

# Prohibition of *Khamr* in Islam: Intoxicants as Root of Evil

(Which leads to other Evils)  
[And how to combat and cure addiction]

تحريم الخمر في الإسلام:  
شور الخمر لانها أم الخبائث  
وكيف تعالج إدمانها

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[Asking Allah for His Mercy and Forgiveness]

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تنبيه: هذه بين يديك مسودة لهذا بحث، ولم تزل تحت النظر والمراجعة والتمحيص

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Dedicated To The Youth,  
Who are the strength of a nation.  
Their success is the future success of the nation.  
Their failure is the future failure of the nation.



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**"كل مسكر حرام."**

**"...Everything that intoxicates is forbidden."**

**"الخمير أم الخبائث."**

**"Khamr is the "mother" (or root) of vile impurities."  
(i.e. wine and intoxicating substances are a root of corrupted, filthy  
and shameful evils.)"**

**"الخمير أم الفواحش..."**

**"Khamr is the "mother" (or root) of vice and vile and monstrous deeds..."**

**"...لا تشرب الخمر فإنها مفتاح كل شر."**

**"Do not drink Khamr since it is the key that opens up all evil."**

**[NOTE that *Khamr* is wine and all intoxicants]**

أحاديث رسول الله صلى الله عليه وآله وسلم

*Traditions of the Messenger of Allah*

*May the Peace and Blessings of Allah be upon him and his family*



## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله نحمده ونستعينه ونستغديه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضل فلا هادي له . وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله  
يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتنَّ إلا وأنتم مسلمون  
يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدةٍ وخلق منها زوجها وبثَّ منهما رجالاً كثيراً ونساءً واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيباً  
يا أيها الذين آمنوا اتقوا الله وقولوا قولاً سديداً . يصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزاً عظيماً  
أما بعد: فإنَّ أصدقَ الحديثِ كتابُ الله، وخيرَ الهدي هديُّ محمدٍ صلى الله عليه وسلم ، وشرُّ الأمور مُحدثاتها، وكلُّ محدثة بدعة، وكلُّ بدعةٍ ضلالة، وكلُّ ضلالةٍ في النار

**Indeed, all praise belongs to Allah. We praise Him, seek His Aid and His Forgiveness and we seek refuge in Allah from the evil of ourselves and from the evil of our actions. Whomsoever Allah guides, none can misguide, and whomsoever Allah leaves unguided none can guide thereafter. I bear witness that there is no god except Allah (nothing has the right to be worshipped except Him), who is alone without partners, and I bear witness that Muhammad is His slave and Messenger.**

**“O you who believe! Fear Allah as He should be feared and die not except that you are Muslims.” [Aal-i-'Imran 3:102]**

**“O Mankind! Fear your Lord, Who created you from a single soul (Adam) and from him created his partner (Hawwa, Eve) and from them both sent forth and scattered many men and women. So fear Allah through whom you demand your mutual rights and by the reverence of the wombs that bore you. For Allah is ever watchful over you.” [Nisa' 4:1]**

**“O you who believe! Fear Allah and say a truthful word. He will direct you to do righteous actions and will forgive your sins. Whosoever obeys Allah and His Messenger has already attained the highest success.”[Ahzab 33:70-71]**

**To proceed: Indeed the best speech is the Book of Allah and the best guidance is the guidance of Muhammad, peace and blessing be upon him. The worst of affairs are the invented matters, for every invented matter is an innovation and every innovation is misguidance and every misguidance is in Hellfire.**

Perhaps no other evil is as universally recognized for its destructive consequences as intoxicants are for mankind. Yet man stubbornly persists. He continues because: it feels good; it's fun to party; it exhilarates; it helps loosen up inhibitions and bring one out of the shell; it gives hours of soothing stupor and numbness to escape from harsh realities; it's profitable for the makers and sellers, and so on and on (or so they all think).

The mind of man, his power of reason, discretion and intelligence, is what separates him from the brute animals. A child only becomes a responsible person once he or she reaches the age of discretion and the full use of a matured mind. To waste or harm the mind is ungratefulness to the Creator, wanton self-destruction, and often leads to the criminal abuse of others. Man's natural inclination towards the good, and to the guidance of what is better, morally right and just, is what distinguishes him from the *Shayaateen* (devils) of the Jinn. The *Shayaateen* of the Jinn are our mortal enemies who have chosen disobedience and rebellion against their One Creator, Lord, Benefactor and Most Merciful, against their own well-being and better judgment. They use all means to entrap man to come along with them in idolatry, ungratefulness and wickedness, and lead him to the similar destruction for which they are headed. "Khamr" is one of their main weapons.

In the Bible, which the Jews and Christians hold as their sacred divine revelations, we read that the priests were forbidden wine. There are many other statements of condemnation in their scriptures:

"And the LORD spoke unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations" [Leviticus 10:8-10]

It is reported that Solomon (Sulaiman, may the peace of Allah be upon him) said: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." [Proverbs 20:1]

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." [Proverbs 23:29-35]

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more. Open thy mouth for the dumb in the cause of all such as are appointed to destruction." [Proverbs 31:4-8]

And we read in their prophetic books: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflames them! And the harp, and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands." [Isaiah 5:11-12]

And in Hosea we read him say: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children ... [until he says] ... “Whoredom and wine and new wine take away the heart. [Hosea 4:11]

And in the New Testament of the Christians, the direct command is written:

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionists, shall inherit the kingdom of God.” [1Corinthians 6:9-10]

And also: “And be not drunk with wine, wherein is excess; but be filled with the Spirit; [Ephesians 5:18]

It should be noted that there are significant similarities and dissimilarities between these scriptures and the scriptures of Islam in the Qur’an and Sunnah, for those who observe and scrutinize, and who reflect and understand.

The Almighty Allah, Most Exalted, Beneficent, Just and Wise, prohibited all intoxicants in the Islamic Law, knowing well that this scourge would increase to epidemic proportions and become the root of much evil as we witness all over the world today.

In a hadith (tradition) the Messenger of Allah, may the of peace and blessing of Allah be upon him, informed us about the signs of the nearness of the Resurrection Day:

“أن من أشراط الساعة أن يرفع العلم، ويكثر الجهل، ويكثر الزنا، ويكثر شرب الخمر...” [رواه البخاري و مسلم وغيرهم]

**“Verily, of the signs of the last days is the raising up (removal) of knowledge, the increase of ignorance (especially of the religion of Islam), much fornication and adultery, and abundance of drinking alcohol (and taking intoxicants)...”** [Reported by Bukhari, Muslim, and others]

Referring to the fact that with the passage of time this evil will increase to the extent where it will even become legalized, the Messenger of Allah said, may Allah’s peace and blessings be upon him:

“ليكونن من أمتي أقوام يستحلون الحر والحرير والخمر والمعازف ...” [رواه البخاري وغيره]

**“There will be some sections of my nation who will make fornication (and adultery), silk (for men), wine (and intoxicants), and musical instruments legal ...”** [Reported by Bukhari by a suspended narration, and confirmed as sound and authentic by him and many others, with correct chain of narrators]

And in another narration he said: may Allah’s peace be upon him:

“ليستحلن طائفة من أمتي الخمر باسم يسمونها إياه.” [رواه النسائي و ابن ماجة]

**“There will be some of my nation who will make wine (and intoxicants) legal by calling it by a name they will attach to it.”** [Reported by Ahmad and an-Nisa`e and verified by al-Albani]

And he also said, may Allah’s peace be upon him:

“ليشربن أناس من أمتي الخمر، يسمونها بغير اسمها، ويضرب على رؤوسهم بالمعازف و القينات، يخسف الله بهم الأرض، و يجعل منهم قردة وخنزير.” [رواه أبو داود وابن ماجة]

**“There will be a people of my nation who will drink wine by naming it other than its name, and there will be musical instruments and female singers playing around their heads. Allah will make the earth to swallow them up. Some of them will be made (transformed miraculously) into monkeys and pigs.”** [Reported by Abi Da`ood, Ibn Majah and others and verified by al-Albani]

If we understand the meaning of “*Khamr*” as an intoxicant or addicting material, and not only as “wine” as some mistakenly understood, then we can easily see that this has occurred. Many countries have legalized many intoxicants and they flow in their hotels and sanctioned bars. Often this kind or that kind of intoxicants as deemed “OK” and “*Halal*” with some arguing that ‘it’s not really ‘*Khamr*.’ One noteworthy story was of the Imam of a *Masjid* and his buddies, who would smoke marijuana somewhere on the premises of the *Masjid* compound, and then come for congregational *Salah* (prayer). Once he took a long time in his *Sajdah* (prostration) until they wondered what kind of amazingly long and pious *Dua* (supplication) was he making... until they found that he had passed out!

This state of affairs -of rampant falsehood, disbelief, debauchery, and immorality- in our latter days, is similar in some ways to the state of the pagan Arabs in their period of ignorance before Islam. They loved intoxicants -and that which came with it like partying, playing music and fornication - with such a proverbial love that often a work of spoken art, their pre-eminent form of art and pride, was only considered complete by first singing and reciting the praises of wine in the song, poetry or eulogy.

Yet some of these pagan Arabs realized the evil of drinking and addiction, and spread the news of its multifold harms, as the poet Tarfah ibn al-Abd (طرفة بن العبد) said in his famous Mu`alliqah (Attached to K`abah) poem -- even though he was one of the promoters of alcohol and wine:

وما زال تشرابي الخمر ولذتي      وبيعي وإتلافي طريقي وملتدي  
إلى أن تحامتني العشيرة كلها      وأفردت أفراد البعير المعبد

And my drinking of wine and pleasure has not ceased,  
And my buying, and my wreckage of my humor and my argumentation,  
Until my relatives all had forsaken me,  
And I was alone, like a subdued camel, abandoned.

And many of them even made wine forbidden on themselves, and praised the prohibition in poetry, as the poet Qais ibn Asim (قيس بن عاصم المنقري) said:

لسالبة مالي ومذهبة عقلي  
ومورثتي حرب الصديق بلا نبل

لعمرك إن الخمر ما دمت شارباً  
وتاركتي من الضعاف قواهم

By your life, as long as wine is consumed,  
It will devour my wealth and the soundness of my mind,  
It will destroy the strength of the feeble and weak  
And bequeath to me, without honor, the enmity of my best friend.

It is reported that Qais came to the Prophet, may the peace and blessing of Allah be upon him, and accepted Islam and the Prophet, may the peace and blessing of Allah be upon him, said of him:

"هذا سيد أهل الوبر." [رواه البخاري في أدب المفرد]

"**This is the leader of the inhabitant of tents (the Bedouins).**" [Reported by Bukhari in Adab al-Mufrid, and verified by Ibn Hajar and al-Albani]

Allah the Almighty and His Messenger, peace be upon him, eradicated from this decadent cultural and social environment, the widespread drinking of wine and intoxicating beverages, which is a truly astounding accomplishment considering the level of which they were enamored with drink and drunken pastimes. How could they now resist its temptation, and the challenge of the fun seekers, urging them to come and join the party? It was only accomplished by a monumental and grand "paradigm" shift in the society, away from past polytheism, idolatry and drinking habits, towards true monotheistic faith, sobriety, and the highest moral standards. They believed in and practiced the divine guidance and revelations of Allah and His Messenger, revealed in the Book of Allah, the *Qur'an*, and divinely inspired statements and traditions of the Prophet's *Sunnah*. This was the key of the paradigm shift; just as the key that had opened the door to debauchery was intoxication and drunkenness.

Below we will present some of the many *Ayaat* (verses) from the *Qur'an*, the Book of Allah, and the *Hadith* (traditions) from the *Sunnah* (Way) of the Messenger of Allah, may Allah's peace and blessing be upon him, about the evils of intoxicants and drugs, their prohibition, the terrible prescribed punishments for those that indulge themselves into them, and the deterrents to cure the society from this festering disease.

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## Khamr and related terms in Arabic Language, And Qur'anic and Islamic Usage

Know, may Allah guide and have mercy upon you and us, that all intoxicants are prohibited because “*Khamr*” (الخمير) is not only wine, beer, “hard” cider, “hard” liquor and alcoholic beverages, as some mistakenly think, but all that which intoxicates and alters the mind. Thus the prohibition includes narcotics, heroin and derivatives like “meth,” all “recreational” drugs, stimulants, depressants, barbiturates, marijuana, hashish, cocaine and derivatives like “crack” etc, all the psychedelic drugs that cause illusions and hallucinations, like peyote and LSD, emotion altering drugs like “ecstasy,” etc, and all their derivatives and likes, in the various societies around the world. The issue is not the actual substance, but the substance use and abuse causing intoxication. Thus paint thinner, glue, etc and all those foolish toxins and things sniffed or snorted are also included, as well as anything shot into the vein by needles or any other method of ingestion onto the body.

The three letter Arabic root of Khamr is from (خ م ر) [KH-M-R] and means to cover. Usages of the word include, for example, the Prophet, peace be upon him, orders to:

“**خَمَرُوا الْأَنْيَةَ وَأَوْكِنُوا الْأَسْقِيَةَ وَأَجِيفُوا الْأَبْوَابَ وَاصْبِرُوا صَبِيَانَكُمْ عِنْدَ الْمَسَاءِ فَإِنَّ لِلْجِنِّ انْتِشَارًا**” [رواه البخاري]  
“**Cover (*Khammaru*) your utensils and tighten the string on your pouches and secure the doors and hold back your children in the evening because the Jinns spread out.**” [Reported by Bukhari]

The Commander of the faithful Umar ibn al-Khattab al-Farooq, the second Khalifa (Caliph), may Allah be pleased with him, said:

“...والخمر ما خامر العقل...” [رواه البخاري وغيره]  
“*al-Khamr ma Khaamar-al-‘Aql* (i.e. *Khamr* is that which covers the mind, [or clouds and befogs the intelligence]).” [Reported by Bukhari, Muslim and others]

The word *Khamara* means to cover, and for this reason a woman’s head covering is called a *Khimar*. A “*Khamrah*” is a little rug or matt.

Khamr can be defined as all intoxicants that “cover,” cloud and intoxicate the mind, and not just wine, as will be further proved by ample evidence below.

The Arabic word *Sakara* (سكر) and *Sakraan* (سكران) singular for *Sukaara* (سكارى) indicates intoxication and drunkenness. In the following verse Allah mentioned the state of extreme agitation when the Hour of Resurrection approaches.

يَأْيَهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ( ) يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ  
عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى  
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing

**mother will forget her suckling, and every pregnant mother will drop her unborn, and you shall see mankind as in a drunken state, yet they will not be intoxicated, but severe indeed will be the Torment of Allah.” [22:2-3]**

As all linguists know the word “alcohol” in English now called *al-Kuhool* (الكحول) by the Arabs is derived from “Kuhul” or “Kohl” which is a powder of antimony, used for the eyes as medicine or cosmetic, and was prepared by a distillation and fermentation method, which was originally introduced to Europe by the Muslims of Andalusia (Muslim Spain). The same chemical distilling process was then used in preparation of alcohol and intoxicants.

The word “*Ghoul*” (غول) with the plural *al-Aghwaal* (الأغوال) and *al-Ghoolaat* (الغولات) is from the root GH-A-L- which means to assassinate and destroy someone. The infamous *Ghuul* (غول) are the Jinni, demons and evil spirits of the deserts etc, being called so since they bring evil and destruction to a person. “*Al-Ghoul’s*” association with the chemical combination we call alcohol is easily understood.

*Nazafa* (نزف) means to exhaust, drain and bleed, and its association with intoxication medically is well known since the intoxicating substances abused are actually poisons (toxins) that cause psychological and physical damage to the brain, liver, heart, etc. *Nazafa* is also another word for intoxication.

*Nabeeth* (نبيذ) is what is left in water to become a drink, with or without fermentation, like fruit juices, grains, honey and sugar mixtures etc. Thus *Nabeeth* can be legal or illegal depending on whether it has become “sour” by fermentation and become intoxicating or not.

There are many different types of intoxicants, with various names and assorted containers from the time of the Prophet, peace be upon him, and more were added as the *Sahabah* traveled to different lands but it would be very lengthy and strenuous process to mention them all, as it would be to mention all the words associated with intoxication. What has proceeded will suffice us here, and other words will be defined as they occur.

## Details of Fiqh (Jurisprudence) of the Prohibition of Intoxicants

### Introduction to the Subject

A general principle in Islam is that it is not allowed to harm yourself or others intentionally. This is mentioned repeatedly in the Qur'an, and reported in the sayings of the Prophet, peace and blessing be upon him:

We are commanded not to harm ourselves:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

“...and do not kill yourselves, verily Allah is most merciful to you.” [4:29]

And the Most Exalted said:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

“...and do not throw yourselves by your own hands to destruction...” [2:195]

We are commanded to take of the pure, wholesome and legal food and drink that Allah in His Mercy and Bounty has provided us and abstain from all the harmful, corrupt, unclean, and filthy. One of the general principles of Islam is that all that is good, pure and beneficial is allowed, and all that is evil, filthy, unclean and harmful is forbidden.

As Allah the Sublime says:

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ... ﴾

“Those who follow the Messenger, the Illiterate Prophet, about whom they find written (and prophesized about) in the Torah and Gospel, who commands good and forbids evil, he makes the pure and good food legal for them and the corrupt and bad illegal, and he removes the burden of yokes that was upon them....” [7:157]

And as the Prophet, peace and blessings of Allah be upon him, said:

"لا ضرر ولا ضرار." [رواه أحمد و الدارقطني]

"Do not harm yourself nor others." [Reported by Ahmad, ad-Darqutni, and Ibn Majah, and verified by an-Nawawi and al-Albani]

Since intoxicating and addicting substances are harmful to self and others, not only that they are illegal for oneself but also to give, sell, produce or transport for others is prohibited.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى طيب لا يقبل إلا طيباً، وإن الله أمر المؤمنين بما أمر به المرسلين فقال تعالى: "يا أيها الرسل كلوا من الطيبات واعملوا صالحاً" وقال تعالى: "يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم" ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء: يا رب يا رب، ومطعمه حرام، ومشربه حرام، وملبسه حرام، وغذي بالحرام، فأنى يستجاب له؟" [رواه مسلم]

**“Allah is good and pure and accepts only what is good and pure, and He has given the same command to the believers as He has given to the messengers, saying, “O messengers, eat of what good and pure and act righteously” [23:51] and also, “You who believe, eat of the good and pure things which We have provided for you” [2:172]. Then he mentioned a man who makes a long journey in a disheveled and dusty state, who stretches out his hands to the sky, saying: My Lord, my Lord, when his food, drink and clothing are of an unlawful nature, and he is nourished by what is unlawful. How can such a one be given an answer?” [Reported by Muslim]**

The mind and ability to reason is an essential human necessity that distinguishes humans from animals and demonic maniacs. For the protection and development of the mind Islam obligated beneficial education on all Muslims and prohibited all intoxicants.

### AYAAT OF THE QUR’AN

There were three distinct gradual stages towards the total prohibition of *Khamr* and all intoxicants. The first stage was the revelation of the verses of the Qurán in which one who has understanding and uses his intelligence in an unbiased manner, realizes that pure wholesome food and drink is better than any wine or alcoholic beverage or intoxicants could ever be.

Allah the Most Generous and Bountiful said:

﴿ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴾

**“And from the fruits of date-palms and grapes, you derive strong drink which intoxicates, and a wholesome provision. Verily, therein is indeed a sign for people who have wisdom.” [16:67]**

The wine of the hereafter in Paradise was described in this period as splendid nectar but with noticeably different effects than the harmful, injuring, pain causing wine of this world.

Allah the Exalted said:

﴿ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَّعِينٍ ( ) بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ( ) لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُتْرَفُونَ ﴾

“A glass from a pure wine (or spring) will circulate around them: white and delicious, for those who would drink. They will not have any *Ghoul* (hurt, pain, headache, sin) from it, nor will they suffer intoxication.” [37: 46-49]

And Allah the Exalted said:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ( ) بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ( ) لَا يُصَدَّعُونَ عَنْهَا وَلَا يُتْرَفُونَ﴾

“Eternal youths will serve them continuously. With cups, and jugs, and a glass from the flowing wine. Wherefrom they will neither have any excruciating headache nor any intoxication.” [56:18-20]

The fact that wholesome provision is mentioned distinctly as a category, other than the strong intoxicating drink, and the fact that the wine of the hereafter is without intoxication, painful, and harmful effects, should be enough for those who understand the intended indications: leave this obnoxious and harmful drink.

And Allah, the Almighty and Majestic, said:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا﴾

“They ask you (O Muhammad) concerning alcohol and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought.” [2:219]

This verse clearly states that the sin of drinking these intoxicants is greater than any perceived benefit. Yet this was not an unequivocal in prohibition, so some of the Muslims at the time continued to drink and become intoxicated, as was their custom.

And in the traditions about the *Isra`a wa M'iraj* (Night Journey and Ascension) we find the words of the prophet, peace and blessings of Allah be upon him, in describing the episode:

“...ثم أتيت بإناءين في أحدهما لبن وفي الآخر خمر، فقال اشرب أيهما شئت، فأخذت اللبن فشربته، فقيل أخذت الفطرة، أما إنك لو أخذت الخمر غوت أمتك...” [رواه البخاري وغيره]

“...Then there was brought to me two glasses, one with milk and the other with *Khamr* (wine) and I was told to drink whichever I choose, so I took the milk and drank it and it was said You have taken the *Fitrah* (natural good and wholesome). If you had taken the *Khamr* your nation would have been misguided...” [Reported by Bukhari, and in another version, instead of “it was said”, we find that “Jibreel (Gabriel) said”, peace be upon him:

“الحمد لله الذي هداك للفطرة لو أخذت الخمر غوت أمتك.”

**“All praise be to Allah, Who guided you to the Fitrah, if you had chosen the wine, your nation would have been misguided.”]**

The second degree towards prohibition of *Khamr* was when, in Madinah after the Hijra (Emigration), it became forbidden to make prayer while intoxicated or drunk. Many incidents lead to the revelation of the verse of Allah the Almighty and Majestic, where He the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ ﴾

**“O you who believe! Approach not the prayer when you are in a drunken state until you know (the meaning) of what you utter...” [4:43]**

The following story is related by Ali ibn Abi Talib and some other Sahabah, may Allah be pleased with them, who narrate that:

صنع لنا عبد الرحمن بن عوف طعاما فدعانا وسقانا من الخمر، فأخذت الخمر منا، وحضرت الصلاة، فقدموني فقرأت (قل يا أيها الكافرون لا أعبد ما تعبدون) ونحن نعبد ما تعبدون، فأنزل الله: (يا أيها الذين آمنوا لا تقربوا الصلاة وأنتم سكارى حتى تعلموا ما تقولون) [رواه أبو داود والترمذي]

**“Abdur-Rahman ibn Auf invited us to some food and gave us some wine to drink, which took us away (in intoxication). The time of *Salah* (prayer) came and so they forwarded me, and I read: O you who disbelieve I don’t worship what you worship, and we worship what you worship. So Allah revealed: “O you who believe! Approach not the prayer when you are in a drunken state until you know (the meaning) of what you utter...” [4:43] [Reported by Abu Da`ood and at-Tirmidhi –this being their version –and Ibn Abi Hatim at-Tabari, al-Hakim and others and verified by al-Albani and others]**

If Ali ibn Abi Talib had said: “and we worship what you worship” meaning the idolatry of the disbelievers and polytheists, then this would have been apostasy but since they were drunk and of course he did not mean what he said.

And in another incident Sa’ad, may Allah be pleased with him, mentions

“صنع رجل من الأنصار طعاما فدعا أناسا من المهاجرين وأناسا من الأنصار فأكلنا وشربنا حتى سكرنا ثم افتخرنا فرفع رجل لحي بغير عظم الفك فغررز بها أنف سعد فكان سعد مغرور الأنف وذلك قبل تحريم الخمر فنزلت يا أيها الذين آمنوا لا تقربوا الصلاة وأنتم سكارى والحديث بطوله عند مسلم من رواية شعبة.” [رواه مسلم والترمذي وغيرهم]

**“Someone from Ansar invited us, some of the Muhajareen (Emigrants) and some of the Ansar (Helpers) for a meal, and we drank until we became drunk. We started to boast about ourselves, so one of us lifted a big thighbone of a camel and drove it into the nose of Sa’ad -- and he was broken-nosed thereafter -- and that was before the prohibition of *Khamr*. Then Allah revealed the verse: O you who believe! Approach not the prayer when you are in a drunken state until you know (the meaning) of what you utter...” [4:43] [Reported by Muslim, at-Tirmithi, and others and verified by al-Albani and others]**

Although this verse made it forbidden to make prayer under “the influence” (of intoxicants), the verse was not an unequivocal prohibition. Some understood this to mean

that it was allowed to drink other than prayer times, and so they continued to drink and become intoxicated at times. This verse is extremely significant in that it gives us the reason and rationale for the prohibition because an intoxicated person does not know what exactly he says or does. Since he is not in his right and sensible mind, he may say an absurd or false statement, even to the extent of polytheism, idolatry and blasphemy as we witness in the above example. If a Muslim said what Ali ibn Abi Talib said, intentionally, he or she would become apostate for the act and word of *Shirk* (worshipping other than Allah, idolatry, polytheism).

After the above verses, many suspected that eventually *Khamr* would be totally prohibited. Umar ibn al-Khattab, may Allah be pleased with him, would make the supplication to Allah for the complete prohibition. The Prophet, Allah's peace and blessing be upon him, realizing the closeness of the coming prohibition, advised his companions in a sermon saying:

سمعت رسول الله صلى الله عليه وسلم يخطب بالمدينة قال (يا أيها الناس! إن الله تعالى يعرض بالخمير. ولعل الله سينزل فيها أمرا. فمن كان عنده منها شيء فليبيعه ولينتفع به). قال : فما لبثنا إلا يسيرا حتى قال النبي صلى الله عليه وسلم (إن الله تعالى حرم الخمر. فمن أدركته هذه الآية وعنده منها شيء فلا يشرب ولا يبيع). قال : فاستقبل الناس بما كان عنده منها. في طريق المدينة، فسفكوها. [رواه مسلم وغيره]

**“O people, indeed Allah is indicating something about *Khamr*, and perhaps Allah will reveal something about it (forbid it soon) so whoever has any, should sell it to benefit from it (while he can).” And then it wasn't a short while until he said: “Verily Allah has prohibited *Khamr*, so whoever hears this verse and he has any, should not drink or sell it.” Then the people started spilling whatever they had on the streets of Madinah. [Reported by Muslim 1578]**

The third and final stage was the total decisive prohibition of *Khamr* and all related intoxicants. Not only are we to abstain from intake, but we also must avoid and remain far away from all intoxicants and the places they are ingested.

The decisive verse indicated in the tradition above was the revelation of Allah the Wise and Sublime:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (١) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾

**“O you who believe! Intoxicants, gambling, altars (of idolatry), and divining arrows (for seeking luck or decision) are an abomination of Satan's handiwork. So avoid (strictly) this (abomination) in order that you may be successful. The Satan wants only to instigate enmity and hatred between you with intoxicants and gambling, and to hinder you from the remembrance of Allah, and from the prayer. So will you not then finish (and abstain)?” [5:90-91]**

The word “avoid” is crucial here since this is the strongest manner of prohibition. Not only should someone not drink or intake himself any intoxicants, but he or she must stay clear from the intoxicants and from being around the people who are drinking or taking

drugs. For this reason the Prophet, Allah's peace and blessing be upon him, prohibited being near the table that has alcohol on it, as it is reported that he said, may the peace and blessings be upon him:

"من كان يؤمن بالله و اليوم الآخر فلا يقعد على مائدة يدار عليها الخمر."

**Whoever believes in Allah and the Last Day then let him not sit at the table around which Khamr revolves.**" [Reported by Ahmad and verified by Al-Albani AG 1949]

"نهى... عن الجلوس على مائدة يشرب عليها الخمر..." [رواه وأبو داود وابن ماجة والحاكم]

**“He forbade ...sitting on the table where Khamr is being drunk...”** [Reported by Abu Da`ood, Ibn Majah, al-Hakim, and verified by Al-Albani SS 2394]

And he said, peace be upon him:

"...ومن كان يؤمن بالله واليوم الآخر فلا يجلس على مائدة يدار عليها الخمر..."

**“Whoever believes in Allah and the Last Day then let him not sit at a table upon which Khamr is being circulated (and served).”** [Reported by Abu Dao`od, at-Tirmithi and others and verified by Al-Albani AG 1949]

In the verse above, Allah gives an external reason, and a more significant internal reason for the prohibition. The external reason is instigation of enmity and hatred between people. The internal reason is the hindrance of remembering Allah and performing prayers. One tears at the social fabric and security of the society, the other demolishes the basis of tranquility and satisfaction of the soul.

Allah the Exalted mentions this idea about the wisdom and benefits of *Salah* when He says:

﴿ ائْتِ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾

“And recite what is revealed to you from the Book and establish prayer, verily prayer forbids monstrous deeds and wickedness, and the remembrance of Allah is greater and Allah knows what you do.” [29:45]

The above verse mentions two benefits of *Salah*. The greater benefit is the internal one for the betterment of the souls, and this is explained by another verse.

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

“The ones who find satisfaction and tranquility in the remembrance of Allah, and verily, the hearts (of men) do not find satisfaction and tranquility except in the remembrance of Allah. [13:28]

The other benefit is the betterment of the outward behavior of men.

Since Allah is the Creator and Benefactor, He knows well what truly satisfies His creatures and brings tranquility to their inner being and peace to their outer disposition and spreads it in the society.

And there are many reports for this monumental event in the legal history of the Muslims. For instance:

روى البخاري ومسلم عن أنس بن مالك رضي الله عنه قال ما كان لنا خمر غير فضيخكم هذا الذي تسمونه الفضيخ. إني لقايم أسقي أبا طلحة وأبا أيوب ورجالاً من أصحاب النبي صلى الله عليه وسلم: في بيتنا إذ جاء رجل فقال: هل بلغكم الخبر؟ فقلنا: لا فقال: إن الخمر قد حرمت فقال: يا أنس أرق هذه القلال. قال: فما سألتها عنها ولا راجعها بعد خبر الرجل". [رواه البخاري ومسلم وغيرهما]

Bukhari and Muslim report on the narration Anas ibn Malik, may Allah be pleased with him, saying: **We did not have any wine except this mixture we would prepare which you call *Fadeekh*, and I was serving Aba Talha and Aba Ayyub and some others of the companions of the Prophet, peace be upon him, in our house when a man came and said: did you hear the news? We said: No! Wine has been prohibited! So he said: O Anas! Spill these jugs. And they never asked about it or argued anything after they heard the man's report."**

And in another narration:

عن أنس بن مالك قال : بينما أنا أدير الكأس على أبي طلحة وأبي عبيدة وأبي دجاجة وحتى مالت من الرووس من خليط بسر وتمر فسمعت منادياً ينادي : ألا إن الخمر قد حرمت . قال : فما دخل علينا داخل ، ولا خرج منا خارج حتى أهرقنا الشراب وكسرنا الغلال وتوضأ بعضنا واغتسل بعضنا، وأصبنا من طيب أم سليم ثم خرجنا إلى المسجد فإذا رسول الله صلى الله عليه وسلم يقرأ (يا أيها الذين آمنوا إنما الخمر والميسر...)

Anas ibn Malik, may Allah be pleased with him, said: As I was circulating a glass on Abi Talha and Abi Ubaid and Abi Dujana until their heads tipped (from intoxication) from a mixture of date wine I heard a caller call out: Let it be known that *Khamr* has been forbidden! No one came in or went out until we had poured all that wine out and broken the jugs, and we washed and made ablution and we perfumed ourselves from the perfume of Um Sulaim, then we went to the *Masjid* and heard the Messenger of Allah, may the peace and blessing of Allah be upon him, recite: "O you who believe! Intoxicants, gambling..." [The verse of *Surat-al-Ma'idah*]

The progressive, gradual, step-by-step approach of these stages toward total prohibition has been illustrated in various traditions, and we will mention two. For instance, the following explanation of the companion Umar ibn al-Khattab, may Allah be pleased with him:

" اللهم بين لنا في الخمر بيانا شافيا، فنزلت الآية التي في البقرة . فدعى عمر فقرنت عليه، فقال عمر : اللهم بين لنا في الخمر بيانا شافيا، فنزلت الآية التي في النساء : { يا أيها الذين آمنوا لا تقربوا الصلاة وأنتم سكارى } فكان منادي رسول الله إذا أقام الصلاة نادى : لا تقربوا الصلاة وأنتم سكارى، فدعى عمر فقرنت عليه، فقال : اللهم بين لنا في الخمر بيانا شافيا، فنزلت الآية التي في المائدة، فدعى عمر فقرنت عليه، فلما بلغ { فهل أنتم متبهون } قال عمر : انتهينا انتهينا." [رواه أبو داود والنسائي وغيرهما]

"O Allah make clear about the case of *Khamr* completely! Then the verse of Baqarah was revealed. Umar was called and it was read to him, and he (again) supplicated: O Allah make clear about the case of *Khamr* completely! So the verse of Nisa`a was revealed, and the caller would call out when he called to *Salah* (prayer): **O you who believe! Do not come to prayer if you are intoxicated!** And Umar was called, and it was read to him and he (again) supplicated: O Allah make clear about the case of *Khamr* completely! Then the verse of *Ma'idah* was revealed and Umar was called and it was read to him, and when he reached the part that says: **"So will you not then be finished (and abstain)?"** He said: We

are finished, we are finished.” [Reported by Abu Da`ood, Nisa`e, and others and verified by al-Albani]

This tradition, besides showing the knowledge, virtue and excellence of Umar, may Allah be pleased with him, indicates that this was one of the cases in which the revelation came down confirming what he knew to be right and was wishing for the general good and benefit of the believers, like in the case of *Hijab* (viel) and in the case of the captives.

And we have the explanation of ‘A`isha, may Allah be pleased with her, the wife of the Prophet, may the peace and blessing of Allah be upon him, when she said:

عن عائشة أم المؤمنين رضي الله عنها... إنما نزل أول ما نزل منه سورة من المفصل، فيها ذكر الجنة والنار، حتى إذا تاب الناس إلى الإسلام نزل الحلال والحرام، ولو نزل أول شيء : لا تشربوا الخمر، لقالوا : لا ندع الخمر أبداً، ولو نزل : لا تزنوا، لقالوا : لا ندع الزنا أبداً، لقد نزل بمكة على محمد صلى الله عليه وسلم وإني لجارية لعب : {بل الساعة موعدهم والساعة أدهى وأمر}. وما نزلت سورة البقرة والنساء إلا وأنا عنده،... [البخاري]

On ‘A`ishah, may Allah pleased with her, who said: when Allah revealed the first verses to be revealed in Makkah that were of the *Mufassal* (last chapters of the Quran) mentioning Paradise and Hellfire, the people came to Islam and then Allah revealed the verses of the *Halal wa Haram* (lawful and unlawful). If it were that Allah would have revealed: Do not drink *Khamr*, they would have said: We will never leave *Khamr*! And if he had revealed: Do not fornicate, they would have said: We will never leave fornication! It was revealed in *Makkah* while I was a little girl: “Nay but the promised time for them is The Hour (of resurrection) which is harsh and bitter!” [54:46] and the *Surat-al Baqarah* and *Ma`idah* and *An-Nisa`a* were not revealed but I was with him (in *Madinah* as his wife). [Reported by Bukhari]

This is an extremely important tradition for our presentation, since Aishah, may Allah be pleased with her, explains the unavoidable realities of human nature and behavior. It is against human nature to accept any new concept or idea easily and without some resistance. There is always a strong reaction to a new idea no matter how good it may be. Wisdom and patience are the most important factors in bringing any change in a society. Even though the early Muslims were sincere converts and believers, their accustomed habits, pleasures and pride were at stake. She points out that they would not immediately have been able to stop these habits and practices, no matter how destructive, corrupt and obnoxious, were they asked to stop them at that early stage of Islam. They had to first believe in Allah and the Hereafter, to be weaned and convinced, and encouraged with the rewards of faith, and discouraged by the warnings and threats about the severe punishments. After educating themselves with belief in Allah and knowing the rewards and punishments of this life and the Hereafter, after living in the pure society of *Medinah*, after becoming stronger in faith and practice, after all that and more, then and only then, were they able to realize the evil and destructive nature of intoxicant and accept the final commands for total prohibition which cut all the pathways to this evil habit. The time frame involved allowed them to become progressively accustomed to a new life of pure and noble acts, wholesome food and drink as a substitute to their past pastimes and party spirit. The tradition also shows the natural connection between drinking and fornication,

which was also witnessed in the Jewish and Christina scriptures. One leads to the other. This will be further discussed below.

All scholars are agreed, by consensus, that the verses of *al-Ma`idah* have abrogated the ones before them, and that they are conclusive in total prohibition of all intoxicants. This has been reinforced and reconfirmed by the Sunnah, as below:

## EVIDENCE FROM THE SUNNAH

The divinely inspired traditions of the Messenger of Allah, may the peace and blessing of Allah be upon him and his family, to mankind for their salvation from all the evil and harm of this world and the next, related many revelations to prove that all intoxicants are strictly illegal in Islamic law. In all the traditions below I will either translate *Khamr* as “intoxicant” rather than “wine” since that is what the research proves, no matter it is alcoholic or of another substance. I will leave the word, as is, “*Khamr*” to differentiate it from “*Ma Askar*” which translates “that which intoxicates.”

The Prophet, may the peace and blessing of Allah be upon him, said:

"كل مسكر خمر وكل خمر حرام" [رواه مسلم وأبو داود وابن ماجة]

Jabir ibn Abdullah narrated that the Prophet, may the peace and blessing of Allah be upon him, said: **"Every intoxicant is “*Khamr*” and every *Khamr* is illegal (*Haram*)."** [Reported by Muslim, Abu Da`ood, Ibn Majah]

In another hadith Jabir ibn Abdullah narrated that the Prophet, may the peace and blessing of Allah be upon him, said:

" ما أسكر كثيره فقليله حرام " [رواه أبو داود والنسائي والترمذي وابن ماجة وأحمد والدارمي]

**"If a large amount of anything causes intoxication, a small amount of it is prohibited."** [Reported by Abu- Da`ood, and al-Tirmithi, an-Nisa`e, Ibn Majah, and verified by al-Albani]

And he said, may the peace and blessing of Allah be upon him:

"كل مخمر خمر، و كل مسكر حرام..." [رواه أبو داود والبيهقي]

**"Everything that intoxicates is *Khamr* and every intoxicant is illegal and forbidden..."** [Reported by Abu Da`ood and al-Baihaqi and others and verified by al-Albani]

And he said, may the peace and blessing of Allah be upon him:

" ما أسكر منه الفرق فملء الكف منه حرام." [رواه أحمد و أبو داود والترمذي]

**"If a large bucketful (or tubful) intoxicates, a (sip from the) scoop of your handful of it is illegal (*Haram*)."** [Reported by Ahmad Abu Da`ood, and al-Tirmithi and verified by al-Albani]

And he said, may the peace and blessing of Allah be upon him:

" كل شراب أسكر فهو حرام . " و " ... كل مسكر حرام." [رواه أحمد والبخاري و مسلم وغيرهم]

**"Every drink which intoxicates is forbidden."** And in another wording: **"everything that intoxicates is forbidden."** [Reported by Ahmad, Bukhari, Muslim, Abu Da`ood, at-

Tirmithi, an-Nisa`e, IbnMajah, and many others, and this tradition is “*Mutawaatir*”, meaning it was reported by so many narrators in each link in its chain that it is impossible that they conspired in any way, see as-Suyyuti in Qatf al-Azhar no.85 and al-Katani in Nutham al-Mutanathir no. 165]

And he said, may Allah’s peace and blessing be upon him:

**“اجتنبوا كل مسكر.”**

**“Stay away from every intoxicant.”** [Reported by At-Tabarani and verified by al-Albani]

These traditions prove that no amount of intoxicating material can be legally ingested into the body, however minute and seemingly insignificant.

And in a fuller version, which expresses prohibition and stern punishment in the same sentence, he said, may the peace and blessing of Allah be upon him:

**“كل مسكر خمر. وكل مسكر حرام. ومن شرب الخمر في الدنيا فمات وهو يدمنها، لم يتب، لم يشربها في الآخرة”**  
[رواه مسلم والترمذي والنسائي وغيرهم]

**“Every intoxicant is “*Khamr*” and every *Khamr* is illegal and who drinks it in this world and he is addicted to it and does not repent will not drink it in the Hereafter.”**  
[Reported by Muslim, at-Tirmithi, and an-Nisa`e]

And he said, may the peace and blessing of Allah be upon him:

**“نهيتكم عن النبيذ إلا في سقاء. فاشربوا في الأسقية كلها. ولا تشربوا مسكرا”** [رواه مسلم]

**“I had forbidden you to drink juices except in a pouch, so now drink in all containers, but do not drink any intoxicants.”** [Reported by Muslim]

“Nabeedth” in this tradition includes all natural juices before they have become “hard” and alcoholic, and they were forbidden from the pouches since that was the part of the fermentation process.

And the Prophet, may the peace and blessing of Allah be upon him, who was given eloquence in speech, using a few words to contain a comprehensive meaning, said:

**“الخمر أم الخبائث.”** [رواه الطبراني]

**“*Khamr* is the mother (or root) of impurities.”** [Reported by at-Tabarani and verified by al-Albani]

The Messenger of Allah, may Allah’s peace and blessing be upon him said:

**“لا تشرب الخمر فإنها مفتاح كل شر.”** [رواه ابن ماجة]

**“Do not drink *Khamr* since it is the key that open ups all evil.”** [Reported by Ibn Majah, and verified by al-Albani]

And he said, as Abu Musa al-Ash’ari narrated:

**بعثني رسول الله صلى الله عليه وسلم ومعاذًا إلى اليمن. فقال “ادعوا الناس. وبشرا ولا تنفرا، ويسرا ولا تعسرا.” قال فقلت : يا رسول الله! أفتنا في شرابين كنا نصنعهما باليمن : البتع، وهو من العسل ينبذ حتى يشتد.**

والمز، وهو من الذرة والشعير ينبذ حتى يشند. قال : وكان رسول الله صلى الله عليه وسلم قد أعطي جوامع الكلم بخواتمه فقال "أنهى عن كل مسكر أسكر عن الصلاة." [رواه مسلم وغيره]

The Messenger of Allah, may Allah's peace and blessing be upon him, sent Mu'adh and me to Yemen and said: **"Invite the people and give them glad tidings and do not scare them away, and be easy and do not be rough and strict."** I said O Messenger of Allah, Give us a verdict about a drink we used to make in Yemen called *al-Bat'e*, and it is from honey which we would ferment until it becomes intoxicant. And also another drink called *al-Mizr*, which is from corn or barley, which we would ferment until it becomes intoxicant. The Messenger of Allah, may Allah's peace and blessing be upon him, was given *Jawam'e al-Kalaam bi-Khawaatimihi* (most comprehensive expressions of eloquence in the shortest phrase) so he said: **"I forbid every intoxicant that intoxicates you from (being able to make) prayer."** [Reported by Muslim]

All these traditions give the concept that *Khamr* is all that causes intoxication –whatever substance and material. They also indicate that intoxication leads to other vices and sins, a fact so well known that it hardly needs proving --- but only the thoughtful take heed. The natural consequence of intoxication is that one loses his intelligence and senses, and when his inhibitions break down and tolerance level lowers, he will lose modesty and bashfulness, which he would normally feel. He will lose his temper very easily and be less tolerant, which will result in violence, immoral and obnoxious deeds as is mentioned in the next tradition explicitly:

The Messenger of Allah, may Allah's peace and blessing be upon him said:  
"الخمير أم الفواحش وأكبر الكبائر من شربها وقع على أمه وخالته وعمته." [رواه الطبراني]  
**"Khamr is the mother (or root) of vice and vile, monstrous deeds, and it is the greatest of sins. A man might even have intercourse (or rape) with his mother and paternal and maternal aunt after being intoxicated."** [Reported by at-Tabrani and verified by al-Albani]

And he said, may the peace and blessing of Allah be upon him:  
"لا يدخل الجنة مدمن الخمر" [رواه ابن وأحمد والدارمي]  
**"The one addicted to Khamr (alcoholic addict) will not enter Paradise."** [Reported Ahmad, ad-Darami, Ibn Majah, and verified by al-Albani]

And he said, may the peace and blessing of Allah be upon him:  
"مدمن الخمر كعابد الوثن" [رواه أحمد وابن ماجه]  
**"The one addicted to Khamr (alcohol) is like the worshipper of an idol."** [Reported Ahmad, Ibn Majah and al-Hakim, and verified by al-Albani]

And he said, may the peace and blessing of Allah be upon him:  
"مدمن الخمر إذا مات لقي الله كعابد وثن." [رواه أحمد]  
**"If the addict of Khamr dies (upon that), will meet Allah like a worshipper of idols."** [Reported by Ahmad and verified by al-Albani]

And he said, may the peace and blessing of Allah be upon him:

"من شرب الخمر في الدنيا لم يشربها في الآخرة إلا أن يتوب." [رواه مسلم وابن ماجه]  
**"Who drinks *Khamr* in this world will not drink it in the hereafter, except that he repents."** [Reported by Muslim and Ibn Majah]

Note that the delicious nectar of the paradise is also called *Khamr* since that is what we understand as wine but the difference between the two is that the drink of Paradise is offered by Allah to the residents of the Paradise as a reward for their obedience and it is without the damaging and evil effects. We do not know by certainty in our worldly life the reality of what pleasures and marvelous things are in Paradise, except by approximations and comparisons from what we have as analogous to it in our world.

In the narration of the companion Abu Dharr, may Allah be pleased with him:

أوصاني خليلي صلى الله عليه وسلم أن لا تشرك بالله شيئا وإن قطعت وحرقت ولا تترك صلاة مكتوبة متعمدا فمن تركها متعمدا فقد برئت منه الذمة ولا تشرب الخمر فإنها مفتاح كل شر [رواه ابن ماجه]

**"My most beloved one gave me the final advice and said: Do not commit idolatry even if you are cut up and burnt, and do not leave an obligatory *Salah* (prayer) intentionally, since whoever leaves an obligatory *Salah* (prayer) intentionally, has the protection dissociated from him, and do not drink *Khamr* (intoxicants) since it is the key to every evil."** [Reported by Ibn Majah and others, and verified by al-Albani]

And the Prophet of Allah, may the peace and blessing of Allah be upon him, said:

"لعنت الخمر على عشرة أوجه : عاصرها ومعتصرها وبياعها ومبتاعها وحاملها والمحمولة إليه وأكل ثمنها وشاربها وساقياها" [رواه أبو داود والترمذي والنسائي ، وابن ماجه ، وأحمد]

**"The curse of Allah falls on ten groups of people who deal with *Khamr* (all intoxicants). The one who squeezes for it (or distills it), the one for whom it is squeezed, the one who sells it, the one who buys it, the one who transports it, the one to whom it is transported, the one who utilizes the money from it, the one who drinks it, and the one who serves it."** [Reported by Abu Da`ood, At-Tirmithi, an-Nisa`e, Ibn Majah and al-Hakim, and verified by Albani and al-Arna`oot]

This tradition shows that all transactions with *Khamr* are strictly forbidden. If Allah made something forbidden, he prohibited the buying and selling of that thing. We will return to this subject below in a separate section.

Cider and fruit drinks are allowed as long as they have not become fermented and "sour" and converted into "hard" cider, beer, liquor or any kind of alcoholic and intoxicating beverage.

All drinks from fruits, vegetables, grains, and dairy products are allowed as long as they do not contain any intoxicants.

As the Prophet used to drink various kinds of wholesome Nabeeth (juice):

لقيت عائشة. فسألته عن النبيذ؟ فدعت عائشة جارية حبشية فقالت : سل هذه. فإنها كانت تنبذ لرسول الله صلى الله عليه وسلم. فقالت الحبشية : كنت أنبذ له في سقاء من الليل. وأوكيه وأعلقه. فإذا أصبح شرب منه. [رواه مسلم]

“A`ishah may Allah be pleased with her, the wife of the Prophet, peace and blessing of Allah be upon him, was asked about the Messenger of Allah’s beverages of *Nabeeth*, peace and blessing of Allah be upon him. She called an Ethiopian girl and said: Ask her about it. She said: I used to make it at night in a pouch and close the mouth of it and he would consume it in the morning.” [Reported by Muslim]

This and all other traditions to this affect are understood to mean the drinks without any alcohol content and before any fermentation takes place.

### A famous story

Uthman ibn ‘Affan, may Allah be pleased with him gave a *Khutbah* wherein he related this famous story:

اجتئوا الخمر، فإنها أم الخبائث، إنه كان رجل ممن خلا قبلكم تعبد، فعلقته امرأة غوية، فأرسلت إليه جاريتها فقالت له : إنا ندعوك للشهادة، فانطلق مع جاريتها فطفقت كلما دخل بابا أغلقته دونه، حتى أفضى إلى امرأة وضيئة عندها غلام، وباطيه خمر، فقالت : إني والله ما دعوتك للشهادة، ولكن دعوتك لتقع علي، أو تشرب من هذه الخمرة كأسا، أو تقتل هذا الغلام، قال : فأسقيني من هذا الخمر كأسا، فسقته كأسا، قال : زيدوني ! فلم يرم حتى وقع عليها، وقتل النفس . فاجتنبوا الخمر، فإنها والله لا يجتمع الإيمان وإدمان الخمر، إلا ليوشك أن يخرج أحدهما صاحبه [موقوف رواه النسائي]

“Beware and fear *Khamr* (wine drinking), for it is the mother of all evil. Once there was a pious man of those before us, who engaged in much sincere worship of Allah. A woman desired him, so she sent her servant girl to say to him: we call you to a witness. So he went with her, and every time they went through a door, it was locked behind him. He finally came upon a beautiful woman, with a boy and a glass of *Khamr*. She said: I have not called you for witness, but to fornicate with me, or drink this wine, or kill this boy. He said: Then let me drink this glass of wine. So he drank the glass of wine. Then he said: give me another glass. Then he continued drinking until he (became drunk) and fornicated with the woman and killed the boy. So stay away from *Khamr*! Iman (faith) does not occur along with addiction to wine, except that one of the two will force the other one to depart.” [Reported by Muslim, and al-Baihaqi]

### Punishment for intoxication

The prescribed punishments in Islam are for well-being of the individual and the general good of the society, as the traditions and history prove.

The Messenger of Allah explained, may the perfect peace and abundant blessings of Allah be upon him:

“أحد يعمل في الأرض خير لأهل الأرض من أن يمطروا أربعين صباحا.” [رواه النسائي وابن ماجة وأحمد وغيرهم]  
“One prescribed punishment applied on the earth is better for the people of the earth than the (beneficial) rain for forty days.” [Reported by Ahmad, Nisa`e and Ibn Majah, and verified by al-Albani]

وعن النعمان بن بشير رضي الله عنهما قال : قال رسول الله " مثل القائم على حدود الله والواقع فيها كمثل قوم استهموا على سفينة فأصاب بعضهم أعلاها وبعضهم أسفلها فكان الذين في أسفلها إذا استقوا من الماء مروا

على من فوقهم فقالوا لو أنا خرقتنا في نصيبنا خرقاً ولم نؤذ من فوقنا فان يتركوهم وما أرادوا هلكوا جميعاً وإن أخذوا على أيديهم نجوا ونجوا جميعاً . " [رواه البخاري والترمذي]

On the narration of an-N'uman ibn Basheer who said that the Messenger of Allah said, peace be upon him: **“The simile of those who enforce the punishments legislated by Allah, and those who fall into these crimes, are like people who crowded together on a ship. Some were above the deck and some below the deck. Those that were below the deck had to ask those above the deck when they needed water, so they thought to themselves if we would only make a hole for ourselves down here, we wouldn't have to bother those above. If they were allowed to do as they wished, all of them would have perished, but if they were stopped, all of them would survive.”** [Reported by Bukhari and at-Tirmithi]

The punishments for ingesting intoxicants are dire and numerous in this life and in the hereafter, and from among them are the following examples not intended to be an all inclusive list.

### **Punishment for intoxicants in this life include:**

#### **> Health damage**

Perhaps the first punishments to mention are, of course, the critical types of damage to health one suffers due to drinking and addiction to various intoxicants. This is documented and explained in detail in medical journals and studies, and will not be addressed with detail here. Let it suffice to say that the damage to the brain, central nervous system, liver, spleen, kidneys, bladder, heart, lungs, and sexual glands and abilities is well known, not to mention the psychological and social consequences.

#### **>Decrease of Iman (faith)**

This intangible effect is the most dangerous, since, as the famous tradition says:

لا يزني الزاني حين يزني وهو مؤمن، ولا يشرب الخمر حين يشرب وهو مؤمن، ولا يسرق حين يسرق وهو مؤمن، ولا ينتهب نهبة، يرفع الناس إليه فيها أبصارهم، وهو مؤمن [رواه البخاري و مسلم وغيرهما]

**“The fornicator (or adulterer) does not fornicate but that he is not a believer while fornicating, and the drinker of *Khamr* (intoxicants) does not drink *khamr* (intoxicants) but that he is not a believer while drinking, the thief does not steal but that he is not a believer while in the act of stealing, and the robber does not rob violently anything which people raise their eyes to see but that he is not a believer while robbing.”** [Reported by Bukhari, Muslim and others]

The above tradition is understood to negate the perfection of faith by wickedness and sinful deeds, and does not mean the total destruction of the faith. A sinner may remain a believer, albeit a sinner deserving due punishment. One must gather all relevant scriptures of both the promise of mercy and warning about punishment to reach the conclusion. Here we will cite reference to other traditions that imply the infinite Mercy of Allah for the believers who repent from their sins, as mentioned in the famous tradition of

Abu tharr, may Allah be pleased with him, wherein he said that the Messenger of Allah said, peace be upon him:

" ما من عبد قال لا إله إلا الله ثم مات على ذلك إلا دخل الجنة قلت: يا رسول الله، وإن زنى وإن سرق؟ قال: "وإن زنى وإن سرق" قلت: وإن زنى وإن سرق؟ قال: "وإن زنى وإن سرق على رغم أنف أبي ذر وكان أبو ذر إذا حدث بهذا قال: وإن رغم أنف أبي ذر [رواه البخاري و مسلم وغيرهما]"

**"There is no slave (of Allah) that says LA ILAHA ILLALLAH (there is no god except Allah) then dies upon that but will enter Paradise. I said even if he fornicates and steals? He said: 'Even if he fornicates and steals.' I repeated: even if he fornicates and steals? He said: 'Even if he fornicates and steals, despite Abu tharr's nose.' Thus when Abu tharr used to narrate this he would say: In spite of Abu tharr. [Reported by Bukhari, Muslim and others]**

The only unforgivable sin, if one dies upon that sin without repentance, is *Shirk*, defined as polytheism, idolatry, blasphemy, and associating others with Allah as partners. Other sinners are under the mercy, justice and wisdom of Allah to either punish or have clemency upon them for their sins. As Allah the exalted said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

**"Verily Allah does not forgive those who associate partners with Him and He forgives other than that to whom He Will, and whoever associates partners with Allah, has committed a great sin." [4:48]**

>Not having the Salah (prayer) accepted:

Another punishment is not having the Salah (prayer) accepted:

فعن عبدالله بن عمر وعبدالله بن عمرو وابن عباس رضي الله عنهم: "من شرب الخمر وسكر لم تقبل له صلاة أربعين صباحاً وإن مات دخل النار فإن تاب تاب الله عليه، من شرب الخمر وسكر لم تقبل له صلاة أربعين صباحاً وإن مات دخل النار فإن تاب تاب الله عليه، وإن عاد كان حقاً على الله أن يسقيه من ردة الخيال يوم القيامة." قالوا: يارسول الله وما ردة الخيال؟ قال: "عصارة أهل النار." [رواه الترمذي وابن ماجه]

**"Whoever drinks *Khamr* and gets intoxicated, his prayer will not be accepted for forty days, and if he died he will enter hellfire and if he repents Allah will repent on him. Whoever drinks wine and gets intoxicated his prayer will not be accepted for forty days, and if he died he will enter hellfire and if he repents Allah will repent on him. Whoever drinks wine and gets intoxicated, his prayer will not be accepted for forty days, and if he died he will enter hellfire and if he repents Allah will repent on him, and if he returned, it is Allah's Right to make him drink of the *Radghat-al-Khabaal* on the day of Judgment. They asked: And what is *Radghat-al-Khabaal* O Messenger of Allah? He said: The filth and pus of the people of the hellfire." [Reported by at-Tirmithi and Ibn Majah, and verified by al-Albani]**

And he said may the peace and blessing be upon him and his family:

"كل مخمر خمر، وكل مسكر حرام، ومن شرب مسكرا بخست صلاته أربعين صباحا، فإن تاب تاب الله عليه، فإن عاد الرابعة كان حقا على الله أن يسقيه من طينة الخبال. قيل : وما طينة الخبال يا رسول الله؟ قال : صديد أهل النار، ومن سقاه صغيرا لا يعرف حلاله من حرامه كان حقا على الله أن يسقيه من طينة الخبال " [رواه أبو داود والبيهقي ]

**"Everything that intoxicates is Khamr and every intoxicant is illegal and forbidden, and whoever ingests an intoxicant will have his Salah voided for forty days, and if he repents, Allah will repent on him, but if he returned (to the same crime) for the fourth time, it is the right of Allah to force him to drink the *Tinat-al-Khabaal* They asked: And what is *Tinat-al-Khabaal* O Messenger of Allah? He said: The pus of the inhabitants of hellfire. And whoever gives (intoxicants) to a small child who doesn't distinguish between the legal and illegal, it is the right of Allah to force him to drink of the *Tinat-al-Khabaal*."** [Reported by Abu- Da`ood, and al-Baihaqi, and verified by al-Albani]

Although his Salah is not accepted as a punishment until his blood is totally purified, he is obligated to offer it regularly and repent from his sin. If he abandons *Salah*, it is considered by many of the jurists to be apostasy as the following traditions of the Prophet tell, may Allah's peace and blessings be upon him:

**"بين الرجل وبين الشرك والكفر ترك الصلاة"**

"Between a man and idolatry (Shirk) and disbelief (Kufr) is abandonment of *Salah*." [Reported by Muslim and others]

And in another wording the Messenger of Allah, peace and blessings of Allah be upon him, said:

**"العهد الذي بيننا وبينهم الصلاة فمن تركها فقد كفر"**

"The covenant between us and them is *Salah*, and whoever leaves it, has committed the act of disbelief."

[Reported by Ahmad, at-Tirmithi, an-Nisa`e, Ibn Majah, and others, and verified by al-Albani]

And he said, may Allah's peace and blessing be upon him:

**"بين العبد وبين الكفر والإيمان الصلاة، فإذا تركها فقد أشرك."**

Between the slave and Kufr and Iman is *Salah*, so if he leaves it, he had done Shirk." [Reported by Ibn Majah and verified by al-Albani]

The intimate connection between regular prayer (*Salah*) and prohibition of Khamr is proven by the history of the Muslim *Ummah* (Nation) and the verses of the Qur'an mentioned above.

### >Not having the Angels of Allah come near:

The Messenger of Allah, peace and blessings be upon him from Allah, said:

**"ثلاثة لا تقربهم الملائكة : الجنب، والسكران، والمتضمخ بالخلوق." و في رواية جيفة الكافر [رواه البزار]**

**"Three will not have the angels come near them: the one in ceremonial impurity (due to sexual relation until he purifies himself), the intoxicated, and the one full of perfume (at the time not allowed like in pilgrimage)." And in another narrations: "the**

**cadaver of the disbeliever”** instead of the intoxicated. [Reported by al-Bazzar and verified by al-Albani SS 1804]

The physical punishments of this life -- pain of hangovers, bruises, diseases, cancer, etc – are pale in comparison to the punishments of everlasting pain in the Hereafter. They are mere warning signals that warn the intelligent ones to reflect and resist the temptations toward a few moments of assumed pleasure compared to the eventual ever-lasting pain and torment.

### > Flogging and whipping

Flogging is the legal punishment in Islamic jurisprudence to be given by the executive authority, on the basis of law and judicial evidence and process. It is agreed upon by the consensus of the scholars of Islam that the punishment for intoxication is flogging, and forty lashes was the practice in the beginning.

عن أنس رضي الله عنه "أن النبي صلى الله عليه وسلم أتى برجل قد شرب الخمر، فجلد بجريدتين نحو الأربعين" [رواه أحمد ومسلم وأبو داود والترمذي]

**Anas ibn Malik narrates that a man who had drunk *Khamr* was brought to the Prophet, peace and blessing of Allah be upon him, and he was whipped with palm leaves about forty times.”** [Reported by Ahmad, Muslim, Abu Da`ood, at-Tirmithi and others]

And we find the words *Sakraan* (سكران) and *Nashwaan* (نشوان) that were used to describe those brought before the Messenger of Allah, peace and blessing of Allah be upon him. For instance in the progressive period of Islamic *shariah* (law) we come across the following hadith:

جيء برجل إلى رسول الله صلى الله عليه وعلى آله وسلم قال: قالوا: إنه نشوان, فقال: إنما شربت زبيبا وتمرا في دباءة, قال: فخفق بالنعال ونهز بالأيدي, ونهى عن الدباء والزبيب والتمر أن يخلط. [صحيح الوادعي الجامع الصحيح 260/4]

**“A man was brought to the Messenger of Allah, peace and blessing of Allah be upon him and his family, and they said he is “Nashwan” (intoxicated), and he said: I only drank raisins and dates in a gourd vessel. So they beat him with shoes and with their hands. After this the gourd container, and the concoction of raisins and dates, was prohibited.”** [Reported by Ahmad and verified by al-Wada’e]

And in another report:

أن رجلا على عهد النبي صلى الله عليه وسلم كان اسمه عبد الله، وكان يلقب حمارا، وكان يضحك رسول الله صلى الله عليه وسلم، وكان النبي صلى الله عليه وسلم قد جلده في الشراب، فأتى به يوما فأمر به فجلد، فقال رجل من القوم: اللهم العنه، ما أكثر ما يؤتى به؟ فقال النبي صلى الله عليه وسلم: "لا تلعنوه، فوالله ما علمت إلا أنه يحب الله ورسوله." [البخاري]

**“During the time of the Prophet of Allah, peace and blessing of Allah be upon him, there was a man whose name was Abdullah and he was called by the nick name “Himaar” (donkey), and he used to make the Messenger of Allah, peace and blessing of Allah be upon him, laugh. And the Messenger of Allah, peace and blessing of Allah be upon him, used to have him whipped for drinking *Khamr*. And so he was brought to the Prophet, peace and blessing of Allah be upon him, one day and he ordered him to be flogged (again). Someone said: O Allah, Your curse be upon him!**

How often is he brought (to be whipped)? The Prophet of Allah, peace and blessing of Allah be upon him, said: **“Do not curse him, by Allah, I do not know except that he loves Allah and His Messenger.”** [Reported by Bukhari, Muslim and many others] And in another version reported by Bukhari and Abu Da`ood, he said:

”لا تكونوا عون الشيطان على أخيكم.“ [رواه البخاري و أبو داود]

**“Do not help the Satan on your brother.”**

Then in Abu Da`ood's version he said:

”بكتوه“ فأقبلوا عليه يقولون ما اتقيت الله ، ما خشيت الله، وما استحييت من رسول الله صلى الله عليه وسلم . ثم أرسلوه .

**“Rebuke and admonish him.”** So the people started to say to him: you didn't respect and have awe of Allah? You didn't fear Allah? You aren't embarrassed in front of the Messenger of Allah, peace and blessing of Allah be upon him (about your sin)? And in another version it says that the Prophet peace and blessing of Allah be upon him said:

وفي لفظ أنه قال : ”ولكن قولوا اللهم اغفر له اللهم ارحمه.“ [رواه وأبو داود]

**“Say to him: O Allah forgive him and have mercy on him.”** [Reported by Abu Da`ood and verified by al-Albani]

أن نبي الله صلى الله عليه وسلم جلد في الخمر بالجريد والنعال. ثم جلد أبو بكر أربعين. فلما كان عمر، ودنا الناس من الريف والقرى، قال : ما ترون في جلد الخمر؟ فقال عبدالرحمن بن عوف : أرى أن تجعلها كأخف الحدود. قال : فجلد عمر ثمانين. [رواه مسلم وأبو داود وغيرهم]

**“The Prophet peace and blessing of Allah be upon him, whipped for wine drinking with the palm leaves and shoes, and Abu Bakr whipped for it forty lashes, and when it came to be Umar's time, people came from the countryside and the villages, and so he asked them (the companions) what do you say about whipping for wine drinking? Abdur-Rahman ibn'Auf said: I say to make it the least of the prescribed whipping. So Umar whipped eighty.”** [Reported by Muslim, Abu Da`ood and others]

And both forty lashes and eighty lashes are Sunnah as Ali ibn Abi Talib said, may Allah's peace be upon him, in the following report. The narrator said:

شهدت عثمان بن عفان وأتى بالوليد، قد صلى الصبح ركعتين. ثم قال : أزيدكم؟ فشهد عليه رجلان : أحدهما حمران؛ أنه شرب الخمر. وشهد آخر؛ أن رآه يتقيأ. فقال عثمان : إنه لم يتقيأ حتى شربها. فقال : يا علي! قم فاجلده. فقال علي : قم، يا حسن! فاجلده. فقال الحسن : ول حارها من تولى قارها (فكانه وجد عليه). فقال : يا عبدالله بن جعفر! قم فاجلده. فجلده. وعلي يعد. حتى بلغ أربعين. فقال : أمسك. ثم قال : جلد النبي صلى الله عليه وسلم أربعين. وجلد أبو بكر أربعين. وعمر ثمانين. وكل سنة. وهذا أحب إلي. [رواه مسلم وغيره]

**“I witnessed when al-Waleed was brought to Uthman ibn Affan, he made early dawn prayer with two rakahs and then asked: Shall I increase them for you? So two witnesses testified against him, one was Hamran who said that he drank *Khamr* and another one who saw him vomiting. Uthman said: He could not vomit it unless he drank it. Then he said to Ali: O Ali, Whip him! Ali said to his son Hasan: O Hasan, Whip him! Hasan said: Whoever engages its heat is the one who takes its coldness (as if he had something about this). Then Ali said: O Abdullah ibn Ja'far, Stand up and whip him. So he whipped him and Ali was counting. When he reached forty, he said: Hold (that's enough). Then he said: The Prophet, peace and blessing of Allah be upon him, whipped forty. Abu Bakr forty. Umar eighty. And all are Sunnah (the**



“...and then when the wickedness of *Khamr* (intoxicants) increased in the time of Umar, he gathered the Sahabah, may Allah be pleased with them, and asked their advice about the punishment of these people which would stop them and their likes, so Abdur-Rahman ibn al-’Auf, may Allah be pleased with him, said: I say to make it the least of the prescribed whipping, eighty stripes, so Umar made the punishment eighty lashes. One of the Islamic jurists, Ibn Hazm said that if he does not stop but repeatedly is punished for it then after the fourth time he should be executed. And Sheikh al-Islam Ibn Taimiyyah also said that he should be killed at the fourth time if less than that would not stop the act. This is the correct understanding and jurisprudence because an attacker who comes to take money and who will not be stopped except by killing, is legally allowed to be killed in defense so what about a person who attacks the morals of an entire society and its goodness, success, peace and security? The harmfulness of intoxicants is not only on the person ingesting them, but also on his family and the entire society.”

The Muslims should not fear applying the deterrent punishments as prescribed by Allah since they are the cures for the disease. As we all know, sometimes the medicine is bitter, but if we have trust in the doctor, his wisdom and experience in giving the treatment, then we accept that bitterness for eventual good and benefit, and to Allah is the highest simile. The goal is rectification and reformation of the addict and protection of the whole society.

Applying the law with strictness does not preclude or negate understanding and compassion for the sinners and those who have trouble with temptations or addictions.

As we mentioned above in the tradition, about one who had this scourge of repeated temptation: “Do not curse him as he loves Allah and his Messenger.” The doctors, nurses, counselors, and staff of addiction centers and clinics can look for all means to cure this disease from the afflicted. Mercy, compassion can be used, but also strictness and “tough love” according to the effectiveness of the program and realities of the individual need to be applied. If after repeated chances, criminal activities are repeated, the final deterrent, left to the discretion of the Ruler and Islamic Jurisprudence Courts, is strict and final to rid the social body of the cancer, in order to not to afflict the general public with that contagious disease.

The story of the companion, Uthman ibn Madth’un, may Allah be pleased with him and forgive him, who drank wine under a misinterpretation of the verse of the Qur’an is significant to mention here. He and some others drank *Khamr* (wine), thinking that the verse exempted them, which says:

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

**“There is no blame on the ones who believe and do good in what they eat if they fear Allah and believe and do good deeds then fear and believe and fear and do the best, and Allah loves those who do the best.” [5:93]**

They were sent to Umar, may Allah be pleased with him, to punish them. So Umar said:  
فقال عمر : " أخطأت التأويل ، أنت إذا اتقيت الله اجتنبت ما حرم الله"  
"You have misinterpreted! If you had feared Allah, you would stay away from what Allah has prohibited!" Then they were flogged according to law. It is also reported that if they had persisted in this wrong interpretation, they were to be executed for apostasy of declaring legal what is by consensus illegal.

This version of the story has a break in the chain of narrators, as Ibn Hajar and other scholars of science of Hadith have mentioned (formal science of oral transmission and narrations). Nevertheless, the story is historically famous, and illustrates known principles. The story indicates that any unacceptable kind of misinterpretation of the verses, traditions, and Islamic laws -- by a person who should know better due to living among the Muslims -- does not stop the application of the punishment upon the criminal. This is an agreed upon principle of jurisprudence. A truly ignorant person who is a new Muslim or lives in a secluded area away from people of knowledge, has a stay of the application of punishment upon him until he learns better, like a minor child under the age of discretion. Lesser punishments may be appropriate on the discretion of the guardian or authority.

### **Punishment for intoxicants in the hereafter includes the following:**

#### **> Not being allowed to enter the Paradise**

The Messenger of Allah, peace and blessings be upon him from Allah, said:

"ثلاثة لا يدخلون الجنة مدمن الخمر وقاطع الرحم ومصدق بالسحر." [رواه أحمد وابن حبان]  
**"Three will not enter Paradise: the addict to intoxicants, the one who cuts his relatives off, and the one who confirms sorcery."** [Reported by Ahmad and Ibn Habbaan, and verified by al-Albani]

"ثلاثة لا يدخلون الجنة أبدا: الديوث، والرجلة من النساء، ومدمن الخمر" قالوا يا رسول الله ! أما مدمن الخمر فقد عرفناه، فما الديوث ؟ قال : "الذي لا يبالي من دخل على أهله" قلنا : فما الرجلة من النساء ؟ قال : "التي تشبه بالرجال" [رواه الطبراني والبيهقي]

**"Three will not enter Paradise: the un-jealous one, the masculine acting woman, and the addict to intoxicants. They said: We know about the addict, but what about the un-jealous one? He said: The one who doesn't mind whoever may enter on his wife. We said: and what is the masculine acting woman? The woman who imitates men."** [Reported by Tabrani and Baihaqi, and verified by al-Albani ST 2071]

#### **>Allah will not look at him in the Hereafter**

The Messenger of Allah, peace and blessings be upon him from Allah, said:

"ثلاثة لا ينظر الله إليهم يوم القيامة : العاق لوالديه، ومدمن الخمر، والمنان عطاءه، وثلاثة لا يدخلون الجنة : العاق لوالديه، والديوث، والرجلة."

**"There are three who Allah will not look at on the Day of Resurrection: the disrespectful and disobedient one to his parents, the one addicted to intoxicants, and the one who gives and then asks to be praised and three shall not enter the Paradise:**

**the disrespectful and disobedient one to his parents, the un-jealous one and woman acting like men.”** [Reported by al-Bazzar and verified by al-Albani SS 1397]

### > **Drinking the filth and pus of the people of the hellfire**

The person who persists in drinking and getting high and intoxicated will enter the hellfire and be forced to drink of the filth and pus of its inhabitants. One drop of the filth of the hellfire would pollute the entire world as it is mentioned in the tradition of the Prophet peace be upon him:

”لو أن قطرة من الزقوم قطرت في دار الدنيا لأفسدت على أهل الدنيا معاشهم فكيف بمن تكون طعامه؟“  
**“If only one drop of az-Zuquum were to drop on this world all their sustenance for living would be corrupted and polluted, so how about the one who has this as his food?!!!.”** [Reported by Ahmad, an-Nisa`e, Ibn Majah and others, and verified by al-Albani JS 5250]

### > **Not being allowed to taste and drink of the beautiful wholesome wine of the hereafter**

The Prophet said, peace and blessing be upon him, as mentioned above:

**“Every intoxicant is “Khamr” and every Khamr is illegal, and who drinks it in this world, and he is addicted to it and does not repent, will not drink it in the Hereafter.”** [Reported by Muslim, at-Tirmithi, and an-Nisa`e]

And in another tradition, which is with an even stronger wording:

”من مات من أمتي وهو يشرب الخمر حرم الله عليه شربها في الجنة“ [رواه مسلم]  
**“Whoever dies of my nation and he is a drinker of Khamr, Allah will forbid it to him in the hereafter.”** [Reported by Muslim]

According to the some of the scholars the expression that “he will not drink it in the hereafter or in Paradise” means that he will not enter Paradise to begin with, and Allah knows best, and repents on those who repent.

In another tradition it becomes clear that even those believers who enter Paradise who took Khamr in this world without repentance, will be deprived of it in the pleasures of the Paradise.

من شرب الخمر في الدنيا و لم يتب، لم يشربها في الآخرة، و إن أدخل الجنة [رواه البيهقي]  
**“Whoever drinks Khamr in this life and doesn’t repent, will not drink it in the hereafter, even if he enters the Paradise.”** [Reported by al-Baihaqi and verified by al-Albani SS 2634]

Paradise is the place of Allah’s absolute favor and reward for the correct Belief and sincere good deeds. The ultimate pleasures there are indescribable, more than any human can ever imagine in this life. Allah’s perfect Justice has decreed that the believer whose good deeds entitle him to enter paradise, should not be deprived of the Paradise but since he disobeyed in holding himself back from this specific pleasure of drinking in this world and let forgo the desire of having it in the hereafter, he will be deprived of this specific

reward for which he took pleasure by disobedience and he did not repent in this world, and Allah knows best. This is another incentive for the believer to repent a true repentance and never return to the sin.

### Prohibition of selling or taking profit from alcoholic beverages and intoxicants

The Prophet, may the peace and blessing of Allah be upon him, said at the time of the conquest of Makkah:

"إن الله ورسوله حرم بيع الخمر والميتة والخنزير، والأصنام." فقیل یا رسول الله، أرأیت شحوم الميتة، فإنها يطلى بها السفن، ويدهن بها الجلود، ويستصبح بها الناس؟ فقال " لا هو حرام." ثم قال رسول الله صلى الله عليه وسلم عند ذلك : "قاتل الله اليهود إن الله لما حرم شحومها جملوه، ثم باعوه، فأكلوا ثمنه." [رواه البخاري ومسلم]  
**"Verily Allah has forbidden the selling and buying of *Khamr* and dead meat and pigs and idols."** It was said: O Messenger of Allah. Haven't you seen the fat of the dead meat and carrion, since it is used to grease the ships and tan the hides, and to burn for lighting? He said. **No it is forbidden.** Then he said after that: **"May Allah destroy the Jews! When Allah made fat forbidden to them, they melted it to grease and then sold it and then ate the profit."**[Reported by Bukhari, Muslim and others]

And it is also reported that he said, may the peace and blessing of Allah be upon him:

"...إن الله إذا حرم على قوم أكل شيء حرم عليهم ثمنه..." [رواه أبو داود]  
**"...if Allah forbids a people to eat something, He forbids its price (profiting from it in any manner)."** [Reported by Ahmad and Abu Da'ood, and verified by al-Albani and al-Wada'e]

And in a narration:

إن رجلاً أهدى لرسول الله صلى الله عليه وسلم راوية خمر. فقال له رسول الله صلى الله عليه وسلم "هل علمت أن الله قد حرمها؟" قال : لا. فسار إنسانا. فقال له رسول الله صلى الله عليه وسلم "بم ساررتة؟" فقال أمرته ببيعها. فقال "إن الذي حرم شربها حرم بيعها" ففتح المزاد حتى ذهب ما فيها. [رواه مسلم]  
**"A man gave a gift of vessel of *Khamr* to the Messenger of Allah, may Allah's peace and blessings be upon him, and so he said to him: **"Don't you know that Allah made it illegal?"** He said: No. Then a man spoke to him in private, so the Messenger of Allah asked him, may the peace and blessings of Allah be upon him: **What did you just say secretly?** He said I told him to sell it. So he said: **The one who has made it illegal to drink has made it illegal to sell and buy.** So he spilled it all out until it was gone." [Reported by Muslim]**

And he said in clear and precise terms, may the peace and blessing of Allah be upon him:

"حرمت التجارة في الخمر."  
**"Trading in *Khamr* has been prohibited."** [Reported by Abu Da'ood and verified by al-Albani]

### Usage of Alcohol and Intoxicants as medicine

A lot of doctors and patients use alcohol and intoxicants for health purposes. For example brandy is used to keep a person warm, wine to relax, marijuana to keep calm and cool etc. This is a very common mistake that doctors and patients make, believing falsely

that Allah has made alcohol or intoxicants as remedies to the health problems. Anything declared unlawful and harmful by Allah, cannot be the remedy for sickness. On the other hand Allah has not sent down any disease but that He Has sent down the cure. The Messenger of Allah, may Allah's peace and blessings be upon him, said:

"ما أنزل الله من داء إلا أنزل له شفاء." [رواه البخاري و مسلم]

**"Allah did not send down disease but He sent down its cure."** [Reported by Bukhari, Muslim, and others]

And the Messenger of Allah, may Allah's peace and blessings be upon him, said:

"لكل داء دواء. فإذا أصيب دواء الداء برأ بإذن الله عز وجل" [رواه مسلم]

**"For every sickness there is a medicine so if the medicine strikes the sickness, the person is cured by the Will of Allah, the Almighty and Majestic."** [Reported by Muslim]

And in a more explanatory narration:

"إن الله لم ينزل داء أو لم يخلق داء إلا أنزل له دواء، علمه من علمه، و جهله من جهله إلا السام"، قالوا: يا رسول الله و ما السام؟ قال "الموت." [رواه أحمد وغيره]

**"Verily Allah has not sent down disease or did not create disease but that He sent down or created its cure, he knows it who wants to know it and he is ignorant who wants to stay ignorant of it, except one disease."** They asked: **What is that O Messenger of Allah? He said: "Death."** [Reported by Ahmad and others, and verified by al-Albani]

And moreover we are commanded to be merciful to ourselves to seek out beneficial knowledge and cure ourselves as mentioned above. BUT, we are not to seek cure in that which is illegal and forbidden since Allah the Wise and Omniscient would not make remedies and cures in illegal substances, rather they increase sickness. The medical practitioners and medicine and drug manufacturers have the wrong understanding about it, and continue to promote and sell their products for huge profits.

Our conclusions are based on what we read in the traditions, for instance the following:

عن علقمة بن وائل عن أبيه وائل الحضرمي ، أن طارق بن سويد الجعفي سأل النبي صلى الله عليه وسلم عن الخمر ؟ فنهاه أو كره أن يصنعها ، فقال : إنما أصنعها للدواء ، فقال صلى الله عليه وسلم : " إنه ليس بدواء و لكنه داء " . [رواه مسلم]

**On Wa'il al-Hadrami, may Allah's pleasure be upon him, who said: "A man called Tariq ibn Suwaid Al-Ju'ufi came to the Prophet, may Allah's peace and blessings be upon him, and asked him about *Khamr*. The Prophet forbade him or disliked for him to make it. The man said: I only make it as a medicine. The Prophet, peace and blessings of Allah be upon him, answered: "It is not a cure but a disease and an ailment."** [Reported by Muslim]

And the Prophet said, may the peace and blessing of Allah be upon him:

"إن الله خلق الداء و الدواء، فتداؤوا، و لا تتداؤوا بحرام." [رواه الدولاوي]

**"Verily Allah has created the disease and the cure so cure yourselves but do not cure yourself with that which is illegal."** [Reported by ad-Daulabi and verified by al-Albani SS1633]

Al-Bukhari also narrated a similar saying in which Abdullah ibn Mas`ood, may Allah be pleased with him, said:

" لا تسقوا أولادكم الخمر فإنهم ولدوا على الفطرة ، وإن الله لم يجعل شفاءكم فيما حرم عليكم "

**"Do not give your children any *Khamr* as that Allah created them on natural purity and wholesomeness, and God didn't make your remedy in any of the things He has prohibited for you."** [Reported by Bukhari as a commentary of Abdullah Ibn Mas`ood, and verified by Ibn Hajr and al-Albani]

And Dailam al-Himyari narrated:

سألت رسول الله صلى الله عليه وسلم، فقلت : يا رسول الله، إنا بأرض باردة نعالج فيها عملا شديدا، وإنا نتخذ شرابا من هذا القمح نتقوى به على أعمالنا، وعلى برد بلادنا؟ قال : هل يسكر؟ قلت : نعم، قال : **فاجتنبوه** قال : قلت : فإن الناس غير تاركيه، قال : **فإن لم يتركوه فقاتلوهم** [رواه أحمد و أبو داود]

**"I came to the Messenger of Allah, may Allah's peace and blessings be upon him, and asked him saying: I am in a land where it is very cold and wherein we have very difficult work and we take a drink from wheat to help sustain ourselves in to work and due to the coldness of our land. He asked: "Does it make you intoxicated?" I said: yes it does. Then he said: Leave it. I said: The people will not leave it. He said: "If they don't stop it then fight them."** [Reported by Ahmad, Abu Da`ood and others, and verified by al-Albani, al-Wada'e and others]

And Abu Huraira, may Allah be pleased with him, narrates:

وعن أبي هريرة قال: "نهى رسول الله صلى الله عليه وسلم عن الدواء الخبيث يعني السم" [رواه أحمد ومسلم وابن ماجه والترمذي]

**"The Messenger of Allah, may Allah's peace and blessings be upon him, forbade the evil vile medicine, meaning the poisons and toxins."** [Reported by Ahmad, Muslim, at-Tirmithi and Ibn Majah]

All of the above give us conclusive evidence that medicines made purely from these toxins and intoxicants are forbidden and do not cure, as may be believed, and there should be no excuse to take them after Allah and the Messengers of Allah have ruled, judged and warned us against them.

Certain questions arise. For instance, what about the medicine in which there is only a small miniscule amount of a forbidden substance? The rule is that if ingesting a lot of it would make you intoxicated, then even a small dose is forbidden. If intoxicating effect of that toxin or intoxicant is lost in the process of manufacturing and storage, then it is allowed as a final alternative where no other treatment is available, and Allah knows best. This is like the inevitable foreign materials that may fall into the huge vats, bins or tubs of food or drink or water and is lost in the large quantities until there is no ill effect left.

What about local and complete methods of anesthesia, conducted under medical supervision for cures? Local anesthesia like Novocain derived from cocaine, etc, for local surgical operations, only affects the local part of application, thus there is no issue in their use. Total anesthesia for large-scale comprehensive surgical operations makes one unconscious and asleep: he is "knocked out." They are not intoxicants per say but

anesthetics and clinical methods done under duress to anesthetize the patient for emergency operations, which would be almost impossible to conduct without them. All agree that if it is possible to do the operations without any anesthetics, it is better since there are side and after effects, which are better to avoid.

## **Note on Tobacco use: smoking, chewing, snuffing etc.**

Tobacco use is *Haraam* (illegal) since it is an intoxicating, addicting substance with numerous damaging effects on the central nervous system, lungs, heart, etc. We can briefly cite the following reasons for its prohibition:

> The tobacco plant was first cultivated in the Americas and was closely associated with American Indian societies where its ritual use was aimed to achieve acute nicotine intoxication. As is evident from the above proofs, even a little sip of an intoxicating substance is forbidden, if it takes ingesting a tubful of that substance to intoxicate. If a person smokes many cigarettes at once, for instance, it is proven to be extremely intoxicating. This is documented and verified by innumerable biochemical and clinical medical studies. Nicotine is one out of many toxic materials in tobacco. Katzung says in his authoritative book on Pharmacology: "The fatal dose of nicotine is approximately 40 mg. or 1 drop of the pure liquid. This is the amount in two regular cigarettes. Fortunately, most of the nicotine in cigarettes is destroyed by burning or escapes via the "sidestream" smoke. Ingestion of nicotine insecticides and tobacco by infants is usually followed by vomiting limiting the amount of the alkaloid absorbed." [Katzung, Bertian G., Basic and Clinical Pharmacology, (Appleton and Lange, Conn. 1995) p.99] The USA Surgeon General's report of 1988 stated: "Scientists in the field of drug addiction now agree that nicotine, the principal pharmacological reagent that is common to all forms of tobacco, is a powerfully addicting drug." Simply put, tobacco is forbidden in Islam by the mercy of Allah and His Wisdom and Beneficence because of the poisonous, intoxicating, addicting and damaging effects.

> Many studies have proven that tobacco is a vile, impure and unhealthy poison. It is of the "*Khabeeth*" (vile and repulsive) category, and all such things are unlawful to ingest since Allah has allowed only all the good and wholesome food and drink.

Allah says in the Qurán, referring to the Prophet's commands to the people, peace be upon him:

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾

"...he commands them to do good and forbids them to do evil, and he makes the pure and good legal for them and the corrupt and bad illegal ...." [7:157]

>Allah has forbidden one to kill oneself, as He the Almighty said:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

"...and do not kill yourselves, verily Allah is Most Merciful to you." [4:29]

And tobacco, like alcohol and other intoxicants and toxics, is a poison (toxin), which intoxicates the mind and body and causes addiction leading to death.

> Allah has forbidden one to harm oneself, and tobacco's use is certainly one of the most damaging slow poisons. Allah the Great said:

﴿وَلَا تُلقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

“...and do not throw yourselves by your own hands to destruction...” [2:195]

> It is not allowed to harm and annoy others, whereas cigarette necessitates the worst kind of harm and annoyance to the self and all those in proximity, and it adds to the air pollution that is a social crime damaging to all life.

The Prophet, peace and blessing be upon him said:

“لا ضرر ولا ضرار.” [رواه أحمد وغيره]

“Do not harm yourself, nor others.” [Reported by Ahmad, ad-Darqutni, and Ibn Majah, and verified by an-Nawawi and al-Albani]

>There is no nutritious value to tobacco; rather it resembles the food of the people of hell-fire that is called *Dare'e*, as Allah said:

﴿لَا يُسْمِنُ وَلَا يُغْنِي مِنَ جُوعٍ﴾

“It does not nourish nor relieve the pangs of hunger.” [al-Ghashiya,7].

> Tobacco weakens the body whereas we Muslims are ordered to become strong because:

“المؤمن القوى أحب إلى الله من المؤمن الضعيف...” [رواه مسلم]

“The strong believer is more beloved by Allah than the weaker believer ...” [The famous tradition reported by Muslim]

>The purchase and trade in tobacco is a waste of money and a squandering of resources. Billions upon billions are wasted on its cultivation, production, distribution and promotion, and on medical fees, research, etc, etc.

Allah the Exalted said:

﴿إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾

“Verily the squanderers are the brothers of the Shayyateen (devils), and the Shayyateen are ungrateful to their Lord.” [Isra'a 17: 26]

> All mankind will be asked on the Day of Judgment:

“لن تزول قدما عبد يوم القيامة حتى يسأل عن أربع : عن شبابه فيما أبلاه ، وعن عمره فيما أفناه ، وعن ماله من أين جمعه وفيما أنفقه وعن علمه ماذا عمل به ” [رواه البزار والطبراني]

“The feet of the sons of Adam will not proceed on the Day of resurrection until they are asked about their youth how they used it, and about their life how they consumed it, about their money how they earned and spent it, about their

**knowledge, how they acted upon it.”** [Reported by al-Bazzar and at Tabrani, and verified by al-Albani]

> Cleanliness is ordered to get rid of dirt and bad odor. Besides cleanliness, Muslims are ordered to distinguish themselves by perfumes and pleasant odors, whereas tobacco smell is vile and stinks its surroundings. It is not allowed to come to the Masjid with the odor of onion and garlic, as is mentioned in one of the Hadiths, even though it is known that onion and garlic are allowed since they have nutritional value. So how about this vile smell of tobacco, which never leaves and permeates even the furnishings, and has no nutritious value? It is vile at all times, except to those whose senses are killed through persistent use of it, and who are addicted to it of course.

> Tobacco use and trade first appeared among the disbelievers. It is not allowed for Muslims to follow and copy them in their evil and obnoxious ways. Foreign multi-national corporations dominate the multi-trillion dollar trade in tobacco products. It is foolish that Muslim nations pay vital foreign exchange for their own destruction.

The Hadith says:

**”من تشبه بقوم فهو منهم .”** [رواه أبو داود وغيره]

**“Whoever resembles a people is of them.”** [Reported by Abu Da`ood and others and verified by al-Albani]

## Conclusion

All those who are enticed by the attractions of these temptations should reflect upon their state of health, well-being and future, and compare a few moments of fleeting sensations of fun and pleasure with more permanent and final pain, suffering and agony. Is there a comparison between a glassful and an ocean? To Allah the Exalted is the highest simile! Nothing compares to the pleasures and pain of His infinite Hereafter. So what about using this gift of common sense that Allah the Most Merciful Creator gave us, not to mention listening to the scriptures of the Qur'an and Sunnah He revealed, and the just and beneficial laws He legislated, for our happiness and salvation?

Allah in His Wisdom calls his slaves with a combination of promises of glad tidings of His Mercy and warnings of strict impartial Justice, of His eternal rewards and punishments, He the Exalted said:

﴿ نَبِّءُ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ( ) وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴾

**“Inform my slaves that I am the Forgiving and the Merciful. And (inform them) that my Punishment is Severe.”** 15:4950]

The sin of drinking and ingesting intoxicants is a sin that hurts the Islamic faith, and yet Allah always calls the sinners to repentance as the tradition says:

**”لا يزني الزاني حين يزني وهو مؤمن، ولا يسرق حين يسرق وهو مؤمن، ولا يشرب حين يشربها وهو مؤمن، والتوبة معروضة بعد.”** [رواه البخاري و مسلم وغيرهما]

**The fornicator (or adulterer) does not fornicate but that he is not a believer while fornicating, and the thief does not steal but that he is not a believer while in the act of stealing, and the drinker of *Khamr* (intoxicants) does not drink khamr (intoxicants) but that he is not a believer while drinking, and Repentance is available and displayed for him.”** [Reported by Bukhai, Muslim and others]

This means that the door to repentance remains open and Allah continues to call him to return.

And Abdullah Ibn Mas`ood, may Allah be pleased with him, said:

عن ابن مسعود رضي الله عنه قال : " إن المؤمن يرى ذنوبه كأنه قاعد تحت جبل يخاف أن يقع عليه ، وإن الفاجر يرى ذنوبه كذباب مر على أنفه فقال به هكذا – أي بيده – فذبه عنه " [رواه البخاري]

**“The believer sees his sins as a mountain that is about to crash upon him, and the shameless wicked one (in his debauchery) sees his sins like a fly that passed his nose and he said like this --swiping his hand-- to protect himself.”** [Reported by Bukhari]

Allah the Exalted always calls His slaves to return to their own best interests and to His repentance:

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

**“O my slaves that have transgressed beyond bounds against their own souls, do not despair from the Mercy of Allah, verily Allah forgives all sins and Indeed He is Most Forgiving and Most Merciful.”** [39:53]

And in what the Prophet, peace be upon him, reported about His Lord Most Supreme:

قال الله تعالى : يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان فيك و لا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك و لا أبالي، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئا لأتيتك بقرابها مغفرة [رواه الترمذي]

**“Allah the Almighty has said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness as great as your sins.”** [Reported by at-Tirmithi and verified by al-Albani]

And just because a believer is continually tempted and falls in to sins, does not mean that he should not try to repent again and again, as the following tradition informs us the path to returning to Allah is always there to utilize as Messenger of Allah, peace and blessing of Allah be upon him, said:

"إن عبدا أصاب ذنبا فقال :يا رب ! إنني أذنبت ذنبا فاغفره لي، فقال له ربه :علم عبدي أن له ربا يغفر الذنب ويأخذ به، فغفر له، ثم مكث ما شاء الله ثم أصاب ذنبا آخر، وربما قال ثم أذنب ذنبا آخر، فقال :يا رب ! إنني أذنبت ذنبا آخر فاغفره لي، قال ربه :علم عبدي أن له ربا يغفر الذنب ويأخذ به فغفر له ثم مكث ما شاء الله ثم أصاب

ذنباً آخر وربما قال: ثم أذنب ذنباً آخر فقال يا رب إني أذنبت ذنباً فاغفره لي فقال ربه علم عبدي أن له ربا يغفر الذنب ويأخذ به، فقال ربه فغفرت لعبدي، فليعمل ما شاء. [رواه البخاري وغيره]

**“A slave (of Allah) did a sin and then said: O Allah I have done a sin so forgive me. The Lord (Allah) says to him: My slave knows that he has a Lord that forgives sins and also punishes (if He wills), so He forgives him. Then he waited a while as Allah wills and committed another sin -- and maybe he said – and then did another sin. And so he said: O Allah I have done another sin so forgive me. His Lord says: My slave knows that he has a Lord that forgives sins and also punishes (if He wills), so He forgives him. Then he waited a while as Allah wills and committed another sin -- and maybe he said – and then did another sin. And so he said: O Allah I have done another sin so forgive me. His Lord says: My slave knows that he has a Lord that forgives sins and also punishes (if He wills), so He said: I have forgiven my slave so let him do as he wishes.”** [Reported by Bukhari and others]

This doesn't mean -- Allah forbid such a misconception -- that he should continue sinning (since we learn from the tradition that if Allah will He will punish) but it means, and Allah knows best, that as long as he continues asking forgiveness and making repentance sincerely with the intention not to repeat the same sin, and knows well that Allah can forgive or punish as He wills, then this is the way a believer should continue in life – a life wherein he constantly makes mistakes and commits sins, and therefore should constantly repent and ask forgiveness. As the Prophet, peace and blessing be upon him, said about himself that he repents more than 70 times a day.

**“والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة.”** [رواه البخاري وغيره]

**“By Allah I ask Allah's forgiveness and repent to him more than seventy times a day.”** [Reported by Bukhari]

And the Messenger of Allah, peace and blessing of Allah be upon him, said:

**“إن الله تعالى يقبل توبة العبد ما لم يغرغر.”** [رواه الترمذي وابن ماجه]

**“Verily Allah accepts Repentance from his slave up to the time that he gurgles (at death).”** [Reported by at-Tirmithi and Ibn Majah, and verified by al-Albani]

And the Messenger of Allah, peace and blessing of Allah be upon him, said:

**“التوبة تهدم ما كان قبلها.”** [رواه ابن ماجه]

**“Repentance destroys (the sin) that was before it.”** [Reported by Ibn Majah and verified by al-Albani SJ 3008]

And know that the completion of *Tauba* (repentance) is by returning the rights that you owe and correcting the wrongs you may have committed to others by transgressing against them like stealing, abusing, beating, and hurting them in many manners, as the Prophet warned us, saying:

من كانت لأخيه عنده مظلمة ، من عرض أو مال ، فليتحلله اليوم قبل أن يؤخذ منه يوم لا دينار ولا درهم ، فإن كان له عمل صالح أخذ منه بقدر مظلمته ، وإن لم يكن له عمل أخذ من سيئات صاحبه فجعلت عليه [رواه البخاري]

**“Whoever has an act of oppression and transgression he has committed against his brother then let him deal with it and dissolve himself from the obligation today before he comes on the day (of Resurrection) when he will have no *Dirham* and no *Dinar*. If he will have any good deeds, they will be taken accordingly in**

**commensurate amount to his transgression, and if he doesn't have any good deeds then the sins of the victim will be placed on him."** [Reported by Bukhari and Muslim and others]

And the repenting slave of Allah and believer in His mercy should rejoice in his repentance since he knows that any repentance of the wretched slave is met with happiness by Allah the Majestic as the Messenger of Allah, peace and blessing be upon him, explained to us:

"**الله أفرح بتوبة العبد من رجل نزل منزلاً وبه مهلكة، ومعه راحلته، عليها طعامه وشرابه، فوضع رأسه فنام نومة، فاستيقظ وقد ذهبت راحلته، حتى اشتد عليه الحر والعطش أو ما شاء الله، قال : أرجع إلى مكاني، فرجع فنام نومة، ثم رفع رأسه، فإذا راحلته عنده."** [رواه البخاري و مسلم وغيرهما]

**"Allah is more delighted by the repentance of his slave than one of you would be if he had camped in a deserted and dangerous wasteland, and his pack animal had all his food and drink on it. He slept and found when he woke up that the animal had disappeared. When the heat advanced and grew harsh, he became desperately thirsty. Then he returned to his place of rest and slept (awaiting his death) and when he woke up the animal was there."** [Reported by Bukhari, Muslim, and others]

And in another narration:

"**....فبينما هو كذلك إذ هو بها قائمة عنده فأخذ بخطامها ثم قال من شدة الفرح اللهم أنت عبدي وأنا ربك أخطأ من شدة الفرح."**

**"...then as he was in this (pitiful) state, the animal appeared before him, so he took its reins, and said in extreme happiness: O Allah you are my slave and I am your Lord! He miss-spoke from the excitement of his happiness."**

Allah is more delighted with the repentance of the slave than this miserable slave with his salvation from near destruction. And all sinners are heading for destruction, unless they repent.

Allah says as our Prophet, peace be upon him, in his revelation said:

"**...يقول الله تعالى يا عبادي ، إنكم تخطنون بالليل والنهار وأنا أغفر الذنوب جميعاً فاستغفروني أغفر لكم ..."**  
**"...Allah the Exalted says: O my slaves you are making mistakes night and day and I forgive all sins so seek My forgiveness and I will forgive you..."**

اللهم أغفر لنا وارحمنا

O Allah: Forgives us and have Mercy on us

-----Concluded-----

Al-Hamdulillah Rabbil-Alameen



الحمد لله رب العالمين الذي بعونه تتم الصالحات

والصلاة والسلام على رسوله المصطفى الأمين وآله وصحبه ومن أتبعهم بإحسان إلى يوم الدين

**All praises for Allah by Whose aid are all good deeds completed, and peace and blessings be upon the Messenger Muhammad the Trustworthy One and his family and companions and those who follow them and their way until the Day of Judgment**

اللهم صلّ على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allah send Your Blessings upon Muhammad and the family of Muhammad as you have sent Your Blessings upon Ibraheem and the family of Ibraheem, - Verily you are Praiseworthy, Glorious. And bless Muhammad and the family of Muhammad as you have blessed Ibraheem and the family of Ibraheem - Verily you are Praiseworthy, Glorious.

اللهم إن كان صواباً فمفك وحدك لا شريك لك و إن كان خطأ فمني و من الشيطان و الله و رسوله منه بريء  
...If I have been correct (in the words above) then from You alone who is without partner and if I have made any mistake then it is only from me and from the Shaitaan (Satan), and Allah and His Messenger are entirely absolved and free of it.

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We ask Allah, the Most Gracious and Merciful, to accept our good deeds and forgive our misdeeds, only He, the Exalted, is al-Qareeb (the Near One) al-Mujeeb (the Acceptor). May the peace and blessings of Allah be upon the Messenger of Allah, Muhammad, and upon his family, his companions and his followers until the Last Day,,,

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