



Dr. Imam Hamzah Alameen, the founder of KASM theory, was honored to chair the spirituality section and present and orally defend this paper before the American Psychological Association on "Islamic Recovery from Alcohol and Gambling in the First Generation of Al-Islam" (published in the APA Journal, sec 36 (Pastoral Counseling and Spiritual Care) and presented at the 9th Annual Mid-Year Conference on Religion and Spirituality Sponsored by sec 36 (Pastoral Counseling and Spiritual Care) of the American Psychological Association and Loyola University Friday, April 15, 2011 and Saturday, April 16, 2011. The conference was a great success and we networked with world renowned clinical psychologists, and pastoral counselors and famous mental health experts, such as Paul Costas, Professor Emeritus of mental health at John Hopkins, and founder of the famous FFM (Five Factor Model) of personality and Ralph Piedmont, pastoral counselling, Loyola. He was the conference president and founder of (ASPIRES) spiritual scale. Piedmont is a clinical spiritual scale development specialist. Paper presented: "Islamic Recovery from Alcohol and Gambling in the First Generation of Al-Islam" on Saturday, April 16, 2011. The group included a party of scientists specializing in psychometrics from University of Gdansk, Poland and I was introduced to Johanna Rozycka, PhD U. of Gdansk, who gave a presentation concerning Polish spirituality and cultural dimensions, using psychometrics, and we thereafter reflected on the immensity of America, the power of language and cultural lenses. This paper was reedited May 03, 2017.

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### **Islamic Recovery from Alcohol and Gambling in the First Generation of Al-Islam**

## **ABSTRACT**

This is a brief history of how the Sahabah (companions and people around the Prophet Muhammad(s)) dealt with recovery from alcohol and gambling, including proofs from Ahadith and Quran which have been included. It is a beginning discussion for Islamic counseling and a basis for psychological inventions. There is a need for an ecumenical basis, cultural diversity, and psychospiritual competency in clinical settings. The advent of Islam in the time of the prophet Muhammad (s) stands as a demonstration of the first faith initiated systemic abstinence legislation in the history of the world, and thus Muhammad (s) is the recovery prophet. Islam provided the first faith based recovery orientated system of care (ROSC).

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America has well over 50 million problem drinkers of alcohol (Al-Ameen, 2010). Al-Islam is the only way of life that has totally abolished the use of alcohol, gambling, and intoxicants for its adherents. Very little is written about how the people around the prophet dealt with alcohol and gambling in western professional literature. The case is that such knowledge could help therapists since this knowledge forms a basis for cultural competence and allows for a better motivational counseling experience. The importance of the prophet (s) Muhammad, as the prophet of recovery has not been mentioned by any scholar heretofore to my knowledge. The importance of alcohol and gambling BOTH being prohibited in a single verse has heretofore not been emphasized. This amounts to establishment of the first recovery orientated care system.

Muslim psychologists have expressed that western psychological schema is not completely suitable for counseling Muslims (Badri, 1978) (Al-Ameen, 2010). Some practitioners have noted success using cognitive behavioral interventions in Muslim populations (Badri, 1978) (Hussain, 2001) (Yusaf, 2005) (Elias, 2009) (Al-Ameen, 2010). Recent initiatives call for diversity training and cultural competency, especially in assessments in accordance with (American with Disabilities Act (ADA), 1990) and similar legislation (Ali O. S., 2006) ((DBH/MRS), 2006). In the early period of Islamic therapy, it was noted that there was an effective counseling basis in the Quran, and the traditions (see early writings on Islamic counseling like (Jawziyah, 1990)). A great deal can be learned from the method by which Allah(s)<sup>1</sup> choose to ban Khamr (wine and intoxicants).

In the Quran, Allah(s) gradually prohibited intoxicants in three stages.

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<sup>1</sup> (s): This an abbreviation denoting respect for Allah, Subhannah wa ta ala (arabic for: Praised be God Most High),

Imam Ahmad recorded that Abu Hurayrah said, "There were three stages to prohibiting Khamr (intoxicants). When the Messenger of Allah migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah about these things, Allah revealed,

[يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ]

**(They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men.")**[2:219], until the end of the verse (Ali A. Y., 1993).

The people said, 'They (intoxicants and gambling) were not prohibited for us.

Allah only said,

[فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ]

(In them is a great sin, and (some) benefit for men.) So they went on drinking Khamr until one day, one of the emigrants lead his companions in the Maghrib prayer and mixed up the Ayat in his recitation.

The Sahabah (companions of the Prophet) were given a divine therapy that came in stages. It was revelation and a persuasive discourse leading to righteousness and recovery. They were asked to consider that the harm is greater than the benefits, and that they should abstain since this was the most sensible position. The behaviors of some of the people were undoubtedly changed just by this first stage of Allah's treatment. The revelation was addressing proactively the behavior of the people and seeking to heal and foster wellness and recovery, and therefore

sanctions concerning the prayer were imposed and thereafter the total abolition of intoxicants altogether. There needs to be clarity on the fact that these verses were not revealed all at one time but rather piecemeal and in response to the behavior and thinking of the people. This was a three stage intervention by Allah so that the Muslims would have wellness and prosperity. The reality is that the revelation is a proactive one, and that it came as a healing and guidance for mankind so that they may attain happiness and success in this world and the next.

Thereafter, Allah sent down a tougher statement,

[يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ]

**(O you who believe! Approach not the Salah (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.)[4:43] (Ali A. Y., 1993)**

The people would drink before the time of the prayer so that they would attend the prayer while sober. There remained some though who because of addiction could not stop using and therefore a third curative instruction was necessary for the ills of the people to be healed.

A last and firmer verse was later revealed,

[يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ]

**(O you who believe! Khamr, Maysir, Ansab, and Azlam are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.)[5:90-91] (Ali A. Y., 1993).**

So they said, 'We abstained, O Lord!' This was the point when abstinence became obligatory and this is the final say on the matter of intoxicants.

Later, some people said, 'O Allah's Messenger! Some people died in the cause of Allah, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allah has made a Rijs of the work of Shaytan.' So Allah sent down,

[لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا]

The people were informed they would not be blamed for what they used to do before the prohibition. Some people had died alcoholic deaths and their relatives were concerned about their status.

**(Those who believe and do righteous good deeds, there is no sin on them for what they ate...)**[5:93], until the end of the verse.

### **Umar bin Al-Khattab's<sup>2</sup> Pleas for Explanation and Divine Intervention on Khmar**

Imam Ahmad recorded (Al-Mubarakpuri, Sahih Bukhari , 2000) that `Umar bin Al-Khattab said, "O Allah! Explain the verdict about Khamr to us clearly." The verse in Surat Al-Baqarah (Ali A. Y., 1993) was revealed,

[يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ]

**(They ask you about alcoholic drink and gambling. Say: "In them is a great sin.")**[2:219]

(Ali A. Y., 1993) `Umar was summoned and this verse was recited to him, but he still said, "O

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<sup>2</sup> Umar bin Al-Khattab (r) was the distinguished Companion of Prophet Muhammad (s) and Commander of the believers, and second of the four rightly guided Khalifahs, circa 632 a.d..

Allah! Make the verdict of Khamr clear to us." (Al-Mubarakpuri, Sahih Bukhari , 2000) Then the verse in Surat An-Nisa' was revealed,

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ]

**(O you who believe! Do not approach the Salah when you are in a drunken state.)**[4:43] (Ali A. Y., 1993) Thereafter, the Prophet had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer." `Umar was again summoned and the Verse was recited to him, but he still said, "O Allah! Make the verdict concerning Khamr clear to us." Then, the verse in Surat Al-Ma'idah [5:91] (Ali A. Y., 1993) was revealed, and `Umar was summoned and it was recited to him. When he reached the part of the verse that reads,

[فَهَلْ أَنْتُمْ مُنْتَهُونَ]

**(So, will you not then abstain?)**[5:91] (Ali A. Y., 1993), `Umar said, "We abstained, we abstained." Abu Dawud, At-Tirmidhi, and An-Nasa'i recorded this Hadith. `Ali bin Al-Madini and At-Tirmidhi graded it Sahih.

It is recorded in the Two Sahihs, that `Umar bin Al-Khattab said in a speech; while standing on the Mimbar of the Messenger of Allah (in the Prophet's Masjid in Al-Madinah) "O people! The prohibition of Khamr was revealed; and Khamr was extracted from five things: From grapes, dates, honey, wheat and barley. Khamr is what intoxicates the mind."

Imam Ahmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu `Ubaydah bin Al-Jarrah, `Ubayy bin Ka`b, Suhayl bin Bayda' and several of their friends meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and



said, 'Did you not know that Khamr has been prohibited' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allah! They never drank it again, and their Khamr at that time was made from unripe and normal dates.'" This is also recorded in the Two Sahihs (Al-Mubarakpuri, Sahih Bukhari , 2000).

### **Intoxicants Forbidden In Commerce**

Al-Bukhari recorded that Ibn `Umar said, "The prohibition of Khamr was revealed when there were five kinds of intoxicants in Al-Madinah, besides what was produced from grapes."

Imam Ahmad recorded that Ibn `Umar said that the Messenger of Allah said,

«لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجِهٍ: لُعِنَتِ الْخَمْرُ بِعَيْنِهَا، وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَغَاصِرُهَا، وَمُعْتَصِرُهَا، وَحَامِلُهَا، وَالْمَخْمُولَةُ إِلَيْهِ، وَآكِلُ ثَمَرِهَا»

Here is the proof that Islam provided the first recovery orientated system of care (ROSC) for humankind. Additionally, when combined with Ramadan a complete ROSC can be seen for the first time in the history of the world. Ten matters related to Khamr were systemically cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.) Abu Dawud and Ibn Majah recorded this Hadith. Ahmad recorded that Ibn `Umar said, "Once, the Messenger of Allah went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then `Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allah then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

«لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَعَاصِرُهَا وَمُعْتَصِرُهَا، وَآكِلُ ثَمَرِهَا»

(Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.)"

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Sa`d said, "There were four Ayat revealed about Khamr..." He then said, "A man from Al-Ansar made some food and invited us. We drank Khamr before it was prohibited and became intoxicated, and thus started to boast about our status. The Ansar<sup>3</sup> said that they were better, while Quraysh (the Muhajirin<sup>4</sup>) said that they were better. So a man from the Ansar took a bone and struck Sa`d's nose with it and made a flesh wound on it. Ever since that happened, Sa`d's nose had a scar from that wound.

The verse,

[إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ]

(Intoxicants, gambling,) until, [فَهَلْ أَنْتُمْ مُنْتَهُونَ] (So, will you not then abstain) was later revealed." Muslim recorded this Hadith.

Ibn Abi Hatim recorded that `Abdullah bin `Amr said, "This verse in the Qur'an,

[يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ]

**(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.)**[5:90], was also in the Torah; `Allah has sent down truth to eradicate falsehood, joyful play, flute or wind

<sup>3</sup> Literally Arabic for helpers, they aided the pilgrim Muslims (Muhajarun) who migrated to medina in 622 AD.

<sup>4</sup> Notably the Muslims who migrated with the Prophet from Makah to Medina in 622 AD.

instruments, Zafan (dances) and Kibarat (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And Khamr is bitter for those who taste it. Allah has vowed by His grace and power, 'Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise).'" Its chain of narration is Sahih

Ash-Shafi'i narrated that Malik narrated that Nafi' said that Ibn 'Umar said that the Messenger of Allah said,

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الْآخِرَةِ»

(Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.) Al-Bukhari and Muslim recorded this Hadith.

### **Every Intoxicant Is Khamr**

Muslim recorded that Ibn 'Umar said that the Messenger of Allah said,

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ قَمَاتَ وَهُوَ يُدْمِنُهَا وَلَمْ يَتُبْ مِنْهَا، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ»

(Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.)

### **Khamr the Mother of all Sins**

'Abdur-Rahman bin Al-Harith bin Hisham said that he heard 'Uthman bin 'Affan saying, "Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship

Allah secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, 'By Allah! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this alcohol.' So she gave him some alcohol, and he kept asking for more until he [became intoxicated and] had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart)." This was recorded by Al-Bayhaqi. This statement has an authentic chain of narration (Al-Mubarakpuri, Sahih Bukhari , 2000).

### **Reconciliation for Those Who Passed Away Before the Prohibition**

Ahmad bin Hanbal recorded that Ibn `Abbas said, (Al-Mubarakpuri, Tafsir Ibn Kathir, 2000)

"When Khamr was prohibited, some people said, 'O Allah's Messenger! What about our brethren who died while still drinking Khamr' Allah sent down the verse

[لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا]

(Those who believe and do righteous good deeds, there is no sin on them for what they ate,)

until the end of the verse. (Ali A. Y., 1993)

Thus the Islamic position is total abolition and abstinence from intoxicants and gambling. Islam operates from high moral ground that no other way of life can claim. There are over 200

million drinkers of alcohol in the United States<sup>5</sup> (Al-Ameen, 2010), and over 117 million illegal drug users<sup>6</sup> (Al-Ameen, 2010). Eighty-five percent of the 2 million incarcerated in America are there because of drug related crimes (Al-Ameen, 2010). Imams need to understand discrimination counseling, mental health and addiction (Osman M. Ali, 2005). Addiction costs America billions of health care dollars per year. Intoxicants and gambling are major causes of social dysfunction and poverty (Al-Ameen, 2010).



R to I., Ralph L. Piedmont Conference President, and founder of (ASPIRES) Assessment of Spirituality and Religious Sentiments Scales, Loyola U. Imam Hamzah Al-Ameen, President of the CRISIS Group, founder of KASM Therapy, and ICNY (Islamic Charities of New York). Paul Costas, PhD., Professor Emeritus of Mental Health, John Hopkins, and founder of the famous FFM (Five Factor Model) of Personality.

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<sup>5</sup> See Table 2.37A Alcohol Use in Lifetime, Past Year, and Past Month among Persons Aged 12 or Older, by Demographic Characteristics.

<http://www.oas.samhsa.gov/NSDUH/2K8NSDUH/tabs/Sect2peTabs37to46.pdf>

<sup>6</sup> SAMHSA, Office of Applied Studies, National Survey on Drug Use and Health, 2007 and 2008. See Table 1.19A Illicit Drug Use in Lifetime, Past Year, and Past Month among Persons Aged 12 or Older, by Demographic Characteristics:



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