Smoking and Narcotics

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Q1388. What is the view on smoking in government departments and public places?

A: It is not permissible if it is in contravention of the regulations in force in those departments and public places, nor is it permissible if it poses a nuisance to others or endangers their health.

Q1389. My brother is a drug addict and trafficker. Is it obligatory on me to report him to the official authorities in order to prevent him from doing so?

A: Upholding the obligation of forbidding the evil is obligatory upon you and you are required to help him give up the addiction and desist from trafficking in drugs. If informing the competent authorities would benefit him in any way or be considered as a preliminary step to forbid the evil, you should inform them.

Q1390. Is it permissible to use snuff? And what is the view on getting addicted to it?

A: Should there be a considerable danger from using it, it is not permissible to use, let alone to get addicted to it.

Q1391. Is it permissible to buy, sell, and smoke tobacco?

A: There is no objection to buying, selling, and using tobacco per se. However, should it spell a noticeable harmful effect to one's well-being, it is not permissible to smoke, buy or sell it.

Q1392. Is hashish pure? And is it ḥarām to use?

A: Hashish is pure. However, it is ḥarām to use it.

Q1393. What is the ruling in the matter of using narcotics, such as hashish, opium, heroin, morphine, and marijuana, be it by way of eating, drinking, smoking, injecting or applying them anally? And what is the view on selling, buying, and dealing in them in general, i.e., carrying, transporting, storing, or smuggling?

A: It is ḥarām to use narcotics in any way because it results in considerable adverse effects in terms of personal health and social cost. By the same token, it is ḥarām to deal in narcotics in any way, i.e., carrying, transporting, storing, selling, buying, etc.

Q1394. Is it permissible to use narcotic drugs for the treatment of diseases? And assuming that it is permissible, is it absolutely permissible or in case that it is the only way of treatment?

A: There is no objection to it provided that the treatment and the eventual recovery are dependent on their use and it is prescribed by a trustworthy physician.

Q1395. What is the ruling in the matter of growing those plants that produce narcotic drugs like opium, heroin, morphine, hashish, and cocaine?

A: There is no objection to doing so for the sake of considerable ḥalāl purposes like producing medicines and treatment.

Q1396. What is the ruling in the matter of preparing drugs, whether natural, such as morphine and hashish, or synthetic, such as LSD?

A: It is not permissible.

Q1397. Is it permissible to smoke tobacco that is sprinkled with a kind of alcoholic drink? And is it permissible to inhale its smoke?

A: There is no objection to it provided that smoking that kind of tobacco would not, by the common view, be considered as though one is consuming an intoxicating drink. Also, it should not lead to drunkenness or a considerable harmful effect on one's health. However, it is, as a matter of caution, advisable not to smoke it.

Q1398. Is smoking ḥarām to start with? And, if one, who is addicted to smoking, gives it up, is it ḥarām to goes back to it after a week or so?

A: The ruling varies according to the degree of damage resulting from smoking. Generally speaking, it is impermissible to smoke cigarettes in the amount that proves considerably harmful to one's health. Also, if one knows that upon starting it, he will reach such a level, it is not permissible.

Q1399. What is the ruling in the matter of illicit money, such as that earned through trafficking in drugs? If we do not know about its owner, can it be considered as that of an anonymous owner? Should this be the case, is it permissible to have the right of making use of such money with the permission of the authorized religious authority or his representative?

A: If the person who gets hold of the money knows that it is illicit, they should return it to its rightful owner if they know him, albeit among a small group of people. Otherwise, they should give it away in charity on behalf of its rightful owner. Should the illicit money be mixed with the one's licit money, without knowing its amount and owner, it is obligatory on him to pay khums on it which is to be paid to the authority in charge of khums.