

# Use of Qaat in Islam

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[This advice is not confine to the people of Arabia & Africa but it is for all Drug Users worldwide]

Revised Version

People of Arabia, especially Yemenites have become addicted to chewing the green leaf of Qaat that was used by the people of the jungles of Africa. The Qaat plant is widely grown in Yemen. Its green leaf when chewed, produces a juice, which when taken has an intoxicating effect. This evil practice is gaining drive among Yemenites since the last few decades. Its signs are largely visible in the nook and corners of Yemen. Addicts are chewing Qaat with a greater enthusiasm. It seems to look like an animal habit. Our religion Islam has provided us wealth of health and confers perpetual benefits to its followers. In order to save humanity from the poison of Shait'an, Allah has bestowed on them the shield of Shariah. The foundation of Shariah is upon the Fitrah. [1] Shariah has clarified what is Halal and what is Har'am. Thing injurious, either physically or spiritually has explicitly declared Har'am. How is it possible that there should be no clear injunction for a thing which is injurious to human health? Users of Qaat argue that there is no clear injunction in the Qur'an in this respect. This lame excuse is not only an admission of ignorance with the Qur'an, but also a declaration of revolt against this Comprehensive Code of Life. Qur'an says: [2]

**Not a thing, fresh or withered, wet or dry, but it is in a Manifest Book.**

How is it possible that while science explains the side effects and harms of Qaat, Shariah does not guide in this regard. Ignorant with the Talim of Islam should know that the Creator has declared Har'am the use of everything which is injurious for the health of human being. Quran says: [3]

**"For them (people) pious things have been made Halal and impious things declared Har'am".**

Therefore according to Islam no impious thing can be treated Halal till the Qiyamah. Qaat involves the consumption of Khabisth, an evil substance. It has a foul smell, unpleasant taste, and is harmful to the body. This is sufficient to forbid it, because Rasulullah (S) says: [4]

**"Who will enjoin upon them the doing of what is right, forbid them the doing of what is wrong, make lawful to them the good things of life, prohibit for them the evil things, and lift from them their burdens and the shackles that were (previously) upon them".**

This Hadith draw the attention of those who try to find a lame justification for the use of Qaat. Rasulullah (S) bestowed a principle on which we can examine each and everything.

“Even small quantity of that thing is also Har’am which excessive produces intoxication” [5]

A Hadith says: [6]

“Every intoxicating thing is Har’am and if it’s excess use causes intoxication, its use even in a small quantity is Har’am”

Another Hadith says: [7]

“All those things are forbidden which intoxicate”.

According to the Hadith Literature, Rasulullah (S) has declared Khamar as Har’am. Khamar means not only Alcoholic Drinks but every intoxicating thing is included in the definition of Khamar. This clarification is enough evidence for people who wish to understand. Qaat is an intoxicant, if anybody has doubts whether Qaat is harmful or not, he may submit Qaat for laboratory examination. People using Qaat are habituated to it and continue to make an increase in its doze day by day. Eventually the result is that without Qaat their senses do not function properly and they can not do anything without it. The use of a cursed thing like Qaat is Isr’af in the language of Qur’an and can be termed as foolishness, extravagance and ignorance. The user of Qaat wastes his wealth and in return he gets nothing but physical harm and financial crisis. He will be asked about his health and wealth and how he spent it, as is cited in the Hadith. Wealth belongs to Allah, so one should dare not waste it in disobedience to Him. Qur’an says: [8]

“And do not entrust to the imprudent ones the possessions that Allah has placed in your charge. And do not waste (your resources) extravagantly. Indeed the Musarrifeen[squanderers] are the brothers of the Shait’an”.

Rasulullah (S) said: [9]

“Allah hates three things: gossips, begging, and wasting money”.

It is essential, to prevent its users from entering a Masjid, because it’s bad smell is even worst than that of an onion or garlic. Rasulullah (S) expelled those who had come to the Masjid after eating onion and garlic, even when these things are Halal, because their bad smell was unbearable to the nearby devotees. As per Hadith: [10]

“One who believes in Allah and Qiyamah should not cause any discomfort to those around him”.

The Talim of Islam is based on the following principle: [11]

“Do not cause discomfort to anybody nor allow anybody to discomfort you i.e. do not harm anybody nor let anybody harm you”.

Who can deny that Qaat isn’t harmful for health? Rasulullah (S) says: [12]

“Allah dislikes three things in His creatures the most:

To talk on Religious issues undeservedly

Wastage of money and belongings

Questioning frequently without any aim or objective”.

Using Qaat is really Isr’af and wastage of money and to argue for a justification of its use tantamount to irrelevant talk. In another Ayah, it has been clarified: [13]

“...and eat and drink and be not extravagant; surely He does not love the extravagant.”

It is a matter of great sorrow that women are also involved in this bad habit. Rasulullah (S) says: [14]

**"When you indulge in sins, conceal them".**

Openly using Qaat is not a sign of cultured class but is an open act of sin. Instead of taking Qaat take fruits for yourself and for the family which provides you healthy result. Following the practice of elite-class in evil acts is a sin that provides you in return nothing but adversity. Qur'an guides us in this matter very clearly: [15]

**"You have indeed in the Rasulallah a quintessential example for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah."**

Rasulullah (S) is the pivot of Ta'at and Taqlid and an ideal personality for Hidayat. Qaat users say that they have become so habituated to chewing it that they cannot live without it. While in Ramazan, for long interval the habitual remain free from chewing Qaat, why cannot they live without it in other days? No body will die without chewing Qaat but one can die with the use of Qaat. Qaat users have higher risk of paralysis. The seekers of Sakoon [mental comfort] in their time of grief, worry, anxiety, fatigue and illness should turn to Allah and offer Dua and seek His help and not turn towards Qaat, Inshallah, they would be blessed with Tawfiq. The principles of Islam are not confined to time or location, community or vicinity, but its benefits are for all who wish to seek it. The principles of Shariah cannot be changed neither can it be reformed which the Agents of Shait'an demand time and again. Qur'an guides on this point: [16]

**"You would never find any change in Sunnatullah (the policy of Allah)".**

The chewing of Qaat is disastrous because it kills slowly and surely and gives rise to cancer. Chewing Qaat is an attempt to suicide, as it is also a burning fire of Jahannam. Qur'an says: [17]

**"Do not destroy yourselves by your own hands"**

Another Ayah says: [18]

**"Do not kill yourselves!"**

Evils of the use of Qaat according to the chemical research by the World Health Organization (WHO) has established that there are two substances in the young leaves which are responsible for the stimulating effect: cathin and cathinon. Both substances are very closely related chemically to the amphetamines, and have almost identical effects. Just like amphetamines, cathin and cathinon are both responsible for the release of adrenaline. Consequently the body temperature and blood pressure rises, the pulse rate increases and the emotional state of the person becomes excited. The after-effects of taking Qaat, which could be described as a sort of "hangover", are loss of appetite and sleep, nervousness and even depression. The intensity of the "hangover", however, depends on the type of Qaat used. The very expensive kinds are supposed to have no after-effects, while the cheaper and probably poorer types produce ill effects. Because of its effects, I (as many others) consider Qaat to be one of the drugs that give false joy for a limited time. It is also known to be addictive. Those who try it more than once can't give it up easily. This repugnant habit swallows up to 30 percent of the monthly income, a great percentage, when you know that the average monthly income is much less than 100 US \$. In some families, the purchase of Qaat is carried out at the expense of buying food and other necessities. Moreover, Qaat has its effects on family ties.

Parents, who chew Qaat regularly, spend most of their free time in Qaat parties. What remains of their monthly income is insufficient for the need of their children and family. Most of the kids who get raised by Qaat addicts, feel being insecure and are liable to fall into this habit. They might not suffer from the physical abuse the latter go through since Qaat has the opposite effect on the human brain than that of narcotics and spirits. However, the absence of a father or a mother figure affects the next generation mentally and emotionally. The same thing could be applied to married couples. When a spouse spends more time with his or her Qaat friends than in their homes, then the marital relationship would deteriorate with in days. How can a healthy family be nurtured under such circumstances? The answer is simple: it cannot. Not only does Qaat affect the peace of the homes of individual Yamanis, but it has also affected the national income and family life. Yaman was famous for its coffee plantations. However, many farmers have replaced coffee with Qaat plantations to support their habit, and to gain profit since Qaat is much more expensive than coffee. However, Qaat is banned in most of the countries of the world, and Yaman as a country has suffered a decrease as well as loss in the national income due to the decrease in coffee export. Hopefully one day soon, we will Inshallah see a Qaat Free Yaman. [19] It is hoped that the Allah-fearing class realize the divine injunctions and repent on their acts and desist from the use of Drugs.

### Select Bibliography & Short Notes:

[1]Fitrah= Since Allah made all human beings swear to His Unique Divinity and Lordship when He created Adam (Qur'an 7:172), this oath is printed on the human soul even before it enters the mother's fetus. So when a child is born, it has with it a natural belief in Allah. This natural belief is called in Arabic the "fitrah". If a child were left alone, it would grow up aware of Allah in His Unity, but all children are affected by the pressures of their environment. A Hadith said: "Each child is born in a state of Fitrah, but his parents make him a Jew or a Christian." (Sahih al-Bukhari and Sahih Muslim).

[2] Qur'an: Surah al An'am 6, Ayah 59 = "Not a thing, fresh or withered, wet or dry, but it is in a Manifest Book"

According to one interpretation, everything, wet or dry, is found in Qur'an. Yes, everything is found in it, but everyone cannot see that everything therein as the things are found at different levels. The Qur'an contains all things, either in the form of seeds, or of nuclei, or of summaries, or principles, or signs, and they are found either explicitly or implicitly, or allusively, or vaguely, or suggestively.

[3] Qur'an: Surah al Airaff, Ayah 157

[4]Hadith= "Who will enjoin upon them the doing of what is right, forbid them the doing of what is wrong, make lawful to them the good things of life, prohibit for them the evil things, and lift from them their burdens and the shackles that were (previously) upon them".

[5] "Masnad", Ahmad bin Hanbal, Qahera

[6] "Durre Mukht'ar", vol. 5, Kitab al Mashrabah, by Ummul Mumineen Umme Salama, Qahera

[7] Hadith= "All those things are forbidden which intoxicate". According to a Hadith available in Sahih Muslim: "Every intoxicant is Khamr (wine) and all Khamr is Har'am.

[8] Qur'an: Surah al Isra, Ayah 26-27 "And do not entrust to the imprudent ones the possessions that Allah has placed in your charge. And do not waste (your resources) extravagantly. Indeed the Musarrifeen[squanderers] are the brothers of the Shait'an".

[9] Hadith= "Allah hates three things: gossips, begging, and wasting money".

[10] Hadith= "One who believes in Allah and Qiyamah should not cause any discomfort to those around him".

[11] Hadith= "Do not cause discomfort to anybody nor allow anybody to discomfort you i.e. do not harm anybody nor let anybody harm you".

[12] Hadith= "Allah dislikes three things in His creatures the most:

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[13] Qur'an: Surah al Air'aff, Ayah 31 = "...and eat and drink and be not extravagant; surely He does not love the extravagant."

[14] Hadith= "When you indulge in sins, conceal them".

[15] Qur'an: Surah al Ahzab, Ayah 21= "You have indeed in the Rasulullah(S) a quintessential example for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah."

[16] Qur'an: Surah 33: 62 = "You should never find any change in Sunnatullah[the practice and policy of Allah]"

[17] Qur'an: Surah al Baqarah Ayah 195

= "Do not cast yourselves into destruction by your own hands.

[18] Qur'an: Surah an-Nisa 4, Ayah 29

= "Do not kill yourselves",

[19] Qaat: chemical research by the World Health Organization, U.S.A.

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