (SWT) prohibited khamr and gambling by revealing the following:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا
يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ
﴿٩١﴾﴾

«O you who believe, indeed, intoxicants, gambling, idolatrous practices, and divining with arrows – all of these are only repugnant acts from Satan’s doing: shun them so that you may prosper. With intoxicants and gambling, Satan seeks only to incite enmity and hatred among you, and to divert you from remembering Allāh and prayer. Will you not, then, give them up?»¹⁴⁵

Anas (RAA) reported that when the noble ṣaḥābah (RAA) heard this command, they said, “We give them up, our Lord!” They immediately broke the jars of khamr and poured out their contents into the alleys of al-Madīnah. Anas added:

فَمَا سَأَلُوا عَنْهَا وَلَا رَاجَعُوهَا بَعْدَ خَبَرِ
الرَّجُلِ.

“They never sought it or went back to it after they heard that announcement.”¹⁴⁶

The ṣaḥābah (RAA) did this despite the great addictive power of alcohol.

2. Remembering the Great Harms of Smoking

We saw in the previous chapter that smoking causes endless harms – religious, emotional, mental, and physical – to the smoker and those around him. A smoker who intends to quit smoking should constantly remind himself of those harms.

3. Remembering the Great Benefits in Quitting

There are definite physical benefits in quitting smoking, both short-term and long-term. A quitting addict should constantly remind himself of those benefits so as to increase his longing for a full cure and health.

Within a few hours after stopping smoking, nicotine and carbon monoxide leave the smoker’s body. Within two days, nicotine byproducts leave the body as well. Within one month, blood pressure returns to the normal level, and lung function improve. Within three months, the lungs’ capacity for self-cleaning is regained – provided that no irreparable lung damage had occurred.

Within a few years after quitting, the ex-smoker’s risk of developing various types of cancer declines significantly. The same is true about coronary heart disease and other smoking-related diseases.

4. Avoiding Reminders and Tempting Situations

The smoker who starts along the path of quitting should avoid all situations that remind him of his addiction. He should avoid social gatherings that remind him of smoking, make it clear to his visitors that his home and office are smoke-free

zones, have his visitors put out the cigarette in his presence, politely request anyone who wants to smoke to go outside his home or office, and ask to be seated in non-smoking areas when dining out.

5. Changing the Diet

A smoker who starts on the track of quitting should change his diet, reducing his intake of foods and drinks that are known to entice smoking craving. These include spices, meat, tea, and coffee. He should, instead, eat more vegetables and fruits.

6. Using the Siwāk

Regular use of siwāk is an important substitute to cigarette smoking. Whenever a quitting smoker feels the urge to smoke, he should use a siwāk to brush his teeth and suck on it. This will help him resist his addiction, in addition to being a means of pleasing Allāh (SWT) through purifying his mouth. ‘Ā’ishah and Ibn ‘Abbās (RAA) reported that the Prophet (SAAW) said:

«السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ ، مَرْضَاةٌ لِلرَّبِّ.»

<Siwāk purifies the mouth and pleases the Lord.>¹⁴⁷

7. Getting Professional Help

A smoker who intends to quit smoking may do so independently or try some medically tested and established procedures, under professional supervision.

Independent quitting. Research indicates that more than 90% of successful quitters do so unassisted. Furthermore, those who quit unassisted are twice as likely to succeed as those who attend a quit program. Research also indicates that abrupt quitting is more successful than gradual quitting or switching to lower tar cigarettes.

Indicators for success with quitting are: being highly motivated and determined to succeed, having a supportive environment, and having the skills to cope with

adaptation and change. Many smokers suffer several relapses before they finally succeed.

Cessation clinics. Cessation clinics offer educational courses and counseling, teach relaxation techniques, and provide advice about diet, exercise and managing withdrawal symptoms – all in a group-support atmosphere.

Nicotine replacement. Nicotine replacement therapies (NRT), administered through oral gum, skin patch, etc., are believed to aid heavily dependent smokers in quitting. NRT provides a replacement dose of nicotine, helping to ease nicotine withdrawal symptoms, allowing the patient to concentrate on breaking the psychological aspects of the smoking habit. Through a successive dose-reduction, the patient is then taken off the nicotine. In general, NRT is accompanied with behavioral intervention through physician's advice, counseling, follow-up, and so on.

We have indicated earlier that gradual quitting is not advisable in Islām. Instead the smoker should establish high motivation via the spiritual means that we discussed in the previous section.

5. INTOXICANTS

Introduction

Relationship of Intoxicants to Tobacco Smoking

There are many negative effects in common between the consumptions of tobacco and of intoxicant. Among the common effects are the following:

1. Addiction
2. Harm to Dīn
3. Harm to health
4. Harm to intellect and will-power
5. Harm to family and associates
6. Decline of moral character
7. Low self-esteem
8. Waste of money
9. Bad role modeling
10. Detachment from the righteous

This makes much of the earlier discussion on smoking applicable to intoxicants, and vice versa.

It is important to note here that tobacco, in itself, causes a level of intoxication and euphoria, classifying it as a mild intoxicant.

Glossary

The following table contains an alphabetized list (with brief definitions) of important terms that are relevant to our discussion in this chapter. [148](#)

Term:

Addiction (or dependence)

Meaning:

Results from compulsive, continued use of a particular substance. It is characterized by habituation and tolerance.

Term:

Alcohol family

Meaning:

Chemicals that have a hydroxyl ($-OH$) combination attached to a carbon atom. Methanol or methyl alcohol (CH_3OH) is the first member of this family (common in glass cleaners). Other members include ethanol, isopropyl alcohol (rubbing alcohol), and ethylene glycol (automobile antifreeze solution).

Term:

BAC

Meaning:

Blood alcohol content, expressed in grams of alcohol per deciliter of blood (g/dl). This is approximately the same as the percentage by volume of alcohol to blood.

Term:

Dysphoria

Meaning:

An unpleasant or uncomfortable mood, such as depression, anxiety, irritability, or restlessness. It is the opposite of euphoria.

Term:

Ethanol or ethyl alcohol

Meaning:

This is the second member of the alcohol family (C_2H_5OH). It is produced by fermentation of grains or fruits. When the term "alcohol" is unspecified, it commonly refers to ethanol.

Term:

Euphoria

Meaning:

A feeling of intense pleasure or well-being, often described as a “high”. Intoxicants, narcotics, and other addictive behaviors produce euphoria, which is a key element of the addictive process.

Term:

Fermentation

Meaning:

A process that uses yeast or bacteria to change the sugars in foods into alcohol.

Term:

Habituation

Meaning:

Habitual use of a substance. This can be innocuous (ex. caffeine in coffee or tea), or noxious (ex. cocaine).

Term:

Intoxicant (or inebriant)

Meaning:

A substance that can produce a state of intoxication, especially an alcoholic beverage.

Term:

Intoxication

Meaning:

The point at which an intoxicant depresses the central nervous system so that mood, physical, and mental abilities are noticeably altered.

Term:

Legal level of intoxication

Meaning:

In most American states, as well as other countries, a person is considered legally intoxicated if his BAC is 0.08 g/dl or greater.

Term:

Standard alcoholic “drink”

Meaning:

10 g (18 mL) of ethanol. This is contained in: 10 oz (300 mL) of regular beer (5% alcohol); 3-4 oz (100 mL) of wine (12% alcohol); or 1 oz (30 mL) of hard liquor (40% alcohol). A standard drink produces a BAC of 0.02 - 0.05.

Term:

Tolerance

Meaning:

Decline in the effect produced by the original dose of an addictive substance, requiring a dose increase to reproduce the original effect.

Term:

Withdrawal syndrome

Meaning:

Physical and emotional reactions and pains resulting from a sudden stop in the use of an addictive substance.

Established Effects of Alcohol

This section discusses intoxicants in general, but applies mostly to alcohol, because it is the most common and best representative of intoxicants.

When alcohol is drunk, it first stimulates the mouth and pharynx mucous membranes. This increases secretions of the salivary and gastric glands, boosting appetite.

For a short time, the drinker feels an enhancement in his physical performance; but this is soon replaced with a feeling of fatigue.

The drinker's heartbeat and breathing rates increase, his skin reddens, and blood pressure rises. His brain is stimulated, making him more talkative and vivacious. At the same time, his brain cells are depressed, weakening his higher functions of thinking, observing, awareness, control, and judgment.

The following table shows progressive ill-effects of alcohol with increasing BAC ratios.

BAC Range:

Below 0.02

Effects:

Effects not detectable.

BAC Range:

0.02 - 0.03

Effects:

No loss of coordination, slight euphoria and loss of shyness. Depressant effects are not apparent.

BAC Range:

0.04 - 0.06

Effects:

Euphoria; minor impairment of reasoning, memory, and cautiousness.

BAC Range:

0.07 - 0.09

Effects:

Euphoria; slight impairment of balance and coordination, reaction time, speech, vision, hearing, judgment and reasoning, self-control, and memory; lowered inhibitions and intensified emotions.

BAC Range:

0.10 - 0.125

Effects:

Loss of good judgment; significant impairment of motor coordination, balance, vision, speech, reaction time, and hearing.

BAC Range:

0.13 - 0.15

Effects:

Gross motor impairment and lack of physical control; blurred vision and major loss of balance; euphoria is replaced by dysphoria.

BAC Range:

0.16 - 0.20

Effects:

Dysphoria predominates; nausea and vomiting may occur. The drinker has the appearance of a "sloppy drunk".

BAC Range:

Around 0.25

Effects:

Dysphoria with nausea and some vomiting; total mental confusion; drinker needs assistance in walking. This level is considered a medical emergency due to possible death.

BAC Range:

Around 0.30

Effects:

Loss of consciousness.

BAC Range:

Around 0.40

Effects:

Onset of coma; possible death due to respiratory arrest.

From this table, as well as our earlier definitions of BAC and “standard drink”, we see that intoxication effects start appearing when BAC reaches or exceeds 0.02. For a light-weight person, this corresponds to one-third of a standard drink (6 mL alcohol). If we assume that a normal person’s maximum drinking capacity in one sitting, without interruption, is 2 liters (half a gallon), and if a person drinks this much of an alcoholic drink without reaching the lowest level of intoxication, this drink must have no more than a total of 6 mL of alcohol, or 0.3%.

Islāmic Ruling of Intoxicants

Islāmic Definition of an Intoxicant (or Khamr)

In Islām, any substance that suppresses the intellect or confuses reason is considered an intoxicant and is given the generic term of khamr. ‘Umar (RAA) said:

«الْخَمْرُ مَا خَامَرَ الْعَقْلَ.»

“Khamr is that which clouds the intellect.”¹⁴⁹

We saw above that alcoholic beverages vary in their alcohol content. An important question is, “What alcohol percentage makes a drink intoxicating and, therefore, prohibited?” The Prophet (SAAW) gave general answers to this question. ‘Ā’ishah (RAA) reported that the Prophet (SAAW) said:

«مَا أَسْكَرَ مِنْهُ الْفَرَقُ فَمِلْءُ الْكَفِّ مِنْهُ حَرَامٌ.»

«

<Anything that intoxicates in the amount of a faraq¹⁵⁰, as little of it as a handful is prohibited.>¹⁵¹

This refers to drinks that the Arabs used to make in jars. If any such drink caused intoxication, it became prohibited even in the least amount.

A more general ḥadīth is that reported by ‘Abdullāh Bin ‘Umar, Jābir Bin ‘Abdillāh, and others (RAA) that the Prophet (SAAW) said:

«مَا أَسْكَرَ كَثِيرُهُ ، فَقَلِيلُهُ حَرَامٌ.»

<Anything that intoxicates in a large amount is prohibited in a small amount.>¹⁵²

This can reflect the same meaning as the previous ḥadīth. But it can also indicate that when a drink, consumed in a large amount by human standards (approximately two liters), causes intoxication, this drink is considered khamr, and the smallest amount of it (even a drop) is prohibited. Our calculation in the previous subsection indicates that this happens when the alcohol content in that drink approaches or exceeds 0.3%.

Shaykh al-Albānī (RA) said:

“Assume that there is one liter of water that contains 50% intoxicating alcohol. A person drinking a little bit of this mixture does not get intoxicated. But if he drinks what a human normally drinks, he becomes intoxicated. This makes a little of this drink prohibited.

On the other hand, assume that the rate was 5 grams of alcohol in one liter of water. A person drinking this entire liter will not be influenced or intoxicated.

A question is: can a person pour 5 grams of alcohol into a liter of water under the pretext that this rate does not make the drink intoxicating? This is not allowed, because he is not allowed to possess this intoxicating alcohol, which is the essence of khamr.”¹⁵³

Ruling of Khamr

Any substance that fulfills the Prophet’s (SAAW) above definition of khamr is absolutely prohibited in Islām.

‘Ā’ishah (RAA) reported that the Prophet (SAAW) said:

«كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ.»

<Every intoxicating drink is prohibited.>¹⁵⁴

‘Abdullāh Bin ‘Umar and ‘Abdullāh Bin ‘Abbās (RAA) reported that the Prophet (SAAW) said:

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ.»

«Every intoxicant is khamr, and every intoxicant is prohibited.»¹⁵⁵

‘Abdullāh Bin ‘Umar (RAA) also reported that the Prophet (SAAW) said:

«حَرَّمَ اللَّهُ الْخَمْرَ؛ وَكُلُّ مُسْكِرٍ حَرَامٌ.»

«Allāh prohibited khamr. And every intoxicant is prohibited.»¹⁵⁶

Stages of Prohibition of Khamr

Prior to Islām, the pagan Arabs were heavy alcohol drinkers. Allāh (SWT) willed to prohibit this evil substance for them in three stages. In the first stage, He just noted that the great amount of sin contained in khamr overrides its commercial and social benefits. Allāh (SWT) said:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِنَّهُمَا آكْبَرُ مِنْ نَفْعِهِمَا﴾

البقرة ٢١٩

«They ask you (O Muḥammad) concerning khamr and gambling. Say, “In them is great sin, together with some benefits for people. Yet, their sin is greater than their benefit.”»¹⁵⁷

In the second stage, Allāh (SWT) only prohibited praying while intoxicated, thus limiting drinking to a small part of the night. Allāh (SWT) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾

النساء ٤٣

«O you who believe, do not approach prayer while you are intoxicated – so as to know what you say.»¹⁵⁸

In the third stage (on the year 8 H), Allāh (SWT) made a final and absolute prohibition of alcohol, preventing the believers from even approaching it, and concluding the prohibition with an implicit warning, “Will you desist (or what)?” Allāh (SWT) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ
يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوُونَ ﴿٩١﴾﴾

«O you who believe, indeed, khamr, gambling, worship on stone alters, and divining arrows – all are merely defilements from the doing of Satan, so avoid them that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you desist?»¹⁵⁹

‘Umar (RAA) reported that, in the process of prohibition of khamr, he supplicated:

"اللَّهُمَّ بَيْنَ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً."

“O Allāh, give us in regard to khamr a remedial clarification.”

Allāh then revealed the first āyah (al-Baqarah 2:219). ‘Umar was summoned (by the Prophet), and that āyah was read to him. He again said, “O Allāh, give us in regard to khamr a remedial clarification.” And Allāh revealed the second āyah (an-Nisā’ 4:43). Following this, the Prophet had an announcer call, after the iqāmah for prayer was given:

”أَلَا لَا يَقْرَبَنَّ الصَّلَاةَ سَكْرَانُ.“

“Verily, let no intoxicated person approach the (jamā‘ah) prayer.”

‘Umar was again summoned, that āyah was read to him, and he said, “O Allāh, give us in regard to khamr a remedial clarification.” Allāh then revealed the last āyah (al-Mā‘idah 5:90-91), and ‘Umar said in reply, “ – We desist.”¹⁶⁰

Reason for the Prohibition

The main reason for the prohibition of khamr is that it leads to all other evils. Ibn ‘Abbās and Abū ad-Dardā’ (RAA) reported that the Prophet (SAAW) said:

«اجْتَنِبُوا الْخَمْرَ، فَإِنَّهَا مُفْتَا حُ كُلِّ شَرٍّ.»

<Avoid khamr, for it is the key to all evil.>¹⁶¹

Khamr can lead to all major sins. ‘Abdullāh Bin ‘Amr (RAA) reported that Allāh’s Messenger (SAAW) said:

«الْخَمْرُ أُمُّ الْخَبَائِثِ ، وَمَنْ شَرِبَهَا لَمْ يَقْبَلِ
 اللَّهُ مِنْهُ صَلَاةً أَرْبَعِينَ يَوْمًا ، فَإِنْ مَاتَ
 وَهِيَ فِي بَطْنِهِ مَاتَ مَيِّتَةً جَاهِلِيَّةً.»

<Khamr is the mother of all filthy acts. Whosoever drinks it, his prayer will not be accepted for forty days. And if he dies while it is still in his belly, he dies a pagan death.>¹⁶²

It can even lead to the worst form of zinā: incest! Ibn ‘Abbās (RAA) reported that Allāh’s Messenger (SAAW) said:

«الْخَمْرُ أُمُّ الْفَوَاحِشِ ، وَأَكْبَرُ الْكِبَائِرِ . مَنْ
 شَرِبَهَا وَقَعَ عَلَى أُمَّهِ وَعَمَّتِهِ وَخَالَتِهِ.»

<Khamr is the mother of all offensive acts and the greatest of all major sins. He who drinks it would fall upon (i.e., rape) his mother, paternal aunt, and maternal aunt.>¹⁶³

Drinking It Indicates Weak Īmān

Drinking khamr is a sign of weak īmān. Abū Hurayrah, ‘Ā’ishah, and other companions (RAA) reported that the Prophet (SAAW) said:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ ، وَلَا
يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ ، وَلَا يَشْرَبُ
الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ.»

<An adulterer does not commit adultery while he is a believer. A thief does not steal while he is a believer. And a drinker does not drink khamr while he is a believer.>[164](#)

Ibn ‘Abbās (RAA) reported that the Prophet (SAAW) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا
يَشْرَبُ الْخَمْرَ.»

<He who believes in Allāh and the Last Day should not drink khamr.>[165](#)

Elements of Khamr Prohibition

Prohibition of Drinking It

From what we saw earlier, the prohibition of khamr applies first, and foremost, to drinking it.

Abū Mūsā al-Ash‘arī (RAA) reported that the Prophet (SAAW) said:

« لَا تَشْرَبْ مُسْكِرًا ، فَإِنِّي حَرَّمْتُ كُلَّ مُسْكِرٍ . »

«Do not drink an intoxicant, for, indeed, I have prohibited all intoxicants.»¹⁶⁶

Daylam al-Ḥimyarī (RAA) reported that he asked the Prophet (SAAW) about a drink his people (in Yemen) made from wheat to warm them in the cold winter. The Prophet asked him, «– Does it intoxicate?» He said, “Yes.” So the Prophet commanded, « – Avoid it.» He said, “But the people will not leave it.” The Prophet (SAAW) said:

« فَإِنْ لَمْ يَتْرُكُوهُ فَقَاتِلُوهُمْ . »

«If they do not abort it, fight them.»¹⁶⁷

Prohibition of Selling It

Allāh prohibits selling khamr. Abū Sa‘īd al-Khudrī (RAA) reported that the Prophet (SAAW) gave a khuṭbah in al-Madīnah in which he said:

«إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ، فَمَنْ أَدْرَكَتْهُ
هَذِهِ الْآيَةُ وَعِنْدَهُ مِنْهَا شَيْءٌ فَلَا يَشْرَبْ
وَلَا يَبِيعْ.»

<Indeed, Allāh (exalted be He) has prohibited khamr. Anyone who hears this āyah (al-Mā'idah 5:90-91) and possesses any khamr, let him neither drink it nor sell it.>

Abū Sa'īd added that as soon as the people heard this, they took whatever khamr they had and poured it out in the alleys of al-Madīnah.¹⁶⁸

Ibn 'Abbās (RAA) reported that, on the Day of the Conquest (of Makkah), a man presented to the Prophet (SAAW) a bottle of khamr. The Prophet (SAAW) asked him, < – Did you not know that Allāh has prohibited it?> The man turned to his servant and said, “Go sell it, then.” But the Prophet (SAAW) instructed him:

«إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا.»

<Indeed, He who prohibited drinking it has also prohibited selling it.>

So the man told his servant to pour it out in an open field.¹⁶⁹

This prohibition is part of a general rule in Islām, which is that: it is normally prohibited to sell a substance that is prohibited to use.

'Umar, Abū Hurayrah, Jābir, and other companions (RAA) reported that the Prophet (SAAW) said:

«إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ
وَالْخِنْزِيرِ وَالْأَصْنَامِ.»

«Indeed, Allāh and His Messenger have prohibited selling khamr, dead animals, pigs, and idols.»

The Prophet was then asked, “O Allāh’s Messenger, how about dead animals’ fat? It is used for waterproofing ships, dyeing leather, and lighting candles?” He (SAAW) replied:

«لَا هُوَ حَرَامٌ. قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَسَاءٌ
حَرَّمَ شُحُومَهَا جَمَلُوهَا ثُمَّ بَاعُوهَا وَأَكَلُوهَا
أَثْمَانَهَا، وَإِنَّ اللَّهَ إِذَا حَرَّمَ عَلَى قَوْمٍ أَكَلَ
شَيْءٍ حَرَّمَ عَلَيْهِمْ ثَمَنَهُ.»

«No, this is prohibited. Indeed, Allāh cursed the (disobedient) Jews, because when animal fat was prohibited for them, they melted it, sold it, and ate its price. Indeed, when Allāh prohibits eating a thing, He also prohibits (eating) its price.»¹⁷⁰

Prohibition of Acts that Support It

When Allāh (SWT) prohibits an act, He also prohibits the means that support it or might lead to it¹⁷¹. This obviously follows from Allāh’s (SWT) command:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

الهائدة ٢

«Help one another in righteousness and taqwā; and do not help one another in sinning and transgression.» [172](#)

Thus, it is also prohibited to deal with khamr in any way that might support drinking it.

Ibn ‘Umar, Anas, and Ibn ‘Abbās (RAA) reported that the Prophet (SAAW) said:

«لَعَنَ اللَّهُ الْخَمْرَ، وَشَارِبَهَا وَسَاقِيَهَا، وَبَائِعَهَا
وَمُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا
وَالْمَحْمُولَةَ إِلَيْهِ وَآكِلَ ثَمَنِهَا.»

«Allāh curses khamr, its drinker and server, its seller and buyer, its squeezer and that who requests squeezing it, its carrier and that to whom it is carried, and the eater of its price.» [173](#)

‘Umar, Jābir, and other companions (RAA) reported that the Prophet (SAAW) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا
يَجْلِسُ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهَا الْخَمْرُ.»

«Whoever believes in Allāh and the Last Day may not sit at a table where khamr is served.» [174](#)

Prohibition of Using It as Medication

Khamr may not even be used as medicine. If it is thought to help in one area, it will surely do much more damage in other areas.

Tāriq Bin Suwayd (RAA) reported that he asked the Prophet (SAAW) about khamr, and the Prophet (SAAW) told him that it is prohibited. Tāriq then asked, “But, O Allāh’s Prophet, it is a medication.” The Prophet (SAAW) responded:

«إِنَّهَا لَيْسَتْ بِدَوَاءٍ، وَلَكِنَّهَا دَاءٌ.»

<Indeed, it is not a medicine. Rather, it is a disease.>¹⁷⁵

Medications that contain ethyl alcohol (such as some mouthwash and cough medicines) should be totally avoided and replaced with alternatives.

Shaykh al-Albānī (RA) said:

“Medications are available in pharmacies with 5%, 10%, or other alcohol rates. If the rate is such that a person, well or ill, who drinks a medication becomes intoxicated, it is not permissible to drink even one teaspoon of this drink. This is based on the ḥadīth:

«مَا أَسْكَرَ كَثِيرُهُ ، فَقَلِيلُهُ حَرَامٌ.»

<Anything that intoxicates in a large amount is prohibited in a small amount.>¹⁷⁶

On the other hand, if the rate of alcohol in the medication is so low that no matter how much a person drinks of it he does not become intoxicated, it is permissible to take this medicine in any amount.

Another issue is that, even if it is permissible to take a medication with a low alcohol rate, it is not permissible for a Muslim pharmacist to mix such a medication, because he may not initially possess any alcohol, lest he becomes one of the ten individual cursed because of khamr ...

But it is permissible for him to buy a medication with a low rate of alcohol that does not cause intoxication in large amounts.

... This discussion applies to ethyl alcohol, which is intoxicating, and not to methyl alcohol, which is poisonous.”¹⁷⁷

Punishment for Drinking Khamr

Khamr consumption and addiction lead to various forms of penalties, both in this life and in the hereafter.

Lashing Penalty

The Muslim ruler would penalize those who drink khamr by lashing them forty times. In some circumstances, he may find it necessary to increase the number of lashes to maintain order.

‘Uqbah Bin al-Hārith (RAA) reported:

"أَتَى النَّبِيَّ بُنْعِيْمَانَ ، أَوْ بِابْنِ نُعَيْمَانَ وَهُوَ
سَكْرَانٌ فَشَقَّ عَلَيْهِ وَأَمَرَ مَنْ فِي الْبَيْتِ أَنْ
يَضْرِبُوهُ فَضْرَبُوهُ بِالْجَرِيدِ وَالنَّعَالِ."

"A man called Nu‘aymān (or Ibn Nu‘aymān) was brought drunk before the Prophet (SAAW). This upset the Prophet, and he commanded those who were present in the house to beat him. They did, using palm sticks and shoes."¹⁷⁸

Anas Bin Mālik (RAA) reported:

"جَلَدَ النَّبِيُّ فِي الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ
وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ."

“The Prophet (SAAW) lashed khamr drinkers with palm sticks and shoes. And (later) Abū Bakr lashed them forty lashes.”¹⁷⁹

As-Sā'ib Bin Yazīd (RAA) reported:

" كُنَّا نُؤْتَى بِالشَّارِبِ عَلَى عَهْدِ رَسُولِ
اللَّهِ وَإِمْرَةَ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ
عُمَرَ، فَنَقُومُ إِلَيْهِ بِأَيْدِينَا وَنَعَالِنَا وَأَرْدِيَّتِنَا،
حَتَّى كَانَ آخِرُ إِمْرَةِ عُمَرَ فَجَلَدَ أَرْبَعِينَ،
حَتَّى إِذَا عَتَوْا وَفَسَقُوا جَلَدَ ثَمَانِينَ. "

“During the time of Allāh’s Messenger (SAAW), Abū Bakr’s, and most of ‘Umar’s, when a drinker (of khamr) was brought to us, we would beat him with our hands, shoes, and garments. Near the end of ‘Umar’s rule, however, he lashed them forty lashes. Later, on, when they exceeded the limit, he lashed them eighty lashes.”¹⁸⁰

Execution Penalty

The Muslim ruler may decide to execute a persistent khamr drinker if his drinking poses a continual threat to the society. Mu‘āwiyah (RAA) reported that the Prophet (SAAW) said:

«مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ، ثُمَّ إِنْ شَرِبَ
فَاجْلِدُوهُ، ثُمَّ إِنْ شَرِبَ فَاجْلِدُوهُ، فَإِنْ
عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ.»

«When a person drinks khamr, lash him. If he continues to do it, kill him on the fourth time (after three prior detentions).»¹⁸¹

However, the execution penalty for khamr drinkers appears to have been largely abrogated, because there are no valid reports that the Prophet (SAAW) performed it. Rather, there are reports to the contrary, such as that in ‘Umar’s next ḥadīth.

A Khamr Drinker Is Not Necessarily Kāfir

We should note that when a Muslim is given a penalty under the Islāmic law, this does not permit other Muslims to mistreat him beyond that penalty or to harm him in his honor or person.

‘Umar (RAA) reported that, during the Prophet’s (SAAW) time, a man, named ‘Abdullāh and nicknamed ḥimār (donkey), used to make the Prophet laugh. On several occasions, the Prophet had him lashed for drinking khamr. One day, he was again brought before the Prophet, and the command was issued to lash him. One of the people who were present said, “May Allāh curse him for how often he is brought (for lashing).” The Prophet (SAAW) interjected:

«لَا تَلْعَنُوهُ فَوَاللَّهِ مَا عَلِمْتُ أَنَّهُ يُحِبُّ اللَّهَ
وَرَسُولَهُ.»

«Do not curse him. By Allāh, from what I know, he indeed loves Allāh and His Messenger.»¹⁸²

Abū Hurayrah (RAA) reported that a drunk man was brought before the Prophet (SAAW), and the Prophet issued the command to beat him. The ṣahābah (RAA) complied, beating him with hand, shoe, and (twisted) garment. When he was leaving (after the beating), some people said to him, “May Allāh disgrace you.” The Prophet (SAAW) interjected:

«لَا تَقُولُوا هَكَذَا، لَا تُعِينُوا الشَّيْطَانَ عَلَى
أَخِيكُمْ.»

<Do not say this. Do not help Satan against your brother.>¹⁸³

Allāh’s Punishment in This Life

Those who belittle or ignore the prohibition of khamr will be liable to a severe punishment from Allāh (SWT) in this life.

Abū Mālik al-Ash‘arī (RAA) reported that the Prophet (SAAW) said:

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَّ
وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَارِفَ. وَلَيَنْزِلَنَّ أَقْوَامٌ
إِلَى جَنْبِ عِلْمٍ، يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ،
يَأْتِيهِمْ لِحَاجَةٍ فَيَقُولُوا: "ارْجِعْ إِلَيْنَا غَدًا."
فَيَبِيئُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ، وَيَمْسَخُ آخِرِينَ
قَرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ.»

<There will be in my Nation those who will neglect the prohibition of adultery, silk (for men), khamr, and musical instruments. Some (of them) will camp at a mountain's side. A poor shepherd will bring in their cattle for the night, and will ask them for (financial) help. They will say, "Come back tomorrow." Allāh will then have them go to sleep, and will bring down the mountain (destroying them). He will also mutate others (of similar actions) into apes and pigs until Resurrection Day.>¹⁸⁴

Anas, Abū Hurayrah, and other companions (RAA) reported that the Prophet (SAAW) said:

«لَيَكُونَنَّ فِي أُمَّتِي مَسْخٌ وَخَسْفٌ وَقَذْفٌ ،
وَذَلِكَ إِذَا ظَهَرَتِ الْمَعَارِفُ، وَاتَّخَذُوا الْقَيْنَاتِ ،
وَاسْتَحَلُّوا الْخُمُورَ.»

<There will be in my Nation (punishment with) metamorphosis, earth collapse, and stoning. This will happen when musical instruments become widespread, and when they will keep female singers and indulge in khamr.>[185](#)

Allāh's Punishment in the Hereafter

In addition to the above, a khamr drinker's prayer is unacceptable, and he may end up in Hell if he dies before having repented from this major sin.

‘Abdullāh Bin ‘Amr (RAA) reported that the Prophet (SAAW) said:

«مَنْ شَرِبَ الْخَمْرَ فَسَكِرَ لَمْ تُقْبَلْ لَهُ صَلَاةٌ
 أَرْبَعِينَ صَبَاحًا، فَإِنْ مَاتَ دَخَلَ النَّارَ، فَإِنْ
 تَابَ تَابَ اللَّهُ عَلَيْهِ. فَإِنْ عَادَ فَشَرِبَ فَسَكِرَ
 لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ صَبَاحًا، فَإِنْ مَاتَ
 دَخَلَ النَّارَ، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ. فَإِنْ
 عَادَ فَشَرِبَ فَسَكِرَ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ
 صَبَاحًا، فَإِنْ مَاتَ دَخَلَ النَّارَ، فَإِنْ تَابَ تَابَ
 اللَّهُ عَلَيْهِ. فَإِنْ عَادَ فِي الرَّابِعَةِ كَانَ حَقًّا
 عَلَى اللَّهِ أَنْ يَسْقِيَهُ يَوْمَ الْقِيَامَةِ مِنْ طِينَةِ
 الْخَبَالِ، وَهِيَ عُصَارَةُ أَهْلِ النَّارِ.»

◁When a person drinks khamr and becomes intoxicated, his prayer is not accepted for forty mornings; if he dies (while intoxicated), he will enter the Fire; and if he repents, Allāh accepts his repentance.

If he drinks again and becomes intoxicated, his prayer is not accepted for forty mornings; if he dies (while intoxicated), he will enter the Fire; and if he repents, Allāh accepts his repentance.

If he drinks again and becomes intoxicated, his prayer is not accepted for forty mornings; if he dies (while intoxicated), he will enter the Fire; and if he repents, Allāh accepts his repentance.

If he drinks for the fourth time, it becomes a right upon Allāh to make him drink on Resurrection Day from the mold of foolishness, which comes from the discharges of the people of Fire.>[186](#)

Punishment for Khamr Addiction

A person's addiction to a substance or behavior makes him a slave to his addiction. He submits to it and strives to satisfy it devotedly. This makes him, in a way, a worshiper of his addiction.

Abū Hurayrah (RAA) reported that the Prophet (SAAW) said:

«مُدْمِنُ الْخَمْرِ كَعَابِدِ الْوَثْنِ.»

<A khamr addict is like an idol worshiper.>[187](#)

Because of this, a khamr addict will be treated on Judgment Day as a mushrik. Ibn 'Abbās (RAA) reported that the Prophet (SAAW) said:

«مُدْمِنُ الْخَمْرِ إِنْ مَاتَ لَقِيَ اللَّهَ كَعَابِدِ وَثْنٍ.»

«

<If a khamr addict dies (before stopping his addiction), he will meet Allāh (on Judgment Day) as an idol worshiper.>[188](#)

A khamr addict will never enter Jannah straight away. Even if he is a believer whose good deeds make him eligible for Jannah, he will first have to go through punishment in the Fire.

‘Abdullāh Bin ‘Umar, ‘Abdullāh Bin ‘Amr, and other companions (RAA) reported that the Prophet (SAAW) said:

« لَا يَدْخُلُ الْجَنَّةَ مُدْمِنٌ خَمْرٍ. »

⟨No khamr addict will enter Jannah.⟩¹⁸⁹

Furthermore, if a khamr addict eventually enters Jannah, he will not be able to drink its sweet and non-intoxicating khamr. ‘Abdullāh Bin ‘Umar (RAA) also reported that the Prophet (SAAW) said:

« مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ
مِنْهَا، فَمَاتَ وَهُوَ يُدْمِنُهَا، حُرِمَهَا (لَمْ يُسْقَهَا)
فِي الْآخِرَةِ، وَإِنْ دَخَلَ الْجَنَّةَ. »

⟨Whoever drinks khamr in this life and does not repent from it, so as to die while addicted to it, he will be deprived of it (will not be permitted to drink it) in the hereafter, even if he enters Jannah.⟩¹⁹⁰

6. NARCOTICS

Introduction

Overview

Narcotics share many of the negative effects of intoxicants. Therefore, the discussion of intoxicants in the previous chapter largely applies to them. Narcotics also have additional ill effects that we briefly discuss in this chapter.

After a general overview, we discuss two specific narcotics, marijuana and qāt, in two separate sections. We discuss the former because it is widespread in the United States and other Western societies, and we discuss the latter because it is widespread in a few Islāmic countries.

We conclude this chapter by presenting the Islāmic ruling concerning the use of narcotics.

Glossary

The following table contains an alphabetized list (with brief definitions) of important terms that are relevant to our discussion in this chapter (though some of them have already been introduced in previous chapters).¹⁹¹

Term:

Addiction (or dependence)

Meaning:

A chronic, relapsing disease characterized by compulsive drug-seeking, abuse, and long-lasting chemical changes in the brain that produce habituation and tolerance.

Term:

Alkaloids

Meaning:

Organic nitrogen-based chemicals that usually form colorless crystalline solids with a bitter taste. They occur naturally in plants, fungi, and animals, and have physiological effects on animals and humans. They are

used as medicines and poisons. They include morphine, quinine, strychnine, codeine, caffeine, cocaine, and nicotine.

Term:

Analgesics; (abs. n.: analgesia)

Meaning:

Drugs that relieve pain without eliminating sensation, acting on the peripheral and central nervous systems; include paracetamol, non-steroidal anti-inflammatory drugs, and opioid drugs such as morphine and opium.

Term:

Anesthetics (abs. n.: Anesthesia)

Meaning:

Drugs that reversibly eliminate sensation, either locally or generally.

Term:

Brain's Reward System

Meaning:

Brain structures that regulate and control behavior by inducing pleasurable effects.

Term:

Cannabinoids

Meaning:

Chemicals that help control mental and physical processes when produced naturally by the body and that produce intoxication and other effects when absorbed from marijuana.

Term:

Carcinogen

Meaning:

A cancer-causing substance.

Term:

Dopamine

Meaning:

A neurotransmitter chemical in the brain, found in regions that regulate movement, emotion, motivation, and pleasure.

Term:

Dysphoria

Meaning:

Opposite of euphoria – an unpleasant or uncomfortable mood, such as depression, anxiety, irritability, or restlessness.

Term:

Euphoria

Meaning:

A feeling of intense pleasure or well-being (“high”), often leading to addiction. Intoxicants, narcotics, and other addictive substances or behaviors produce euphoria.

Term:

Habituation

Meaning:

Habitual use of a substance.

Term:

Hippocampus

Meaning:

Brain’s part crucial for learning and memory.

Term:

Hydrocarbon

Meaning:

Any chemical compound containing only hydrogen and carbon.

Term:

Opiate

Meaning:

Sometimes used interchangeably with “narcotic” because all of the common narcotics are somehow related to opium.

Term:

Opium

Meaning:

A gummy substance extracted from unripe seed capsules of the opium poppy. It is the source of many opiates, including morphine (and its derivative: heroin), thebaine, codeine, papaverine, and noscapine.

Term:

Psychoactive

Meaning:

Having a specific effect on the mind.

Term:

Tolerance

Meaning:

Decline in the effect produced by the original dose of an addictive substance, requiring a dose increase to reproduce the original effect.

Term:

Withdrawal syndrome

Meaning:

Physical and emotional reactions and pains resulting from a sudden quitting of an addictive substance.

Narcotics: Definition and Types

Definition

A narcotic is a substance that usually induces narcosis (sleep or stupor). It penetrates into a person's nerve cells, stimulating, exciting, and then paralyzing them. A narcotic, therefore, alters mood and behavior, and produces analgesia, euphoria, and addiction.

Differences among Narcotics lie in their analgesic potency and the degree and variety of their side effects.



Natural and Synthetic Narcotics

Opium poppy and other naturally occurring narcotics have been used since the ancient Greeks. Opium poppy is the plant species that produces opium and poppy seeds.

Chemists have also developed a number of synthetic narcotics, some with medical advantages over the natural ones. Synthetic narcotics include: meperidine (Demerol), dihydromorphine (Dilaudid), oxymorphone (Numorphan), alphaprodine (Nisentil), anileridine (Leritine), piminodine (Alvodine), levorphanol (Levo-Dromoran), methadone (Dolophine), and phenazocine (Prinadol).

Use and Effects of Narcotics

Therapeutic/ Pharmacological Use

Narcotics, such as morphine, diminish the awareness of sensory impulses, especially pain, in the brain. Their main therapeutic use, therefore, is for pain relief (or analgesia).

The analgesic effect of narcotics is commonly accompanied with drowsiness, euphoria, and mood change from anxiety and tension to calmness and equanimity.

Side Effects

Along with their medical benefit as pain killers, narcotics produce many undesirable side actions. These include depressed respiratory activity, nausea and vomiting, and inhibition of defecation and urination.

The effects of a narcotic are dose-related. In higher doses all narcotics produce deep sleep and, eventually, general depression of all brain functions.

A narcotic overdose can cause central nervous system depression, respiratory failure, and death.

All narcotics can produce habituation, tolerance, and addiction to varying degrees. Addiction to codeine is relatively rare but possible.

According to the American Society of Addiction Medicine (ASAM), addiction and psychiatric disorders often occur together. Adults who use illicit drugs are very likely to develop serious mental illness.

Most countries limit the production, sale, and use of narcotics because of their addictive properties and detrimental side-effects. Heroin is especially dangerous for its rapid addiction, and hence is completely banned.

Common Illegal Drugs

Many types of narcotics, often called “recreational drugs”, are used nowadays for pleasure or entertainment. Such drugs are also classified illegal in the United States and most other countries.

Based on some distinctive features, illegal narcotics can be divided into major families, as listed in the following table. For each family, we indicate a few representative members and a brief summary of its distinctive effects. In creating this table, we used information provided by the National Institute of Drug Abuse (NIDA) and other specialized organizations.

Family Name & Main Members:

Cannabinoids (Marijuana, Hashish)

Effects:

Euphoria; relaxation; distorted sensory perception; impaired balance and coordination; increased heart rate and appetite; impaired memory and learning; anxiety; panic attacks; psychosis; respiratory infections and cough; mental health decline; addiction.

Family Name & Main Members:

Opioids (Heroin, Opium)

Effects:

Euphoria; drowsiness; impaired coordination; dizziness; confusion; nausea; sedation; feeling of heaviness in the body; constipation; endocarditis; addiction; slowed or arrested breathing; death.

Family Name & Main Members:

Stimulants (Cocaine, Amph-etamine, Meth-amphetamine)

Effects:

Euphoria; increased heart rate, blood pressure, body temperature, and metabolism; increased energy; mental alertness; tremors; reduced appetite; irritability; anxiety; paranoia; violence; psychosis; weight loss; insomnia; cardiac or cardiovascular complications; stroke; seizures; addiction.

Family Name & Main Members:

Dissociative Drugs (Ketamine, PCP, Salvia, DXM)

Effects:

Euphoria; feeling of separation from body and environment; impaired motor functions, coordination, and visual perception; analgesia; impaired

memory; delirium; psychosis; aggression; slurred speech; confusion; dizziness; anxiety; tremors; nausea; hallucinations; respiratory depression and arrest; death.

Family Name & Main Members:

Hallucinogens (LSD, Mescaline, Psilocybin)

Effects:

Hallucinations; nausea; increased body temperature, heart rate, and blood pressure; loss of appetite; sweating; sleeplessness; numbness, dizziness, fatigue; tremors; impulsive behavior; rapid shifts in emotion; nervousness; paranoia; panic; perception disorders.

Marijuana

Definition and History

Marijuana¹⁹² is also called pot, grass, reefer, weed, herb, Mary Jane, and MJ. It is a greenish-gray mixture of the dried, shredded leaves, stems, seeds, and flowers of the “hemp” plant or “cannabis sativa”.

Cannabis sativa is believed to be a native plant of India, where it possibly originated in a region just north of the Himalayan mountains. It is a herbaceous annual that can grow to a height of 4 to 5.4 meters (13-18 ft). Its flowers bloom from late summer to mid-fall.

Hashish, which is more powerful than marijuana, is made from the resin of the cannabis flowers.

Marijuana plants contain more than 400 chemicals, 60 of which fit into a category called cannabinoids. THC is just one of these cannabinoids, but it is the chemical most often associated with the effects that marijuana has on the brain. Cannabis plants also contain choline, eugenol, guaicol and piperidine. The concentration of THC and other cannabinoids varies depending on growing conditions, plant genetics and processing after harvest.

Use

Most users smoke marijuana in hand-rolled cigarettes called joints. Some use pipes or water pipes called bongs. Marijuana cigars, called blunts, are also popular. Marijuana is also used to brew tea, and is sometimes mixed into foods.

Marijuana is the US’s most common illicit drug, and is especially widespread among adolescents and young adults. According to the National Survey on Drug Use and Health (NSDUH), approximately 40% Americans, age 12 and older, have tried marijuana at least once.

Marijuana is often combined, sometimes without the users’ knowledge, with other drugs, such as crack cocaine, PCP, formaldehyde, and codeine cough syrup.

Thus, the risks associated with marijuana may be compounded by the risks of added drugs.

THC and Cannabinoid Receptors

The main active chemical in marijuana, delta-9-tetra-hydrocannabinol (THC), is also the psychoactive ingredient in hashish. THC is what causes the mind-altering effects of marijuana intoxication. The amount of THC determines the potency and, therefore, effects of marijuana.

After marijuana smoke is inhaled, THC rapidly passes from the lungs into the bloodstream, which carries the chemical to the brain and other organs. Thus, its effects begin right after smoking and last for 1 to 3 hours. If marijuana is consumed in food or drink, the short-term effects begin slower and last longer.

Compared to other psychoactive drugs, THC is a very potent chemical. An intravenous (IV) dose of only 1 mg can produce serious mental and psychological effects.

There are specific cells in the brain called cannabinoid receptors. They are found in parts of the brain that influence pleasure, memory, thought, concentration, sensory and time perception, and coordinated movement.

Once in the bloodstream, THC reaches the brain within seconds, and immediately begins to take effect. It connects to cannabinoid cells and influences their activity, and thus activates the reward system through dopamine release.

Negative Effects

Extensive research on marijuana's effects has been done by the American National Institute on Drug Abuse (NIDA) and other specialized organizations. All results emphasize marijuana's numerous and significant negative effects.

Marijuana intake leads to changes in the brain similar to those caused by cocaine, heroin, and alcohol. All of these drugs disrupt the flow of chemical neurotransmitters and excite the brain's receptors linked to feelings of pleasure and, eventually, addiction.

Marijuana's negative effects can be categorized as physical, social, and behavioral. We discuss each of these areas in the following subsections.

1. Physical Effects

a)Respiratory and lung harms: Even infrequent marijuana use can cause burning and stinging of the mouth and throat, often accompanied by a heavy cough.

Regular marijuana smokers may have many of the same respiratory problems that tobacco smokers do, such as daily cough and phlegm production, more frequent acute chest illnesses, and a heightened risk of lung infections and obstructed air passages.

b)Cancer: Marijuana smoke contains 50% to 70% more carcinogenic hydrocarbons than tobacco smoke. It also produces high levels of an enzyme that converts certain hydrocarbons into their carcinogenic form. Thus, smoking marijuana can increase the risk of cancer more than smoking tobacco.

Marijuana users inhale more deeply and hold their breath longer than tobacco smokers, which increases the lungs' exposure to carcinogenic smoke. Hence, marijuana increases the risk of cancers of the head, neck, lungs and other parts of the respiratory tract.

c)Weakened immunity: THC reduces or impairs the immune system's ability to fight off infectious diseases and cancer.

d)Heart attack: Within a few minutes of inhaling marijuana smoke, an individual's heart begins beating more rapidly, the bronchial passages relax and become enlarged, and blood vessels in the eyes expand, making the eyes look red. The heart rate may increase by 20 to 50 or more beats per minute. This effect is greater if other drugs are taken with marijuana.

Thus, marijuana use increases the risk of heart attack because it raises blood pressure and heart rate and reduces the oxygen-carrying capacity of blood.

e)Harm to babies: Some babies born to women who used marijuana during their pregnancy display altered responses to visual stimuli, increased tremulousness,

and a high-pitched cry, which may indicate problems with neurological development.

f) Teen underdevelopment: Using marijuana by young teens impedes their growth and leads to their underdevelopment.

2. Behavioral Effects

a) Euphoria, followed by depression: We saw that THC activates the brain's reward system by stimulating its cannabinoid receptors, which results in increased release of dopamine. This causes the user to feel euphoric (or "high"), and he may experience pleasant sensations; colors and sounds may seem more intense; and time may appear to pass slowly.

At the same time, the user's mouth feels dry; he may suddenly become very hungry and thirsty; his hands may tremble and grow cold. Shortly after use, the euphoria gives way to drowsiness, depression, anxiety, fear, distrust, and even panic.

b) Weakened intellect: Marijuana use can cause impairment in concentration, thinking and problem-solving, attention, memory, and learning.

c) Long-term harms: Consequences of marijuana use can last long after its immediate effects have worn off. Long-term harms include poor academic and job performances, cognitive deficit, deterioration of critical life skills, and lung damage.

d) Severe withdrawal symptoms. Quitting marijuana users suffer from irritability, insomnia, anxiety, and aggression.

e) Addiction to other drugs: Early marijuana use is strongly linked to later use of other illicit drugs and to a greater risk of illicit drug dependence.

3. Safety and Social Effects

a) Impaired coordination and motor skills. THC impairs coordination and balance by binding to receptors in the cerebellum and basal ganglia, parts of the

brain that regulate balance, posture, coordination of movement, and reaction time. This adversely affects sports performance and driving.

b)Auto crashes. Marijuana's harms include its contribution to automobile crashes and other fatal incidents. This problem is especially prevalent among young people. In a study reported by the US National Highway Traffic Safety Administration, even a moderate dose of marijuana impairs driving performance.

c)Acute psychological harms. Heavy marijuana use impairs a person's ability to form memories, recall events, or shift attention from one thing to another.

Marijuana users who have taken high doses of the drug may experience acute toxic psychosis, which includes hallucinations, delusions, and depersonalization – loss of the sense of personal identity, or self-recognition.

Qāt

Definition and Agriculture

Qāt is a narcotic that originated in Ethiopia and spread to neighboring countries. It is also known as qātt, quat, quatt, kat, khat, chat, kus-es-salahin, mirra, tohai, tschat, catha, Abyssinian tea, African tea, and African salad.

Qāt comes from the leaves of the *Catha Edulis* plant, which is a seedless, flowering, evergreen tree with an average height of 3 meters (10 ft). It normally grows at elevations of 900-1800 meters (3000-6000 ft). Fresh leaves are crimson-brown and glossy, and emit a strong smell. They become yellow-greenish and leathery as they age.



During droughts, qāt grows when other crops fail. Its leaves can be harvested throughout the year.

Qāt is usually packaged in plastic bags or wrapped in banana leaves to retain its moistness and freshness. It is often sprinkled with water during transport to keep the leaves moist. Qāt also may be sold as dried or crushed leaves or in powdered form.

History and Current Geography

From ancient times, qāt has been known and used as a recreational and meditational drug.

In the 13th Century (CE), physicians prescribed qāt to soldiers, thinking that it reduced fatigue. Qāt chewing may have begun in the southern Red Sea region, including Yemen, around the same time, and some Arabs used it in lieu of alcohol.

Currently, as a result of national and regional demands, qāt is replacing coffee crops. In Yemen, estimates suggest that one-half to two-thirds of the arable land has been cultivated for qāt, largely because farmers earn five times as much for qāt as for other crops, including coffee.

Qāt is also Ethiopia's fastest growing export. Over 93,000 hectares have been devoted to qāt production, the second largest crop (next to coffee) in terms of land area.

Qāt is now mostly used by natives of Eastern Africa and Southern Arabia. In the US and other Western countries, its use is most popular among immigrants from Yemen and the East African nations of Somalia and Ethiopia.

Over 90% of Yemeni men chew qāt on a regular basis, and the numbers are equally high for neighboring East African countries. Statistics for women range from 10% to 60%.

War-torn Somalia currently suffers from an acute increase in qāt use among its poor citizens, especially men.

Active Ingredients

Scientific research identifies a number of ingredients in the qāt leaves: cathine, cathinine (or cathonine), cathidine, edulin, ephedrine, and others. But the most active ingredients are cathine and cathonine. The U.S. Drug Enforcement Agency (DEA) has classified cathine as schedule IV, and cathonine as schedule I (the most restrictive category, including heroin and cocaine). Cathonine however is only present in freshly picked leaves, and it transforms after 48 hours to cathine.

Use

Qāt is mainly consumed by chewing its leaves. The leaves are placed or "stored" in the mouth and held between the molars and the cheek. The user then chews intermittently to release the active components. Chewing qāt produces a strong aroma and generates intense thirst. No food is served with this – only water to help wash the leaves' juices into the stomach. Between 100 and 200 grams of leaves are chewed over a period of three to four hours.

Until the 1990's, qāt chewing was a weekend practice for the wealthy. Nowadays, it is performed several days a week by a large percentage of the people in Yemen, Ethiopia, Somalia, and Djibouti.

Qāt is commonly used to produce euphoria, excitement, and stimulus, dispel sleep, hunger, and fatigue, and promote communication.

Chewing/Storing Sessions

Qāt is often chewed in communal gatherings called “chewing” or “storing” sessions.

In Yemen, work days end around 2 to 3 p.m., after which groups of 10-50 people meet in parlors to dine and chew.

Qāt chewing sessions constitute a deep-rooted social and cultural tradition, and are regarded as productive activities during which business deals are arranged, communication is strengthened, acceptable behavior is reinforced, and verbal skills are improved. Women hold separate qāt sessions that are livelier and include music and dancing. Tea with milk is often served at the end of a qāt session.

Qāt stimulation starts in the first 15 minutes of chewing, with the peak “high” attained in the third hour, and the effects remaining up to 24 hours. Following the high, a slight depression, or melancholy, sets in for a few hours.

A qāt storing session lasts for several hours, causing Muslim chewers to miss two or three consecutive prayers.

Psychological & Behavioral Effects

Qāt is a stimulant that shares many of the effects of stimulants mentioned earlier. The following are some of its behavioral effects:

1. Upon first chewing it, it may cause dizziness, lassitude, tachycardia, and epigastric pain.
2. It produces mild euphoria and a feeling of exaltation and liberation from space and time, sometimes mixed with aggression and fantasies of personal supremacy.
3. It causes extreme talkativeness, silly laughing, loss of appetite, and, eventually, semi-coma.

4. When its effects wear off, it generates mild lapses of depression similar to those caused by cocaine.

5. If used chronically, it can cause delirium tremors.

6. Medical studies indicate that it impairs concentration and judgment (despite claims to the contrary by users).

7. It is addictive (World Health Organization, 1973).

Health Effects

Qāt's negative health effects include impotence, gastro-intestinal tract problems (constipation, hemorrhoids, hernias), inflammation of the mouth and other parts of the oral cavity, oral cancer, paranoia, and depression.

Qāt also accelerates respiratory and pulse rates, raises blood pressure, and impairs the cardiovascular system.

Folk medicine prescribes qāt for the treatment of malaria and coughs, and claims that it contains anti-acid elements that stabilize diabetes. However, there are no scientific proofs for these claims.

Economic Impact

Chewing qāt is an expensive practice. It places a serious financial burden on individuals and governments.

1. Economic Impact on Governments:

Qāt is illegal in the United States, Holland and much of Europe.

Yemeni qāt is exported and flown daily to Somalia, Djibouti, Ethiopia, and a growing market in Britain.

Due to its instant monetary value, Yemen's qāt cultivation takes over arable lands, replacing coffee and other crops.

In 1992, the value of qāt imported into Somalia dwarfed that of any other commodity including food and weaponry. Relief food and supplies were looted by militias and sold to merchants to purchase qāt.

Qāt is part of the economic problems for Ethiopia, Yemen, Djibouti, and other neighboring countries. These poverty-stricken nations are economically dependent on the qāt trade, which is a non-food non-international product. This burdens them with ever growing international debts.

Qāt also harms the economy by encouraging laziness and absenteeism, as workers go to lunch and then engage in qāt sessions until or past midnight.

In Yemen, increased qāt production brought thefts and violence on the qāt fields. Hiring guards has become one of the significant costs for the qāt farmer.

2. Economic Impact on Individuals.

In Yemen, qāt is sold for US \$300-\$400 a kilogram, and it costs up to \$20 per person per day.

In 1993, the average annual family income in Yemen was about US \$700. Nearly every family spends one third of its disposable income on qāt.

Also, qāt sessions drain people's time and energy and eliminate much of their potential earnings.

Religious and Social Impact

Some of the religious and social harms of qāt production and use were mentioned above. These included thefts, violence, laziness, and neglect of religious obligations.

A further problem with qāt is the "Mafia-like" control over production and distribution.

Environmental Impact

In contrast to coffee, qāt is harvested in small quantities throughout the year (qāt cannot be accumulated as it loses its potency within 48 hours of picking). Furthermore, it does not require fertilizer, and it thrives when interplanted with other crops, such as legumes, peaches, papayas, limes, citrus, and bananas.

Environmentally detrimental effects of qāt include soil erosion. Though qāt does not need fertilizer, it does remove considerable amounts of plant nutrients from the soil.

Road construction and auto-pollution (needed for timely qāt transportation) could also have severe impacts on the local environment and habitat.

Ruling of Qāt, Hashish, and Other Narcotics

Substance Abuse

The reasons mentioned earlier in this book for prohibiting smoking and intoxicants also apply, and more strongly, to various types of narcotics, such as heroin, marijuana, hashish, qāt, and so on.

We saw earlier in this chapter that narcotic substances cause euphoria (or intoxication), which is the reason for the prohibition of khamr. Therefore, they all fulfill the definition of khamr. They also have additional harms that we mentioned earlier, such as addiction, loss of coordination, delirium, heart and lung problems, and death.

Based on statements and discussions by various prominent ‘ulamā’, we present the ruling of narcotics as follows:

- a) All narcotics are prohibited, whether in large or small amounts.
- b) Anesthetics and analgesics that are not narcotic-based may be administered by specialized physicians based on their expertise of bringing benefit and dispelling harm.
- c) Narcotic-based anesthetics or analgesics may be administered by specialized physicians in carefully controlled amounts, and only if the rate of narcotic in them does not cause euphoria or addiction.

Statements by Noteworthy ‘Ulamā’

Shaykh-ul-Islām Ibn Taymiyyah (RA) said:

“What we have been informed is that this weed (hashīsh) first appeared in the lands of the Muslims near the end of the 6th and beginning of the 7th centuries (AH). That was when the Tartars, led by Genghis Khan, prevailed.

When the people openly committed what Allāh and His Messenger prohibited, Allāh gave power to the enemies over them, and this cursed weed (ḥashīsh) was

one of the worst vices (with which they were also punished). It is worse than intoxicating drinks in some regards.”¹⁹³

Shaykh-ul-Islām Ibn Taymiyyah (RA) also said:

“Eating hashīsh is prohibited. It is one of the filthiest substances, and is prohibited to consume whether in small or large amounts.”¹⁹⁴

Shaykh-ul-Islām Ibn Taymiyyah (RA) also said:

“Ḥashīsh is cursed, together with its consumers and authorizers. It incurs the wrath of Allāh, His Messenger, and His believing servants, and it exposes its user to Allāh’s punishment. Despite claims by the misguided that it motivates, it only brings harm to a person’s religion, intellect, conduct, and attitude. These harms are much worse than any good it might have – and it has no good. It decomposes humid substances, sending fumes (signals) to the brain, thus producing worthless fantasies. This is a bribe that Satan uses upon the falsifiers to obey him. What would those misguided ones say about what this cursed weed causes of loss of honor and zeal, making its consumer either a dayyūth (one without honor) or an effeminate or both?

Also, using much of it causes intoxication and diverts from the remembrance of Allāh and from the prayer. Even if using a little of it does not cause intoxication, it should still be treated (in prohibition) as a little khamr ... It is intoxicating, and has more harms than those which make khamr prohibited, in addition to other harms that make it absolutely prohibited.”¹⁹⁵

Shaykh Muḥammad Bin Ibrāhīm Āl ash-Shaykh (RA) said:

“After intensive research and investigation, and after inquiring from trustworthy and reliable individuals, we conclude that qāt is prohibited to plant, import, or use, because it brings evil and harm to intellect, religion, and health, wastes wealth, causes captivation, and diverts from Allah’s remembrance and from the prayer. It is an evil practice and a means to various other evils. And means have the same ruling as that of the ends.”¹⁹⁶

Shaykh al-Albānī (RA) said:

“There is a distinction between intoxicants and anesthetics. For intoxicants, we have the ḥadīth:

«مَا أَسْكَرَ كَثِيرُهُ ، فَقَلِيلُهُ حَرَامٌ.»

«Anything that intoxicates in a large amount is prohibited in a small amount.»¹⁹⁷

But there is no similar text saying, for example, ‘Anything that causes anesthesia in a large amount is prohibited in a small amount.’

What we say, in this case is, ‘Whatever causes harm is prohibited.’ This is based on the ḥadīth:

«لَا ضَرَرَ، وَلَا ضِرَارَ.»

«It is not allowed to harm oneself or others.»¹⁹⁸ ¹⁹⁹

Shaykh ‘Abd-ul-‘Azīz Bin Bāz (R.A) said:

“There is no doubt that qāt and tobacco are prohibited for their numerous harms, in addition to being narcotic and intoxicating, as has been indicated by trustworthy individuals who are well aware of them ... It is an obligation upon every Muslim to avoid them and beware of them. It is also prohibited to sell, buy, or trade in them, and any profit made from such acts is prohibited and impure. We ask Allāh (SWT) to guard the Muslims against them.”²⁰⁰

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APPENDIX: ARABIC TERMINOLOGY

Introduction

Translating and Referencing Qur'ān and Ḥadīth

The Qur'ān contains Allāh's exact words. These words cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. The best we can do is to translate the meanings as understood by trustworthy Islāmic scholars. With this in mind, our Qur'ānic quotes here include the Arabic text, the English meaning in «boldface», and a footnote specifying the location of the cited āyah(s).

Similarly, our ḥadīth quotes include the Arabic text, the English meaning in <boldface>, and a footnote briefly specifying its location in ḥadīth compilations and its status of authenticity. If the ḥadīth contains a supplication or exaltation, we normally include a transliteration of its text.

Relevant Charts

Near the end of this appendix, we present two important charts. The first defines the transliteration symbols employed in this book. The second defines terms that should be uttered at the mention of Allāh or one of His righteous worshipers.

Arabic Terms

A number of Arabic terms are frequently used in Islāmic discussions, constituting a basic vocabulary that needs to be made available to the readers of Islāmic material. We attempt to provide such terms, together with their brief definitions, in the following glossary. The glossary is followed with two charts: Arabic days of the week, and Islāmic lunar months.

Other terms specifically pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are first defined in this book.

Glossary of Common Terms

Term:

‘Abd

Definition:

Slave, servant, or worshiper. Pl.: ‘ibād or ‘abīd.

Term:

Adab

Definition:

Good characters or manners; etiquette. Pl.: ādāb.

Term:

Ākhirah

Definition:

The last life (or hereafter).

Term:

Al-Fātiḥah

Definition:

The first chapter of the Qur’ān.

Term:

‘Ālim

Definition:

Scholar; learned man.

Term:

‘Allāmah

Definition:

Exaggerated form of “‘ālim”.

Term:

Āmīn

Definition:

“O Allāh, grant my request,” said in concluding a du‘ā’.

Term:

Anṣār

Definition:

Residents of al-Madīnah who supported the Prophet (SAAW).

Term:

‘Aṣr

Definition:

Afternoon; the third daily obligatory prayer.

Term:

Athān

Definition:

Announcement; call to the prayer.

Term:

‘Awrah

Definition:

Weakness that requires protection; body-parts that should be concealed from others.

Term:

Āyah

Definition:

Miracle; sign; a portion of the Qur’ānic text that is usually one sentence in length. Pl.: āyāt.

Term:

Bid‘ah

Definition:

Innovation; disapproved change in the Islāmic teachings.

Term:

Da‘wah

Definition:

Call; mission.

Term:

Dīn

Definition:

Religion – often used in reference to the religion of Islām.

Term:

Dīnār

Definition:

Old currency \approx 4.25 g of 22k gold in today's standards.

Term:

Dirham

Definition:

Old currency \approx 3.0 g of pure silver in today's standards.

Term:

Du'ā'

Definition:

Invocation; supplication; prayer.

Term:

Dunyā

Definition:

The lower (i.e., worldly) life.

Term:

Fajr

Definition:

Dawn; the first daily obligatory prayer.

Term:

Farḍ

Definition:

Obligation. Farḍ Kifāyah: A communal obligation that must be performed by at least a few Muslims. Farḍ 'Ayn: An obligation upon every Muslim.

Term:

Farḍ

Definition:

Obligation. Farḍ Kifāyah: A communal obligation that must be performed by at least a few Muslims. Farḍ ‘Ayn: An obligation upon every Muslim.

Term:

Fatwā

Definition:

Religious verdict. Pl.: fatāwā or fatāwī.

Term:

Fiqh

Definition:

Understanding; Islāmic jurisprudence – a subject dealing with practical regulations in Islām.

Term:

Fitnah

Definition:

Trial; test; temptation; affliction.

Term:

Fiṭrah

Definition:

The pure nature upon which Allāh (SWT) created people.

Term:

Ghayb

Definition:

All knowledge beyond the reach of human perception.

Term:

Ghusl

Definition:

Bath; ritual bath required after intercourse, ejaculation, and after a woman completes her menses.

Term:

Ḥadīth

Definition:

Talk; speech; reports of the Prophet's (SAAW) sayings, actions, and tacit approvals.

Term:

Ḥajj

Definition:

Major pilgrimage to Makkah.

Term:

Ḥalāl

Definition:

Permissible.

Term:

Ḥalqah

Definition:

Circle or ring; study circle.

Term:

Ḥarām

Definition:

Prohibited.

Term:

Ḥasan

Definition:

Good; acceptable.

Term:

Hilāl

Definition:

Crescent.

Term:

Ḥijāb

Definition:

Cover; curtain; the Muslim woman's proper attire.

Term:

Hijrah

Definition:

Migration; the early Muslims' migration to al-Madīnah.

Term:

Īd

Definition:

Festival. Pl.: a'yād.

Term:

Iḥrām

Definition:

Prohibition – a state assumed by pilgrims, prohibiting for them specific things, such as hunting, perfume, marriage.

Term:

Ijmā'

Definition:

Consensus.

Term:

Ijtihād

Definition:

Ability to reach correct conclusions from the available evidence.

Term:

Imām

Definition:

Leader (of a nation, prayer, etc.); distinguished Islāmic scholar.

Term:

Īmān

Definition:

Faith; belief.

Term:

Iqāmah

Definition:

Establishment; call for starting the prayer.

Term:

‘Ishā’

Definition:

Night time; the fifth daily obligatory prayer.

Term:

Isnād

Definition:

Chain of narrators of a ḥadīth.

Term:

Jahannam

Definition:

Hell.

Term:

Jāhiliyyah

Definition:

The era of ignorance (jahl) and disbelief prior to Islām.

Term:

Jamā’ah

Definition:

Muslim community; congregation of prayer.

Term:

Janābah

Definition:

State of “uncleanliness” arising from ejaculation or intercourse. Janābah is terminated with ghusl.

Term:

Janāzah

Definition:

Funeral.

Term:

Jannah

Definition:

Garden; the gardens of paradise.

Term:

Jihād

Definition:

Striving (or fighting) for Allāh's cause.

Term:

Jinn

Definition:

Creation that Allāh (SWT) made from fire, sometimes translated as "demon". Satan is one of the jinns.

Term:

Jumu'ah

Definition:

Friday; the Friday mid-day prayer.

Term:

Junub

Definition:

Person in a state of janābah.

Term:

Kāfir

Definition:

Person who practices kufr. Pl.: kuffār.

Term:

Khalifah

Definition:

Successor. A Muslim ruler who succeeded the Prophet (SAAW). Pl.: khulafāʾ.

Term:

Khamr

Definition:

Alcoholic beverage.

Term:

Khilāfah

Definition:

Succession; caliphate – a khalīfah’s rule.

Term:

Kufr

Definition:

Ingratitude; disbelief; rejection of the faith of Islām.

Term:

Khuṭbah

Definition:

Speech; sermon.

Term:

Maghrib

Definition:

Sunset; the fourth daily obligatory prayer.

Term:

Makrūh

Definition:

Disliked; act that is disapproved but not prohibited in Islām.

Term:

Maḥram

Definition:

Man closely related to a woman and permanently prohibited from marrying her; examples: father, son, brother, uncle, nephew, father-in-law,

son-in-law, son through nursing. Non-maḥrams include: cousin, stepbrother, brother-in-law.

Term:

Masjid

Definition:

Place designated for sujūd; mosque.

Term:

Mathhab

Definition:

Way or approach. It often refers to one of the four Islāmic schools of fiqh: the Ḥanafī, Mālikī, Shāfi‘ī, and Ḥanbalī.

Term:

Minbar

Definition:

Raised platform in a masjid for delivering a khuṭbah.

Term:

Muftī

Definition:

A ‘ālim who gives fatwā.

Term:

Muhājir

Definition:

Migrant; immigrant; person who undertakes hijrah. Pl.: muhājirū(ī)n.

Term:

Mujāhid

Definition:

Person who performs jihād. Pl.: mujāhidū(ī)n.

Term:

Munkar

Definition:

Disapproved or rejected act. Pl.: munkarāt.

Term:

Muṣallā

Definition:

Place designated for ṣalāh (or prayer).

Term:

Muṣḥaf

Definition:

Collection of “ṣuḥuf” or sheets; book of the Qur’ānic text.

Term:

Mushrik

Definition:

Person who practices shirk. Pl.: mushrikū(ī)n.

Term:

Nafī

Definition:

Extra; voluntary; supererogatory deeds.

Term:

Qaḍā’

Definition:

Allāh’s decree and measure.

Term:

Qadar

Definition:

Allāh’s predestination; often used as synonym of qaḍā’.

Term:

Qiblah

Definition:

Direction of al-Ka’bah in Makkah.

Term:

Qiyām

Definition:

Standing; the night prayer.

Term:

Qudsī

Definition:

Holy. A qudsī ḥadīth is a statement that the Prophet (SAAW) attributes to Allāh (SWT), though it is not from the Qurʾān.

Term:

Rakʿah

Definition:

Full prayer unit, containing one rukūʿ. Pl.: rakʿāt.

Term:

Ribā

Definition:

Usury; interest.

Term:

Rukūʿ

Definition:

Bowing; bowing in the prayer.

Term:

Ṣadaqah

Definition:

Charity.

Term:

Ṣaḥābah

Definition:

Companions of the Prophet (SAAW). Singular: ṣaḥābī.

Term:

Ṣaḥīḥ

Definition:

True; authentic.

Term:

Salaf

Definition:

The early righteous pioneers and scholars of Islām.

Term:

Ṣalāh

Definition:

Prayer; supplicating for the Prophet (SAAW).

Term:

Salām

Definition:

Peace; greeting with peace: as-salāmu ‘alaykum.

Term:

Sanad

Definition:

Same as isnād.

Term:

Shahādah

Definition:

Testimony; the Testimony of Islām: “There is no true god but Allāh, and Muḥammad is Allāh’s Messenger”; martyrdom for Allāh’s (SWT) cause.

Term:

Shahīd

Definition:

Witness; person martyred for Allāh’s cause. Fem.: shahīdah, Pl.: shuhadā’.

Term:

Shām

Definition:

Middle-East area of Palestine, Jordan, Syria, and Lebanon.

Term:

Sharḥ (or Sharḥah)

Definition:

The Islāmic Law. Shar‘ī: legislated or permissible matter. Ash-Shāri‘: the Legislator (Allāh G).

Term:

Shaykh

Definition:

Elderly man; title of respect for a man with an above-average level of Islāmic knowledge.

Term:

Shayṭān

Definition:

Satan; devil.

Term:

Shirk

Definition:

Polytheism or paganism; joining partners with Allāh (SWT).

Term:

Siwāk

Definition:

Stick from a desert tree, used for brushing the teeth.

Term:

Ṣiyām

Definition:

Fasting.

Term:

Sujūd

Definition:

Prostration; prostration in the prayer.

Term:

Sunnah

Definition:

Way; guidance; teachings. The Prophet’s (SAAW) way and guidance.

Term:

Sūrah

Definition:

Qurʾānic chapter.

Term:

Tābiʿī

Definition:

Follower; student of the ṣaḥābah. Pl.: tābiʿū(i)n.

Term:

Tafsīr

Definition:

Explanation; Qurʾānic interpretations and commentaries.

Term:

Takbīr

Definition:

Saying, “Allāhu Akbar – Allāh is the greatest.”

Term:

Tahlīl

Definition:

Saying, “Lā ilāha illallāh – There is no (true) god except Allāh.”

Term:

Taḥmīd

Definition:

(Also, ḥamd): saying, “Al-ḥamdu lillāh – Praise be to Allāh.”

Term:

Taqlīd

Definition:

Imitation, especially without knowledge.

Term:

Taqwā

Definition:

Fearing and revering Allāh.

Term:

Tarbiyah

Definition:

Cultivation or education.

Term:

Tasbīḥ

Definition:

Saying, “Subḥān-Allāh – Exalted be Allāh.”

Term:

Taṣfiyah

Definition:

Filtration or cleansing.

Term:

Tashahhud

Definition:

Pronouncing the Shahādah; the last part of prayer that includes pronouncing the Shahādah.

Term:

Taslīm

Definition:

Saying salām; concluding the prayer with salām.

Term:

Ṭawāf

Definition:

Circumambulation around the Ka‘bah.

Term:

Tawḥīd

Definition:

Belief that Allāh is the only Lord and God to be worshiped, and that He possesses the most sublime attributes.

Term:

Tayammum

Definition:

Symbolic ablution, in the absence of water, performed by wiping clean dust over the face and hands (to the wrists).

Term:

Thikr

Definition:

Remembrance and extolment of Allāh (SWT). Pl.: athkār.

Term:

‘Ulamā’

Definition:

Plural of “‘ālim”.

Term:

Ummah

Definition:

Community; nation; followers.

Term:

‘Umrah

Definition:

Minor form of pilgrimage to Makkah that may be performed at any time of the year.

Term:

Wahy

Definition:

Revelation; inspiration.

Term:

Wājib

Definition:

Obligatory or required; obligation.

Term:

Walī

Definition:

Friend; ally; guardian.

Term:

Witr

Definition:

Odd number; last part of the night prayer (consisting of an odd number of rak'āt).

Term:

Wuḍū'

Definition:

Ritual ablution for the prayer; it includes washing the face and forearms, wiping over the head, and washing the feet.

Term:

Zakāh

Definition:

Obligatory charity. Zakāt-ul-fiṭr: charity in the form of food given to the needy at the end of Ramaḍān.

Term:

Zinā

Definition:

Adultery or fornication.

Term:

Ẓuhr

Definition:

Noon; the second daily obligatory prayer.

Arabic Weekdays

1. Al-Jumu'ah (Friday)

2. As-Sabt (Saturday)

3. Al-Aḥad (Sunday)

4. Al-Ithnayn (Monday)

5. Ath-Thulāthā' (Tuesday)

6. Al-Arbu'ā' (Wednesday)

7. Al-Khamīs (Thursday)

Islāmic Hijrī Months

1. Al-Muḥarram

2. Ṣafar

3. Rabīʿ-ul-Awwal

4. Rabīʿ al-Ākhir (or ath-Thānī)

5. Jumāda al-Ūlā

6. Jumāda al-Ākhirah (or ath-Thānīyah)

7. Rajab

8. Shaʿbān

9. Ramaḍān

10. Shawwāl

11. Thul-Qaʿdah

12. Thul-Ḥijjah

Transliteration

Except for proper nouns, transliterated Arabic terms are italicized. In general, the rules of English pronunciation are applicable. The following table includes additional symbols employed in this book to help pronounce the Arabic terms.

Symbol:

ā, Ā

Stands for:

Alif(long vowel a)

English Equivalent Sounds:

Mostly: Man, sad. At times: Father, hard, god.

Symbol:

ū, Ū

Stands for:

Wāw(long vowel u)

English Equivalent Sounds:

Root, soup, flute.

Symbol:

ī, Ī

Stands for:

Yā'(long vowel i)

English Equivalent Sounds:

Seed, lean, piece, receive.

Symbol:

ʾ

Stands for:

Hamzah

English Equivalent Sounds:

The first consonant vocal sound uttered when saying: at, it, oh.

Symbol:

th, Th

Stands for:

Thā'

English Equivalent Sounds:

Three, moth.

Symbol:

ḥ, Ḥ

Stands for:

Ḥā'

English Equivalent Sounds:

No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.

Symbol:

kh, Kh

Stands for:

Khā'

English Equivalent Sounds:

No equivalent. Produced in the back of the mouth and top of the throat.

Symbol:

th, Th

Stands for:

Thāl

English Equivalent Sounds:

There, mother.

Symbol:

ṣ, Ṣ

Stands for:

Ṣād

English Equivalent Sounds:

A deeper “s” sound. Somewhat close to the “sc” in “muscle”.

Symbol:

ḏ, Ḑ

Stands for:

Ḑād

English Equivalent Sounds:

Sounds deeper than a “d”. Produced by touching the tongue to the mouth’s roof, with the sides of the tongue pressed against the top molars.

Symbol:

ṭ, Ṭ

Stands for:

Ṭah

English Equivalent Sounds:

Similar but deeper than a “t”.

Symbol:

ẓ, Ṽ

Stands for:

Ẓah

English Equivalent Sounds:

A deeper thāl, produced by touching the backside of the tongue to the tip of the upper front teeth.

Symbol:

ʿ

Stands for:

ʿAyn

English Equivalent Sounds:

Produced in the bottom of the throat, underneath the ḥā’.

Symbol:

gh, Gh

Stands for:

Ghayn

English Equivalent Sounds:

A gurgling sound produced in the back of the mouth, just above the khā’.
Similar to the “R” in some French accents.

Symbol:

q, Q

Stands for:

Qāf

English Equivalent Sounds:

Somewhat similar to the “c” in “coffee”.

Veneration Symbols

Out of love, appreciation, and gratitude, a Muslim is urged to utter the following phrases at the mention of Allāh, His messengers, or other righteous individuals.

Acronym: (SWT)

Phrase: Subḥānahū wa taʿālā

Uttered with: Allāh

Meaning: He is exalted above weakness and indignity.

Acronym: (SAAW)

Phrase: Ṣallallāhu ʿalayhi wasallam

Uttered with: Muḥammad or other prophets

Meaning: May Allāh's praise and peace be on him.

Acronym: (AS)

Phrase: ʿAlayhis-salām / ʿAlayhas-salām / ʿAlayhimas-salām / ʿAlayhimus-salām

Uttered with: Remarkably righteous individuals (prophets, angels, etc.)

Meaning: Peace be on him, her, both, or all.

Acronym: (RAA)

Phrase: Raḍiyallāhu ʿanhu / Raḍiyallāhu ʿanhā / Raḍiyallāhu ʿanhumā /
Raḍiyallāhu ʿanhum

Uttered with: Ṣaḥābah

Meaning: May Allāh be pleased with him, her, both, or all.

Acronym: (RA)

Phrase: Raḥimah-ullā / Raḥimah-allāh / Raḥimahum-allāh / Raḥimahum-ullāh

Uttered with: Past ‘ulamā’ or righteous Muslims

Meaning: May Allāh have mercy on him, her, both, or all.

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2. The Night Prayers, Qiyām & Tarāwīḥ, 2nd Ed., 195 p, 1999.

The Inevitable Journey

1. Sickness, Regulations and Exhortations, 2nd Ed., 327 p, HB, 2003.
2. Inheritance, Regulations and Exhortations, 2nd Ed., 175 p, HB, 2005.
- 2a. Islāmic Will & Testament, 2nd Ed., 31 p, 2012.
3. Funerals, Regulations and Exhortations, 2nd Ed., 326 p, HB, 2003.
4. Life in al-Barzakh, from Death until Resurrection, 2nd Ed., 269 p, 2006.
5. The Dreamer's Handbook, Sleep Etiquettes & Dream Interpretation, 360 p, HB, 2006.

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4. Our Precious Sprouts, 234 p, 2002.

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1. Knowing Allāh, 2nd Ed., 127 p, 2002.
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4. Knowing Allāh's Prophets & Messengers, 127 p, 2002.
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5. Conceptual Physical Science for Arab Students, 189 p, 2010.
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[1.](#) *Āl 'Imrān* 3:102.

[2.](#) *An-Nisā'* 4:1.

[3.](#) *Al-Aḥzāb* 33:70-71.

[4.](#) The above paragraphs, including the Qur'ānic portions, are known as “*Khuṭbat-ul-Ḥājah* (the Sermon of Need)”. The Prophet (M) often started his speeches with this sermon, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas'ūd, Ibn 'Abbās, and other companions (V).

[5.](#) The Prophet (M) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā'ī, and others, from Jābir Bin 'Abdillāh (U).

[6.](#) *Al-Jumu'ah* 62:2.

[7.](#) Recorded by al-Bayhaqī, Ibn 'Adiyy, and others from Abū Hurayrah, Ibn Mas'ūd, and other companions (V). It is verified to be *ḥasan* by al-Albānī (*Hidāyat-ur-Ruwāḥ* 239).

[8.](#) *Al-Baqarah* 2:137.

[9.](#) *An-Nisā'* 4:115.

[10.](#) *At-Tawbah* 9:100.

[11.](#) *Āl 'Imrān* 3:104.

[12.](#) *Al-Mā'idah* 5:2.

[13.](#) *Al-'Aṣr* 103:1-3.

[14.](#) *Āl 'Imrān* 3:103.

[15.](#) *Al-Mā'idah* 5:49.

[16.](#) Recorded by Muslim (262) and others.

[17.](#) *Al-Baqarah* 2:208.

[18.](#) Died in 774 H.

- [19](#). *Tafsīr-ul-Qur'ān-il-'Azīm* 2:208.
- [20](#). Died in 1270 H.
- [21](#). *Rūh-ul-Ma'ānī* 2:208.
- [22](#). Recorded by Muslim (2564) and Ibn Mājah.
- [23](#). Died in 728 H.
- [24](#). *Iqtiḍā'-uṣ-Ṣirāṭ-il-Mustaqīm* pp. 549-550.
- [25](#). *Iqtiḍā'-uṣ-Ṣirāṭ-il-Mustaqīm* p. 93.
- [26](#). Recorded by al-Bukhārī (717), Muslim (436), Abū Dāwūd, and others.
- [27](#). Recorded by Muslim (430), Aḥmad, and others.
- [28](#). Recorded by Abū Dāwūd, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*Jilbāb-ul-Mar'at-il-Muslimah* p. 211).
- [29](#). US Surgeon General's reports (www.surgeongeneral.gov).
- [30](#). He served as US Surgeon General from 2002 to 2006.
- [31](#). "The Health Consequences of Involuntary Exposure to Tobacco Smoke: A Report of the Surgeon General", June 27, 2006.
- [32](#). Additional details of the information presented in this section may be found from: US Centers for Disease Control and Prevention, US Office on Smoking and Health (www.cdc.gov/tobacco), and the US Surgeon General's reports (www.surgeongeneral.gov).
- [33](#). "The Health Consequences of Smoking: A Report of the Surgeon General", May 27, 2004.
- [34](#). Cigarette Smoking: an Epidemiological Overview, Nicholas J Wald & Allan K Hackshaw, British Medical Bulletin, vol. 52 no. 1, 1996.
- [35](#). *Al-A'rāf* 7:31.

- [36](#). Recorded by al-Bukhārī (853-856, 4215, 5451-5452, 7359), Muslim (561-567), and others.
- [37](#). Recorded by al-Bazzār, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1213 and *Ṣaḥīḥ-ut-Targhīb* 215).
- [38](#). *An-Nisā'* 4:29-30.
- [39](#). *Al-Baqarah* 2:195.
- [40](#). Recorded by Aḥmad and Ibn Mājah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 250).
- [41](#). Recorded by at-Tirmidhī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 946).
- [42](#). Recorded by al-Bukhārī (5778), Muslim (109), and others.
- [43](#). *An-Nisā'* 4:27.
- [44](#). *Al-Aḥzāb* 33:58.
- [45](#). Recorded by al-Bukhārī (6018), Muslim (47-48), and others.
- [46](#). Recorded by al-Bukhārī (6019, 6135, 6475), Muslim (47), and others.
- [47](#). Recorded by al-Bukhārī (2101, 5534), Muslim (2628), and others.
- [48](#). *An-Nisā'* 4:19.
- [49](#). *Al-Baqarah* 2:228.
- [50](#). Recorded by al-Bukhārī (893, 2409, 2554, 2558, 2751, 5188, 5200, 7138), Muslim (1829), and others.
- [51](#). Recorded by Muslim (996), al-Ḥākim, and others.
- [52](#). *Al-Aḥqāf* 46:15.
- [53](#). Recorded by al-Bukhārī (2101, 5534), Muslim (2628), and others.
- [54](#). Recorded by at-Tirmidhī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 946).

[55](#). *An-Nisā'* 4:5.

[56](#). *Al-Isrā'* 17:26-27.

[57](#). Recorded by al-Bukhārī (1477, 2408, 5975, 6473, 7292), Muslim (593, 1715), and others.

[58](#). *Al-A'rāf* 7:31.

[59](#). *Hukm-ud-Dukhāni wat-Tadhkīni*, pp. 19-21.

[60](#). *Al-A'rāf* 7:157.

[61](#). *Al-Ghāshiyah* 88:6-7.

[62](#). Recorded by al-Bukhārī (6069) and Muslim (2990).

[63](#). Recorded by Abū Dāwūd, Aḥmad, and others, from Shahr Bin Ḥawshab, from Umm Salamah (T). Verified to be weak by al-Albānī (*aq-Ḍa'īfah* 4732).

[64](#). *Al-Mā'idah* 5:2.

[65](#). Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ-ul-Jāmi'* 5107 and *Sunanu Abī Dāwūd* 3683).

[66](#). A great 'ālim of Arabia, author of the valuable *tafsīr* book: *Taysīr-ul-Karīm-il-Mannān*. Died in 1376 H.

[67](#). *Hukmu Shurb-id-Dukhān*, pp. 59-60.

[68](#). *Hukmu Shurb-id-Dukhān*, pp. 63-64.

[69](#). A great 'ālim and former *Muftī* of Saudi Arabia. Died in 1389 H.

[70](#). *Hukmu Shurb-id-Dukhān*, p. 3.

[71](#). Outstanding scholar of *Ḥadīth* and Sunnah. Died in 1420 H.

[72](#). Recorded by Aḥmad and Ibn Mājah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 250).

- [73](#). Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 3106).
- [74](#). Recorded by al-Bukhārī (854), Muslim (564), and others.
- [75](#). Recorded by at-Tirmiḏī, al-Ḥākim, and others from Ibn Mas'ūd (S). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 660 and *Hidāyat-ur-Ruwāḥ* 2079).
- [76](#). Recorded by Abū Dāwūd, al-Baghawī, and others, from Abū Sa'īd (S). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1597 and *Ṣaḥīḥu Abī Dāwūd* 1203).
- [77](#). Recorded by al-Bukhārī (1477, 2408, 5975, 6473, 7292), Muslim (593, 1715), and others.
- [78](#). Adapted from a number of audio talks in *Silsilat-ul-Hudā wan-Nūr*, nos. 4, 5, 52, 164, 206, 228, 341, 497, 545, 546, 678.
- [79](#). Late Mufī of Saudi Arabia. Died in 1420 H.
- [80](#). *Al-Mā'idah* 5:4.
- [81](#). *Al-A'rāf* 7:157.
- [82](#). *Fatāwā Islāmiyyah*, 3:442-443 (combination of two *fatwās*).
- [83](#). Died in 1421 H.
- [84](#). *An-Nisā'* 4:29.
- [85](#). *Al-Baqarah* 2:195.
- [86](#). *Al-A'rāf* 7:31.
- [87](#). *An-Nisā'* 4:5.
- [88](#). Adapted from two *fatwās* in *Fatāwā Islāmiyyah*, 2:806 and 3:443-444.
- [89](#). Died in 1432 H.
- [90](#). *Al-A'rāf* 7:157.

[91](#). *An-Nisā'* 4:29.

[92](#). *Al-Baqarah* 2:195.

[93](#). He refers here to the *ayah*: *al-Isrā'* 17:27, which we cited earlier.

[94](#). *Fatāwā Islāmiyyah*, 3:446.

[95](#). *Al-Ḥalālu wal-Ḥarām*, p. 62.

[96](#). *Al-I'lāmu bi-Naqdi Kitāb-il-Ḥalāli wal-Ḥarām*, pp. 12-13.

[97](#). Former director of al-Azhar Mosque. Died in 1384 H.

[98](#). *Al-Fatāw-al-Muḥimmāt*, compiled by 'Alī al-Ḥalabī, Dār Ibn-ul-Jawzī, ad-Dammām, 1413 (1992), pp. 150-151.

[99](#). *An-Nisā'* 4:29.

[100](#). *Al-Baqarah* 2:195.

[101](#). Egyptian Dār-ul-Ifṭā', *Fatwā* issued on 25 *Jumād-al-'Ūlā* 1420 (5 September 1999).

[102](#). Further discussion of this topic can be found in scholarly papers and websites, such as: *An Overview of Substance Dependency*, Norman Jay Gersabeck, M.D., International Journal of Psychosocial Rehabilitation.

[103](#). *Muḥammad* 47:19.

[104](#). Recorded by al-Bukhārī (2475, 5578, 6772, 6809-6810), Muslim (57), and others.

[105](#). Recorded by al-Bukhārī (6502), Ibn Ḥibbān, and others. This *ḥadīth* is discussed by al-Albānī in *aṣ-Ṣaḥīḥah* 1640.

[106](#). *Al-Fatāwā* 5:188-189.

[107](#). Span of the outstretched arms.

[108](#). Recorded by al-Bukhārī (7405, 7505, 7537), Muslim (2675), and others. The second half of this *ḥadīth* is also recorded by al-Bukhārī (7536), al-Bazzār, and others from Anas and Salmān (U).

[109](#). *Al-Baqarah* 2:21.

[110](#). *Al-Baqarah* 2:153.

[111](#). *Al-'Ankabūt* 29:45.

[112](#). Recorded by at-Tirmithī, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1116).

[113](#). *Al-Baqarah* 2:183.

[114](#). *Al-Baqarah* 2:274.

[115](#). *Ar-Ra'd* 13:28.

[116](#). *Al-Baqarah* 2:152.

[117](#). Recorded by at-Tirmithī, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ-ut-Targhīb* 552).

[118](#). *Ghāfir* 40:60.

[119](#). *Al-Baqarah* 2:186.

[120](#). *Āl-'Imrān* 3:159.

[121](#). *At-Talāq* 65:3.

[122](#). *Az-Zumar* 39:36.

[123](#). *Hūd* 11:3.

[124](#). *At-Taḥrīm* 66:8.

[125](#). Recorded by Aḥmad, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 556).

[126](#). *Al-'Ankabūt* 29:69.

[127](#). Recorded by Aḥmad, al-Qaḍā'ī, and al-Aṣbahānī. Verified to be authentic by al-Albānī (under: *aḍ-Ḍa'īfah* 5).

[128](#). *Āl-ʿImrān* 3:175.

[129](#). *An-Nisā'* 4:76.

[130](#). *Al-A'raf* 7:201.

[131](#). *Al-A'raf* 7:200.

[132](#). *Al-Baqarah* 2:153.

[133](#). *Āl-ʿImrān* 3:146.

[134](#). *Az-Zumar* 39:10.

[135](#). Recorded by al-Bukhārī (1469, 6470) and Muslim (1053).

[136](#). *Az-Zumar* 39:53.

[137](#). Died in 751 H.

[138](#). *Al-Fawā'id*, pp. 159-160.

[139](#). Recorded by al-Bukhārī (6412), at-Tirmidhī, and others.

[140](#). This is a combined narration recorded by al-Bukhārī (1358-1359, 4775, 1385), Muslim (2658), and others.

[141](#). Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 927).

[142](#). Recorded by Abū Dāwūd, al-Bayhaqī (in *Shu'ab-ul-ʿImān*), and others. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* 926).

[143](#). *Al-Ḥāqqah* 69:18.

[144](#). Recorded by at-Tirmidhī, Ibn Ḥibbān, and others. Most reports attribute this to 'Umar (S), but al-Albānī (W) shows (in *aḍ-Ḍa'īfah* 1201) that this attribution is unverifiable.

145. *Al-Mā'idah* 5:90-91.

146. This was recorded by al-Bukhārī (2464, 4617, 4620, 5582, 5583, 5600, 5622, 7253), Muslim (1980), and others from Anas, Abū Hurayrah, and other companions (V). See *aṣ-Ṣaḥīḥah* 3486.

147. Recorded by Aḥmad, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ-ul-Jāmi'* 3695 and *Irwā' ul-Ghalīl* 66).

148. Further discussion of this topic can be found in scholarly papers and websites, such as: www.Britannica.com, mhest.com (McGraw-Hill Encyclopedia of Science and Technology), www.wikipedia.org, www.thefreedictionary.com, and dictionary.reference.com.

149. Recorded by al-Bukhārī (4619, 5581, 5588), Muslim (3032), and others.

150. *Faraq* or *faraq* is an old measure of capacity, related to the *ṣā'* and *mudd* as follows: 1 *faraq* = 3 *ṣā'*s = 3 (4 *mudds*) = 12 *mudds*. The Saudi Arabian Organization for Measurements and Units determined that 1 *mudd* = 628 milliliters. Thus, 1 *faraq* = 7.5 liters.

151. Recorded by Abū Dāwūd, at-Tirmīḥī, and others. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* 2376 and *Ghāyat-ul-Murām* 59).

152. Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* 2375).

153. Adapted from *Silsilat-ul-Hudā wan-Nūr*, no. 85.

154. Recorded by al-Bukhārī (242, 5585-5586), Muslim (2001), and others.

155. Recorded by Muslim (2002-2003), Abū Dāwūd, and others.

156. Recorded by an-Nasā'ī, at-Ṭabarānī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1814).

157. *Al-Baqarah* 2:219.

158. *An-Nisā'* 4:43.

159. *Al-Mā'idah* 5:90-91.

160. Recorded by Abū Dāwūd, at-Tirmīḥī, and others. Verified to be authentic by al-Albānī (*Sunanu Abī Dāwūd* 3670 or2 and *Sunan at-Tirmīḥī* 3049).

161. Recorded by Ibn Mājah, al-Ḥākim, and al-Bayhaqī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 2798 and *Ṣaḥīḥ-ut-Targīb* 2369).

[162](#). Recorded by at-Ṭabarānī (in *al-Awsaṭ*) and al-Wāḥidī (in *al-Wasīṭ*). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1854).

[163](#). Recorded by at-Ṭabarānī, Ibn Ḥibbān, and others. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* 1853).

[164](#). Recorded al-Bukhārī (2475, 5578, 6772, 6810), Muslim (57), and others.

[165](#). Recorded by at-Ṭabarānī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ-ut-Targīb* 172).

[166](#). Recorded by an-Nasā'ī, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 2424).

[167](#). Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Sunanu Abī Dāwūd* 3683).

[168](#). Recorded by Muslim (1578), Abū Ya'lā, and others.

[169](#). Recorded by Muslim (1579) and others.

[170](#). This is combined from *ḥadīths* Recorded by al-Bukhārī (2223, 2224, 2236, 3460, 4633), Muslim (1581, 1582, 1583), and others. The very last statement was recorded by Abū Dāwūd (3488) from Ibn 'Abbās (U).

[171](#). In Islāmic jurisprudence (*fiqh*), this is called the rule of *sadd-uth-tharā'ī*' (blocking the means).

[172](#). *Al-Mā'idah* 5:2.

[173](#). Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* 1529 and *Ṣaḥīḥ-ut-Targīb* 2356, 2357, 2360).

[174](#). Recorded by Aḥmad, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* 167, 1949).

[175](#). Recorded by Muslim (1984), an-Nasā'ī, and others.

[176](#). Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* 2375).

[177](#). Adapted from *Silsilat-ul-Hudā wan-Nūr*, no. 85.

[178](#). Recorded by al-Bukhārī (2316, 6774, 6775).

- [179](#). Recorded by al-Bukhārī (6773, 6776) and Muslim (1706).
- [180](#). Recorded by al-Bukhārī (6779).
- [181](#). Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ-ut-Targhīb* 2381).
- [182](#). Recorded by al-Bukhārī (6780).
- [183](#). Recorded by al-Bukhārī (6777, 6778, 6781) and Muslim (1707).
- [184](#). Recorded al-Bukhārī (5590; with incomplete *isnād*), Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 91).
- [185](#). Recorded by Aḥmad, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 2203).
- [186](#). Recorded by Ibn Ḥibbān and al-Ḥākim. Verified to be authentic by al-Albānī (*Ṣaḥīḥ-ut-Targhīb* 2384).
- [187](#). Recorded by Ibn Mājah, aḍ-Ḍiyā'-'ul-Maqdisī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 677).
- [188](#). Recorded by Aḥmad, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 677).
- [189](#). Recorded by an-Nasā'ī, Ibn Mājah, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 673-675, 678).
- [190](#). Recorded by al-Bukhārī (5575), Muslim (2003), and others. The last part of this *ḥadīth* is recorded by al-Bayhaqī, and is verified to be authentic by al-Albānī (*Ṣaḥīḥ-ut-Targīb* 2361).
- [191](#). Further discussion of this topic can be found in scholarly papers and websites, such as: www.Britannica.com, mhest.com, www.wikipedia.org, www.thefreedictionary.com, and dictionary.reference.com.
- [192](#). A particularly enlightening website on this subject is: <http://science.howstuffworks.com/marijuana.htm>.
- [193](#). *Al-Fatāwā* 34:205.
- [194](#). *Al-Fatāwā* 34:213.
- [195](#). *Al-Fatāwā* 34:222-224.

[196](#). *Tahrīmu Akl-il-Qāt*, p. 12.

[197](#). Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* 2375).

[198](#). Recorded by Aḥmad and Ibn Mājah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 250).

[199](#). Adapted from *Silsilat-ul-Hudā wan-Nūr*, no. 85.

[200](#). *Fatāwā Islāmiyyah*, 3:444-445.