



He holds a Ph.D. in “Drugs and Special Treatment Method for Addicts”. He has authored more than 45 books on a variety of subjects, 5 of which are about drug addiction. Some of his works have been translated into multiple languages.



Bashayer Al Khair Society

Dr. Abdulhamid J. Albelali

TO REHABILITATE DRUG ADDICTS

Spiritual Motivation Method (SMM)

Bashayer Al Khair Society



Bashayer Al Khair Society
GLOBAL VERSION

Dr. Abdulhamid J. Albelali

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Dr. Abdul Hameed Jassim Al Bilali

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FOREWORD

Dr. Othman Hamoud Al-Khodar

Dr. Othman Ahmad Al-Asfour

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Preface

Motivation is the desire to act or move towards achieving a specific goal. The Spiritual Motivation Method (SMM) which has been adopted by Bashayer Al-Khair Association for 28 years, aims to create a desire among addicts leading them to quit the drug permanently. From 1993 until 1995, and through our work with a large number of addicts, we came to the conclusion that addicts are weak-willed when it comes to making decisions. We have taken the weakness in will into consideration, and thus we began to ponder the mechanism by which we can enhance the aforementioned desire which can enable them to make decisions and reduce any risk of relapse. We are fully convinced that addicts do not suffer a chronic illness as many believe, but rather their addiction is a product of their own free choices. Dr. William Glasser postulates that “all human behavior is a choice”, in addition to the fact that numerous countries around the world criminalize the use of drugs. Likewise, religions prohibit drug use. Therefore, if addiction was to be considered a disease, religion and legislation would have not counted drug use as a criminal offense, and that reinforces the idea that drug use is a result of one’s own free choices and decisions.

Bearing all that in mind, we strive to motivate addicts by employing the “Spiritual Motivation Method.” Following the “theory of choice” proposed by Glasser, we make use of “The Spiritual Motivation Method” (SMM) as the motivating instrument and an engine for the choice of quitting.

Our twenty-eight years course has born fruit, and that urged us to continue the use of our method and to export it to countries around the globe. Furthermore, and in order to guarantee the success of our method,

which stems from the “theory of choice” by William Glasser,⁽¹⁾ we make sure that the steps implemented fulfill the five basic needs among addicts. These are:

1. The need for survival.
2. The need for belonging and love.
3. The need for power, possession, and appreciation.
4. The need for freedom and independence.
5. The need for fun and enjoyment.

We also added a sixth need, the need for spirituality, which is the fundamental structure for The Spiritual Motivation Method (SMM). I would also like to express my gratitude to Prof. Dr. Othman Hammoud Al-Khidr, Professor in the Department of Psychology at the College of Social Sciences at Kuwait University, in addition to Dr. Othman Ahmed Al- Asfour, Professor of Psychological Counseling, for their review of the book and their valuable advice.



(1) William Glasser. The owner of choice theory and pioneer of the school of reality therapy. He was born in 1925 in the state of Ohio, USA. He received a doctorate in psychology from Casey Western University. He was appointed head of psychiatrists in California. He died in 2013. William Glasser's "Reality Therapy" in action New York/ Darharper Collins Publishing 2000 CE/Preface.

Introduction

By Professor. Dr. Othman Hamoud Al-Khidr

Department of Psychology, Kuwait University

Despite the fact that many books were written on the subject of addiction and its treatment, numerous programs were developed, and billions of dollars' worth of budgets were dispensed for its sake, the rate of relapse remains soaring, with a percentage of over 90%. Therefore, the question can be posed: What added value does this book have? The authenticity of this book can be found in the method by which it perceives addiction, how it diagnoses it, and how it treats it. It provides a unique approach to the rehabilitation of drug addicts and presents an unprecedented methodology that is of concern to academics and practitioners alike. This book emphasizes the spiritual approach and offers scientific evidence of its efficacy and its probability of being popularized and spread. It even pledges a reduction of relapse rate from 90% to a mere 20%.

The method targets the very roots of relapse and the return to old habits after the completion of the treatment. This method understands that the main root of the dilemma lies in the weak will and the fragility of addicts' determination to quit. It also acknowledges the fact that the available treatments and therapies do not suffice in reinforcing resistance among addicts whereby it can fortify them against relapse. Furthermore, the program organizers also found- through experience and practice over many years - that faith-based stimulation can make a difference, and provide addicts with the necessary spiritual nourishment to remedy their hearts, to help them heal themselves entirely from this plague, and even restore their roles good citizens in society.

Anyone who reads this book will understand that coming up with "The Spiritual Motivation Method" (SMM) requires years of diligent practice, consistency, and attention. Additionally, the focus of our laboratory's

investigations and sample collection procedures was close collaboration with addicts and addicts who were being treated. The procedure was not a result of any philosophical reflection, nor was it something that was taken directly from a book or other intellectually produced work that is not grounded in reality.

In fact, what Dr. Abdel Hamid Al-Bilali and his team achieved in the “Bashair Al-Khair Association through the power of belief and faith in rehabilitating addicts was no surprise to me, as the evidence from the numerous domains of life as well as scientific studies reinforces the credibility of this method. I supervised many scientific theses, which concluded that religious people are more mentally and physically fit than non-religious people and that their children are less likely to deviate. They are academically superior to their peers, regardless of the nature of their religious belief. After the Iraqi invasion of Kuwait, a scientific study was performed using samples from Kuwait, concluding that religious people were less vulnerable to psychological trauma caused by the invasion, and more coherent and psychologically solid compared to non-religious people.

I was pleased to read this short book for the immense value it contains. I was pleased because this book is the product of a humanitarian journey, supported by a full - fledged scientific experiment, carried out by a citizen of my country, who has devoted his life to serving his country and his religion by helping addicts recover and rehabilitate, and to continue their paths in life. In doing so, he not only saved addicts but also saved their family and children from disintegration and loss. I wish Dr. Al- Majd Sheikh Abdul Hamid Al-Bilali and his team in the Bashayer Al- Khair Association all the best.

May God bless you in all your endeavors.



Foreword

Dr. Othman Ahmed Al-Ufour

The purpose of this book is not to attempt to mend what is beyond repair, but to serve as a guide and a methodology to uproot negative thought and transform abnormal behaviors among addicts into normalcy; behaviors that align with what instincts God has bestowed upon all of the human race. Dr. Abdul Hamid Al-Bilali has introduced the Spiritual Motivational Method (SMM) as an effective practical model for treating drug use disorders and rehabilitating drug addicts. It's a novel approach, reinforced by a 28 years long experience of guidance, skills, and programs with drug addicts at the Association of Bashair Al-Khair for counselling. Dr. Al- Bilali fashioned an unprecedented method, combining psychological elements of mental guidance such as the Cognitive Behavioral Therapy (CBT) and Behavioral Choice Theory (BCT) together to help addicts make positive decisions. The author presents spiritual motivation as a novel method based on a spiritual approach because of the immense impact it has on quitting drugs, using it as a scientific approach that blends elements from both religion and the science of psychology. This innovative approach is a clear reflection of his experiences, field surveys, as well as his theoretical and practical works. The book employs the rehabilitation method with a realistic approach to training and assisting addicts with their recovery from addictions. In this regard, Dr. Bilali is a figure for whom academics and the entirety of society vouch for on account of his intellect and experience in this domain, and this book is evidence enough for that. I ask God to bless Dr. Bilali in his future and current endeavors.

By God's will all is possible.



Chapter I

Reasons for adopting the Spiritual Motivation Method

- Topic one:** Application in all religions.
- Topic Two:** Observing the effects of the “good word” in rationalizing the choice.
- Topic Three:** Witnessing the Results

Chapter One

The First Topic: Application in all religions

Through my thorough research on the positions held by all three Abrahamic faiths (Islam, Christianity, and Judaism), and after careful consideration of all relevant scripture, I found that they all prohibit the use of any substance that dampens the mind and senses, wherein this substance at that time was restricted to wine. Likewise, many religions across the globe such as Buddhism, Hinduism, and Sikhism have also prohibited the use of any substance that has the same effect. They all concur that what sets humans apart from other creatures on the face of the earth is their mind, without which people are more inclined to make mistakes, many of which are perilous to them and to innocent people as well.

First: Position of Islam

Allah Almighty says in the Holy Qur'an: "O, you who have believed, do not approach prayer while you are intoxicated so that you know what you are saying."⁽¹⁾ Allah Almighty further said: "O, Believers, wine and gambling and adultery are idols of Satan.

Avoid them, so that you prosper. Satan seeks to stir up enmity and hatred among you by means of wine and gambling and to bar you from the remembrance of Allah and from praying. Will you not abstain from them?"⁽²⁾

A saying of the Prophet Mohammad peace be upon him in Sahih Al-

(1) An- Nisa 43.

(2) Al-Maeda, 90-91.

Bukhari postulates a similar message: “Beware that Alcohol is prohibited”.⁽¹⁾ While in another Hadith the Prophet announces: “he who drinks alcohol in this world, will not drink it hereafter”.⁽²⁾

Hence, the general rule includes every drink or food that affects the performance of the mind in any form it may be. In addition, the Prophet PBUH said: “every intoxicant is (Khamr), and every (Khamr) is unlawful”.⁽³⁾ Hadith stipulates that whatever dampens one’s senses and wit is forbidden. From a linguistic perspective, the word Khmar in Arabic means (to cover), and in Arabic “Khimarul Mar’aa” means something that covers women’s heads. Regardless of the origin of the word, everything that dampens one’s sense is forbidden in Islam.

Second: Position of Judaism

The fourth command of “The Book of Leviticus” is the clearest text in the Torah concerning the prohibition of wine. The text is as follows:

“And the Lord spoke to Haroun and said to him: You and your sons should not drink wine or get drunk, and if you want to enter the Dome of the Testimony so that you will not die, this covenant will be with you forever, throughout all your generations, and distinguish between what is permissible and what is forbidden, and what is pure and what is not, and teach the children of Israel all the covenants that the Lord commanded Moses”.⁽⁴⁾

Moreover, the other texts clearly indicating the prohibition of alcohol, are those communicated in the third chapter of the Torah: “And God spoke to Moses, and said to him: “If a man or a woman has volunteered a vow to God, so let them abstain from wine and intoxication, and let them not drink from it, nor eat grapes or raisins as long as they are forbidden, and let them not drink anything that is fashioned from wine.”

(1) Narrated by Al-Bukhari 2464 and Muslim 1980, and it is part of the hadith.

(2) Narrated by Ibn Maja, and authenticated by Al-Albani. Sahih Ibn Majah 2735.

(3) Narrated by Muslim 20.

(4) Zakar Sohail / Torah A translation that is more than a thousand years old / Beirut. Dar Qutaiba, 2007 p. 429.

Third: Position of Christianity

There are many verses indicating the prohibition of wine throughout the four approved Gospels (Matthew, Mark, Luke, and John), including:

1. The Apostle Paul says: “Now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is fornicator or greedy, an idolater or slanderer, a drunkard or a thief. Do not break bread with the likes of those people.”

He counted Alcohol among sins such as fornication, greed, idolatry, witchcraft and others.

2. He adds: “Now the works of the flesh are evident: fornication, impurity, prostitution, idolatry, sorcery, enmity, strife, jealousy, fury, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you as I warned you before, that those who do such things will not inherit the kingdom of God.”.⁽¹⁾

3. He adds: “Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit”.⁽²⁾

Fourth: Position of Hinduism

Hinduism is riddled with moral teachings that urge followers to be good and righteous; to not offend or bring harm upon any person. These teachings also include prohibiting wine or any substance that dampens the mind.

The sacred “book of the law”, also called “Manusmriti”, indicates that: “he who kills a cleric, or drinks alcohol, or steals, or fornicates with the wife of his teacher, they are committing major sins”.⁽³⁾

Fifth: Position of Buddhism

One of the things to be noted about Buddhism and what sets it apart from the rest of non-Abrahamic faiths is its emphasis on morality. It focuses on refraining from anything that would weaken a person’s mind,

(1) Paul’s letter to the believers of Galatians -5 /19-21.

(2) Paul’s letter to the believers-chapter 5 / 18.

(3) Manusmṛiti /Delhi / Manopal Publishing Books / Lesson No. 9/ Verse 234.

body, and soul, as well the prohibition of bringing harm onto others. This is clear through one of Buddha's commandments saying: "Do not take life in any form, do not steal or oppress, do not lie, do not consume intoxicants, do not fornicate, do not eat unripe foods, do not dance or attend a dancing party, do not consult a doctor, do not buy a high and luxurious bed, and do not take any gold or silver".⁽¹⁾

Sixth: Position of Sikhism

Sikhism is a religion that came long after Buddhism in the fifteenth century to be specific ⁽²⁾. It is a combination of Islam and Hinduism, and then it distinguished itself with its own independent teachings.

It Sikhism enjoys a fair amount of moral teachings, where it stipulates that: "The followers of Sikhism are not allowed to consume intoxicants". ⁽³⁾

Despite the fact that the founder of Sikhism Guru Nanak,⁽⁴⁾ had permitted alcohol initially, his successors prohibited alcohol for their own followers.

The Second Topic: Observing the Effect of "The Good Word".

One of the motivations behind adopting this approach was the deeply profound effect of the use of good words on behavioral change among addicts, be it through lectures, speeches, visits to penitentiary facilities, and our published and distributed books. The "good word" embodies all that which unearths all noble and pure elements among addicts, enhancing their will to quit and to transform their lives from negativity into positivity. The "good word" therapy can therefore be success stories, touching sermons, a humane incident, or an excerpt from scripture. Conversely, the good word encompasses the mention of a positive outcome for those who have successfully quit drugs, as well as the negative consequences for those who persist with drugs. We have been and are still delivering this therapy of "good word" through our speeches, lectures, prison visits, publication

(1) Al-Juhaini Mane/ al-Mawsoo'ah al-Muyassarah / Riyadh / Dar Al-Nadwa 2003/2/758.

(2) Al-Juhaini Mane/ al-Mawsoo'ah al-Muyassarah / Riyadh / Dar Al-Nadwa. previous reference. 2/764.

(3) Farooq Ama Hassan Azad/ Major ReligionsI Delhi University Library, New Delhi, 1986 / p. 224.

(4) Nanak: His name is Guru, meaning the teacher. He was born in the year 1469 and died in 1539. Al-Juhani Mani / al-Mawsoo'ah al-Muyassarah / previous reference. 2/764.

of books, and media programs, all of which aims at “rationalizing the right choice of the addict”.

First: Sermons and Lectures

Our lectures and Friday sermons have often addressed many behavioral deviations, including drug abuse from a spiritualistic perspective. When I observed the positive effects of this practice in changing the behavior of some of those who have happened to listen to our lectures, I was taken aback by the immense effect of this spiritual discourse.

Second: Prison Visits

During my 30s, I made it a habit of mine to visit prisons in Kuwait and the United States during my studies. There, I noticed the extent to which prisoners accused with multiple crimes, including drug use, were touched by spirituality. Many of them changed and took the decision to quit. Directors of prisons in Ohio and Los Angeles were asking us to pay regular visits, as they felt its positive impact on the prisoners' behavior.

Third: Books

I wrote several books in the field of drugs, including: “A talk to addicts, Stories of penitents, and they were with me before death, Pictures and Memories, and ‘My Story with Addicts’”. Thousands of copies were printed and distributed free of cost inside and outside Kuwait, and some of them were distributed in a few European countries. We discovered shortly after that those books had an impact on some addicts who read them inside and outside Kuwait, so much so that they gave up drugs, straightened themselves, and became successful in this life.

Conclusion:

What unites these three methods is the faith-based spiritual approach, wherein we did not find such an effective change when we used to employ the methods of reward and punishment instead of religious and spiritual approaches. The spiritual approach, therefore, had a charming effect on addicts.

The Third Topic: Witnessing the Results⁽¹⁾

We started this work in 1993, and since the first year of our work with addicts, we have observed encouraging results among those who successfully quit drug use which further increased our focus, efforts, and dedication to continue our services. After participating in and attending many regional and international conferences, we came to notice that our success rate is very high compared to many international clinics and institutions dealing with addicts, ranging between 60- 70% on a yearly basis. By the blessings of God, and while the rate of relapse around the world is estimated to be 95%, our rates in the Bashayer Al-Khair Association do not exceed 20%. These results are among the main reasons that made us hold on to this method, to develop it and transfer it to the world.



(1) The third topic of the ninth chapter, p. 84.

Chapter II

The foundations of this method

- | | |
|-----------------------------|---|
| The First topic : | Addiction Is a Choice, Not a Disease |
| The Second topic : | Human interaction |
| The Third topic : | Extending a helping hand |
| The Fourth topic : | Satisfying the need for self-respect and appreciation |
| The Fifth topic : | Non-Discrimination |
| The Sixth topic : | Sharing with Penitents |
| The Seventh topic : | Strengthening the faith side |
| The Eighth topic : | Providing the alternative “environment and friends” |
| The Ninth topic : | Cooperation with official and civil authorities |
| The Tenth topic : | Strengthening self-confidence |
| The Eleventh topic : | Inspiring the Spirit of Hope |

Chapter Two

Foundation of This Method

No structure can be built without proper foundations, that is why we were keen, from the very start, to lay the proper foundations for developing this faith-based method of treatment and rehabilitation of drug addicts, the foundations which embody the general framework for this association and by which it conducts its work. In this regard, the primary motive for us is our deep conviction that drug use is a choice whose consequences fall on addicts themselves, and that this method is the proper path towards treatment through wisdom. When addicts choose this path, they find themselves facing immense physical and psychological disorders, motivating us to deal with them as subjects in need of treatment, rather than treating them as criminals worthy of punishment and persecution, and rather that this illness is a product of their own wrong choices. Our motto in this work is to extend a helping hand to those who seek a lifeline and to deal with them in a kind and compassionate way, not in a contemptuous and arrogance manner.

For the sake of helping addicts quit, to lead them towards the path of light, we saw it necessary to cooperate with all the relevant stakeholders, and to win the addicts over we had to come down to their level, to share their joys and their sorrows. Subsequently, this method is based on a faith-based simulation to strengthen the will among addicts, urging them to quit drugs.

We also go as far as providing an alternative to fill the void that formed when they abandoned the people who had a bad influence on them, and all the time wasted in addiction. We are also keen on solving their

psychological, social, and financial problems, to help them feel a true bond of brotherhood contrary to a false sense built with other addicts and dealers.

The First Topic: Addiction Is a Choice, Not a Disease

We deal with this issue by following the “theory of choice” stipulating that addiction is a perverse behavior chosen by addicts out of their own free will, and not a “disease or inheritance” as some suggest; that it was in their nature and that they are not to blame. This idea reinforces justifying addiction under the pretext that it is beyond their choice. What is more dangerous in this regard is the underlying negative message concerning the impossibility of recovery, and a justification of all crimes committed.

A study conducted by the Saint Jude Foundation “SAINT JUDE” related to the “treatment of addiction in the United States” concluded that: “No biological or genetic mechanisms have been identified that represent addictive behavior, and no research has proven that addiction is genetic. In addition, evidence showing that alcoholism is genetic remain lacking as well. Only the media claims that scientific research has uncovered the addiction-causing gene, and yet this idea is no longer credible. There are certainly some people who still believe that addiction has a genetic root, and yet none speak about a specific kind of gene, all the while many concur that addiction is a very complex issue which cannot be reduced into a simple genetic process.”⁽¹⁾

We also believe that addiction is deviant behavior, a choice for those want to tread this path, not a disease beyond their will. If it were so, there would be no point in prosecution and criminalization. Furthermore, the prominent American writer in the field of addiction, Stephen Slate writes in an article titled “Addiction Is Not a Brain Disease, It Is a Choice”: “Why do they always claim that addiction is a disease, that it cannot be treated without medical treatment, and even impose that on us all? People do not refer to cancer as “cancer the disease”, and once the word cancer is uttered we

(1) www.Sobenforeve.net/Addiction_is_genetic/Saint_Jude_Retreats. Page 1.

know that it is a disease, it has been conclusively proven that the symptoms of cancer can't be directly stopped with mere choices. Drug and alcohol addiction, however, is clearly no disease, and to claim it as such forces a perilous disregard for the gaps in the disease argument in the first place, or offers an entirely new definition of what is disease is. Here we will analyze a few key points to set differences between real sickness and what we call a sickness in the case of addiction.

In a true disease, some part of the body is in a state of abnormal physiological functioning, causing undesirable symptoms as is the case of cancer and diabetes. If a person suffers from either of these diseases, they cannot directly choose to stop their symptoms or directly choose to stop the abnormal physiological functioning which creates the symptoms. But in the case of addiction, there is no such physiological malfunction, especially in the brain, contrary to the case of Cancer and Diabetes.⁽¹⁾

The Second Topic: Humane Treatment

Despite our belief that addiction is merely a wrong choice and not a disease, we treat addicts humanely during therapies and when treating the consequences of this wrong choice. We care for them, we are patient with them, for through our experience we have come to understand that addicts are vulnerable to relapse, and therefore we do not tire from it, but we rather expect it. We urge their families to be patient with them, and we fulfill their need for love and openness, all seeking to strengthen their will to make the decision of quitting.

The Third Topic: Extending a Helping Hand

In addition to delivering sermons and speeches, we also do everything in our capacity to assist addicts who wish to quit. We do so through offering a helping hand to solve their social bonds, mend the rift they have with their families, and assist in solving their financial and psychological issues. We do so out of our conviction that standing by those who need help and fulfilling their needs is the fastest and most effective route to winning

(1) The Clean Slake Org U.S.A./Addiction is Not Brain Disease / Steven Slate.

them over and to change to their behavior from negative into positive.

When repentant addicts find our words coupled with action, in addition to our belief that fulfilling their needs is one of the most important ways to winning others over and making it easy to deal with them, they become more convinced to quit.

We make sure that our help is offered across a studied period of time so that we are convinced that their repentance is true and that our help is not exploited.

Fourth Topic: Satisfying the Need of Self Respect and Appreciation

Addictive behaviors among addicts forces their surroundings to lose faith in them, especially those closest to them such as parents, spouses, children, siblings, relatives, and friends. They are treated with suspicion, inferiority, and avoidance, all out of fear for their own safety and that of their children. Consequently, addicts become more prone to frustration, confusion, and hatred towards others, especially those in authority positions, the likes of police, parents, doctors, and lawyers. We are aware of this suffering, and thus we are keen on having a kind and humane treatment towards them, to shower them with kindness to satisfy their desires. We do not segregate between ourselves and our patients. We sit with them, talk to them, and we become comfortable with them. We speak kindly to them, and we make no distinction between our purity and their impurity. We adopt these methods duly inspired by the guidance of all religions.

Repentant sinners are broken, recalling their crimes and sins through which they disobeyed God and feel shattered in remorse and guilt. Therefore, they are in dire need of restoration through a humane, compassionate, and soft treatment, in which there is a lot of hope and a reminder of God's vast mercy. We satisfy their need for respect and appreciation, which they have lost from all those close to them, use this guilt as an opportunity to satisfy their sixth need for spiritual nourishment.

Among the marvels of the humane treatment of the Prophet (peace be

upon him) to the sinners and the ignorant is what Ahmed has narrated in his Musnad that “A young man came to the Prophet, peace and blessings be upon him, and he said, “O Messenger of Allah, give me permission to commit adultery.” People then turned to rebuke him, saying, “Quiet! Quiet!” The Prophet said, “Come here.” The young man came close and he told him to sit down. The Prophet said, “Would you like that for your mother?” The man said, “No, by Allah, may I be sacrificed for you.” The Prophet said, “Neither would people like it for their mothers. Would you like that for your daughter?” The man said, “No, by Allah, may I be sacrificed for you.” The Prophet said, “Neither would people like it for their daughters. Would you like that for your sister?” The man said, “No, by Allah, may I be sacrificed for you.” The Prophet said, “Neither would people like it for their sisters. Would you like that for your aunts?” The man said, “No, by Allah, may I be sacrificed for you.” The Prophet said, “Neither would people like it for their aunts.” Then, the Prophet placed his hand on him and he said, “O Allah, forgive his sins, purify his heart, and guard his chastity.” After that, the young man never again inclined to anything sinful.⁽¹⁾

With this method of kindness that Prophet PBUH used for treatment, we also seek to reconcile his heart, to remove the urge of sins from his mind and heart. We aim to guide him to the path of righteousness, and make him fit to lead a normal life like other human beings. Hence, we satisfy one of the fundamental human needs of respect and appreciation.

The Fifth Topic: Non-discrimination

Discrimination is a humanitarian issue, a general problem and a common mistake prevailing among all sorts of sect and people, regardless of their religions, doctrines, races, political affiliations, and all social classes. Hence, one of the fundamentals of our faith-based approach is non-discrimination which deals with all addicts regardless of their religions, nationalities, sects, political affiliations, and social classes in

(1) Narrated by Imam Ahmad / Musnad 5/256 and authenticated by Shaikh Al-Bani 1/100 Hadith No. 370.

order to satisfy their need for receiving respect and appreciation. That is because what we do and preach, in its true sense, is a solution to a global problem which is not restricted nor exclusive to a specific region, gender, religion, sect, or race. We believe that it is a global solution fit for all countries around the globe. However, we do concur that the results may be more fruitful for Muslim on the account of their spiritual sense which is distinguished from other religions. Yet this does not mean that our method would have no impact among other religions.

The Sixth Topic: Sharing with Penitents

Through our experience and our extensive contact with repentant and remorseful addicts, we may say that sharing their joys and sorrows is one of the most important ways to gain more trust and love, and to satisfy basic needs they missed, which is the need for belonging, in addition to understanding their psyche and their needs under a better light. Therefore, we are keen to share in their celebrations of marriage, the success of their children, healing from diseases, and happy occasions. Furthermore, we are also keen on sharing their sorrows, whether by attending funerals, and cemeteries and visiting them in hospitals when sick, among other things. Consequently, many of them develop warmer relationships with us.

This comprehensive participation in all aspects of life experienced by the penitent represents an important pillar of our foundations, which is: “working in the field instead of just looking and theorizing about the issue from afar.” For we have learned through our experience that comprehensive participation cannot succeed unless we go to the field side by side alongside the penitents.

The Seventh Topic: Strengthening the Faith

One of the most prominent features that distinguishes this method is the “Spiritual aspect of faith”. Only two years after continuous work in the early nineties of the last century when we started working with addicts, it became clear to us that addicts are weak in making decisions, reluctant to quit, and experiencing many relapses. Moreover, after conducting

numerous scientific studies and tests, we conducted practical experiments with addicts in specific locations inside the hospital, prison, and within the Bashayer Al-Khair Association Center. After examining the cases we obtained, we found addicts are not motivated to quit by strict laws, family threats of divorce or expulsion from their immediate and distant families, nor threats of cutting their financial support. These threats do not serve as a deterrent. Even if addicts accept and reach the decision to quit, they are quick to relapse. However, upon the application of our faith-based method, we witnessed the speed of reaction, the speed of change for the better, and the strength of stability. These elements made us emphasize on this method and deepen it in our experience, and communicate it, until it became an a perfected method which has a tangible impact on those who wish to quit.

To confirm this trend, we made a questionnaire to determine the reason for quitting drugs for two groups of quitters: The first for those who were released from prison the current year year, and the second for those who joined the Bashayer al-Khair Association whose commitment to refrain from taking drug lasted a year or more. We posed a single question in the questionnaire, which asks the following: What is the reason for quitting drugs? We have put together a list of eleven “reasons to quit” so that the participants can choose whichever resonates with them. We have taken into account the five basic needs mentioned by William Glasser, and then added the sixth reason that is “spirituality”, to scientifically identify the most important reasons for us to build our faith-based stimulation with.



Survey Form What are your reasons for quitting drugs?⁽¹⁾

Reason	Strongly agree	Agree	Not sure	Disagree	Strongly disagree	Not replied
Fear of imprisonment (Freedom)						
Fear of God (Spirituality)						
Fear of divorce (Affiliation and love)						
Fear of losing parents (Affiliation)						
Fear of losing a job (Power)						
Fear of academic failure (Appreciation)						
Fear of business failure (Power)						

(1) We added the type of need in front of each of the reasons mentioned in the questionnaire.

Fear of losing friends (Affiliation)			
Fear of disease (Survival)			
Fear of losing your mind (Survival)			
Being influenced by religious preaching (Spirituality)			

The results were as follows:

REASON	NUMBER	I AGREE
Fear of imprisonment (Freedom)	18	15.8%
Fear of God (Spirituality)	32	28%
Fear of divorce (Affiliation and love)	4	3.5%
Fear of losing parents (Affiliation)	15	13.2%
Fear of losing a job (Power)	4	3.5%
Fear of academic failure (Appreciation)	3	2.6%
Fear of business failure (Power)	3	2.6%
Fear of losing friends (Affiliation)	4	3.5%
Fear of disease (Survival)	11	9.6%
Fear of losing your mind (Survival)	12	10.5%
Being influenced by religious preaching (Spirituality)	8	7%

Analysis of the results:

The highest percentage for reasons chosen was “fear of God”, which reached 28%. Furthermore, 7% of the answers belong to being affected by religious preaching.

Therefore, the spiritual reasons sum up to reach 35%. This is one of the most prominent reasons that made us choose and focus on the “Spiritual Motivational Method” in treating and rehabilitating addicts along with other methods. However, the survey shows that addicts are in dire need of the sixth need that is spirituality.

It is also noted that the biggest reason that follows the “fear of God” is the fear of imprisonment and jail which percentage reached 15.8%. The deprivation of freedom is one of the greatest punishments that deter wrongdoing. Since freedom is a basic need among humans, we found that people coming out of jail proved to be the best category of penitents.

The fear of losing parents secured the third place among the reasons for quitting, with a percentage that reached 2.13%. One of the most painful things for addicts is the loss of their family, spouse, children, parents, and relatives, which embody the loss of belonging.

It is also to be noted that the reason for the fear of academic failure and the fear of commercial failure records the lowest percentages, as each reason reached no more than 2.6%. That is because the addicts fail their studies and trade, due to their lack of control over these two issues that require the presence of a mind.

Conclusion:

It seems obvious that the reasons for faith constitute the general orientation of most of those who quit, which gave us the incentive to take this approach and to delve deeper into it, while not neglecting the rest of the reasons or benefitting from other supportive methods that help addicts in their repentance and complete abstinence from drugs.

This does not mean, as some might imagine, that we read the Holy Book of any particular religion and perform exorcism on addicts hoping to reap any kind of results. On the contrary, we aim to incentivize the faith stimulus in order to strengthen their will until they decide to quit. We integrate within them a higher value and pleasure than what they used to extract from drugs. We replace that with the pleasure of faith and closeness to the Almighty the Most Merciful. Furthermore, we take into account numerous clinical and psychological treatments as essential complementation in the treatment, and that shall be unveiled in Chapter Three:⁽¹⁾ “What we mean by faith stimulation”. It should also be noted that the faith stimulus, and the focus on the elements of faith, are applied according to the religion to which the addict belongs.

The Eighth Topic: Providing Alternatives “Environment and Friends”

Addicts grow accustomed to the use of drugs, so much so that after long journeys that can reach over two decades in the world of drugs where they become unable to do anything without drugs. Their lives become programmed under the effect of drugs. Consequently, and because of these habits and the environment under which they live, it becomes excruciatingly difficult adjust in a new environment and to a new program. Here we saw the need to provide an alternative environment that suits the new life of repentance, a good environment, a productive environment, and positive surroundings, be it at the level of friends or daily programs. In order to help fill the “need of belonging and love” that they lost due to their wrong choices, and to help them rely on themselves, we provide them with a taste of these alternatives, urging them to seek the remaining parts by themselves.

Using our rehabilitation programs, we provide this alternative in terms of religious, cultural, physical, and recreational activities. However, we also urge them to restore their relationships and family connections and partake in health and social clubs, and we urge them to integrate themselves into the community of neighborhood mosques, participate in religious education centers, or return to studies and other alternatives.

(1) Page. 23.

The Ninth Topic: Cooperation with official and civil authorities

From the very beginning, the founders of this association agreed to cooperate with everyone in order to achieve our goal, which is “to raise awareness among the larger segment of society about the dangers of drugs and ways to avoid them, as well as to provide rehabilitation for those who wish to quit drugs”. They have agreed to cooperate with everyone, whether they are governmental institutions, private institutions, or individuals, no matter their orientation and without any political or religious bias as long as these institutions or individuals agree with us on our goal: to protect the country and its citizens and residents from the evil of this man-made disaster, as well as the evil of drug lords who work to corrupt and destroy societies as a means of financial gain. We agreed that in all meetings and gatherings, we should avoid mentioning any political or sectarian issues, especially about Sunnis and Shiites or what is related to political regimes and criticism of rulers and politicians. We focus only on what strengthens the addicts, especially in terms of their will and their decision to quit drugs.

The Tenth Topic: Strengthening Self-Confidence

There is no creature on the face of the earth that God has not bestowed with particular skills that help them run their lives and achieve success if they wish so. A normal human being places his/her trust in some or all of these abilities and invests them in his/her life. Addicts, however, have none of that trust in themselves to achieve anything, and thus they are mostly known for their “dependency” on others in everything. It is one of the effects of drugs that continues even after quitting. Addicts rely on “psychotropic substances” to perform all tasks in their lives. They take a pill when they need to work, when they drive their car, when they visit their relatives and even when they buy groceries. Thus is the life of an addict, making them place their trust in drugs rather than their own capacities.

Another deeply affecting factor is their reception among their families, spouses, friends, and parents, which can deal a serious blow to their self-

confidence. Negative messages, insults, and name calling such as “liar, deceitful, criminal, selfish, ignorant, loser” and other types of insults can have a serious effect. That is why we aim to do exactly the opposite of that. We work to fill the need of strength and appreciation for them, and we constantly attempt to communicate with these addicts using positive messages, filled with kind words, praise, and encouragement, even from the very beginning. We do not stop there at lip services, rather we urge them to be involved in activities and tasks to restore their sense of value. This all leads to them reclaiming their confidence in addition to complimenting the needs for strength and appreciation among addicts. At the same time, we discover their skills, direct , and invest in them to enhance their self-confidence.

Eleventh Topic: Inspiring the Spirit of Hope

Religious and spiritual directions in any religion open up many new avenues of hope and the opportunity for repentance and forgiveness for addicts. In turn, we spark that hope within their hearts and remind them of the mercy of God Almighty. We remind them of God’s capacity to accept their repentance, even if their sins are limitless. The most important thing that a sinner in general and addicts in particular need is the promise of hope, one that could help move them from a state of despair and hopelessness to a state of optimism, one that enables them to embark on a journey that leads to quitting drug abuse. Furthermore, the examples of those who were successful in their journey reinforces this hope and confirms the possibility of reform and renewal. This foundation serves to fulfil two basic needs, namely, the need for strength and spirituality.



Chapter III

Steps of Spiritual Motivation Method

- | | |
|----------------------------|---|
| The First Topic : | Medical and Psychological Treatment |
| The Second Topic : | Leaving Bad Companions |
| The Third Topic : | Accompanying Good Friends |
| The Fourth Topic : | Staying Away from the Addictive Environment |
| The Fifth Topic : | Spiritual Provision - Addition |
| The Sixth Topic : | Filling Spare Time with Something Useful |
| The Seventh Topic : | Positive Preoccupation |
| The Eighth Topic : | Positive Thinking |
| The Ninth Topic : | Beware of the Alternative Drug |
| The Tenth Topic : | Introspection and Correcting Past Mistakes |

Chapter Three

Steps of Spiritual Motivation Method

These steps are a practical program rather than a prepared one brought forth after rigorous exercises extending over several years, during which we discovered the nature of addicts, the causes of their addiction and its main characteristics, the types of drugs and their impact, the importance of the environment leading to indulging in drugs or refraining from them, the effect of companions, and the effect of the relationship of parents between each other and the impact of the faith stimulation in building the desire to quit, in addition to strengthening the decision-making process and its impact on instilling the effective alternative in quitting. We then put these steps, which have often been under modification, and changed them several times over the years. This adds credibility to our research. In addition to that, many of these steps were inspired from the sixth need that we added to the five needs proposed by William Glasser, which is “the need for spirituality” in all religions. We also noticed, upon its application, its effectiveness through positive influence, and obtained satisfactory results.

These steps addressed four fundamental things:

First Step: Treating the physical effects of the drug.

Second Step: Treating the psychological effects caused by the drug.

Third Step: Fortifying those who quit against relapse.

Fourth Step: Observing the five basic needs mentioned by William Glasser, along with the sixth need that we added and focused on (the need for spirituality).

What distinguishes these steps is that they overlap with one another, and there are no time intervals between them. They are fashioned to fit all ages, nationalities, and religions. Furthermore, these steps are entirely original and authentic in the sense that they are inspired from our own environment and experience rather than from theories. In addition, they can be applied to other environments as well.

1. Medical Treatment.....Detoxification. Psychological Treatment
2. Leaving Bad Companions
3. Staying Away from the Addictive Environment.....
Adopting Good Companions
4. Spiritual Provisions. Prayers Fasting Azkaar (invoke), etc.
5. Filling Spare Time.....Beware of the alternative drug.....
introspection and correcting the past mistakes
6. Positive Preoccupation.....Positive Thinking. Thinking
of loss.....Thinking of the purpose of creation.....
Thinking of happiness.....Thinking of death.....
Thinking of the afterlife.

The First Topic: Medical and Psychological Treatment

Bashayer Al Khair Association deals with three types of addicts:

1. Incarcerated addicts.
2. Those who are getting treatment inside the addicts' hospital.
3. Those who come to the association's headquarters on their own, or along with their families asking for help and advice to get rid of the addiction.

The first step becomes particular to the third group as it essentially required to be hospitalized for treatment because they are not psychologically stable and hence unable to interact with social and psychological guidance. Dr. Abdel Karim Abu al-Khair says: "The addict's brain at the time of drug use or in a state of intoxication is physically unable to focus and

cooperate with the therapist, and that is caused by the harm that the drug has done to the brain cells. However, modern pharmacological drugs have the capacity to fix this defect. Subsequently, conversations can fulfil their role in inducing positive change and replacing false thoughts and beliefs with correct and sound ones.⁽¹⁾

Medical and Psychological Treatments are Divided into Two Main Sections:

Section One: Detoxification, which is further Divided into Two Ways:

First: Medication Free.

Second: Through Medication.

Section Two: Psychotherapy.

First: Detoxification (Without Medication)

This method (Detoxification) is incorporated in some hospitals; it is characterized by the absence of medicine of any kind. This method mainly depends on the nature of drugs on one hand, and the therapist on the other. The procedure undergoes detoxification on addicts gradually and slowly, which means that the therapist does not need any medical intervention. It suffices that the therapist guides addicts steadily and slowly with constant encouragement and reassuring. The procedure might take a period between four to seven days in the case of substances with short-term potency such as heroin, and ten days in the case of substances with long-term potency such as opium⁽²⁾ or modern pills of psychotropic substances.

Second: Pharmacological Treatment (Through Medicines)

The goal of this method is the same as that of the first, except that this method relies on medication to draw toxins out of the body. It is called “gradual weaning of the addict” where the doctor selects much weaker drugs than what addicts were used to, but of the same type. The doctor

(1) Abu Al-Khair Abdul Karim/Battle of Addiction -Previous Reference p. 64. 24 - Al- Harahshah Ahmed/ Drug and Alcohol Addiction/Reference 11.

(2) Harahsheh Ahmed / Addiction to Drugs and Alcohol / previous reference 61.

supervises the addicts and their bodies' reaction against the weaker substance for a specific duration of time. After that, the dose is reduced, and the time intervals between doses are gradually lengthened until the procedure reaches complete weaning among addicts. It is common among doctors in many countries around the world to choose "Methadone" as a preferred medication to perform the task of gradual weaning of Opium and other similar drugs among addicts.⁽¹⁾ Doctors might choose a different medication for weaning off, in the case of non-opium or related drug addiction. In this case, doctors use the same pattern of giving the doses in a gradually reduced manner to reach the stage of weaning off, especially when it comes to modern drugs.

Third: Psychotherapy

This stage comes after the end of the detoxification phase and the body's return to its normal state, after which addicts enter the phase of «psychological withdrawal symptoms», which may take several months. During this time, addicts go through a period of depression, anxiety, and psychological instability, therefore they are in desperate need for this kind of treatment: an interactive conversation therapy that aims to influence the cells in the higher cognitive centers of the cerebral cortex. This conversation takes place between a skilled therapist and an addicted patient is considered by addiction treatment specialists to be effective enough to have a positive impact on addicts' wrong thoughts and beliefs. Only in the case where the brain is able to concentrate its attention that it will be able to listen and recall memories.⁽²⁾

Upon the completion of these three stages, it might occur that some need a fourth stage which is to introduce them back into society. Others, however, from those who have already received support from some social support groups that provide a clean environment, stimulate productivity, and achieve positive goals may not need it. This is only our first step that

(1) Same reference, p. 62.

(2) Abu al-Khair Abdul Karim / Battle of Addiction / previous reference, p. 63, 64.

fills the need of survival among addicts because medical and psychological treatments represent one of the basic guarantees of survival and good health.

The Second Topic: Avoiding Bad Company

Through several scientific studies carried out by the “Bashayr Al- Khair Association” on the causes of drug abuse among young people, “The influence of bad companions” is a reoccurring reason for drug

Addiction. That is especially true in the case of irresponsible parenting or rifts within the family. Addicts, therefore, are susceptible to greater influence from their close group of friends, whether they are corrupt or good, their influence will be great. In fact, companionship can have a more significant influence than parents, especially in adolescence.

Dr. Abdul Elah bin Abdullah Al Musharraf says: “The family structure does not live in isolation from groups surrounding it, most prominent of which are friends as they are an indirect part of the family. Several studies conclude that their influence is greater than that of parents which can be dangerous when they are affiliated with drug use”.⁽¹⁾

This view is supported by Dr. Ahmed Al-Asfar in his book “The Reasons for Drug Abuse” where he says: “Peer groups, in addition to the family, are one of the main factors that lead to drug abuse. Many contemporary Arab studies concluded that environmental factors can have a significant impact on children’s lives, behaviors, attitudes, feelings and emotions”.⁽²⁾

We have chosen this to be our very first step after medical and psychological treatment because of the significance of the basis need of belonging, and because of the immense influence of friends on any person. Furthermore, we aim to fill this need properly, and thus when we succeed in dethatching addicts from this powerful influence, we succeed in paving

(1) Al-Mushrif Abdul-Ilah / Narcotics and Psychotropic Substances, Reasons for Abuse / Previous Reference, Pg. 99.

(2) Al-Asfar Ahmed / Reasons for Drug Abuse / Previous Reference pg. 159.

the way for another positive influence to help them make the decision to quit drugs or at least to seriously ponder the option.

The Third Topic: Good Companionship

Belonging is one of the basic needs of humans, for they are social creatures who suffer at the thought of isolation. Henceforth, when we isolate addicts from their negative companionship, we cannot possibly leave them without a group of friends, which is why we were keen on providing a positive alternative, able to plant the seed of positive qualities in them. In this regard, Sheikh Dr. Bishr bin Fahd Al-Bishr says: “Allah Almighty created human beings to worship Him. He gave them special characteristics, one of which is that they are social in nature, unable to live in isolation. They need companionship of those who resemble them.

Therefore, companionship is an indispensable psychological requirement”.⁽¹⁾ This step would indirectly inculcate positive qualities, especially when a repentant relates to his/her circle of friends, and that is because friendships have an undoubtedly significant impact on people, whether it is bad or good.

We in the Bashayer Al-Khair Association value this need (the need for belonging) and we practice applying this step on those who want to quit drug use. After such a friendship between addicts and ex-addicts, we observe a significant change in their behavior and perception of drugs. In addition to that, we noticed that the more these two groups conversed, the more steadfast they were in quitting drugs. In this regard, Imam Al-Manawi quotes: “There is a saying as follows:“ Beware of sitting with the wicked, for you will imbibe some of their qualities unconsciously without even noticing it. You shall become entrenched in what they do even by just looking at them.

You shall reflect that which you see, be it good you will be a vessel for happiness, and be it bad you will be a vessel for despair. Such is the way for all that lives, humans, animals, and plants.⁽²⁾

(1) Al-Bishr is human / Athar Al-Jalis / Noor Al-Islam website 1427 AH / p. 1.

(2) Al-Manawi Muhammad / Fayd Al-Qadeer / previous reference 507/5.

Imam Al-Manawi also says: “People must actively find good companionship, for a good companion can turn an evil man good, and a good man bad. The wise often say: those who befriend the pious will bask in some of their blessings, and therefore those who befriend God-fearing people never fail, for even dogs and beasts shall find this too, such as the dog of Ashab Al-Kehef (People of the Cave).⁽¹⁾

The term “good company” is not limited to people of faith alone, even if they are the most influential in this regard. Rather, the term encompasses anyone who refrains from the use of psychotropic substances or even smoking tobacco; those who do not commit any moral or legal violation, and those who are successful in their private and public lives. Henceforth, the term “Good company” extends to a large segment of society, which may include old friends, relatives, friends in the neighborhood, the mosque, study, or others who possess such qualities.

The Fourth Topic: Stay Away from the Environment of Addiction

There is no doubt that there is a list of reasons that lead addicts into relapse, but the most prominent of these reasons is what is scientifically called “the craving” or the desire and longing. Dr Mustafa Suf says: “A strong desire to do drugs or longing for alcoholic drink contains some obsessive characteristics. It is a perpetual state of craving that strikes addicts, often entrenched within negative thoughts and”.⁽²⁾ This desire is induced as a result of reminiscing over the moments of pleasure after the first time of drug use, urging addicts to try and recreate that. That is why Dr. Eddie Jaff ⁽³⁾ says: “This craving, or the intense desire to use, is a product of strong memories related to the effect of drugs on the brain’s neurochemistry, where neuroimaging studies showed some intensive activity when images associated with drug use such as pipes, or any white substance similar to cocaine appear in front of addicts, or when addicts

(1) Al-Manawi Muhammad / Fayd al-Qadir / previous reference 507/5.

(2) Suf Mustafa / Drugs and Society / previous reference, p. 18.

(3) Eddie Gaff/Ph.D. in Mental Health, Consultant and Instructor in Healthy Behavioral Alternatives - UCLA Graduate. Website: - www.linkedin.com

remember the sight, sounds, smells, and thoughts related to the event, the cortical areas of the brain are activated in a very similar way to the first experience of abuse.”⁽¹⁾ That is why we introduced this step to isolate addicts from their environment which is linked to the experience of drug use which might activate that craving sensation forcing them back into relapse. We urge them to change their phone numbers, addresses, places they used to go to, or any tangible or intangible thing that might trigger those memories. This continues for a comfortable period of time wherein addicts can reclaim full control over themselves, and all of this aims to fulfil their need for strength, because we want them to be strong enough to face any weakness that precipitates from drug use.

The Fifth Topic: Spiritual Nourishment

This is the sixth need that we have added to the five needs mentioned by (William Glasser), and it is the essence of our way of dealing with addicts. The term (alruwhania) or (alruhiyah), or spirituality means as follows: “in philosophy, spirituality is used as an antonym to materialism, it means prioritizing the soul and its majesty over any material being, and thus spirituality unfolds within the universe, knowledge, and behavior”.⁽²⁾ Spirituality is “what contains the soul, and is related to the soul.”⁽³⁾ Therefore spirituality is all that is connected to the soul and transcends the material world. All religions are based on rituals and worships performed to reach ever closer to God. Through these rituals and acts of worship, the servant develops a sense of spirituality because the practice of these acts of worship is the primary spring from which spirituality flows to nourish the soul, which we believe in our theory is one of the most important and most prominent reinforcements for decision-making for addicts to quit drugs and this fatal path. Furthermore, spiritual nourishment strengthens the will to abandon the life of hesitation and setbacks.

(1) www.allaboutaddiction/ When the brain remember/ Adi Jaffe-page 1/2010.

(2) Arabic Dictionary/ Almojam/ Previous Reference 381/1.

(3) Previous source 380/1.

The writer on addiction Jack Sandino says in his article⁽¹⁾ : “Why does addiction recovery need spirituality? Research has proven in several recent studies the relationship between a feeling of divine power and a deep psychological effect and a life devoid of addiction”.⁽²⁾

A person connected to God Almighty, living life under the light of God’s instructions is safe from falling in the pit of addiction. That is because such a person lives within the fabric of reality and thus does not need to escape it. Such a person knows that what has passed you by was not going to befall you, and what has befallen you was not going to pass you by. A Hadith says: ““No servant of Allah will truly believe until he believes in the good and evil of Qadar (Fate) and until he knows that what has befallen him could not have missed him and that what missed him would not have befallen him”.⁽³⁾

Moreover, people who are connected to God enjoy a life of safety, stability, peace of mind, and true happiness, so much so that they do not to purchase an artificial sense of happiness and peace of mind through psychotropic substances. Dr. Tom Horvat⁽⁴⁾ and Dr. Ab Kaushik Misra say in their co-authored article entitled “Spirituality and recovery from addiction”: “we adopt the Bio Psycho Social Spiritual (BPSS) method to answer the question: “How do people get addicted?” Originally, this model was BPS i.e., Bio Psycho Social method was the only one that was reliable, but later spirituality was added to it, so it has now become (BPSS) because spirituality represents the highest energies in humans to create meaning and purpose of life. Naturally, this spiritual energy is useful in recovery from addiction, and according to the method of spirituality that

(1) Jack Sandino Prominent American drug writer who has taken rehab fame - addictionblog.org.

(2) 2015/addictionblog.org/ why does addiction recovery require spirituality / Jake Sandino.

(3) Narrated by Al-Tirmidhi 2149 / The Book of Predestination, Chapter on Belief in Predestination / Classified by Al-Albani in Sahih Al-Jami' Al-Sagheer 7585.

(4) Dr. Tom Horvat: founder of the science of practical recovery, and an international expert, internationally accredited in the treatment of addiction, and he was the president of the Smart Recovery Foundation and a former president of the American Psychological Association, and he is the author of several books in the field of addiction. www.practicaldiscovery.com.

has been useful in putting addicts on the right path, as our survey shows, a disconnection from the divine can lead to drug addiction”.⁽¹⁾

This aligns with what we believe in this method, for after a long and direct experience with hundreds of addicts since the early years of establishing the Bashayer Al Khair Association in 1993 until 1995, it became clear to us that addicts are not nearly affected by any method of treatment as much as religious or spiritual motivation, particularly in building the will for making the decision to quit. Dr. Ali Abdul-Aziz Al-Abd Al-Qader, assistant professor of the College of Education at King Faisal University explains this religious sentiment as follows: “it is an internal psychological force residing within the heart. It motivates people to do good, and discourages them from doing evil such as it is an expression of people’s moral conscience. People thus acquire the capacity to hold themselves accountable, they can control their behavior if they believe in morality, values, principles, and rules that are necessitated by the absolute belief in God, the Mighty and Sublime, His Messengers and the Last Day, and in Judgment and Predestination.”⁽²⁾

What Dr. Ali Al-Abd Al-Qader mentioned is very similar to the concept of spirituality mentioned by Jack Sandino and Dr. Tom Hurffith concerning building this spirituality through religion and by enriching the spirit to deter addiction and to support the sustainability of abstinence from it. In order to implement this instrumental step, we urge those wish to quit and train them on the development of spirituality through a series of group and individual programs.

The Sixth Topic: Filling Spare Time with Something Useful

Scientific studies and direct contact with addicts show that one of the main reasons for drug use is the void which many cannot escape or filled except by harm. For the soul longs to be filled, and thus if it were not occupied with truth, falsehood will take its place. However, it is wrong to

(1) www.amhc.org/the-spirituality-of-addiction /Atoms Horvath, Page 1-5/2013.

(2) Al-Qadir Ali/Arab Journal of Security Studies/Riyadh 1412 H/108/7.

blame the state for not providing places for entertainment and cultural and sport activities. Many Arab and Western countries provide many of these places, yet the rate of drug abuse remains high there.

“The family shoulders the greatest responsibility for creating entertaining opportunities for its members and especially its children within its care. At the same time, society plays an instrumental role in providing opportunities for leisure and facilitating the necessary abilities of the citizen, and this role has become more vital after widespread technological changes”.⁽¹⁾

Hence, the responsibility to fill the vacuum with useful depends on three parties:

(1) First: The Person himself.

(2) Two: The Parents.

(3) Third: The State.

There is no doubt that these technological innovations made our life much easier wherein people now have a lot of spare time. The problem is exacerbated in our modern age when technology took over a lot of spare time which people used to spend working outside.

Individuals bear the responsibility to set a yearly goal list and a daily program, setting annual, monthly, and daily goals to be achieved, including the means by which these goals can be achieved so that all distractions are eliminated by virtue of the urgency of these goals.

Many, however, especially the youth, are not accustomed to that, and for this reason, we teach them the importance of making plans, and how to give them structure and implement them through several courses to develop their skills in the field. By that we can satisfy their need for strength and appreciation. The more goals they achieve, the greater their confidence would grow, and the more they satisfy their own need for strength. This is what we try to achieve through our annual, monthly, and seasonal programs

(1) Salim Salwa/Islam and Drugs/previous Source p. 143.144.

until they grow accustomed to this routine. As for the parents, one of their most prominent duties is to teach their children the importance and value of time, and to urge them to perform their moral and social duties so that their personality is perfected. We do this while providing the means of entertainment and recreation by introducing and integrating them with suitable youth groups and sports activities ultimately to fulfill their need of belonging. When parents succeed in instilling the importance of doing these duties and activities, then the void within them is filled.

To achieve this end, we suggest that parents carry out their responsibility in providing and facilitating this arrangement of activities and programs so that their children are occupied with what is beneficial, and minimize their free time as much as possible, in addition to their attendance in our programs as part of filling the void.

As for the third party, which is the country and state, the prime responsibility of the government is to provide sports clubs, free games arenas, clubs for scouts and adventures, and volunteer teams. On our part, we urge young people to register in these clubs and government institutions in which they can spend their time usefully. We also use some of them to organize some sporting activities for all our penitents and their children.

The Seventh Topic: Positive Preoccupation

People's lives are restricted within the time given to them. Everyone in this life is busy and working hard in a wide variety of domains, and yet many spend their time and effort in things that cannot benefit them in any way, neither for this world nor the Hereafter. They waste their time in what is permissible yet is far from fruitful, or in prohibited things from which they have been forbidden. The vast majority aim to merely satisfying their immediate desires and wants of the flesh, which is called negative occupation. One of the most obvious manifestations of that is the sheer time spent watching television or surfing social media platforms, the likes of Facebook, Instagram, Twitter and WhatsApp, or sitting for long hours in cafes and diwanis, or watching matches and other types of passive

preoccupation. We at Bashayer Al-Khair Association work to direct the repentant towards positive preoccupation, and we strive to train them to use their time in positive activities, such as involving them in the competition of the Holy Qur'an recitations, integrating them into volunteer teams, and sharpening their artistic, sports, and commercial talent. Moreover, some of the distinguished among them we employ to implement many of our activities. The main goal of this step is to keep them busy with positive work that will bear them good fruit in this world and the hereafter. We aim to develop within them a litany of positive qualities, and fill their need for strength which they desperately need in their fight against relapse. The difference between this step and the previous one, i.e. "filling free time" is that this step focuses on permanent work through which addicts change their lifestyle entirely. Through the implementation of this step, we observe a litany of results, among which are:

1. Strengthening self-confidence
2. Self-reliance
3. Discover some of their skills and talents.
4. Obtaining a sense of achievement
5. Knowing the value of life.
6. Knowing the importance of time.

It must be noted that implementing this step requires a monumental effort because drugs residue a wide array of negative traits, including "boredom, low energy, and dependency on others". Undoubtedly, these traits pose a challenge upon their removal, but we exert a massive effort to overcome them, to properly implement this step, in which there is a lot of treatment for addicts, and to uproot their weakness to replace with strength.

The Eighth Topic: Positive Thinking

Thinking is a great blessing from God Almighty granted by him to humans to distinguish them from the rest of the creatures. God Almighty

commanded the angels to kneel before our father Adam because of his distinction of reason, and the ability to choose between right and wrong, harmful and beneficial, through the mechanism of thinking whose engine is the mind. Success is driven by thought, and when that is lacking, failure becomes the only option. That is because they will not use their intellect to distinguish between the harmful and the beneficial according to the higher values that stem from God Almighty through religion. Therefore, thinking “is the processing of information, to receive a large number of images, sounds, and sensations from the outside world through our senses and from the inside embedded within our memory. Thinking is therefore the process of classifying, comparing, and evaluating this information in the light of the religious belief, denominations, and value systems. Thinking subsequently uses these elements to create a strategy manifested in linguistic or behavioral expression, in addition in physiological effects on muscles, breathing, skin color, and facial expressions.”⁽¹⁾

There are many types of thinking, and yet those can be summed up in two main types, namely positive thinking and negative thinking. The former leads humans to success and achievement, while the latter guides humans to failure calamity. Positive thinking comprises four things:

1. Remembering the value system, principles, and moral reference.
2. Admitting a mistake.
3. Not insisting on doing wrong.
4. Determined to restart.

These four characteristics of positive thinking are summarized comprehensively as: “taking responsibility” While the most prominent characteristic of negative thinking is: blaming others.

This escaping from bearing responsibility and blaming others is the result of negative feelings that frighten wrongdoers from taking responsibility. It drives them to flee for fear of unknown consequences, which could harm

(1) Al-Qarni Awad / In order not to be both - Jeddah - Dar Al-Andalus 1997 / p. 91.

their belief system. Brian Tracy⁽¹⁾ says, “The quickest way to eliminate negative feelings is to never blame anyone.

The mind has a capacity for one idea, and so if we stop blaming others, the mind begins accepting responsibility, and thus can the mind be purged of all that is impure. Once we accept this, the mind becomes calm and clear. The idea that “I am responsible” is just as important as to say “I am satisfied with myself”.⁽²⁾

Furthermore, when addicts purge these negative feelings that is conducive to negative thinking; when they begin to tread the path of positivity, then we begin training and teaching them the five most important pillars of this positive thinking:

1. Thinking of loss.
2. Thinking of the purpose of creation.
3. Thinking of happiness.
4. Thinking of death
5. Thinking of the afterlife.

First: Think About Losses

The most successful people admit their mistakes and overcome them. They remind themselves of their values and the loss they suffered because of the error of their ways, which drives them to choose what is right, to correct their course, and to start fresh. The most prominent of these losses are:

A - Loss of Spirituality

It is the weakness of connection with God and spirituality. There is no doubt that religious matters are some of the greatest sources of spirituality,

(1) A Canadian lecturer and writer, and a specialist in human development. He has more than seventy books, many of which have been translated into several languages, the most prominent of which is the book “Physics of Achievement”, and a consultant to many American companies / Brian Tracy / Wikipedial www.briantracy.com /2017.

(2) Tracy Brian / The Psychology of Success - Translated by Al-Khayyat / Damascus 1992 / p. 19.

in addition to the fact that contemplating God's creatures (sky, earth, mountains, stars, planets, trees, seas, and waterfalls) and other practices contribute to strengthening spirituality.

B - Loss of Health

Drugs are the bane of human health and capabilities. That is why addicts must think about the illnesses that have befallen them, how their health waned and weakened, how their peace of mind was disturbed and uprooted, and that treading this path would consume whatever is left.

C - Social Losses

Among the most prominent losses that addicts face in their journey are social losses. Addicts often lose their spouses, children, parents, relatives, friends, and their academic future. Addicts also lose society's respect for them, especially those who have faced harm because of them.

D- Financial Losses

Addicts lose lots of money, they get fired, they lose their business, their debts accumulate, and their situations worsen all because of the sheer amount of money spent on drugs. These are some of the losses that addicts suffer from in their addictive journey, and they are among the very first things we urge them to think about.

Second: Thinking About Happiness

Seldom do people agree on something other than their common quest of reducing sadness and obtaining happiness and pleasure. It is the desire of all, regardless of their religions and orientations, despite the fact that they disagree on the means to that end.

Imam Ibn Hazm Al-Andalusi⁽¹⁾ says in his book "Al-Akhlaq wa Al-Sier": "I looked for one common thing that all human beings deeply desired

(1) - Imam Ibn Hazm, originally Persian, then Andalusian al-Qurtubi, jurist, hafiz, writer, author of classifications. The apparent madhhab was born in Cordoba in the year 384 AH and died in the year 456 AH, aged seventy-one years / Ibn Khalkan Ahmed / The Deaths of Notables, Beirut / Dar Sader 1968, 325/3-330 - Al-Dhahabi Muhammad / Tadhkirat Al-Hafiz / Beirut / Heritage Revival House 1374 AH / 1146/2 - 1155.

and marveled at. I found that it was their desire to remove and reduce pain and anxiety. And when I pondered the issue even more, I came to know that all human beings, despite their differences in whims and desires, intentions and wills, they move not a single muscle except to remove that shadow. I found those lost in their ways, confused as to what to do about it, and those few who know their way are triumphant only to a small degree”.⁽¹⁾

Addicts therefore must fathom that they cannot obtain happiness through drugs, that that euphoria is only temporary, and that it will not be long until they are drawn to it again to escape their darkness. True happiness lies only in a life devoid of drugs and facing life through its ups and downs. Moreover, humans are bound to experience calamity, and fleeing from their face serves nothing but added tragedy. On the contrary, facing the inevitable troubles of life and finding remedies to them is a thing of beauty in itself: the essence of life itself. All addicts do with escaping their troubles through drugs is ultimately to no avail but to add oil to the flame. Problems that remain unaddressed will only increase in urgency, for there is no solution beyond direct confrontation coupled with patience and prayer.

Third: Thinking About the Death

There is no person on the face of the earth who denies or can deny the inevitably and existence of death. Conversely, no one can know when or where death will find them. These are facts that cannot be disputed, no matter how different their beliefs or orientations are. Therefore, the wise and successful will always embrace this fact, expediting their thirst for success and to leave a virtuous mark on this world. No one likes death or leaving this life, but death is the truth that you do not want to mention, although mentioning it has many benefits for humans, the most prominent of which are:

1. Avoiding sins and wrongs.
2. Doing what is right and virtuous.

(1) Ibn Hazm Ali / Ethics and biography / Beirut / Dar Al Afaq 1979 / p. 14.

3. The pursuit of time to do immense work with continuous reward and good repute in society.
4. Persistent feeling that God Almighty will hold them accountable and answerable for their wrongdoings.
5. Reminding them of the purpose of creation.
6. Increasing attention to time and knowing its real worth.
7. Refraining from doing injustices and tyranny.
8. Not being preoccupied with insignificant matters.
9. Refraining from every obstacle of affirmative and positive action.
10. Leaving friends who obstruct their optimal use of time.
11. Choosing friends that help them use their time in doing what is productive.

Fourth: Thinking about the Afterlife

All divine religions and many non-divine religions have agreed that there is a life beyond the one we have in which those who did good and those who sinned will be judged. They all believe in a just punishment by the Creator, and that this world is nothing but a testing abode in which no one is eternal.

One of the most prominent reasons for people to persist on sinning is that they forget their belief in the Day of Judgment. They forget the day when they leave this world behind to the presence of God, that they will be questioned for every crime they committed, in public or in secret.

Sheikh Ali Al-Tantawi says: “This is the real life. He who is short-sighted could not see it, and he who was afflicted with a weak mind could not perceive the realities about it, and he who had sight that sees, and a mind that perceives, sees that a person’s life unfolds in stages, so he was once folded in himself, heaped in his mother’s womb. If he

could think he would believe this is the real life, clinging to it, refusing to leave. Even if he would utter, he would think that this exit is death and he was buried in its depths, although it is a birth and a transition to a broader world that is this world, and what we see as death and an exit from this world, is in fact a birth, and a transition to a broader world, to the world of isthmus, the isthmus between the mortal material world, and the eternal life”.⁽¹⁾

When people lose certainty in the belief of the Last Day (Day of Resurrection), they also lose their permanent mindfulness of the occurrence of that day, and submission to God on account of every small and major things they did in this world. They carry out, without restrictions, every action that their soul orders them to do. It leads them to desires without control. Therefore, the mere claim of belonging to a religion does not suffice ending these behavioral violations and to deter them from sinning. Unless they let the light of God within them, they cannot reap the fruit of positive behavior, which is the result of positive thinking.

When we discuss the topic of the Day of Judgment with addicts, we see a strong effect in their spirits that compels them to think carefully about this issue. This is based on our practical experience with addicts. Their sense of regret for what they have done and are currently doing as a result grows. The reminder that they are accountable to God increases their consideration of the consequences of continuing their addiction and strengthens their resolve to stop using. The goal is for people to make the decision to stop using drugs, really seek God's pardon, and resolve never to do so again after hearing these ideas repeated and being reminded of God's way.

This is one of the four areas of positive thinking which are the most important elements and motivators for deciding to quit for many addicts, especially Muslims, or for those who had a religious background and basic

(1) 1 Al-Tantawi Ali / General definition of the religion of Islam / Beirut / Al-Resala Foundation 1981 AD, p. 120.

religious teachings. The main reason for that is the satisfaction of their need for power, to organize and channel it into a steel will for quitting. This method is very much parallel to the fact that this type of positive thinking also reinforces their sixth need which is the need for spirituality.

The Ninth Topic: Beware of the Alternative Drug

Two of the most dangerous negative thinking patterns for addicts are as follows:

1. The gradual transition from strong to weaker drugs until finally complete abstinence. For example, heroin addicts they can move to morphine, then opium, then weed, then alcohol, then narcotic pills, then sedative pills, then quitting completely.

2. The belief that real addiction is restricted in consuming drugs that belong to the opiate family, like opium, morphine, heroin, and that beyond this family, such as alcohol or cannabis are not considered an addiction.

What we notice through our practical experience is that addicts with the first thinking pattern quickly return to stronger drugs, which is heroin or something similar in terms of strength. The reason for that is that they find weaker drugs cannot satisfy their craving, and thus they return to what does.

Those with the second thinking pattern come from a place of ignorance about the meaning of narcotics or psychotropic substances, the meaning of addiction and the effect of all these psychotropic substances.

In this step we focus on the complete elimination of all psychotropic substances, whether they have a strong effect weak, and that all of these drugs cause serious damage in addition to physical and psychological addiction, or only psychological in addition to many diseases as a result of drug use, with criminal and legal risk for drug use. That is how we satisfy the need for survival for addicts, compelling them to quit.

The Tenth Topic: introspection and Correcting Past Mistakes

Introspection is a genuine approach to self-discipline. The human soul by its nature is prone to desires and sins, so is the soul of an addict or a new repentant from the path of addiction. They are also vulnerable to returning and falling into the abyss of addiction and drug abuse. That is what is called the “craving” in the world of drugs, and “it is a strong desire to get high or drunk. It is a perpetual state of yearning which is often accompanied with negative emotions”.⁽¹⁾

Introspection means revising our own words, behaviors, and feelings in a perpetual manner. This is done in several ways:

The First Method: Instantaneous

This is the best method of introspection, where the erroneous begin to review their mistakes immediately after their occurrence and quickly corrects that mistake.

The Second Method: Introspection before Going to Bed

Addicts ponder themselves at the end of the day, before going to sleep and review what they did that day. if it was noble work, they ask God to lend them strength to keep that up, if it was bad, they ask God forgiveness and pledge not to do so again.

The Third Method: Weekly Introspection

It is to review everything they said or did within the week in order to repent from what was wrong, and continue with what was right. This is the weakest way to evaluate one’s self because they might have difficulties remembering the numerous things they did or said. The worse situation is when addicts delays this introspection for more than a week.

In conclusion, the goal of introspection is shedding continuous attention to all the conflicts of the soul and the blunders and sins that addicts commit, the deception that is about those sins urging them to return to them, and

(1) 1 Suef Mustafa / Drugs and Society / previous reference p. 18.

the continuous and immediate correction of these mistakes. Furthermore, whoever continues using this approach and introspects regularly is elevated, grows steadfast in the face of devils and unholy spirits, and then eventually overcomes the temptation of the mind to make mistakes, and becomes fit and strong to survive.

Second: Correcting the Mistakes of the Past

Scholars have addressed course correction with the true intention of repentance: “And they said: If the sin is between the man and his God Almighty, it is not related to violation of the rights of any human being; it has three conditions:

First: To stop committing sins ..

Second: To regret the sin.

Third: To resolve not to repeat it at all. If remorse is missing one of these three conditions, repentance is thus invalid and ineffective:

And if the sin is related to violating the right of other human beings, then its conditions accounts for four: these three with the addition of one more: To be acquitted of the right of those they have done harm. For example, if the sin is about money, the sinner should return it, and if one’s dignity is violated, the sinner must ask forgiveness. In short, any crime done must be mended when harm is inflicted”.⁽¹⁾

We are interested in the fourth condition, which is the return of rights to their rightful owners, and this is what we mean by correcting the mistakes of the past, starting fresh, and focusing on the present, which starts by correcting mistakes of the past, paving the way for a new beginning. This is consistent with what is seen by the pioneer of the school of therapy in reality and the author of the theory of choice, William Glasser, who focused on the present of addicts to a greater degree than their past, and an emphasis on the past which is connected to the present.⁽²⁾

(1) Al-Uthaymeen Muhammad / and Ibn Baz Abdul-Aziz / Explanation of Riyadh Al- Salihin by Al-Nawawi / Cairo / Ibn Al-Jawzi House 2006 - 50/1.

(2) William Glosser, Reality Therapy in Action/ New York/Dar HarperCollins Publishing 2000 CE/

Sins are either against the sinner himself-and these can be corrected by the first three conditions- or connected to others, such as transgressing others financially or morally or both... such as those who are offended by word or deed of the sinner. The sinner must then begin by correcting those mistakes through apology, compensation, and returning what was taken or even expressing the will to do so.



Implementation Schedule of the Steps with Their Appropriate Needs

No	Need	Step	Schedule of Action	Responsible party	Note
1	Survival	Medical and psychological treatment	1 - Excreting toxins. 2- Psychological and rehabilitation therapy.	Hospital	Al- Bashaer Intervenes after hospital stage
2	Affiliation	Leaving the bad Companions	1 - Isolation for a period of time from bad companions 2 - Psychological counseling sessions for the impacts received from bad companions.	1 - Aftercare Care Committee. 2- Committee for the care of repentant.	Isolation becomes successful and effective if it is conducted in camps for long periods
3	Affiliation	Adopting good companions	1 - Psychological counseling sessions to explain the difference between bad companions and good companions. 2- Doing various activities with the good companions. 3- Follow up.	Cases Receiving Committee. Committee for the care of repentant.	

4	Strength	Get away from the environment addiction	1- Isolate the addict from everything that reminds him the environment of addiction 2- Ask him to change his phone numbers.	Committee for the care of repentant	Asking him in some case to change stay and phone numbers.
5	Spiritual Replenishment	Spiritual Feeds	1 - Urging him to pray. 2- Participation in group fasting. 3- I'tikaf in Ramadan. 4- Hajj and Umrah. 5- Quran memo- rization competitions. 6- Any other spiritual activities appropriate to the religion of addict	1- Prison Committee. 2. Aftercare Care Committee. 3- Committee for the care of repentant 4- Hospital Committee.	It is to be noted that there might be so many Changes in this step

6	Strength and Appreciation	Filling Spare Time with Something Useful	1- Family Responsibilities. 2- Participating in sports cultural and spiritual activities 3- Participation in sports and social clubs. 4- Finding work for the unemployed.	1- Aftercare Care Committee. 2- Committee for the care of repentant. Addict's Family	Addicts are asked to do away with their social and family duties.
7	Strength	Positive preoccupation	1- Individual and group sessions to explain the meaning of positive pre-occupation. 2- Warning against passive preoccupation. 3- Conducting courses to convey the concept. 4 - Employing excellent people in associations and institutions.	1- Aftercare Care Committee. 2- Committee for the care of repentant. 3- Cases Receiving Committee.	

8	Strength	Positive thinking	1. Awareness sessions to highlight the differences between thinking Positive and negative 2. Remind you of the value system and Ethical principles. 3. Training on thinking according to the following: 4. Types of material and moral losses. 5. The purpose of creation. 6. Happiness. 7. Accelerating achievement. 8. In the Hereafter.	1- Aftercare Care Committee. 2- Committee for the care of repentant. 3- Cultural committee	
9	Survival	Beware of drugs alternative	1. Counseling sessions to remind you of an idea to quit gradually from the stronger drug to the weaker drug. 2. Awareness sessions on the health and psychological harms of alternative drugs.	1. Cases Receiving Committee. 2. Committee for the care of repentant. 3. Cultural committee	

10	Strength and survival	Introspection and correcting the past mistakes	1. Urge a review of all negative thoughts and actions. 2. Guidance sessions to introduce introspection methods and realtime, daily and weekly correction.	1. Committee for the care of repentant. 2. The Cultural Committee.	
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Chapter IV

The most important concepts to be focused on

The First topic :	Decision making
The Second topic :	Human goals in life
The Third topic :	The purpose of creation
The Fourth topic :	The reasons for honoring the son of Adam over animals
The Fifth topic :	The path to happiness
The Sixth topic :	Success and ways to reach it
The Seventh topic :	The duty humans towards society
The Eighth topic :	Duties towards the family
The Ninth topic :	Honoring one's parents
The Tenth topic :	The health and psychological damage of drugs
The Eleventh topic :	Social effects
The Twelfth topic :	Good and bad companionship
The Thirteenth topic :	Attention to physical health

The Fourteenth topic :	Ethics and adherence to them
The Fifteenth topic :	The importance of time
The Sixteenth topic :	Choice and its importance
The Seventeenth topic :	Self-confidence
The Eighteenth topic :	The setback, its causes and consequences
The Nineteenth topic :	Attributes of a beneficial companion
The Twentieth topic :	Calamities and how to deal with them

Chapter Four

The Most Important Concepts We Focus On

Repentance and quitting drugs for addicts means restoring a shattered person from the inside, and sometimes it means building a new one, where the therapist begins with the foundation by putting the first building blocks to construct a new life for a person who has just returned to life after drugs robbed many years from them, and during which time they forgot the fundamentals of life. Meanwhile, the faith method aims at two things:

1. Deepening the concept of faith: To help and motivate addicts for renewal and stability as well as to prevent them from relapsing.
2. Laying the foundations of success:

Success manifests itself in a healthy life coupled with healthy communication lines with others so that addicts can understand their value in life. All of this can be achieved through a few concepts, the most prominent of which are: decision- making, the goal of creation, the path to happiness, the importance of reason and human perception, the danger of drugs, their destructive health and social effects, good and bad companionship, the importance of ethics in this life, and similar concepts that can reshape those who quit, to strengthen them against relapse.

The main reason behind our focus on these concepts is to change the negative thinking patterns that led them to negative behaviors and doing drugs, as well as satisfying the five needs referred to by William Glasser, in addition to the sixth need we added namely spirituality.

The First Topic: Decision-Making

“One of the most important reasons for success in life is the ability to make decisions, and take them at the right time in any moment and concerning all aspects of life, whether in your dealings with yourself or with others. Many people exert monumental efforts, and yet when the time comes for them to make a decisive decision, they falter, and thus all their previous work crumbles”.⁽¹⁾ In this regard, addicts have the ability to make decisions, albeit wrong decisions, subsequently harming them in this life and the next. This disorientation is caused by their failure to make right decisions that benefit them, and that is why we focus on developing that specific skill. Najeeb Al-Amer defines the right decision as “a judgement after careful consideration followed by performance and rectification”.⁽²⁾

For this reason, addicts often make decisions, usually to use drugs, without careful consideration of the possible repercussions on their health, social standing, academic performance, security, finances, and family.

If addicts conduct a careful study of their decisions, they would eventually and without hesitation decide to quit. Consequently, we are keen to train them in the art of making right decisions, enabling them to completely quit drug use, which in turn satisfies their need for strength and freedom when taking their own actions.

The Second Topic: Human Goals in Life

Human life is short, uncertain as to when it ends. God also created humans to live a constructive life, contrary to cattle; a life that leaves an impression and a footprint on this earth which makes life better for those who will follow. This cannot be done through chaos and disorientation, and thus one of the most important elements of success in this life is for people to set goals for them to achieve within an annual calendar in which the goals, estimated date of beginning and projections of completion, and the necessary instruments are clearly stated. This is crucial so that time is

(1) Al-Qarni Awadh / So that you are not complete / Previous reference pg. 87.

(2) Al-Amer Najeeb / How did he make the right decision / Kuwait / Al-Sahwa Library 2002 / p. 11.

not wasted in vain without achieving these goals, thus filling their need for strength.

The Third Topic: The Purpose of Creation

Despite the fact that this concept is part of the faith-based approach of the positive thinking step, we strongly present it among the concepts that we provide to addicts through our individual and group meetings within our various activities to increase the satisfaction of the need for strength.

The Fourth Topic: The Reasons for Honoring the Humans over Animals.

The mind is the engine of duty, and drugs directly affect the mind, subsequently making the mind unable to carry out these duties. By virtue of this concept, we explain to the addicts that God placed the heirs of Adam at a much higher level than angels and animals by virtue of the mind. Addicts, therefore, commit major crimes in the absence of the mind which tells right from wrong apart, and that is how we satisfy their need for freedom

The Fifth Topic: The Path of Happiness

Addicts believe that drugs will bring them happiness and peace of mind. We, and by introducing meaning of real happiness and where it comes from which is so far away from addictive substances, satisfy their need for fun and recreation away from psychotropic substances.

The Sixth Topic: How to Succeed?

Addicts feel that they are broken inside and out, they feel failure in all dimensions of their lives. They feel that they have failed themselves, their parents, spouses, children, and relatives. They feel that they have failed in making the right decision, they have failed in their connection with God, they failed their potential, they failed in preserving themselves and their minds, failed in discovering the secrets of happiness. Consequently, they feel weak, and that is where we intervene to show them the meaning of success and how to achieve it.

Dr. Tariq Al-Suwaidan says in the introduction to the book “The Success Industry” written by Professor Faisal Sharaheel:

“The origin of success begins from within the human soul. (God does not change the condition of a people until they change themselves) ⁽¹⁾ Success begins when a person senses that his life is in his hand and that he is responsible for what happens to him in this life, and based on values, ethics, and authentic principles builds relationships and constantly renews his energies to achieve success”.⁽²⁾

We practically teach addicts how to be successful through practicing the processes of success and providing the necessary opportunities to test their abilities and taste success to understand its meaning and value for them to adopt it as a way of life. That is how we satisfy their need for strength which was long lost.

The Seventh Topic: Responsibility of Humans towards Society

Drugs make addicts selfish people who do not think but for themselves and what their own mind is craving to maintain their constructed world: drugs. Their minds have no capacity to think society and its demands, prompting them to refrain from participating in any social activities or helping others in any degree. They constantly demand from society, but they are unwilling to give anything back. We focus on this pivotal role in society from participating in charity, helping others, complying with laws, preserving State property, advising, to guiding those who need to do so, ultimately asking them to make contact with their relatives, neighbors, and friends. That is how we satisfy their need for belonging.

The Eighth Topic: Duties towards the Family

The primary principle that we teach addicts is responsibility towards God and that towards the community. Because of drugs, addicts neglect the sum of their duties towards the family, and therefore instead of spending money on their families, addicts rob them. Addicts disorient and confuse

(1) Al-Ra'd 11.

(2) Al-Suwaidan Tariq and Sharaheel Faisal / industry success / Jeddah / Dar Al- Andalus 2002 / p. 9.

their children when they should straighten them up, they neglect their families and leave them weaker when they should be empowering and protecting them. addicts create a living hell for their families, they deviate them instead of giving them security and safety. We pull them back into the real world and teach them the importance of their duties towards their families, to solidify the principles of duty and responsibility for them to satisfy their need for belonging.

The Ninth Topic: Honoring Parents

We dedicate a lot of attention to on this concept for new penitents who have greatly violated the rights of their parents, misbehaved, and caused a litany of calamities and tragedies for them. Therefore, we teach them this concept and clarify their duties towards them to mend what they destroyed with their first and most sincere supporters. We show them the impact of being good or bad children through stories about these concepts so that they can acknowledge their shortcomings and work towards compensating them. That is how we satisfy their need for belonging.

The Tenth Topic: Health and Psychological Damages of Drugs

The effects that drugs leave on the abuser are many, especially with regard to his physical and psychological health, some of which are known, and many of them are unknown. We in our treatment and courses focus on this matter. We explain to addicts, and in detail, the effects that drugs leave on their physical and psychological health so that this will be one of the deterrents and motivations to quit drugs and to solidify their remorse. We do this with the help of specialists, films, and scientific studies to reignite the interest in survival.

The Eleventh Topic: The Social Effects

The damages and social effects of drug abuse are countless, perhaps the most prominent of which are criminal offenses, family disintegration, domestic violence, divorce, incest, isolation, and loss of good friends and social contact. We focus on the loss and damages that addicts themselves

have done so that they can realize the evil of addiction. This serves as an incentive for them to think twice before returning to drugs yet again, and we do this to reinforce their need for strength.

The Twelfth Topic: Good and Bad Friendship

Undoubtedly, bad companionship is one of the main reasons why many young people are introduced to drugs. Good companionship is one of the most important reasons for preventing this deviation, which is why this concept is one of the most important concepts that we focus on during our tutoring of repentant addicts. We made this aspect a separate part of faith-based stimulation, and divided it into two steps, just to show its importance “leaving bad companions, keeping company with good friends” to reinforce the need for belonging among addicts. According to our scientific research, “bad companionship” comes at the forefront of the causes of drug abuse among youth.

The Thirteenth Topic: Attention to Physical Health

Drugs leave uncountable physical and psychological diseases and complications in addicts, from which they suffer even after repentance, quitting, and recovering from addiction because the toxins that they used negatively affect the functions of the body. Consequently, we channel a lot of focus health care and regular checkups as we host a lot of doctors and specialists to talk about this issue in the areas of treatment and prevention, and all this is to strengthen the need for survival.

The Fourteenth Topic: Ethics and Adherence to Them

Morals are the essence of beauty in life and the essence of every divine and non-divine religion. Drugs destroy all human morals which is why we rebuild morals in repentant addicts once again, just like a child learning the wonders of the world. We are convinced that such a concept strengthens the need for strength in them.

The Fifteenth Topic: The Importance of Time

People have a specific duty in this life, which is to worship God which must be done during a specific time which is all but unknown to addicts. The importance of time is unknown to these addicts, and they know not when their time which gifted them will come to an end. That is why we remind addicts of the importance and value of time so that they can make use of it, to rightly invest it, and to refrain from wasting it in vain. For this end, we organize many activities and programs through which we enable addicts to use time and invest it for a better outcome for them to feel responsible and liberated.

The Sixteenth Topic: Choice and Its Importance

Choice is the essence of our method, and according to the choice theory of William Glasser, choice is the basic principle in all religions and without it, people would not be responsible on the Day of Resurrection. This is the fundamental difference between humans and animals, for animals cannot make choices beyond their instincts and therefore they are not accountable for their actions. People choose how to behave beyond anyone's coercion, and therefore they cannot blame others for what they do. In this regard, William Glasser said, "We choose everything we do, even the misery we feel. and others can't make us sad or happy. All we can take or give is information which does not force us to do anything, rather it is processed in the brain where we decide what our course of action will be".⁽¹⁾

The importance of the concept of "choice" for addicts comes from the popular belief that they are compelled to do what they do by virtue of genetics or illness. This one of the arguments that addicts use which is unfortunately a popular argument among doctors as well. Therefore, it is important to plant the seed of the argument of choice to give them strength to quit.

The Seventeenth Topic: Self Confidence

Addicts lack self-confidence by nature, hindering their journey to quit

(1) William Glosser/ Theory of Choice /New York/Harper Collins House 1998 p. 3.

and making them more vulnerable to relapse. That is why addicts are in dire need of restoring their self-confidence to be able to make their own decisions especially on quitting drugs and to rebuild their lives by virtue of excellence in this life and the next. One of the most important factors in reigniting confidence is the search for potential and abilities, to trust them, and to activate them in real-life time. Another very important element for confidence is optimism, which is often observed among confident individuals. In his book, Paul Hanna⁽¹⁾ says: “You need restraint to withstand life when problems arise. For that you need self-confidence and self-appreciation. It is easy to be a pessimist, which is why you see people who undervalue themselves often take the easy path because they know they cannot restrain themselves when the first problem presents itself.”⁽²⁾

Furthermore, one of the most important things we focus on is to teach addicts through strengthening self-confidence to deal confidently with failures and calamities. We teach them to not use these misfortunes to escape reality through drugs. Dr. Rob Young⁽³⁾ says: Confident people face failure too, they get rejected, overlooked, feel defeated, and look like idiots, but they don’t let it take over themselves. When they don’t get the results they anticipated, they try again or try something new. They learn from their situations and decide to move forward no matter what happens, they consider failures and rejections and setbacks as obstacles that must be overcome, not mountains that cannot ever scaled”⁽⁴⁾ . Ultimately, this all serves to satisfy the need for strength.

(1) Hanna Paul: Australian writer, specialized in motivational books. Trust yourself / Riyadh I Jarir Bookstore 2016 AD.

(2) Hannabul / Believe in yourself and achieve what you want / Riyadh / Jarir Bookstore 2016 / p. 13.

(3) Rob Young: A psychologist, a trainer for achieving goals, and an expert in the areas of change, persuasion and achievement. He has twelve books and has participated in many international space stations. Self-confidence / Riyadh / Jarir Bookstore 2016 p. 1 - Young Rob / Self-confidence / Riyadh / Jarir Bookstore 2016 p. 185.

(4) Young Robe/Self-confidence/Riyadh/ Jarir Bookstore 2016 p. 185.

The Eighteenth Topic: Relapse, Causes and Consequences

Relapse in the world of drugs is very common, and it means returning to drug use after quitting, and there is no doubt that there are several reasons behind this.

We try to convey this important concept to addicts and talk about the relapse, its causes and consequences. We also emphasize the essential steps to being steadfast on the decision to quit, which enhances the need for survival and freedom among addicts.

The Nineteenth Topic: Characteristics of A Beneficial Companion

We found, through our repeated statistics⁽¹⁾ in the Bashayer Al-Khair Association, that a bad circle of friends is one of the most prominent causes for drug abuse, and accordingly, by instilling the concept good company, we enhance their need for freedom and belonging.

The Twentieth Topic: Misfortunes and How to Deal with Them

Undoubtedly, this life is full of calamities and incidents leave quite a wound. Calamities such as the death of a loved one, illness, loss in a trade, discomfort from a friend, oppression at the workplace, and fraud among many others.

How do we deal with these calamities in a manner that prevents further loss? The answer is remaining calm and reasonable in these kinds of tragedies. To reject the temptation of drugs and alcohol. and not taking help of drugs or alcohol. By instilling this concept we reinforce their strength and enhance their need for survival.

(1) Al-Bilali Abdel Hamid / The Faith Theory for Rehabilitation of Drug Addicts / Kuwait 2021 / pp. 156-171.

Conclusion:

These concepts, which we focus on during our rehabilitation of addicts who are quitting, are divided into four segments of society, they are:

1. Prisoners
2. Aftercare addicts.
3. Addicts of the Finance House Center for the treatment of addicts.
4. Addicts outside of the prison and hospital.

Table for implementation within a specific timeframe.

Number	Need	Concept	Schedule	Responsibility of	Notes
1	Strength Freedom	Decision-making	1. Individual tasks 2. Lectures 3. Special courses	Cultural committee	
2	Strength	Purpose in life	1. Specialized courses 2. Lectures	1. Cultural committee 2. Training committee	Expert training institutions
3	Strength	Purpose of creation	Lectures	1. Cultural committee	
4	Freedom	Differences between humans and animals	1. Lectures 2. Individual meetings	1. Cultural committee 2. Welcoming team	
5	Entertainment	Path to happiness	1. Lectures 2. Individual meetings 3. Sports and entertainment activities 4. Competitions	1. Aftercare 2. Cultural committee 3. Welcoming team	Trips, sea voyages, and competition
6	Strength	Success and how to achieve it	Lectures	Cultural committee	

7	Belonging	Human duty towards society	1. Lectures 2. Individual meetings	1. Cultural committee 2. Welcoming team	
8	Belonging	Human duty towards their families	1. Lectures 2. Individual meetings	1. Cultural committee 2. Committee for addict care	
9	Belonging	Healthy relation with parents	1. Lectures 2. Individual meetings 3. Awareness films	1. Cultural committee 2. Committee for addict care	
10	Survival	Psychological and health effects of drugs	1. Lectures 2. Hosting experts 3. Competitions	1. Cultural committee 2. Committee for addict care	Doctors and films
11	Strength	Social effects of drugs	1. Lectures 2. Conversation with addicts 3. Narrating the experience of addicts	1. Cultural committee 2. Committee for addict care 3. Aftercare	
12	Belonging	Good and bad companions	1. Narrating experiences 2. Conversation 3. Lectures	1. Cultural committee 2. Committee for addict care 3. prison committee	

13	Survival	Health care	1. Hosting experts 2. Lectures 3. Urging them to check doctors	1. Cultural committee 2. Committee for addict care	
14	Strength	Morality	1. Lectures 2. Speeches 3. Competitions	1. Cultural committee 2. Committee for addict care 3. Welcoming team	
15	Strength Freedom	Importance of time	1. Lectures 2. Special courses 3. Individual conversations	1. Cultural committee 2. Committee for addict care 3. Welcoming team	
16	Strength	Importance of choice	1. Lectures 2. Special courses 3. Personal experiences	1. Cultural committee 2. Committee for addict care 3. prison committee	
17	Strength	Self-confidence	1. Specialized courses 2. Open dialogue lectures	1. Cultural committee 2. Committee for addict care 3. prison committee	

18	Survival Freedom	Relapse, its causes and effects	1. Reading a book 2. Lectures 3. Personal experience	1. Cultural committee 2. Committee for addict care 3. welcoming team	Need for a specialized doctor
19	Belonging Freedom	Qualities of good company	1. Personal experience 2. Lectures	1. Cultural committee 2. Committee for addict care	
20	Survival Strength	Calamities and dealing with them	1. Lectures 2. meetings 3. Open dialogue	1. Cultural committee 2. Committee for addict care 3. Welcoming team	

Chapter V

The Sections of Addicts That the Association Works with

The First Topic : The Prisoners inside the Jail

The Second topic : “After-care” addicts

The Third topic : Addicts of the Finance House Center
for the Treatment of Addicts

The Fourth topic : Addicts from outside the prison and hospital

Chapter Five

The Sections of Addicts That the Association Works With

We apply this method to four segments of addicts: prisoners, pardoned prisoners, and therapists inside hospitals, and those coming from outside of prison or hospital. Each one of these groups has its own limitations and particularities. Quantitatively, prisoners score the highest as well in quality. Furthermore, each one of these segments is under the responsibility of a specific committee, but eventually all segments report to the primary committee known as Repentant Welfare Committee.

The First Topic: The Prisoners

This group of addicts is comprised of addicts convicted of use and not dealing in drugs because dealers are not included in the Amnesty Act. This group is concentrated in a ward called the Repentant Ward or the “Counseling and Rehabilitation Department”. They are prisoners of drug abuse cases who wish to enter this program, which duration is a year in which the Bashayer Al-Khair Association works with other bodies such as the Ministry of Religious empowerment and Health and the Youth and Sports Authority. If addicts pass and participates in the program, they is pardoned from the rest of the sentence on the condition that they will not commit the crime again once they get out. If they do repeat their crime, they will be sent back to prison to complete their sentence. This pardon is called “conditional pardon”. With this segment, members of the Bashayer Al Khair Association work for a whole year through individual meetings, lectures, cultural and recreational competitions, memorizing the Qur’an, monitoring their behavior and prayers, as well as skills development courses.

The Second Topic: “After-Care Addicts”

They are the same group that was in the penitents’ wards in the central prison who passed the program and were transferred to the aftercare, which is one of the departments of the Ministry of the Interior, joint with the Bashayer Al-Khair Association. Its goal is to rehabilitate the pardoned prisoners in the parole program. Moreover, working with addicts in this committee is divided into two parts:

First: The Ministry of Interior conducts a weekly and sometimes sudden examination of the segments to inspect any relapse cases. If that was the case, the Ministry re sends them to prison to complete their sentence.

Second: What the Bashayer Al-Khair Association is doing in terms of moral and faith-based rehabilitation, in addition to my work with them through a series of cultural, religious, educational, and sports activities, in addition to some courses in skills development.

The Third Topic: The addicts of the Finance House Center for the treatment of addicts

The Finance House Center for the Treatment of Addictions is the only government hospital in Kuwait for the treatment of addicts. Addicts here are divided into several segments:

First: volunteers who came in for treatment.

Second: Those who enter by judicial order, and called “deposit”.

Third: They are the ones who enter because of complaints from their families which means that they are forcibly admitted to treatment by the Ministry of Justice, and it is called “complaints of addiction”

The Al-Bashayr Association deals with all these groups inside the hospital, and it carries out various activities to win them over, along with follow ups for the distinguished among them even after their discharge from the hospital to contain them and join them to the Repentant Welfare Committee within the association.

The Fourth Topic: Addicts from Outside Prison and Hospital

This group of addicts are those who come to the Association through their families, or on their own, most of which have never been to prison or hospital. They usually engage in the activities of the Repentant Welfare Committee to rehabilitate them, or if they are still using, they are referred to the hospital for treatment before they join the activities of the association.



Chapter VI

The ways of working with an addict

The First topic : When Visiting the Association

The Second topic : Inside the prison

The Third topic : In the aftercare

The Fourth topic : Inside the hospital

Chapter Six

The mechanism of working with the addict

The location of our meeting with addicts differs because the mechanism of working with new addicts coming to the association's headquarters is different when working with them in prison, aftercare, or inside the hospital. Similarly, dealing with them when they are still using is different from when they quit. Even in the case of those who quit, there are many particularities among this group as well. These differences make it necessary for us to change the patterns of dealing with them. The more distinguished penitents are, the greater attention we shed on them.

Mechanism of working with addicts

Direct contact with Association

The interview.....Addict.....to be
admitted in the hospitalQuitter to be integrated with
programs and activities

- ☐ Knowing the reasons
- ☐ Developing a treatment plan

Inside the prison

- ☐ Group meeting
- ☐ Individual meeting
- ☐ Quran memorization
- ☐ Weekly lectures
- ☐ Skill development programs

Inside the Hospital

- ☐ Individual meeting
- ☐ Weekly lectures
- ☐ Skill development programs
- ☐ Quranic competition
- ☐ Visiting the wings

Aftercare

- ☐ Group meeting
- ☐ Individual meeting
- ☐ Weekly lectures
- ☐ Leisure trips
- ☐ Quran memorization competitions

The First Topic: When Visiting the Association

On the first visit to the association, addicts are often accompanied by a family member such as parents, spouse, children, and sometimes with one of their friends, or they come in solitude, which rarely happens. Then we start with them in Five stages:

1. Classification of the case as “addicted or quitter”
2. The interview.
3. Find the causes.
4. Develop a treatment plan.
5. Cognitive behavioral therapy

First: Classification of the Case as “Addicted or Quitter”.

In the beginning, it is necessary to know the condition of the new incoming addicts, whether they are still using or have quit. Based on this,

we determine how we should deal with them, if they are still using, we advise them or their guardians to admit them into the hospital, which is the first step of the treatment. If that is successful, we coordinate with the association's team working inside the hospital to communicate and supervise them. However, if they have already quit, we move them directly to the second stage.

Second: The Interview

In order to understand the nature, characteristics, and history of these addicts as well as the causes of their addictions, this interview is conducted by psychological counseling experts, including paid and volunteer staff, throughout regular business hours and holidays. The interview is referred to as "the heart of psychological counseling," and it contains a variety of tactics that help make it successful. Its primary characteristics include being a dynamic face-to-face contact with counselors who seek assistance in developing their insight that are attained during a specified time period and in a given location".⁽¹⁾

The counsellor in the Association interviews addicts as well as their spouses or parents at an individual basis in order to understand the root of addiction and the addicts' history starting from their childhood till the date of addiction.

In the interview, the counsellor has to get acquainted with some information that can help in the treatment and finding solutions. The most important things that should be uncovered during the interview are:

1. Explain the purpose of the evaluation of addicts.
2. Identify the problems.
3. Set priorities and focus on them.
4. Recognizing current behavioral problems such as the emotional, behavioral, cognitive, mental, and content related situation of addicts.

(1) Al-Azza Saeed / Psychological Counseling its Methods and Techniques / Jordan / House of Culture 2010 / p. 87.

5. Recognizing previous incidents and their impact on the behavior of the current addict.
6. Knowing the results and their impact on the current behavior.
7. Recognizing the secondary gains.
8. Recognizing the previous solutions, and the attempts made to solve the problems of the addict.
9. Recognizing the adaptive skills of the addict and helping them identify them and work on using them to solve their problems.
10. Identifying the addict's feelings
11. Identifying the severity of the problem and its impact on the addict's life and the degree of its severity, and the number of recurrences of its occurrence and its non- recurrence".⁽¹⁾

Third: Find the Reasons

After doing the interview, which may be repeated during further visits, the counselor decides on the type of therapy or rehabilitation and looks for the factors that contributed to the excessive drug use at this moment. The method of treatment may also be decided by the counselor if one of the causes is a psychological disorder like schizophrenia, depression, or psychosis. In addition, having a parent or elder sibling who is addicted may also be a contributing factor in addiction. Here, the counselor either finds solutions or schedules a meeting with the parents to provide guidance on how to properly handle children who are at risk for addiction if the parents lack knowledge of the proper methods of instruction and dealing with children.

Fourth: Develop a Treatment Plan

The psychological counsellor regulates the treatment plan and refers addicts to clinical or psychological treatment if necessary after conducting these interviews with addicts and their spouses or parents to determine the causes of the drug misuse. The counselor works with the head of the Repentant Welfare Committee to be supervised and integrated within the

(1) previous source pp. 27-28.

steps of faith-based therapy using its different resources and activities if the addict has passed the stage of withdrawal symptoms and a safe period of time has passed since addicts quit.

Fifth: Cognitive Behavioral Therapy

After addicts are integrated with the rehabilitation program, the staff continue to observe them through individual meetings and group activities and observe their behavior and shortcomings, thus they fix various sessions with addicts to modify these negative behaviors according to their need. This mechanism mimics the method of cognitive behavioral therapy according by the two scientists Aaron Beck⁽¹⁾ and Albert Alice⁽²⁾ authors of the theory of cognitive behavioral therapy and rational therapy. It is defined as “a type of therapy that focuses on changing specific behaviors rather than trying to analyze unconscious problems and disorders”.

Cognitive behavioral therapy is a conversational therapy that takes place between an experienced professional and an addict suffering from a problem. This type of therapy is designed to target brain cells located in the higher cognitive centers of the cerebral cortex. The conversation can change the behavior of addicts if the brain is able to direct their attention towards the problem through listening and remembering when the addict's brain is physically able to control the paths of attention. This cannot take place unless damage done by the dugs is remedied.

Many studies have proven that behavioral therapy is far better and effective in changing beliefs, expectations, role-models for friends and

(1) Aaron Beck, a pioneer of cognitive behavioral theory. He was born in July of 1921 on the island of Island. He graduated from Brown University in 1942. He was an exemplary student. He completed his medical studies in 1946. Through his studies in psychoanalysis, he proved that depressed people can be cured by changing their thoughts. negative. Website www.thegoodtherapy.org.

(2) Scientist Albert Alice was born in Pittsburgh - USA in 1913 AD and grew up in New York, graduated from New York University, he devoted most of his life to writing short stories, plays and novels until the age of 28, he obtained a master's degree in 1943 AD, and his theory was based on the establishment of a therapeutic relationship between the therapist and the therapist in which the patient's responsibility for what he thinks of distorted ideas is determined. Then he obtained his doctorate in 1947 AD, a. 54 books and 600 articles, and he died in 2007. Emmett Velten. Albert Ellis/ American Revolutionary/Sharp Press 2009.

family, and drug use habits is superior to medication”.⁽¹⁾

The modification of behavior and negative thinking behaviors undergoes a treatment journey that may take months or years, during which many instruments are used to change this behavior and those negative thinking patterns that need to be modified through the use of other means, the most prominent of which is opening the door to group dialogue and focusing on concepts as such as "faith," "love," and "hope."⁽²⁾ It can also be accomplished by imitating internal or external excursions, by holding one-on-one meetings, or by hiring someone to do some job.

In the world of drugs, addicts are exposed to many setbacks, forcing the members of the Association to repeat the interview and to try time after time to change the behavior and their faulty thinking patterns that lead to this relapse without getting bored. During these interviews, they give addicts hope, elevate their self-esteem, and talk about the possibility of repentance in light of the vastness of God’s mercy. They talk about their ability to start anew and continue their engorgement to solve their social and financial problems until they are able to stand on solid grounds and face relapse head on. Many of these behaviors and ideas change through open meetings, lectures, and discussions.

The Second Topic: Inside Prison

The association’s team works inside the central prison in the ward for those interested in the special program prepared by the prison administration in collaboration with the Bashayer Al-Khair Association and other institutions such as the Ministry of Awqaf and Health along with the Youth and Sports Authority.

This program contains several activities that addicts must pass to be eligible for pardon after one year, and exempted from the rest of the sentence, provided that they do not return to drug use. Most important activities and conditions include:

(1) Abu al-Khair Abd al-Karim / The Battle of Addiction / previous reference pp. 67-68.

(2) Page no: 65.

1. It is preferred to attend all prayers in the prayer place, according to the religion addicts follow.
2. Attending courses organized by the Bashayer Al Khair Association.
3. Attending lectures for skill development.
4. Various competitions
5. Sports activities.

The team consists of two coaches and a doctor of psychological counselling who implement this program on the segment inside the prison and in individual meetings and follow-up of distinguished one.

The Third Topic: Aftercare Wards

The team works with the group that passed the rehabilitation program inside the prison in the wards of the penitents and has been transferred to the joint administration between the Ministry of the Interior and the Bashayer Al-Khair Association. Furthermore, this group will be rehabilitated for a second year, where the work with these penitents are divided into two parts:

1. The Ministry of Interior examines the addicts to ensure that they are free from drug free and safe from relapse.
2. The special program in The Bashayer Al Khair Association includes:
 1. Lectures.
 2. Cultural and recreational competitions
 3. Skills development courses
 4. Registration of attendance and absence.
 5. Solving their financial and social problems.
 6. Individual meetings.

After a year, the distinguished among them are selected for eligibility and are transferred to the Repentant Welfare Committee at the headquarters.

The Fourth Topic: Inside the Hospital

This team works within the Hospital of the Finance House Center for the treatment of addicts where they meet all the addicts who are enrolled for treatment in the hospital, whether they came after a court order or those who came voluntarily for treatment, or those who entered by virtue of a complaint of addiction from their relatives for treatment. The team works routinely with addicts as follows:

1. Individual visits by the staff to different wings.
2. Organizing weekly lectures for all groups.
3. Organizing cultural and Quranic competitions for all groups.
4. The use of religious events for work, fitness, and exciting competitions.
5. Organizing skills development courses.
6. Follow-up on the distinguished among them to be nominated to the Repentant Welfare Committee at the Headquarters.
7. Nominating the distinguished among them for the Ramadan retreat.



Chapter VII: Means and Activities

Seventeen topics

The First topic :	Lectures
The Second topic :	Courses
The Third topic :	Thoughts
The Fourth topic :	Individual meetings
The Fifth topic :	Competitions
The Sixth topic :	Sports activities
The Seventh topic :	Recreational trips
The Eighth topic :	Employing them in the private sector
The Ninth topic :	Solving their financial problems
The Tenth topic :	Solving social and psychological problems
The Eleventh topic :	Media awareness
The Twelfth topic :	Plays
The Thirteenth topic :	Mobile exhibitions
The Fourteenth topic :	Scientific studies

The Fifteenth topic : Diwaniya visits

The Sixteenth topic : Follow-up of the repentant

The Seventeenth Topic : Visiting Prisons and hospitals

The Eighteenth Topic : Weekly Iftar

The Nineteenth Topic : Haj and Umra

The Twentieth Topic : Ramadan retreat

Chapter Seven

Means and Activities

The Association works to achieve two main goals in its work, namely:

1. Community awareness of the largest group in society which has not yet fallen into the abyss of drugs to protect them from that.
2. Treatment and rehabilitation of the category which fell into the problem.

For each of these two goals are specific instruments and activities to achieve it, from lectures, training courses, visits, media participation, and a solution to their financial, psychological, and social problems, in addition to a litany of other activities that are implemented by the association's committees, each according to its specialization.

The First Topic: Lectures

Lectures on the harms of drugs and addiction are given in five categories:

1. Patients of the Finance House Center for the Treatment of Addicts.
2. Prisoners in the wards of the central prison.
3. Repentant addicts outside prisons and hospitals.
4. Students in their places of study.
5. The general public in forums, business associations, and offices.

These lectures focus on the reality of drugs in society, the most dangerous drugs used, how to detect addicts, how to deal with them, the roots of addiction, and how to communication with the Bashayer Al-Khair Association and its exerted efforts. This primarily addresses the general

public and students, while those who quit drugs are subject to lectures that address the concepts mentioned in chapter four,⁽¹⁾ in which we take into account the fulfilment of basic needs.

The Second Topic: Courses

These courses address four categories:

First: Those who repented from addiction.

Second: The staff working with addicts in the association.

Third: Parents of addicts, aiming to educate them about ways to deal with their children.

Fourth: The staff working with youth in general.

Those who quit listen to these lectures that encompass the main concepts mentioned in the fourth topic in this chapter. On the other hand, the staff working with addicts listen to lectures on how to deal with them, how to control their emotions, and how to win others over through the art of the argument and trust. Furthermore, lectures given to parents address the best ways to deal with their children who intend to quit. As for the courses addressing staff dealing with young people, whether in schools, youth clubs, or courses for imams and preachers, these courses often focus on ways to detect addicts and how to deal with them.

The Third Topic: Thoughts

The Association uses faith-based speeches in its educational curriculum, particularly after mass prayer in the Association of Al-Bashayer. After the prayer we give quick speech that does not exceed a few minutes addressing the staff dealing with addicts who are quitting or with the addicts who already quit, focusing on one of the educational concepts to address some limitations and satisfy their basic needs, especially the sixth need spirituality for both the staff and the addicts. Furthermore, through these speeches we educated some penitents on public speaking. We give them a taste of literary

(1) Page 69.

courage so that they can be relied on to give speeches of their own in future lectures and media meetings in schools and public places. These speeches also contribute to satisfying their need for strength and appreciation.

The Fourth Topic: Individual Meetings

Individual meetings are an essential educational method performed by educators and workers with penitents to address some limitations after winning over the addicts. These individual meetings are conducted with either new-comers to shield them, or with veteran penitents to reinforce their strength and to serve them better, ultimately serving as a contribution to satisfying their needs.

The Fifth Topic: Competitions

Competitions are one of the educational methods that aim to entertain, raise awareness, and educate in a fun and enjoyable approach. These competitions can be either recreational or cultural which consist of sport games, competitive activities, or general competitions. Furthermore, these are usually done on recreational trips during Ramadan and other occasions. During these competitions, rewards are distributed as a kind of motivation, contributing to satisfying their need for fun and enjoyment.

The The Sixth Topic: Sports Activities

Sports activities are very important in training those who are repenting from addiction, for three main reasons:

First: To fill their spare time with positive work.

Second: To strengthen their bodies after the drug destroyed them, and the sports activities that we do are football and swimming, with plans for the future to establish a multi-purpose gym.

Third: To satisfy the need for strength, fun, and enjoyment.

The Seventh Topic: Recreational Trips

Every month the Repentant Welfare Committee and the Aftercare

Committee organize recreational trips to a particular destination or to seashores with many sports and recreational activities. The children of penitent also participate in these trips, which gives the trip a beautiful family atmosphere which was missing for these penitents. These trips contribute to brightening their days and help satisfy their need for fun, pleasure, and belonging.

The Eighth Topic: Employing Them in Private Sector

Among the provisions of addicts' sentence is their deprivation from working in any governmental institution for a period reaching ten years, or until they merit a "Character Certificate" for good behavior.

That is why the Association tries to find them a job in the private sector to satisfy their material and psychological need for work and legitimate earning, and thus meet the need for power and appreciation. This method is very effective in winning penitents over and growing their sense of loyalty to the Association in addition to their appreciation of a legitimate life.

The Ninth Topic: Solving Their Financial Problems

Because of their inability to work in governmental institutions, their debts, and their financial needs, most of penitents are in great need. That is why the Association helps them financially and contributes to paying off their debts through forming a zakat committee supervised by the Financial Committee. Cases are presented to the committee across all days of the year, which is not limited to the persons of the addicts alone, all of which aims to satisfy the need for strength and appreciation.

One of the main tasks of the Association is to seek jobs for the penitents in the private sector because they are deprived of their right to work for more than five years. Therefore, one of the proudest achievements of the Association is finding job opportunities for the penitents in the private sector or within the Bashayer al-Khair Association.

The annual aid provided to repentant is:

1. More than one hundred and fifty thousand Kuwaiti dinars

for quitters.

2. Seventy-five thousand Kuwaiti dinars for widows and families of quitters.

The Tenth Topic: Solving Social and Psychological Problems

Many of penitents suffer from social problems, especially with their spouses, children, parents, and siblings. That is why the Association contributes to solving these problems in success. Furthermore, the Association also contributes to solving some psychological complications among penitents or refers them to specialists to find more suitable solutions. This is our way of satisfying their need for strength and love.

The Eleventh Topic: Media Awareness

Media awareness is achieved by printing books specialized on the dangers of drug use, printing brochures, posters, and tapes, and then distributing them to schools, markets, hospitals, and exhibitions. The Association also conducts many radio and television programs or participates in numerous Arab, Kuwaiti, and Gulf satellite station programs. The Association also has websites, and it is involved in all modern social media platforms to spread awareness on the danger of drugs, in addition to highlighting the association's efforts in this field. Furthermore, the Association also has an online and offline magazine that contributes to this awareness, and the Association does many more press releases and advertisement via an online and offline medium.

The Twelfth Topic: Plays

Theatre is one of the modern artistic methods to change some concepts in an indirect artistic way, which is why the Association organized two plays in this field to raise community awareness on the danger and prevalence of drugs.

The Thirteenth Topic: Mobile Exhibitions

Mobile exhibitions are a modern method for raising awareness through

large buses from which chairs are removed, their walls littered with awareness boards and with embellishments illustrating the types and gravity of drugs. These during which brochures and leaflets are distributed. These mobile exhibitions usually visit student schools, malls, and other commercial complexes distributing brochures and leaflets.

The Fourteenth Topic: Scientific Studies

A team of specialists in the Association conducts scientific studies and statistics that scientifically demonstrate the reality of drugs in Kuwait in addition to the most prominent reasons for their spread among youth, the age groups among which drugs spread the most, and ways to confront them.

These studies give planners and legislators in the country scientific foundations on which they can base their response plans, as it reveals to the workers what they need to focus on in their approach to this issue.

The Fifteenth Requirement: Visits to Diwanis

Visiting diwanis or family meetings and spreading awareness through them is a successful method carried out by the Association for dozens of diwanis in Kuwait. Through this method the association was able to open a vast space for discussing this issue which increased the communication of community groups with the association in terms of raising awareness and supporting its activities.

The Sixteenth topic: Follow-up of the repentant

The follow-up method for repentant addicts is one of the most important methods of the Bashair Al-Khair Association in educating penitents through the registration of all those enrolled in the association's program on the computer, as well as supervising them through modern means of communication and sometimes through their direct family, and sometimes a direct visit to their houses to check their conditions. All this to install stability and satisfy their need for strength.

The Seventeenth Topic: Visits to Prisons and Hospitals

Visits are one of the first activities the Association does since its conception where it conducts its visits where addicts are staying in the Finance House Center for the Treatment addicts, as well as in the wards of “Addiction Cases”. This practice developed to creating permanent offices of the Association within the ward of penitents in addition to working work with the distinguished among them or those who wish to repent. During these weekly visits, we meet with addicts and talk directly to them, in addition to the fact that we give them lectures to contribute to the satisfaction of their need for strength and freedom.

In addition, the permanent offices of the hospital committee and the prison committee carry out a lot of activities with prisoners and patients in both the ward, in addition to the selection of those willing to repent for follow-up after their discharge.

The Eighteenth Topic: Weekly Iftar

We organize a weekly Iftar to which all penitents are invited to help them develop self-restraint. After Iftar, we give each one the opportunity to talk about themselves and their emotions. Supervisors then follow up on that, ultimately aiming to satisfy their need for appreciation and delivering the stories of success to new quitters.

The Nineteenth Topic: Haj And Umra

During the season of Haj we select a few penitents to fulfil this duty through which they learn important lessons most important of which is spirituality, equality, collective work, and self-reliance. Through this we aim to contribute in satisfying the need for spiritual nourishment and strength. We also select a few of them to do their Umra duty.

The Twentieth Topic: Ritual Retreat during Ramadan.

Ramadan is a sacred month for Muslims where they have to fulfil their fasting duties towards it. Therefore, we use this month to satisfy their need for spirituality. In the last few days of this month we select a few

penitents to retreat to mosques away from daily troubles. There we only practice prayers and read Qur'an, we give religious speeches and lessons, in addition to holding competitions and giving out rewards to everyone.

A schedule for the implementation of the activities related to the quitters, along with addressing their appropriate needs

#	Need	Activity	schedule of work	Responsible party	Notes
1	Covers the six needs	Lectures	1 - Agreement with a group of lecturers and specialists in the fields related to the quitters.	Cultural Committee.	
2	The strength	Skills development courses	1 - Agreement with some trainers and training companies, to train the quitters on several skills, including decision-making, developing the will, the importance of time and others.	1 – Cultural Committee. 2- Training Com mittee.	
3	Spiritual Feed	Thoughts	1 - Usually after the prayers. 2- On trips. 3- During i'tikaf.	1 - Repentant Care Committee. 2-Prison Committee. 3- Hospital Committee.	

4	Strength and appreciation	Individual meetings	1- Observing those who lack some of the skills that help them to become stable. 2- Convincing those who suffer from some wrong practices.	1- Repentant Care Committee. 2- Prison Committee. 3- Hospital Committee. 4- Aftercare Committee.	
5	Fun and entertainment	Competitions	1 - During trips. 2- During i'tikaf activity.	1- Aftercare Committee. 2- Hospital Committee. 3- Repentant Care Committee.	
6	Fun, entertainment and strength	Sports activities	Weekly sports activity	1- Aftercare Committee. 2- Repentant Care Committee.	
7	Fun and entertainment	Recreational excursions	1- Monthly trips (land - water)	1- Aftercare Committee. 2- Repentant Care Committee.	

8	Strength and appreciation	Employ them in the private sector	1 - Communicating with the private sector to find job opportunities for them or to employ them in the association's committees.	Members of the Board of Directors	
9	Strength, appreciation and belonging-ness	Solving financial problems	1- Helping those unemployed who face financial problems, or those who are in an urgent need for money. 2- Communicating with charitable societies to help them.	Finance Committee	
10	strength and survival	Solving psychological and social problems	1- Communicate with psychologists to solve their problems. 2- Individual meetings with them and their families to solve their social problems.	Case Receiving Committee	

11	Strength	Global awareness	1 - Through television and radio programs. 2- Through social media. 3- Via publications.	1 - Media Committee	
12	Strength and appreciation	Mobile exhibitions	Displaying pictures, brochures and books in commercial complexes and exhibitions	As- signing quarries to this task	To appreciate quitters
13	Strength	Visiting Diwanis	Agreeing with some diwanis to present the problem of drug abuse.	Asking some quitters to speak.	To notify the quitters about their role in the solutions

14	Strength and belonging	Follow up on quitters	1. Make a table for all quitters. 2. Follow up with their spouses and parents. 3. Direct contact with them.	1. Repentant Care Committee. 2. Aftercare Committee.	
15	Belonging-ness	Visiting prisons and hospitals	1. Visiting the quitter's wards. 2. Visiting the hospital wards.	1. Prisons Committee. 2. Hospital Committee	

Chapter VIII

The main committees of the association and their tasks

The First topic :	Primary Care Committee (hospital)
The Second topic :	The Prisoners' Welfare Committee
The Third topic :	The aftercare committee
The Fourth topic :	The Committee for the Care of the Repentant
The Fifth topic :	The Women's Committee
The Sixth topic :	The committee to receive cases
The Seventh topic :	The administrative and financial committee
The Eighth topic :	The media committee
The Ninth topic :	The Public Relations Committee
The Tenth topic :	Training and development committee
The Eleventh topic :	The Cultural Committee
The Twelfth topic :	Committee of Al-Bashayer Associates

Chapter Eight

The Main Committees of the Association and Their Tasks

The administrative structure of the Bashayer Al Khair Association consists of a board of directors and twelve committees, six of which work directly with addicts, and the other six committees support the first six committees with the services they provide to help them in their tasks. The six committees that deal directly with addicts are: “The Primary Care Committee” (Hospital), the Prisoners’ Welfare Committee, the Aftercare Committee, the Repentant Care Committee, the Women’s Committee, and the Case Reception Committee. As for the supporting committees, they are the “Administrative and Financial Committee, the Media Committee, the Public Relations Committee, the Training and Development Committee, the Cultural Committee, and the Friends of Al-Bashaer Committee”.

There is also a Director-General who supervises the implementation of the general plan set by the committees, in addition to an executive office authorized by the board of directors with the powers to take administrative decisions related to the day-to-day work. Furthermore, there is an executive board of committee chairmen, who meet periodically to brief each other of the activities and cooperation with each other through joint activities. The main role of these committees is to implement the method of faith stimulation on the ground and to ensure that the six needs of the quitters are satisfied.

The First Topic: The Primary Care Committee (Hospital)

The Primary Care Committee, as it is known, supervises addicts when they are being admitted to the hospital for treatment, which is the first step we take. The Committee maintains a permanent office within the Hostel Finance Centre for the Treatment of Addicts, which carries out its annual plan within the hospital wards through direct meetings with patients and weekly lectures, skills development courses, competitions, and Ramadan get-togethers, as well as by keeping track of notable patients after they have been discharged from the hospital to integrate them with the Bashayer Al Khair Association.

The Second Topic: The Prisoners' Welfare Committee

Along with memorizing the Qur'an, praying, paying attention to general behavior, and participating in some monthly and annual group activities like group Iftar in Ramadan, cultural competitions, and nominating the distinguished among them for the royal pardon, this team works with addicts inmates within the penitentiary wards of the central prison. The annual program includes individual and group meetings, lectures, and skills development courses.

The Third Topic: The Aftercare Committee

This committee specializes in working with the category of prisoners in drug cases who are pardoned by a conditional royal pardon, which means that they passed the rehabilitation program inside the prison which was established by the Bashayer Al-Khair Association.

Then, other parties join in on the activities of this committee, and in an effort to encourage them, they pardon the remainder of their prison sentences. They then transfer to this joint committee, where they will receive a second year of rehabilitation under the supervision of the Ministry of the Interior. However, outside of the prison, as part of an annual event during which the Interior Department official checks them weekly to make sure they are drug-free. Additionally, the Aftercare Committee members

provide them with several skill-development classes, religious and psychological lectures, cultural competitions, and numerous recreational outings that help them with a variety of their social and psychological issues, in addition to carrying out follow-up check of the distinguished among them after the end of the year from their entry in the Bashayer Al-Khair Association.

The Fourth Topic: The Committee for the Welfare of the Repentant The committee to which the preceding three report is regarded as the primary team in the treatment of addicts. It accepts candidates from the Primary Care Committee of the Hospital and the Aftercare Committee, occasionally receives some prisoners who have served their time in jail but have not joined the rehabilitation program, as well as cases that come directly from the community, i.e., who have not been admitted to the hospital or prison. Its main task is to concentrate on creating rehabilitation activities for those who join them, the most notable of which is the Community Based Rehabilitation Program, in addition to a weekly collective Iftar, organizing recreational trips, cultural competitions, and Hajj and Umrah trips for those who are eligible. The committee is also responsible for following up on all those who joined it through special programs as well as creating employment opportunities in the private sector for the unemployed.

The Fifth Topic: The Women's Committee

In girls' schools, the Women's Committee gives lectures on gender equality. Additionally, it meets with addicts on the wards of the Finance House Center Hospital and conducts lectures and one-on-one talks there. It also gets a few new cases involving women. Additionally, it offers various recreational activities for addicts' kids during Ramadan and other times.

The Sixth Topic: The Committee to Receive Cases

The members of this committee are experts in psychiatric counseling with extensive backgrounds working with addicts. Inside the association's headquarters, they get new cases and talk to some families about their kids

and how to deal with them. They then direct them to the best approaches and forms of care.

The Seventh Topic: The Administrative and Financial Committee

As they generate resources and gather funding from philanthropic and financial institutions, as well as certain businesses and philanthropists, this committee's primary responsibility is to establish the administrative and financial regulations and policies that govern the activity of the Association. Additionally, they aid needy penitents financially and in-kind during times of need and during the school year. They also assist addicts and their families with winter and summer apparel as well as during the Ramadan and Eid holidays. Additionally, this committee is in charge of the financial and administrative reports made public at the annual general meeting.

The Eighth Topic: The Media Committee

This committee exerts immense effort in highlighting the role of the Association and introducing it to the community. Its most pivotal role is rising awareness on drugs and their ramifications on society, which is done through various media programs such as issuing a specialized newspaper and online magazine, printing many books, brochures, and posters, in addition to producing drug awareness films and reports to raise awareness of the seriousness of drugs. The committee also promotes the role of this association, as well as holding numerous press conferences, engaging in modern social media platforms, covering all activities of the association's committees, and participating in radio and television programs.

The Ninth Topic: The Public Relations Committee

This committee engages in a range of tasks designed to publicize the Association through several social, cultural, and financial endeavors. In order to introduce society to the work of the Bashayer Al-Khair Association, it also strengthens ties with various facets of society by visiting diwanis, planning a series of lectures in schools, high schools,

universities, commercial complexes, army and police institutions, participating in numerous cultural exhibitions, distributing thousands of books and brochures, and appearing on numerous radio and television programs.

The Tenth Topic: Training and Development Committee

This committee looks at the needs of all committees and then organizes some courses to develop skills in the areas it needs:

1. Leaders in the association.
2. Workers with addicts
3. Repentant addicts

The Eleventh topic: The Cultural Committee

This committee organizes weekly lessons and lectures at the Bashayer Al Khair Association, contacts specialists, scholars and Sheikhs, and organizes some cultural competitions for penitents.

The Twelfth Topic: Committee of Al-Bashayer Associates

Organizing awareness campaigns for both adults and children, educating them about the dangers of smoking, motivating them to make wise friendship choices, making the most of their time, finding productive ways to spend it, developing their leadership abilities, putting these skills into many recreational games, and visiting recreational and scientific facilities. The intention is to increase awareness of this issue and educate young people about the risks associated with drug misuse. By abstaining from drugs, they will help the Association achieve its goals and safeguard their household from disruption.



Agenda of the Committees with Their Appropriate Needs

No.	Need	Commit-tees	Schedule of work	Responsible party	Notes
1	Strength, belonging and fun	Primary Care Committee (hos pital)	1 - Visit the wings. 1- Individual and group meetings. 3- Conducting recreational competitions. 4- Nominating the distinguished to the association.	Committee members in the morning and evening, and the assistance of some lecturers	
2	Power	Prisoner Care Committee	1- Meeting with prisoners two days a week. 2- Conducting recreational competitions. 3- Nomination of the distinguished for aftercare	Committee team and the use of some lecturers.	

3	Strength, belonging and fun	Aftercare Committee	1 - Follow up on what the prisoners need. 2 - Make a meeting twice a week. 3 - Competitions and entertainment trips.	Committee team and the use of some lecturers.	
4	Strength and spiritual supply	Repentant Care Committee	1 - A weekly meeting with all quitters. 2 - A weekly breakfast meeting. 3 - Contests and trips. 4 - Hajj, Umrah and I'tikaf. 5 - Follow up on all quitters	The committee team in addition to the follow-up team.	
5	Strength, belonging and spiritual provision	Women's Committee	1 - Meet new cases. 2 - Courses for mothers of addicts. 3 - Lectures in girls' schools. 4 - Recreational activities for the children of quitters.	The committee team with the help of some specialists	

6	strength and survival	Case Reception Committee	1- Receiving new cases. 2 - Receiving converts from the prison, hospital and subsequent committee. 3- Respond to inquiries.	This committee is represented by the Prison and After- care Committee, the Repentant Care Committee, and the Society	
7	Strength and being long	Administrative and Financial Committee	1 - Pay off debts. 2-Paying the rent in arrears. 3- Poor income subsidy.	The Financial and Administrative Committee team in partnership with Zakat House	
8	Power	Media Committee	1 - Production of awareness films. 2 - Issuing awareness brochures. 3- Organizing interviews and reports on social media. 4- Covering the activities of the association.	The committee team with the help of specialized companies	

9	Strength and belonging	Public Relations Committee	1- Communicate with all supporters for the Assembly. 2- Receiving guests. 3- Coordinating interviews with other parties.	Committee team	
10	Strength	Training and Development Committee	Organizing specialized courses for the members of the association, and general courses for the quitters.	The committee team with the help of development and training companies	
11	Strength	Cultural Committee	Organizing weekly lectures to achieve all concepts.	Committee team.	
12	Strength and survival	Friends of the Al-Bashayr Committee	Preventing and protecting children from the scourge of drugs by carrying out a series of activities, lectures and training	A group of specialist trainers for young people and children.	

Chapter IX: Achievements

The First Topic :	Finding a New Treatment Method
The Second Topic :	Spreading Awareness
The Third Topic :	High Rate of Treatment
The Fourth Topic :	Spreading the Idea Globally
The Fifth Topic :	Renewing the Media Discourse
The Sixth Topic :	Finding a Comprehensive Library on Drugs
The Seventh Topic :	Finding a Special Dormitory for the Repentant
The Eighth Topic :	Amending Laws
The Ninth Topic :	Building Experiences in This Field
The Tenth Topic :	Carrying Out Scientific Studies
The Eleventh Topic :	ISO Certification
The Twelfth Topic :	Bashayer Al-Khair Association in the Media

Chapter Nine

Achievements

These accomplishments mark the culmination of close to thirty years of work, as research in this area started in 1993 A.D. and has not stopped since. Numerous accomplishments were made both internally and externally, and they ranged from lectures to private meetings to previously unheard-of internal and external accomplishments. The adoption of this new approach in therapy is based on our conviction that, as William Glaser put it, "all human behavior is a choice." The need to ensure that the five needs—survival, belonging, love, power and ownership, freedom, fun and pleasure—listed by William Glaser are satisfied. To these, we added the sixth need, which is the desire for (spiritual nourishment). Additionally, the accumulation of experiences over this time period led to a remarkable advancement in the available tools and accomplishments. This issue was supported by both the commercial and public sectors and was accompanied by a significant advancement in the media, particularly the modern ones, which led to new kinds of successes in this area. These accomplishments, which we will describe in these twenty topics, are only a small portion of the countless accomplishments that we pray Allah to give steadfastness for. The association also established new work patterns and achievements in promoting awareness throughout the community.

The First Topic: Finding a New Treatment Method

One of the BashayerAl-Khair Association's most notable accomplishments was coming up with a novel solution to the drug problem by include a need (spiritual supply) in addition to the five needs William Glaser identified since there are numerous solutions available worldwide to this issue.

However, none of these approaches emphasize the spiritual side of things as a fundamental entrance point for resolving this issue. With God's grace and subsequently with the founders' accumulated educational and campaigning skills, the existence of a legitimate basis, and sensing the weight of the problem, this new method was first conceived, and this was mentioned in detail in the first chapter of this research.

The Second Topic: Spreading Awareness

The Bashayer Al-Khair Association focuses on two social groups: the addicted group and the biggest group in society, which is the one that has not yet fallen victim to the issue. Both groups have the capacity to help the association achieve its objectives, but awareness is important for both. The association supports the first group's repentance and strives to treat them, while also protecting the second group from the problem. The association achieved many successes in this area, the most notable of which are:

A. Lectures:

The total number of lectures given by all the association's committees in schools, prisons, hospitals, pardons, old penitents, and in the markets is six hundred and fifty-three lectures annually.

B. Courses:

The number of skills development courses for all association committees reached twenty-five courses for a full year.

C. Radio and TV Programmes:

Bashayer Al-Khair Association has conducted many special programs and participated in other drugs-related awareness-raising programs on satellite and radio stations.

D. Al-Bashayer Magazine:

The association issued a monthly-specialized magazine, then it became a quarterly one called Al-Bashayer. This is the first Arabic magazine specialized in drug-related issues from an educational and moral

perspective, away from press excitement and scoops, as it has published 51 issues so far, and it focuses on addressing the problem from the perspective of diverse moral values.

E. Friday Sermon:

The association agreed with the Ministry of Awqaf to give a specialized course for preachers and imams in all governorates of Kuwait that deals with the issue of drugs, its dangers on the youth, and the social tragedy that it causes. By that, the Altar becomes a podium to address the issue of drugs from an Islamic perspective to raise awareness in the community.

The Third Topic: A High Rate of Success

The following is a table for the last six years showing the number of those pardoned from the central prison in drug cases, the number of those committed to the program, the number of those who did not commit, and those who died. This table shows us a percentage rate of success across the year:

Royal pardon	2011	2012	2013	2014	2015	2016
Number of deportees	30	111	56	96	103	104
Committed	24	62	29	56	78	91
Did not commit	5	44	26	40	25	13
Deaths	1	5	1	3	3	2
Success percentage	80%	56%	51%	58%	76%	88%

This demonstrates that the success rate varies from 51 to 88%, which is a high rate globally and is infrequently found in hospitals and institutions working in this field, and it also demonstrates the extent of the influence of the spiritual aspect in the process of treating and rehabilitating addicts.

The Fourth Topic: Spreading the Idea Globally

Ten years after the Bashayer Al Khair Association was founded, real consideration of the idea of universalizing it on a global scale began when it first appeared in Kuwait, expanded to the Gulf countries, the Arab and Islamic world, and other countries of the world. In order to do this, it was necessary to acknowledge that the "faith stimulation approach for treating addicts" is a helpful worldwide way by which all countries of the world work, and major hospitals and rehabilitation centers are rushing to implement it. To do this, the concept started to gain support on a global scale, and numerous delegations and embassies from around the globe started to visit us. Many requests began to come to us from some countries around the world to export the idea to their countries, and the result was:

First: Visit of Delegations from Countries around the World:

1. Several Arab delegations visited us, most notably all the Arab Gulf states, Morocco, Yemen, Sudan, Chad, Algeria, Egypt, Syria, Libya, and Tunisia.

2. Visiting Delegations from Islamic Countries:

Several delegations visited the association from Islamic countries, namely: "Malaysia, Bosnia and Herzegovina, Azerbaijan, Indonesia, Albania, Iran, Turkey, Kyrgyzstan, and Tajikistan.

3. Visit of Delegations from Asian Countries:

And many delegations from non-Muslim Asian countries visited us like India, the Philippines, and China.

4. Delegations of African Countries:

The association was visited by delegations from non-Muslim African countries, led by Niger, Nigeria, Senegal, Ghana, Benin, South Africa, Ivory Coast, Cameroon, Mali, Burkina Faso, Ethiopia, Mauritius, Tanzania, Guinea, and Madagascar.

5. European Countries Delegations:

The association was visited by many delegations of European countries as groups and individuals, most notably the delegation of Russia, Ukraine, Yugoslavia, Macedonia, Bulgaria, Belgium, the Netherlands, Italy, Sweden, Denmark, France, the Russian Federation, and Finland.

Second: Dissemination of the Experience in the Countries of the World.

The strategy required publishing it first in the Gulf countries, then the Arab countries, then the Islamic countries, and then the countries of the world in general.

Gulf Countries

As the saying goes charity begins at home. First of all, we began to spread the experience in the Gulf countries by clarifying the idea and its importance to the visiting delegations from the Gulf countries, and thorough training for those wishing to import it to their countries.

Arab Countries

The association received several official requests from Arab countries such as the Syrian Republic, Lebanon, Egypt, Yemen, Morocco, Tunisia, and Algeria. The association succeeded in transferring the experience by training a team of dedicated volunteers in the Syrian Republic, Yemen, and Morocco. Preparations are underway for this in other Arab countries as well.

European countries

At the invitation of some European countries to explain the experience and to enable it to work, the association succeeded in transferring the experience by training a volunteer team in Italy and the Netherlands. Preparations are underway to transfer it to other European countries.

Third: Visiting Embassies and International Institutions

In order to be acquainted with the Al-Bashayer experience, several

embassies and international institutions visited the headquarters of the Association, including:

1. The Saudi Embassy
2. Pakistani Embassy
3. The Bosnian Embassy
4. US Embassy
5. German Embassy
6. The United Nations Office

The association has also reached several agreements with several associations and institutions in countries around the world, including:

1. The Pakistan Anti-Narcotics Association based in Pakistan.
2. The Islamic Consultative Assembly based in Switzerland.
3. the Minister of Middle East Affairs and Ambassador of the Global Parliament for Safety and Security, Mr. Alfred Mills, representative of the European Muslim League in Europe.
4. Lebanon Centre for Voluntary Work based in the Republic of Lebanon.

The Fifth Topic: Renewing the Media Discourse

The daily newspaper, weekly periodicals, radio, and television programs are examples of traditional media that are no longer as powerful in society as they once were. However, social media is the current form of communication that has the most impact on society as a whole. As a result, the association did not ignore this issue and started to revamp the media discourse for all societal groups. Consequently, it created an online identity on Facebook, Twitter, YouTube, and Instagram. Additionally, it developed a website for the World Wide Web as well as one specifically for the electronic newspaper. In addition to that, it produced a large number of brief TV clips to be broadcast in this way. Furthermore, a new media

was invented, which is the seatless bus which was used as a travelling exhibition that visits schools, high schools, and malls, with educational slogans painted on the hull for people to read.

To resuscitate the media conversation, the association also arranged two plays on the drug issue, in which top representatives from both inside and outside participated, and several mobile shelves to place brochures and books inside clinics and hospitals. They made a big impression on the media and on those who criticize it. On the large screens in the squares, numerous short film snippets were also displayed.

The Sixth Requirement: Finding a Comprehensive Library on Drugs

Since the establishment of the association, it has issued many books, brochures, posters, and tapes to raise awareness on drug-related issues, from these we mention the following:

First, the books:

Fifteen titles have been printed, which are:

1. The Legal Evidence for The Prohibition Of Drugs
2. Steps of Faith Therapy
3. Drug Damage
4. Sexual Diseases
5. A Letter to an addict
6. Our Experience
7. Talking to Addicts and about them
8. Success Stories
9. I was with Them before Death
10. My Story with Penitents
11. Pictures and Memories
12. The Omens

13. The role of Islam and the Family in Treating the Problem of Addiction

14. The Inevitability of the Islamic Solution to the Problem of Alcohol and Drugs

15. The Faith Stimulation Method (SMM)

Second: Leaflets:

The association published eighteenth titles of brochures, which are:

1. The legal evidence for the prohibition of drugs
2. Practical steps to quit smoking
3. My son is an addict, what should I do?
4. How to spot an addict?
5. How we can prevent our children from drugs
6. Heroin
7. Hashish
8. LSD
9. Spice drug
10. Ecstasy
11. Ice
12. Amphetamines
13. Captagon
14. Inhalants
15. LSD
16. Factors of deviation in youth
17. Shabu drug
18. Chemical

Some of the association's publications have been translated into several languages, including:

1. English
2. Hindi
3. Urdu
4. Tamil
5. Nepali

The Seventh Topic:

Finding a Special Dormitory for the Repentant When the Bashayer al-Khair Association began working inside the central prison in 1994, it saw a flawed reality that could not be a solution to a difficult problem such as the drug problem. Addicts and dealers were incarcerated in the same ward, which means that addicts will not be able to quit as long as their source of drugs remains within proximity. That is why we suggested inmates were separated between addicts and dealers, to which the administration accepted. Despite implementing the separation, addicts and dealers still met in corridors and playgrounds. That is why we suggested a more comprehensive separation which was also implemented.

After the idea picked up some momentum, prison administration witnessed the numerous benefits of this isolation which prompted the officials to build a special building for the penitents or for those wishing to repent and quit. The building was constructed at a fair distance from the main prison, and it was named "The Penitents' Wards" where a special rehabilitation program is applied to them. After applying this in isolation, the program began to bear fruit, after addicts were able to break from the shackles of dealers.

The Eighth Topic: Amending the Laws

Since work began in this field, it became clear to us after the first four years that there are laws in the penal code that exacerbates the problem of drug use rather than mitigating it, among these laws are the following:

1. Rehabilitation Act
2. First Criminal Precedent Act
3. Parole Act

First: Rehabilitation Act:

Article “No. 245” of Chapter Three of the Kuwaiti Code of Criminal Procedures and Trials stipulates that “the convict shall be rehabilitated inevitably by virtue of the law whenever the legal period has passed after the completion of the execution of the penalty or the issuance of an amnesty for it, or the statute of limitations has expired. The period required for legal rehabilitation is ten years if the penalty was more than three years of imprisonment and a fine of 225 dinars, and five years if the penalty was not more than that”.⁽¹⁾

Bashayer Al-Khair Association tried to change this law because its implementation would entail a lot of suffering and negative consequences for the pardoned because addicts remain jobless for ten or five years until they are rehabilitated. During this time, many addicts relapse or commit new crimes for the sake of making money. That is especially true if addicts are not citizens of Kuwait who financial support from the Ministry of Social Affairs.

The association held several press conferences to discuss this issue and requested an amendment to the law, and participated in many radio and television programs to talk about the negative effects of this law. The association also drew up a petition of amendment which it submitted to members of the “Nation’s Counsel” in addition to the Permanent Committee on the Application of Sharia Law. Mending this law remains underway, which upon its completion can help satisfy the need for strength and survival among addicts.

Second: The First Criminal Precedent Law:

Article 1 of Law No. 9 of 1971 of the Kuwaiti Penal Laws states the

(1) Department of Fatwa and Legislation / Kuwaiti Legislation Group. Part IV / previous source p. 239.

following: “Except for judgments issued by the State Security Court, and judgments issued for crimes stipulated in Articles 31 and 32 of Law No. 74 of 1983 in the matter of combating drugs and regulating their use and trafficking, no following provisions shall be recorded in the testimony requested by the convict on his criminal record:

1. Judgments for which he was rehabilitated by the judiciary.
2. Judgment issued in any crime of a fine or imprisonment, or both, or placement under police surveillance, provided that no other ruling has been passed with any punishment before this ruling, and from which a record is kept in the Personality Investigation Department, and that the penalty has been implemented unless it revoked due to the statute of limitation or pardon.⁽¹⁾

This law, although it is clear, is not effective in many cases. Therefore, one of the most prominent works of the association was the constant endeavor, through the media and the National Assembly, to activate this law so that a large segment of prisoners benefits from it. For the law to remain inactivated means the relapse of many, in addition to grave consequences on the security and social levels.

Third: The Parole Law:

Article 87 of Law No. (16) of 1960 of the Penal Code specifies the following: Every convict sentenced to imprisonment who has spent three-quarters of the sentence imposed on him, may be released under a condition, provided that the period he has spent is not less than a full year if during this period he is of good conduct and behavior, and if his release did not lead to any breach of security. If the sentence imposed is prison for life, the period of time spent by the convict shall not be less than twenty years.

The release shall be under the condition of the remaining period of the sentence, or for a period of five years if the penalty is supporting imprisonment, and the competent authority may order that the released

(1) Previous source pg. 379.

person be placed throughout this period under the supervision of a person it appoints and decides the conditions to which the release is bound, and it must alert him that: Violation of these conditions shall be a reason to cancel the release.⁽¹⁾ In order to implement our method, the sixth need is (spiritual stimulation).

The association made use of this provision in the law and exerted considerable effort to persuade the Ministry of Justice and Interior, represented by the Correctional Institutions Department, to impose some requirements that would aid in the reform of the prisoner in drug cases, such as memorization of a passage from the Qur'an, good conduct, and prayer, as well as attendance at events sponsored by the Bashayer Al-Khair Association, the Ministry Endowments, and the Youth and Sports Authority. As stated in the article, after a year, representatives from these bodies, in addition to the Ministry of Interior and Justice, gather and discuss the persons. They then choose the names of those who would be pardoned provided the evaluation's findings allow it.

The Ministry of Justice and the Interior agreed to this initiation and worked with it, and the matter developed to establish the Aftercare Department by the Ministry of Interior, and the Aftercare Committee by the Bashayer Al-Khair Association, to receive the pardoned from prison to rehabilitate them for another year after they were released from prison on conditional release.

The Ninth Topic: Building Expertise in This Field.

Without a doubt, the work done in this field for almost to 25 years has produced a team with extensive knowledge of dealing with addicts and rehabilitation techniques, in addition to the specific training they acquired in psychological counseling at prestigious worldwide training facilities.

These experiences, which the Bashayer Al-Khair Association created with the help of its volunteers and employees, are exceptional and unique because very few associations are focused on faith-based rehabilitation of

(1) Same source p. 36.

addicts. This is what prompted numerous nations to request their training in order to bring about this experience in their own nations.

The Tenth Topic: Carrying Out Scientific Studies

The association has a number of specialists, whether volunteers or employees, who conduct scientific studies on prisoners in drug cases to measure several factors, including: “the causes of drug abuse, the most prevalent drug, the age group with highest use rate, and the beginning of abuse” and other issues. These studies were presented to students and volunteers to create strategies for the future movement of the association’s work so that they can prioritize their work on science.

These studies also helped some of those who participated in international conferences and obtained scientific degrees.

The Eleventh Topic: ISO Certification

The association received an ISO quality accreditation after more than twenty years of operation in this industry. It is one of the first associations to receive this global certification as a result of the caliber of its institutionally focused activity.



The Twelfth Topic:

Bashayer Al-Khair Association in Media:

Media agencies covered many activities of the association.



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He holds a Ph.D. in “Drugs and Special Treatment Method for Addicts”. He has authored more than 45 books on a variety of subjects, 5 of which are about drug addiction. Some of his works have been translated into multiple languages.



Bashayer Al Khair Society

Dr. Abdulhamid J. Albelali

TO REHABILITATE DRUG ADDICTS

Spiritual Motivation Method (SMM)

Bashayer Al Khair Society



Bashayer Al Khair Society
GLOBAL VERSION

Dr. Abdulhamid J. Albelali

Spiritual Motivation Method (SMM)

TO REHABILITATE DRUG ADDICTS

Bashayer Al Khair Association

Global version

Spiritual Motivation Method (SMM)

TO REHABILITATE DRUG ADDICTS

Dr. Abdul Hameed Jassim Al Bilali

Translated by: Mohammad Al-Jawad Moussa

FOREWORD

Dr. Othman Hamoud Al-Khodar

Dr. Othman Ahmad Al-Asfour

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Preface

Motivation is the desire to act or move towards achieving a specific goal. The Spiritual Motivation Method (SMM) which has been adopted by Bashayer Al-Khair Association for 28 years, aims to create a desire among addicts leading them to quit the drug permanently. From 1993 until 1995, and through our work with a large number of addicts, we came to the conclusion that addicts are weak-willed when it comes to making decisions. We have taken the weakness in will into consideration, and thus we began to ponder the mechanism by which we can enhance the aforementioned desire which can enable them to make decisions and reduce any risk of relapse. We are fully convinced that addicts do not suffer a chronic illness as many believe, but rather their addiction is a product of their own free choices. Dr. William Glasser postulates that “all human behavior is a choice”, in addition to the fact that numerous countries around the world criminalize the use of drugs. Likewise, religions prohibit drug use. Therefore, if addiction was to be considered a disease, religion and legislation would have not counted drug use as a criminal offense, and that reinforces the idea that drug use is a result of one’s own free choices and decisions.

Bearing all that in mind, we strive to motivate addicts by employing the “Spiritual Motivation Method.” Following the “theory of choice” proposed by Glasser, we make use of “The Spiritual Motivation Method” (SMM) as the motivating instrument and an engine for the choice of quitting.

Our twenty-eight years course has born fruit, and that urged us to continue the use of our method and to export it to countries around the globe. Furthermore, and in order to guarantee the success of our method,

which stems from the “theory of choice” by William Glasser,⁽¹⁾ we make sure that the steps implemented fulfill the five basic needs among addicts. These are:

1. The need for survival.
2. The need for belonging and love.
3. The need for power, possession, and appreciation.
4. The need for freedom and independence.
5. The need for fun and enjoyment.

We also added a sixth need, the need for spirituality, which is the fundamental structure for The Spiritual Motivation Method (SMM). I would also like to express my gratitude to Prof. Dr. Othman Hammoud Al-Khidr, Professor in the Department of Psychology at the College of Social Sciences at Kuwait University, in addition to Dr. Othman Ahmed Al- Asfour, Professor of Psychological Counseling, for their review of the book and their valuable advice.



(1) William Glasser. The owner of choice theory and pioneer of the school of reality therapy. He was born in 1925 in the state of Ohio, USA. He received a doctorate in psychology from Casey Western University. He was appointed head of psychiatrists in California. He died in 2013. William Glasser's "Reality Therapy" in action New York/ Darharper Collins Publishing 2000 CE/Preface.

Introduction

By Professor. Dr. Othman Hamoud Al-Khidr

Department of Psychology, Kuwait University

Despite the fact that many books were written on the subject of addiction and its treatment, numerous programs were developed, and billions of dollars' worth of budgets were dispensed for its sake, the rate of relapse remains soaring, with a percentage of over 90%. Therefore, the question can be posed: What added value does this book have? The authenticity of this book can be found in the method by which it perceives addiction, how it diagnoses it, and how it treats it. It provides a unique approach to the rehabilitation of drug addicts and presents an unprecedented methodology that is of concern to academics and practitioners alike. This book emphasizes the spiritual approach and offers scientific evidence of its efficacy and its probability of being popularized and spread. It even pledges a reduction of relapse rate from 90% to a mere 20%.

The method targets the very roots of relapse and the return to old habits after the completion of the treatment. This method understands that the main root of the dilemma lies in the weak will and the fragility of addicts' determination to quit. It also acknowledges the fact that the available treatments and therapies do not suffice in reinforcing resistance among addicts whereby it can fortify them against relapse. Furthermore, the program organizers also found- through experience and practice over many years - that faith-based stimulation can make a difference, and provide addicts with the necessary spiritual nourishment to remedy their hearts, to help them heal themselves entirely from this plague, and even restore their roles good citizens in society.

Anyone who reads this book will understand that coming up with "The Spiritual Motivation Method" (SMM) requires years of diligent practice, consistency, and attention. Additionally, the focus of our laboratory's

investigations and sample collection procedures was close collaboration with addicts and addicts who were being treated. The procedure was not a result of any philosophical reflection, nor was it something that was taken directly from a book or other intellectually produced work that is not grounded in reality.

In fact, what Dr. Abdel Hamid Al-Bilali and his team achieved in the “Bashair Al-Khair Association through the power of belief and faith in rehabilitating addicts was no surprise to me, as the evidence from the numerous domains of life as well as scientific studies reinforces the credibility of this method. I supervised many scientific theses, which concluded that religious people are more mentally and physically fit than non-religious people and that their children are less likely to deviate. They are academically superior to their peers, regardless of the nature of their religious belief. After the Iraqi invasion of Kuwait, a scientific study was performed using samples from Kuwait, concluding that religious people were less vulnerable to psychological trauma caused by the invasion, and more coherent and psychologically solid compared to non-religious people.

I was pleased to read this short book for the immense value it contains. I was pleased because this book is the product of a humanitarian journey, supported by a full - fledged scientific experiment, carried out by a citizen of my country, who has devoted his life to serving his country and his religion by helping addicts recover and rehabilitate, and to continue their paths in life. In doing so, he not only saved addicts but also saved their family and children from disintegration and loss. I wish Dr. Al- Majd Sheikh Abdul Hamid Al-Bilali and his team in the Bashayer Al- Khair Association all the best.

May God bless you in all your endeavors.



Foreword

Dr. Othman Ahmed Al-Ufour

The purpose of this book is not to attempt to mend what is beyond repair, but to serve as a guide and a methodology to uproot negative thought and transform abnormal behaviors among addicts into normalcy; behaviors that align with what instincts God has bestowed upon all of the human race. Dr. Abdul Hamid Al-Bilali has introduced the Spiritual Motivational Method (SMM) as an effective practical model for treating drug use disorders and rehabilitating drug addicts. It's a novel approach, reinforced by a 28 years long experience of guidance, skills, and programs with drug addicts at the Association of Bashair Al-Khair for counselling. Dr. Al- Bilali fashioned an unprecedented method, combining psychological elements of mental guidance such as the Cognitive Behavioral Therapy (CBT) and Behavioral Choice Theory (BCT) together to help addicts make positive decisions. The author presents spiritual motivation as a novel method based on a spiritual approach because of the immense impact it has on quitting drugs, using it as a scientific approach that blends elements from both religion and the science of psychology. This innovative approach is a clear reflection of his experiences, field surveys, as well as his theoretical and practical works. The book employs the rehabilitation method with a realistic approach to training and assisting addicts with their recovery from addictions. In this regard, Dr. Bilali is a figure for whom academics and the entirety of society vouch for on account of his intellect and experience in this domain, and this book is evidence enough for that. I ask God to bless Dr. Bilali in his future and current endeavors.

By God's will all is possible.



Chapter I

Reasons for adopting the Spiritual Motivation Method

- Topic one:** Application in all religions.
- Topic Two:** Observing the effects of the “good word” in rationalizing the choice.
- Topic Three:** Witnessing the Results

Chapter One

The First Topic: Application in all religions

Through my thorough research on the positions held by all three Abrahamic faiths (Islam, Christianity, and Judaism), and after careful consideration of all relevant scripture, I found that they all prohibit the use of any substance that dampens the mind and senses, wherein this substance at that time was restricted to wine. Likewise, many religions across the globe such as Buddhism, Hinduism, and Sikhism have also prohibited the use of any substance that has the same effect. They all concur that what sets humans apart from other creatures on the face of the earth is their mind, without which people are more inclined to make mistakes, many of which are perilous to them and to innocent people as well.

First: Position of Islam

Allah Almighty says in the Holy Qur'an: "O, you who have believed, do not approach prayer while you are intoxicated so that you know what you are saying."⁽¹⁾ Allah Almighty further said: "O, Believers, wine and gambling and adultery are idols of Satan.

Avoid them, so that you prosper. Satan seeks to stir up enmity and hatred among you by means of wine and gambling and to bar you from the remembrance of Allah and from praying. Will you not abstain from them?"⁽²⁾

A saying of the Prophet Mohammad peace be upon him in Sahih Al-

(1) An- Nisa 43.

(2) Al-Maeda, 90-91.

Bukhari postulates a similar message: “Beware that Alcohol is prohibited”.⁽¹⁾ While in another Hadith the Prophet announces: “he who drinks alcohol in this world, will not drink it hereafter”.⁽²⁾

Hence, the general rule includes every drink or food that affects the performance of the mind in any form it may be. In addition, the Prophet PBUH said: “every intoxicant is (Khamr), and every (Khamr) is unlawful”.⁽³⁾ Hadith stipulates that whatever dampens one’s senses and wit is forbidden. From a linguistic perspective, the word Khmar in Arabic means (to cover), and in Arabic “Khimarul Mar’aa” means something that covers women’s heads. Regardless of the origin of the word, everything that dampens one’s sense is forbidden in Islam.

Second: Position of Judaism

The fourth command of “The Book of Leviticus” is the clearest text in the Torah concerning the prohibition of wine. The text is as follows:

“And the Lord spoke to Haroun and said to him: You and your sons should not drink wine or get drunk, and if you want to enter the Dome of the Testimony so that you will not die, this covenant will be with you forever, throughout all your generations, and distinguish between what is permissible and what is forbidden, and what is pure and what is not, and teach the children of Israel all the covenants that the Lord commanded Moses”.⁽⁴⁾

Moreover, the other texts clearly indicating the prohibition of alcohol, are those communicated in the third chapter of the Torah: “And God spoke to Moses, and said to him: “If a man or a woman has volunteered a vow to God, so let them abstain from wine and intoxication, and let them not drink from it, nor eat grapes or raisins as long as they are forbidden, and let them not drink anything that is fashioned from wine.”

(1) Narrated by Al-Bukhari 2464 and Muslim 1980, and it is part of the hadith.

(2) Narrated by Ibn Maja, and authenticated by Al-Albani. Sahih Ibn Majah 2735.

(3) Narrated by Muslim 20.

(4) Zakar Sohail / Torah A translation that is more than a thousand years old / Beirut. Dar Qutaiba, 2007 p. 429.

Third: Position of Christianity

There are many verses indicating the prohibition of wine throughout the four approved Gospels (Matthew, Mark, Luke, and John), including:

1. The Apostle Paul says: “Now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is fornicator or greedy, an idolater or slanderer, a drunkard or a thief. Do not break bread with the likes of those people.”

He counted Alcohol among sins such as fornication, greed, idolatry, witchcraft and others.

2. He adds: “Now the works of the flesh are evident: fornication, impurity, prostitution, idolatry, sorcery, enmity, strife, jealousy, fury, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you as I warned you before, that those who do such things will not inherit the kingdom of God.”.⁽¹⁾

3. He adds: “Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit”.⁽²⁾

Fourth: Position of Hinduism

Hinduism is riddled with moral teachings that urge followers to be good and righteous; to not offend or bring harm upon any person. These teachings also include prohibiting wine or any substance that dampens the mind.

The sacred “book of the law”, also called “Manusmriti”, indicates that: “he who kills a cleric, or drinks alcohol, or steals, or fornicates with the wife of his teacher, they are committing major sins”.⁽³⁾

Fifth: Position of Buddhism

One of the things to be noted about Buddhism and what sets it apart from the rest of non-Abrahamic faiths is its emphasis on morality. It focuses on refraining from anything that would weaken a person’s mind,

(1) Paul’s letter to the believers of Galatians -5 /19-21.

(2) Paul’s letter to the believers-chapter 5 / 18.

(3) Manusmṛiti /Delhi / Manopal Publishing Books / Lesson No. 9/ Verse 234.

body, and soul, as well the prohibition of bringing harm onto others. This is clear through one of Buddha's commandments saying: "Do not take life in any form, do not steal or oppress, do not lie, do not consume intoxicants, do not fornicate, do not eat unripe foods, do not dance or attend a dancing party, do not consult a doctor, do not buy a high and luxurious bed, and do not take any gold or silver".⁽¹⁾

Sixth: Position of Sikhism

Sikhism is a religion that came long after Buddhism in the fifteenth century to be specific ⁽²⁾. It is a combination of Islam and Hinduism, and then it distinguished itself with its own independent teachings.

It Sikhism enjoys a fair amount of moral teachings, where it stipulates that: "The followers of Sikhism are not allowed to consume intoxicants". ⁽³⁾

Despite the fact that the founder of Sikhism Guru Nanak,⁽⁴⁾ had permitted alcohol initially, his successors prohibited alcohol for their own followers.

The Second Topic: Observing the Effect of "The Good Word".

One of the motivations behind adopting this approach was the deeply profound effect of the use of good words on behavioral change among addicts, be it through lectures, speeches, visits to penitentiary facilities, and our published and distributed books. The "good word" embodies all that which unearths all noble and pure elements among addicts, enhancing their will to quit and to transform their lives from negativity into positivity. The "good word" therapy can therefore be success stories, touching sermons, a humane incident, or an excerpt from scripture. Conversely, the good word encompasses the mention of a positive outcome for those who have successfully quit drugs, as well as the negative consequences for those who persist with drugs. We have been and are still delivering this therapy of "good word" through our speeches, lectures, prison visits, publication

(1) Al-Juhaini Mane/ al-Mawsoo'ah al-Muyassarah / Riyadh / Dar Al-Nadwa 2003/2/758.

(2) Al-Juhaini Mane/ al-Mawsoo'ah al-Muyassarah / Riyadh / Dar Al-Nadwa. previous reference. 2/764.

(3) Farooq Ama Hassan Azad/ Major ReligionsI Delhi University Library, New Delhi, 1986 / p. 224.

(4) Nanak: His name is Guru, meaning the teacher. He was born in the year 1469 and died in 1539. Al-Juhani Mani / al-Mawsoo'ah al-Muyassarah / previous reference. 2/764.

of books, and media programs, all of which aims at “rationalizing the right choice of the addict”.

First: Sermons and Lectures

Our lectures and Friday sermons have often addressed many behavioral deviations, including drug abuse from a spiritualistic perspective. When I observed the positive effects of this practice in changing the behavior of some of those who have happened to listen to our lectures, I was taken aback by the immense effect of this spiritual discourse.

Second: Prison Visits

During my 30s, I made it a habit of mine to visit prisons in Kuwait and the United States during my studies. There, I noticed the extent to which prisoners accused with multiple crimes, including drug use, were touched by spirituality. Many of them changed and took the decision to quit. Directors of prisons in Ohio and Los Angeles were asking us to pay regular visits, as they felt its positive impact on the prisoners' behavior.

Third: Books

I wrote several books in the field of drugs, including: “A talk to addicts, Stories of penitents, and they were with me before death, Pictures and Memories, and ‘My Story with Addicts’”. Thousands of copies were printed and distributed free of cost inside and outside Kuwait, and some of them were distributed in a few European countries. We discovered shortly after that those books had an impact on some addicts who read them inside and outside Kuwait, so much so that they gave up drugs, straightened themselves, and became successful in this life.

Conclusion:

What unites these three methods is the faith-based spiritual approach, wherein we did not find such an effective change when we used to employ the methods of reward and punishment instead of religious and spiritual approaches. The spiritual approach, therefore, had a charming effect on addicts.

The Third Topic: Witnessing the Results⁽¹⁾

We started this work in 1993, and since the first year of our work with addicts, we have observed encouraging results among those who successfully quit drug use which further increased our focus, efforts, and dedication to continue our services. After participating in and attending many regional and international conferences, we came to notice that our success rate is very high compared to many international clinics and institutions dealing with addicts, ranging between 60- 70% on a yearly basis. By the blessings of God, and while the rate of relapse around the world is estimated to be 95%, our rates in the Bashayer Al-Khair Association do not exceed 20%. These results are among the main reasons that made us hold on to this method, to develop it and transfer it to the world.



(1) The third topic of the ninth chapter, p. 84.

Chapter II

The foundations of this method

- | | |
|-----------------------------|---|
| The First topic : | Addiction Is a Choice, Not a Disease |
| The Second topic : | Human interaction |
| The Third topic : | Extending a helping hand |
| The Fourth topic : | Satisfying the need for self-respect and appreciation |
| The Fifth topic : | Non-Discrimination |
| The Sixth topic : | Sharing with Penitents |
| The Seventh topic : | Strengthening the faith side |
| The Eighth topic : | Providing the alternative “environment and friends” |
| The Ninth topic : | Cooperation with official and civil authorities |
| The Tenth topic : | Strengthening self-confidence |
| The Eleventh topic : | Inspiring the Spirit of Hope |

Chapter Two

No structure can be built without proper foundations, that is why we were keen, from the very start, to lay the proper foundations for developing this faith-based method of treatment and rehabilitation of drug addicts the foundations which embody the general framework for this association and by which it conducts its work. In this regard, the primary motive for us is our deep conviction that drug use is a choice whose consequences fall on addicts themselves, and that this method is the proper path towards treatment through wisdom. When addicts choose this path, they find themselves facing immense physical and psychological disorders, motivating us to deal with them as subjects in need of treatment, rather than treating them as criminals worthy of punishment and persecution, and rather that this illness is a product of their own wrong choices. Our motto in this work is to extend a helping hand to those who seek a lifeline and to deal with them in a kind and compassionate way, not in a contemptuous and arrogance manner.

For the sake of helping addicts quit, to lead them towards the path of light, we saw it necessary to cooperate with all the relevant stakeholders, and to win the addicts over we had to come down to their level, to share their joys and their sorrows. Subsequently, this method is based on a faith-based simulation to strengthen the will among addicts, urging them to quit drugs.

We also go as far as providing an alternative to fill the void that formed when they abandoned the people who had a bad influence on them, and all the time wasted in addiction. We are also keen on solving their

psychological, social, and financial problems, to help them feel a true bond of brotherhood contrary to a false sense built with other addicts and dealers.

The First Topic: Addiction Is a Choice, Not a Disease

We deal with this issue by following the “theory of choice” stipulating that addiction is a perverse behavior chosen by addicts out of their own free will, and not a “disease or inheritance” as some suggest; that it was in their nature and that they are not to blame. This idea reinforces justifying addiction under the pretext that it is beyond their choice. What is more dangerous in this regard is the underlying negative message concerning the impossibility of recovery, and a justification of all crimes committed.

A study conducted by the Saint Jude Foundation “SAINT JUDE” related to the “treatment of addiction in the United States” concluded that: “No biological or genetic mechanisms have been identified that represent addictive behavior, and no research has proven that addiction is genetic. In addition, evidence showing that alcoholism is genetic remain lacking as well. Only the media claims that scientific research has uncovered the addiction-causing gene, and yet this idea is no longer credible. There are certainly some people who still believe that addiction has a genetic root, and yet none speak about a specific kind of gene, all the while many concur that addiction is a very complex issue which cannot be reduced into a simple genetic process.”⁽¹⁾

We also believe that addiction is deviant behavior, a choice for those want to tread this path, not a disease beyond their will. If it were so, there would be no point in prosecution and criminalization. Furthermore, the prominent American writer in the field of addiction, Stephen Slate writes in an article titled “Addiction Is Not a Brain Disease, It Is a Choice”: “Why do they always claim that addiction is a disease, that it cannot be treated without medical treatment, and even impose that on us all? People do not refer to cancer as “cancer the disease”, and once the word cancer is uttered we

(1) www.Sobenforeve.net/Addiction_is_genetic/Saint_Jude_Retreats. Page 1.

know that it is a disease, it has been conclusively proven that the symptoms of cancer can't be directly stopped with mere choices. Drug and alcohol addiction, however, is clearly no disease, and to claim it as such forces a perilous disregard for the gaps in the disease argument in the first place, or offers an entirely new definition of what is disease is. Here we will analyze a few key points to set differences between real sickness and what we call a sickness in the case of addiction.

In a true disease, some part of the body is in a state of abnormal physiological functioning, causing undesirable symptoms as is the case of cancer and diabetes. If a person suffers from either of these diseases, they cannot directly choose to stop their symptoms or directly choose to stop the abnormal physiological functioning which creates the symptoms. But in the case of addiction, there is no such physiological malfunction, especially in the brain, contrary to the case of Cancer and Diabetes.⁽¹⁾

The Second Topic: Humane Treatment

Despite our belief that addiction is merely a wrong choice and not a disease, we treat addicts humanely during therapies and when treating the consequences of this wrong choice. We care for them, we are patient with them, for through our experience we have come to understand that addicts are vulnerable to relapse, and therefore we do not tire from it, but we rather expect it. We urge their families to be patient with them, and we fulfill their need for love and openness, all seeking to strengthen their will to make the decision of quitting.

The Third Topic: Extending a Helping Hand

In addition to delivering sermons and speeches, we also do everything in our capacity to assist addicts who wish to quit. We do so through offering a helping hand to solve their social bonds, mend the rift they have with their families, and assist in solving their financial and psychological issues. We do so out of our conviction that standing by those who need help and fulfilling their needs is the fastest and most effective route to winning

(1) The Clean Slake Org U.S.A./Addiction is Not Brain Disease / Steven Slate.

them over and to change to their behavior from negative into positive.

When repentant addicts find our words coupled with action, in addition to our belief that fulfilling their needs is one of the most important ways to winning others over and making it easy to deal with them, they become more convinced to quit.

We make sure that our help is offered across a studied period of time so that we are convinced that their repentance is true and that our help is not exploited.

Fourth Topic: Satisfying the Need of Self Respect and Appreciation

Addictive behaviors among addicts forces their surroundings to lose faith in them, especially those closest to them such as parents, spouses, children, siblings, relatives, and friends. They are treated with suspicion, inferiority, and avoidance, all out of fear for their own safety and that of their children. Consequently, addicts become more prone to frustration, confusion, and hatred towards others, especially those in authority positions, the likes of police, parents, doctors, and lawyers. We are aware of this suffering, and thus we are keen on having a kind and humane treatment towards them, to shower them with kindness to satisfy their desires. We do not segregate between ourselves and our patients. We sit with them, talk to them, and we become comfortable with them. We speak kindly to them, and we make no distinction between our purity and their impurity. We adopt these methods duly inspired by the guidance of all religions.

Repentant sinners are broken, recalling their crimes and sins through which they disobeyed God and feel shattered in remorse and guilt. Therefore, they are in dire need of restoration through a humane, compassionate, and soft treatment, in which there is a lot of hope and a reminder of God's vast mercy. We satisfy their need for respect and appreciation, which they have lost from all those close to them, use this guilt as an opportunity to satisfy their sixth need for spiritual nourishment.

Among the marvels of the humane treatment of the Prophet (peace be

upon him) to the sinners and the ignorant is what Ahmed has narrated in his Musnad that “A young man came to the Prophet, peace and blessings be upon him, and he said, “O Messenger of Allah, give me permission to commit adultery.” People then turned to rebuke him, saying, “Quiet! Quiet!” The Prophet said, “Come here.” The young man came close and he told him to sit down. The Prophet said, “Would you like that for your mother?” The man said, “No, by Allah, may I be sacrificed for you.” The Prophet said, “Neither would people like it for their mothers. Would you like that for your daughter?” The man said, “No, by Allah, may I be sacrificed for you.” The Prophet said, “Neither would people like it for their daughters. Would you like that for your sister?” The man said, “No, by Allah, may I be sacrificed for you.” The Prophet said, “Neither would people like it for their sisters. Would you like that for your aunts?” The man said, “No, by Allah, may I be sacrificed for you.” The Prophet said, “Neither would people like it for their aunts.” Then, the Prophet placed his hand on him and he said, “O Allah, forgive his sins, purify his heart, and guard his chastity.” After that, the young man never again inclined to anything sinful.⁽¹⁾

With this method of kindness that Prophet PBUH used for treatment, we also seek to reconcile his heart, to remove the urge of sins from his mind and heart. We aim to guide him to the path of righteousness, and make him fit to lead a normal life like other human beings. Hence, we satisfy one of the fundamental human needs of respect and appreciation.

The Fifth Topic: Non-discrimination

Discrimination is a humanitarian issue, a general problem and a common mistake prevailing among all sorts of sect and people, regardless of their religions, doctrines, races, political affiliations, and all social classes. Hence, one of the fundamentals of our faith-based approach is non-discrimination which deals with all addicts regardless of their religions, nationalities, sects, political affiliations, and social classes in

(1) Narrated by Imam Ahmad / Musnad 5/256 and authenticated by Shaikh Al-Bani 1/100 Hadith No. 370.

order to satisfy their need for receiving respect and appreciation. That is because what we do and preach, in its true sense, is a solution to a global problem which is not restricted nor exclusive to a specific region, gender, religion, sect, or race. We believe that it is a global solution fit for all countries around the globe. However, we do concur that the results may be more fruitful for Muslim on the account of their spiritual sense which is distinguished from other religions. Yet this does not mean that our method would have no impact among other religions.

The Sixth Topic: Sharing with Penitents

Through our experience and our extensive contact with repentant and remorseful addicts, we may say that sharing their joys and sorrows is one of the most important ways to gain more trust and love, and to satisfy basic needs they missed, which is the need for belonging, in addition to understanding their psyche and their needs under a better light. Therefore, we are keen to share in their celebrations of marriage, the success of their children, healing from diseases, and happy occasions. Furthermore, we are also keen on sharing their sorrows, whether by attending funerals, and cemeteries and visiting them in hospitals when sick, among other things. Consequently, many of them develop warmer relationships with us.

This comprehensive participation in all aspects of life experienced by the penitent represents an important pillar of our foundations, which is: “working in the field instead of just looking and theorizing about the issue from afar.” For we have learned through our experience that comprehensive participation cannot succeed unless we go to the field side by side alongside the penitents.

The Seventh Topic: Strengthening the Faith

One of the most prominent features that distinguishes this method is the “Spiritual aspect of faith”. Only two years after continuous work in the early nineties of the last century when we started working with addicts, it became clear to us that addicts are weak in making decisions, reluctant to quit, and experiencing many relapses. Moreover, after conducting

numerous scientific studies and tests, we conducted practical experiments with addicts in specific locations inside the hospital, prison, and within the Bashayer Al-Khair Association Center. After examining the cases we obtained, we found addicts are not motivated to quit by strict laws, family threats of divorce or expulsion from their immediate and distant families, nor threats of cutting their financial support. These threats do not serve as a deterrent. Even if addicts accept and reach the decision to quit, they are quick to relapse. However, upon the application of our faith-based method, we witnessed the speed of reaction, the speed of change for the better, and the strength of stability. These elements made us emphasize on this method and deepen it in our experience, and communicate it, until it became an a perfected method which has a tangible impact on those who wish to quit.

To confirm this trend, we made a questionnaire to determine the reason for quitting drugs for two groups of quitters: The first for those who were released from prison the current year year, and the second for those who joined the Bashayer al-Khair Association whose commitment to refrain from taking drug lasted a year or more. We posed a single question in the questionnaire, which asks the following: What is the reason for quitting drugs? We have put together a list of eleven “reasons to quit” so that the participants can choose whichever resonates with them. We have taken into account the five basic needs mentioned by William Glasser, and then added the sixth reason that is “spirituality”, to scientifically identify the most important reasons for us to build our faith-based stimulation with.



Survey Form What are your reasons for quitting drugs?⁽¹⁾

Reason	Strongly agree	Agree	Not sure	Disagree	Strongly disagree	Not replied
Fear of imprisonment (Freedom)						
Fear of God (Spirituality)						
Fear of divorce (Affiliation and love)						
Fear of losing parents (Affiliation)						
Fear of losing a job (Power)						
Fear of academic failure (Appreciation)						
Fear of business failure (Power)						

(1) We added the type of need in front of each of the reasons mentioned in the questionnaire.

Fear of losing friends (Affiliation)			
Fear of disease (Survival)			
Fear of losing your mind (Survival)			
Being influenced by religious preaching (Spirituality)			

The results were as follows:

REASON	NUMBER	I AGREE
Fear of imprisonment (Freedom)	18	15.8%
Fear of God (Spirituality)	32	28%
Fear of divorce (Affiliation and love)	4	3.5%
Fear of losing parents (Affiliation)	15	13.2%
Fear of losing a job (Power)	4	3.5%
Fear of academic failure (Appreciation)	3	2.6%
Fear of business failure (Power)	3	2.6%
Fear of losing friends (Affiliation)	4	3.5%
Fear of disease (Survival)	11	9.6%
Fear of losing your mind (Survival)	12	10.5%
Being influenced by religious preaching (Spirituality)	8	7%

Analysis of the results:

The highest percentage for reasons chosen was “fear of God”, which reached 28%. Furthermore, 7% of the answers belong to being affected by religious preaching.

Therefore, the spiritual reasons sum up to reach 35%. This is one of the most prominent reasons that made us choose and focus on the “Spiritual Motivational Method” in treating and rehabilitating addicts along with other methods. However, the survey shows that addicts are in dire need of the sixth need that is spirituality.

It is also noted that the biggest reason that follows the “fear of God” is the fear of imprisonment and jail which percentage reached 15.8%. The deprivation of freedom is one of the greatest punishments that deter wrongdoing. Since freedom is a basic need among humans, we found that people coming out of jail proved to be the best category of penitents.

The fear of losing parents secured the third place among the reasons for quitting, with a percentage that reached 2.13%. One of the most painful things for addicts is the loss of their family, spouse, children, parents, and relatives, which embody the loss of belonging.

It is also to be noted that the reason for the fear of academic failure and the fear of commercial failure records the lowest percentages, as each reason reached no more than 2.6%. That is because the addicts fail their studies and trade, due to their lack of control over these two issues that require the presence of a mind.

Conclusion:

It seems obvious that the reasons for faith constitute the general orientation of most of those who quit, which gave us the incentive to take this approach and to delve deeper into it, while not neglecting the rest of the reasons or benefitting from other supportive methods that help addicts in their repentance and complete abstinence from drugs.

This does not mean, as some might imagine, that we read the Holy Book of any particular religion and perform exorcism on addicts hoping to reap any kind of results. On the contrary, we aim to incentivize the faith stimulus in order to strengthen their will until they decide to quit. We integrate within them a higher value and pleasure than what they used to extract from drugs. We replace that with the pleasure of faith and closeness to the Almighty the Most Merciful. Furthermore, we take into account numerous clinical and psychological treatments as essential complementation in the treatment, and that shall be unveiled in Chapter Three:⁽¹⁾ “What we mean by faith stimulation”. It should also be noted that the faith stimulus, and the focus on the elements of faith, are applied according to the religion to which the addict belongs.

The Eighth Topic: Providing Alternatives “Environment and Friends”

Addicts grow accustomed to the use of drugs, so much so that after long journeys that can reach over two decades in the world of drugs where they become unable to do anything without drugs. Their lives become programmed under the effect of drugs. Consequently, and because of these habits and the environment under which they live, it becomes excruciatingly difficult adjust in a new environment and to a new program. Here we saw the need to provide an alternative environment that suits the new life of repentance, a good environment, a productive environment, and positive surroundings, be it at the level of friends or daily programs. In order to help fill the “need of belonging and love” that they lost due to their wrong choices, and to help them rely on themselves, we provide them with a taste of these alternatives, urging them to seek the remaining parts by themselves.

Using our rehabilitation programs, we provide this alternative in terms of religious, cultural, physical, and recreational activities. However, we also urge them to restore their relationships and family connections and partake in health and social clubs, and we urge them to integrate themselves into the community of neighborhood mosques, participate in religious education centers, or return to studies and other alternatives.

(1) Page. 23.

The Ninth Topic: Cooperation with official and civil authorities

From the very beginning, the founders of this association agreed to cooperate with everyone in order to achieve our goal, which is “to raise awareness among the larger segment of society about the dangers of drugs and ways to avoid them, as well as to provide rehabilitation for those who wish to quit drugs”. They have agreed to cooperate with everyone, whether they are governmental institutions, private institutions, or individuals, no matter their orientation and without any political or religious bias as long as these institutions or individuals agree with us on our goal: to protect the country and its citizens and residents from the evil of this man-made disaster, as well as the evil of drug lords who work to corrupt and destroy societies as a means of financial gain. We agreed that in all meetings and gatherings, we should avoid mentioning any political or sectarian issues, especially about Sunnis and Shiites or what is related to political regimes and criticism of rulers and politicians. We focus only on what strengthens the addicts, especially in terms of their will and their decision to quit drugs.

The Tenth Topic: Strengthening Self-Confidence

There is no creature on the face of the earth that God has not bestowed with particular skills that help them run their lives and achieve success if they wish so. A normal human being places his/her trust in some or all of these abilities and invests them in his/her life. Addicts, however, have none of that trust in themselves to achieve anything, and thus they are mostly known for their “dependency” on others in everything. It is one of the effects of drugs that continues even after quitting. Addicts rely on “psychotropic substances” to perform all tasks in their lives. They take a pill when they need to work, when they drive their car, when they visit their relatives and even when they buy groceries. Thus is the life of an addict, making them place their trust in drugs rather than their own capacities.

Another deeply affecting factor is their reception among their families, spouses, friends, and parents, which can deal a serious blow to their self-

confidence. Negative messages, insults, and name calling such as “liar, deceitful, criminal, selfish, ignorant, loser” and other types of insults can have a serious effect. That is why we aim to do exactly the opposite of that. We work to fill the need of strength and appreciation for them, and we constantly attempt to communicate with these addicts using positive messages, filled with kind words, praise, and encouragement, even from the very beginning. We do not stop there at lip services, rather we urge them to be involved in activities and tasks to restore their sense of value. This all leads to them reclaiming their confidence in addition to complimenting the needs for strength and appreciation among addicts. At the same time, we discover their skills, direct , and invest in them to enhance their self-confidence.

Eleventh Topic: Inspiring the Spirit of Hope

Religious and spiritual directions in any religion open up many new avenues of hope and the opportunity for repentance and forgiveness for addicts. In turn, we spark that hope within their hearts and remind them of the mercy of God Almighty. We remind them of God’s capacity to accept their repentance, even if their sins are limitless. The most important thing that a sinner in general and addicts in particular need is the promise of hope, one that could help move them from a state of despair and hopelessness to a state of optimism, one that enables them to embark on a journey that leads to quitting drug abuse. Furthermore, the examples of those who were successful in their journey reinforces this hope and confirms the possibility of reform and renewal. This foundation serves to fulfil two basic needs, namely, the need for strength and spirituality.



Chapter III

Steps of Spiritual Motivation Method

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|----------------------------|---|
| The First Topic : | Medical and Psychological Treatment |
| The Second Topic : | Leaving Bad Companions |
| The Third Topic : | Accompanying Good Friends |
| The Fourth Topic : | Staying Away from the Addictive Environment |
| The Fifth Topic : | Spiritual Provision - Addition |
| The Sixth Topic : | Filling Spare Time with Something Useful |
| The Seventh Topic : | Positive Preoccupation |
| The Eighth Topic : | Positive Thinking |
| The Ninth Topic : | Beware of the Alternative Drug |
| The Tenth Topic : | Introspection and Correcting Past Mistakes |

Chapter Three

Steps of Spiritual Motivation Method

These steps are a practical program rather than a prepared one brought forth after rigorous exercises extending over several years, during which we discovered the nature of addicts, the causes of their addiction and its main characteristics, the types of drugs and their impact, the importance of the environment leading to indulging in drugs or refraining from them, the effect of companions, and the effect of the relationship of parents between each other and the impact of the faith stimulation in building the desire to quit, in addition to strengthening the decision-making process and its impact on instilling the effective alternative in quitting. We then put these steps, which have often been under modification, and changed them several times over the years. This adds credibility to our research. In addition to that, many of these steps were inspired from the sixth need that we added to the five needs proposed by William Glasser, which is “the need for spirituality” in all religions. We also noticed, upon its application, its effectiveness through positive influence, and obtained satisfactory results.

These steps addressed four fundamental things:

First Step: Treating the physical effects of the drug.

Second Step: Treating the psychological effects caused by the drug.

Third Step: Fortifying those who quit against relapse.

Fourth Step: Observing the five basic needs mentioned by William Glasser, along with the sixth need that we added and focused on (the need for spirituality).

What distinguishes these steps is that they overlap with one another, and there are no time intervals between them. They are fashioned to fit all ages, nationalities, and religions. Furthermore, these steps are entirely original and authentic in the sense that they are inspired from our own environment and experience rather than from theories. In addition, they can be applied to other environments as well.

1. Medical Treatment.....Detoxification. Psychological Treatment
2. Leaving Bad Companions
3. Staying Away from the Addictive Environment.....
Adopting Good Companions
4. Spiritual Provisions. Prayers Fasting Azkaar (invoke), etc.
5. Filling Spare Time.....Beware of the alternative drug.....
introspection and correcting the past mistakes
6. Positive Preoccupation.....Positive Thinking. Thinking
of loss.....Thinking of the purpose of creation.....
Thinking of happiness.....Thinking of death.....
Thinking of the afterlife.

The First Topic: Medical and Psychological Treatment

Bashayer Al Khair Association deals with three types of addicts:

1. Incarcerated addicts.
2. Those who are getting treatment inside the addicts' hospital.
3. Those who come to the association's headquarters on their own, or along with their families asking for help and advice to get rid of the addiction.

The first step becomes particular to the third group as it essentially required to be hospitalized for treatment because they are not psychologically stable and hence unable to interact with social and psychological guidance. Dr. Abdel Karim Abu al-Khair says: "The addict's brain at the time of drug use or in a state of intoxication is physically unable to focus and

cooperate with the therapist, and that is caused by the harm that the drug has done to the brain cells. However, modern pharmacological drugs have the capacity to fix this defect. Subsequently, conversations can fulfil their role in inducing positive change and replacing false thoughts and beliefs with correct and sound ones.⁽¹⁾

Medical and Psychological Treatments are Divided into Two Main Sections:

Section One: Detoxification, which is further Divided into Two Ways:

First: Medication Free.

Second: Through Medication.

Section Two: Psychotherapy.

First: Detoxification (Without Medication)

This method (Detoxification) is incorporated in some hospitals; it is characterized by the absence of medicine of any kind. This method mainly depends on the nature of drugs on one hand, and the therapist on the other. The procedure undergoes detoxification on addicts gradually and slowly, which means that the therapist does not need any medical intervention. It suffices that the therapist guides addicts steadily and slowly with constant encouragement and reassuring. The procedure might take a period between four to seven days in the case of substances with short-term potency such as heroin, and ten days in the case of substances with long-term potency such as opium⁽²⁾ or modern pills of psychotropic substances.

Second: Pharmacological Treatment (Through Medicines)

The goal of this method is the same as that of the first, except that this method relies on medication to draw toxins out of the body. It is called “gradual weaning of the addict” where the doctor selects much weaker drugs than what addicts were used to, but of the same type. The doctor

(1) Abu Al-Khair Abdul Karim/Battle of Addiction -Previous Reference p. 64. 24 - Al- Harahshah Ahmed/ Drug and Alcohol Addiction/Reference 11.

(2) Harahsheh Ahmed / Addiction to Drugs and Alcohol / previous reference 61.

supervises the addicts and their bodies' reaction against the weaker substance for a specific duration of time. After that, the dose is reduced, and the time intervals between doses are gradually lengthened until the procedure reaches complete weaning among addicts. It is common among doctors in many countries around the world to choose "Methadone" as a preferred medication to perform the task of gradual weaning of Opium and other similar drugs among addicts.⁽¹⁾ Doctors might choose a different medication for weaning off, in the case of non-opium or related drug addiction. In this case, doctors use the same pattern of giving the doses in a gradually reduced manner to reach the stage of weaning off, especially when it comes to modern drugs.

Third: Psychotherapy

This stage comes after the end of the detoxification phase and the body's return to its normal state, after which addicts enter the phase of «psychological withdrawal symptoms», which may take several months. During this time, addicts go through a period of depression, anxiety, and psychological instability, therefore they are in desperate need for this kind of treatment: an interactive conversation therapy that aims to influence the cells in the higher cognitive centers of the cerebral cortex. This conversation takes place between a skilled therapist and an addicted patient is considered by addiction treatment specialists to be effective enough to have a positive impact on addicts' wrong thoughts and beliefs. Only in the case where the brain is able to concentrate its attention that it will be able to listen and recall memories.⁽²⁾

Upon the completion of these three stages, it might occur that some need a fourth stage which is to introduce them back into society. Others, however, from those who have already received support from some social support groups that provide a clean environment, stimulate productivity, and achieve positive goals may not need it. This is only our first step that

(1) Same reference, p. 62.

(2) Abu al-Khair Abdul Karim / Battle of Addiction / previous reference, p. 63, 64.

fills the need of survival among addicts because medical and psychological treatments represent one of the basic guarantees of survival and good health.

The Second Topic: Avoiding Bad Company

Through several scientific studies carried out by the “Bashayr Al- Khair Association” on the causes of drug abuse among young people, “The influence of bad companions” is a reoccurring reason for drug

Addiction. That is especially true in the case of irresponsible parenting or rifts within the family. Addicts, therefore, are susceptible to greater influence from their close group of friends, whether they are corrupt or good, their influence will be great. In fact, companionship can have a more significant influence than parents, especially in adolescence.

Dr. Abdul Elah bin Abdullah Al Musharraf says: “The family structure does not live in isolation from groups surrounding it, most prominent of which are friends as they are an indirect part of the family. Several studies conclude that their influence is greater than that of parents which can be dangerous when they are affiliated with drug use”.⁽¹⁾

This view is supported by Dr. Ahmed Al-Asfar in his book “The Reasons for Drug Abuse” where he says: “Peer groups, in addition to the family, are one of the main factors that lead to drug abuse. Many contemporary Arab studies concluded that environmental factors can have a significant impact on children’s lives, behaviors, attitudes, feelings and emotions”.⁽²⁾

We have chosen this to be our very first step after medical and psychological treatment because of the significance of the basis need of belonging, and because of the immense influence of friends on any person. Furthermore, we aim to fill this need properly, and thus when we succeed in dethatching addicts from this powerful influence, we succeed in paving

(1) Al-Mushrif Abdul-Ilah / Narcotics and Psychotropic Substances, Reasons for Abuse / Previous Reference, Pg. 99.

(2) Al-Asfar Ahmed / Reasons for Drug Abuse / Previous Reference pg. 159.

the way for another positive influence to help them make the decision to quit drugs or at least to seriously ponder the option.

The Third Topic: Good Companionship

Belonging is one of the basic needs of humans, for they are social creatures who suffer at the thought of isolation. Henceforth, when we isolate addicts from their negative companionship, we cannot possibly leave them without a group of friends, which is why we were keen on providing a positive alternative, able to plant the seed of positive qualities in them. In this regard, Sheikh Dr. Bishr bin Fahd Al-Bishr says: “Allah Almighty created human beings to worship Him. He gave them special characteristics, one of which is that they are social in nature, unable to live in isolation. They need companionship of those who resemble them.

Therefore, companionship is an indispensable psychological requirement”.⁽¹⁾ This step would indirectly inculcate positive qualities, especially when a repentant relates to his/her circle of friends, and that is because friendships have an undoubtedly significant impact on people, whether it is bad or good.

We in the Bashayer Al-Khair Association value this need (the need for belonging) and we practice applying this step on those who want to quit drug use. After such a friendship between addicts and ex-addicts, we observe a significant change in their behavior and perception of drugs. In addition to that, we noticed that the more these two groups conversed, the more steadfast they were in quitting drugs. In this regard, Imam Al-Manawi quotes: “There is a saying as follows:“ Beware of sitting with the wicked, for you will imbibe some of their qualities unconsciously without even noticing it. You shall become entrenched in what they do even by just looking at them.

You shall reflect that which you see, be it good you will be a vessel for happiness, and be it bad you will be a vessel for despair. Such is the way for all that lives, humans, animals, and plants.⁽²⁾

(1) Al-Bishr is human / Athar Al-Jalis / Noor Al-Islam website 1427 AH / p. 1.

(2) Al-Manawi Muhammad / Fayd Al-Qadeer / previous reference 507/5.

Imam Al-Manawi also says: “People must actively find good companionship, for a good companion can turn an evil man good, and a good man bad. The wise often say: those who befriend the pious will bask in some of their blessings, and therefore those who befriend God-fearing people never fail, for even dogs and beasts shall find this too, such as the dog of Ashab Al-Kehef (People of the Cave).⁽¹⁾

The term “good company” is not limited to people of faith alone, even if they are the most influential in this regard. Rather, the term encompasses anyone who refrains from the use of psychotropic substances or even smoking tobacco; those who do not commit any moral or legal violation, and those who are successful in their private and public lives. Henceforth, the term “Good company” extends to a large segment of society, which may include old friends, relatives, friends in the neighborhood, the mosque, study, or others who possess such qualities.

The Fourth Topic: Stay Away from the Environment of Addiction

There is no doubt that there is a list of reasons that lead addicts into relapse, but the most prominent of these reasons is what is scientifically called “the craving” or the desire and longing. Dr Mustafa Suf says: “A strong desire to do drugs or longing for alcoholic drink contains some obsessive characteristics. It is a perpetual state of craving that strikes addicts, often entrenched within negative thoughts and”.⁽²⁾ This desire is induced as a result of reminiscing over the moments of pleasure after the first time of drug use, urging addicts to try and recreate that. That is why Dr. Eddie Jaff ⁽³⁾ says: “This craving, or the intense desire to use, is a product of strong memories related to the effect of drugs on the brain’s neurochemistry, where neuroimaging studies showed some intensive activity when images associated with drug use such as pipes, or any white substance similar to cocaine appear in front of addicts, or when addicts

(1) Al-Manawi Muhammad / Fayd al-Qadir / previous reference 507/5.

(2) Suf Mustafa / Drugs and Society / previous reference, p. 18.

(3) Eddie Gaff/Ph.D. in Mental Health, Consultant and Instructor in Healthy Behavioral Alternatives - UCLA Graduate. Website: - www.linkedin.com

remember the sight, sounds, smells, and thoughts related to the event, the cortical areas of the brain are activated in a very similar way to the first experience of abuse.”⁽¹⁾ That is why we introduced this step to isolate addicts from their environment which is linked to the experience of drug use which might activate that craving sensation forcing them back into relapse. We urge them to change their phone numbers, addresses, places they used to go to, or any tangible or intangible thing that might trigger those memories. This continues for a comfortable period of time wherein addicts can reclaim full control over themselves, and all of this aims to fulfil their need for strength, because we want them to be strong enough to face any weakness that precipitates from drug use.

The Fifth Topic: Spiritual Nourishment

This is the sixth need that we have added to the five needs mentioned by (William Glasser), and it is the essence of our way of dealing with addicts. The term (alruwhania) or (alruhiyah), or spirituality means as follows: “in philosophy, spirituality is used as an antonym to materialism, it means prioritizing the soul and its majesty over any material being, and thus spirituality unfolds within the universe, knowledge, and behavior”.⁽²⁾ Spirituality is “what contains the soul, and is related to the soul.”⁽³⁾ Therefore spirituality is all that is connected to the soul and transcends the material world. All religions are based on rituals and worships performed to reach ever closer to God. Through these rituals and acts of worship, the servant develops a sense of spirituality because the practice of these acts of worship is the primary spring from which spirituality flows to nourish the soul, which we believe in our theory is one of the most important and most prominent reinforcements for decision-making for addicts to quit drugs and this fatal path. Furthermore, spiritual nourishment strengthens the will to abandon the life of hesitation and setbacks.

(1) www.allaboutaddiction/ When the brain remember/ Adi Jaffe-page 1/2010.

(2) Arabic Dictionary/ Almojam/ Previous Reference 381/1.

(3) Previous source 380/1.

The writer on addiction Jack Sandino says in his article⁽¹⁾ : “Why does addiction recovery need spirituality? Research has proven in several recent studies the relationship between a feeling of divine power and a deep psychological effect and a life devoid of addiction”.⁽²⁾

A person connected to God Almighty, living life under the light of God’s instructions is safe from falling in the pit of addiction. That is because such a person lives within the fabric of reality and thus does not need to escape it. Such a person knows that what has passed you by was not going to befall you, and what has befallen you was not going to pass you by. A Hadith says: ““No servant of Allah will truly believe until he believes in the good and evil of Qadar (Fate) and until he knows that what has befallen him could not have missed him and that what missed him would not have befallen him”.⁽³⁾

Moreover, people who are connected to God enjoy a life of safety, stability, peace of mind, and true happiness, so much so that they do not to purchase an artificial sense of happiness and peace of mind through psychotropic substances. Dr. Tom Horvat⁽⁴⁾ and Dr. Ab Kaushik Misra say in their co-authored article entitled “Spirituality and recovery from addiction”: “we adopt the Bio Psycho Social Spiritual (BPSS) method to answer the question: “How do people get addicted?” Originally, this model was BPS i.e., Bio Psycho Social method was the only one that was reliable, but later spirituality was added to it, so it has now become (BPSS) because spirituality represents the highest energies in humans to create meaning and purpose of life. Naturally, this spiritual energy is useful in recovery from addiction, and according to the method of spirituality that

(1) Jack Sandino Prominent American drug writer who has taken rehab fame - addictionblog.org.

(2) 2015/addictionblog.org/ why does addiction recovery require spirituality / Jake Sandino.

(3) Narrated by Al-Tirmidhi 2149 / The Book of Predestination, Chapter on Belief in Predestination / Classified by Al-Albani in Sahih Al-Jami' Al-Sagheer 7585.

(4) Dr. Tom Horvat: founder of the science of practical recovery, and an international expert, internationally accredited in the treatment of addiction, and he was the president of the Smart Recovery Foundation and a former president of the American Psychological Association, and he is the author of several books in the field of addiction. www.practicaldiscovery.com.

has been useful in putting addicts on the right path, as our survey shows, a disconnection from the divine can lead to drug addiction”.⁽¹⁾

This aligns with what we believe in this method, for after a long and direct experience with hundreds of addicts since the early years of establishing the Bashayer Al Khair Association in 1993 until 1995, it became clear to us that addicts are not nearly affected by any method of treatment as much as religious or spiritual motivation, particularly in building the will for making the decision to quit. Dr. Ali Abdul-Aziz Al-Abd Al-Qader, assistant professor of the College of Education at King Faisal University explains this religious sentiment as follows: “it is an internal psychological force residing within the heart. It motivates people to do good, and discourages them from doing evil such as it is an expression of people’s moral conscience. People thus acquire the capacity to hold themselves accountable, they can control their behavior if they believe in morality, values, principles, and rules that are necessitated by the absolute belief in God, the Mighty and Sublime, His Messengers and the Last Day, and in Judgment and Predestination.”⁽²⁾

What Dr. Ali Al-Abd Al-Qader mentioned is very similar to the concept of spirituality mentioned by Jack Sandino and Dr. Tom Hurffith concerning building this spirituality through religion and by enriching the spirit to deter addiction and to support the sustainability of abstinence from it. In order to implement this instrumental step, we urge those wish to quit and train them on the development of spirituality through a series of group and individual programs.

The Sixth Topic: Filling Spare Time with Something Useful

Scientific studies and direct contact with addicts show that one of the main reasons for drug use is the void which many cannot escape or filled except by harm. For the soul longs to be filled, and thus if it were not occupied with truth, falsehood will take its place. However, it is wrong to

(1) www.amhc.org/the-spirituality-of-addiction /Atoms Horvath, Page 1-5/2013.

(2) Al-Qadir Ali/Arab Journal of Security Studies/Riyadh 1412 H/108/7.

blame the state for not providing places for entertainment and cultural and sport activities. Many Arab and Western countries provide many of these places, yet the rate of drug abuse remains high there.

“The family shoulders the greatest responsibility for creating entertaining opportunities for its members and especially its children within its care. At the same time, society plays an instrumental role in providing opportunities for leisure and facilitating the necessary abilities of the citizen, and this role has become more vital after widespread technological changes”.⁽¹⁾

Hence, the responsibility to fill the vacuum with useful depends on three parties:

(1) First: The Person himself.

(2) Two: The Parents.

(3) Third: The State.

There is no doubt that these technological innovations made our life much easier wherein people now have a lot of spare time. The problem is exacerbated in our modern age when technology took over a lot of spare time which people used to spend working outside.

Individuals bear the responsibility to set a yearly goal list and a daily program, setting annual, monthly, and daily goals to be achieved, including the means by which these goals can be achieved so that all distractions are eliminated by virtue of the urgency of these goals.

Many, however, especially the youth, are not accustomed to that, and for this reason, we teach them the importance of making plans, and how to give them structure and implement them through several courses to develop their skills in the field. By that we can satisfy their need for strength and appreciation. The more goals they achieve, the greater their confidence would grow, and the more they satisfy their own need for strength. This is what we try to achieve through our annual, monthly, and seasonal programs

(1) Salim Salwa/Islam and Drugs/previous Source p. 143.144.

until they grow accustomed to this routine. As for the parents, one of their most prominent duties is to teach their children the importance and value of time, and to urge them to perform their moral and social duties so that their personality is perfected. We do this while providing the means of entertainment and recreation by introducing and integrating them with suitable youth groups and sports activities ultimately to fulfill their need of belonging. When parents succeed in instilling the importance of doing these duties and activities, then the void within them is filled.

To achieve this end, we suggest that parents carry out their responsibility in providing and facilitating this arrangement of activities and programs so that their children are occupied with what is beneficial, and minimize their free time as much as possible, in addition to their attendance in our programs as part of filling the void.

As for the third party, which is the country and state, the prime responsibility of the government is to provide sports clubs, free games arenas, clubs for scouts and adventures, and volunteer teams. On our part, we urge young people to register in these clubs and government institutions in which they can spend their time usefully. We also use some of them to organize some sporting activities for all our penitents and their children.

The Seventh Topic: Positive Preoccupation

People's lives are restricted within the time given to them. Everyone in this life is busy and working hard in a wide variety of domains, and yet many spend their time and effort in things that cannot benefit them in any way, neither for this world nor the Hereafter. They waste their time in what is permissible yet is far from fruitful, or in prohibited things from which they have been forbidden. The vast majority aim to merely satisfying their immediate desires and wants of the flesh, which is called negative occupation. One of the most obvious manifestations of that is the sheer time spent watching television or surfing social media platforms, the likes of Facebook, Instagram, Twitter and WhatsApp, or sitting for long hours in cafes and diwanis, or watching matches and other types of passive

preoccupation. We at Bashayer Al-Khair Association work to direct the repentant towards positive preoccupation, and we strive to train them to use their time in positive activities, such as involving them in the competition of the Holy Qur'an recitations, integrating them into volunteer teams, and sharpening their artistic, sports, and commercial talent. Moreover, some of the distinguished among them we employ to implement many of our activities. The main goal of this step is to keep them busy with positive work that will bear them good fruit in this world and the hereafter. We aim to develop within them a litany of positive qualities, and fill their need for strength which they desperately need in their fight against relapse. The difference between this step and the previous one, i.e. "filling free time" is that this step focuses on permanent work through which addicts change their lifestyle entirely. Through the implementation of this step, we observe a litany of results, among which are:

1. Strengthening self-confidence
2. Self-reliance
3. Discover some of their skills and talents.
4. Obtaining a sense of achievement
5. Knowing the value of life.
6. Knowing the importance of time.

It must be noted that implementing this step requires a monumental effort because drugs residue a wide array of negative traits, including "boredom, low energy, and dependency on others". Undoubtedly, these traits pose a challenge upon their removal, but we exert a massive effort to overcome them, to properly implement this step, in which there is a lot of treatment for addicts, and to uproot their weakness to replace with strength.

The Eighth Topic: Positive Thinking

Thinking is a great blessing from God Almighty granted by him to humans to distinguish them from the rest of the creatures. God Almighty

commanded the angels to kneel before our father Adam because of his distinction of reason, and the ability to choose between right and wrong, harmful and beneficial, through the mechanism of thinking whose engine is the mind. Success is driven by thought, and when that is lacking, failure becomes the only option. That is because they will not use their intellect to distinguish between the harmful and the beneficial according to the higher values that stem from God Almighty through religion. Therefore, thinking “is the processing of information, to receive a large number of images, sounds, and sensations from the outside world through our senses and from the inside embedded within our memory. Thinking is therefore the process of classifying, comparing, and evaluating this information in the light of the religious belief, denominations, and value systems. Thinking subsequently uses these elements to create a strategy manifested in linguistic or behavioral expression, in addition in physiological effects on muscles, breathing, skin color, and facial expressions.”⁽¹⁾

There are many types of thinking, and yet those can be summed up in two main types, namely positive thinking and negative thinking. The former leads humans to success and achievement, while the latter guides humans to failure calamity. Positive thinking comprises four things:

1. Remembering the value system, principles, and moral reference.
2. Admitting a mistake.
3. Not insisting on doing wrong.
4. Determined to restart.

These four characteristics of positive thinking are summarized comprehensively as: “taking responsibility” While the most prominent characteristic of negative thinking is: blaming others.

This escaping from bearing responsibility and blaming others is the result of negative feelings that frighten wrongdoers from taking responsibility. It drives them to flee for fear of unknown consequences, which could harm

(1) Al-Qarni Awad / In order not to be both - Jeddah - Dar Al-Andalus 1997 / p. 91.

their belief system. Brian Tracy⁽¹⁾ says, “The quickest way to eliminate negative feelings is to never blame anyone.

The mind has a capacity for one idea, and so if we stop blaming others, the mind begins accepting responsibility, and thus can the mind be purged of all that is impure. Once we accept this, the mind becomes calm and clear. The idea that “I am responsible” is just as important as to say “I am satisfied with myself”.⁽²⁾

Furthermore, when addicts purge these negative feelings that is conducive to negative thinking; when they begin to tread the path of positivity, then we begin training and teaching them the five most important pillars of this positive thinking:

1. Thinking of loss.
2. Thinking of the purpose of creation.
3. Thinking of happiness.
4. Thinking of death
5. Thinking of the afterlife.

First: Think About Losses

The most successful people admit their mistakes and overcome them. They remind themselves of their values and the loss they suffered because of the error of their ways, which drives them to choose what is right, to correct their course, and to start fresh. The most prominent of these losses are:

A - Loss of Spirituality

It is the weakness of connection with God and spirituality. There is no doubt that religious matters are some of the greatest sources of spirituality,

(1) A Canadian lecturer and writer, and a specialist in human development. He has more than seventy books, many of which have been translated into several languages, the most prominent of which is the book “Physics of Achievement”, and a consultant to many American companies / Brian Tracy / Wikipedial www.briantracy.com /2017.

(2) Tracy Brian / The Psychology of Success - Translated by Al-Khayyat / Damascus 1992 / p. 19.

in addition to the fact that contemplating God's creatures (sky, earth, mountains, stars, planets, trees, seas, and waterfalls) and other practices contribute to strengthening spirituality.

B - Loss of Health

Drugs are the bane of human health and capabilities. That is why addicts must think about the illnesses that have befallen them, how their health waned and weakened, how their peace of mind was disturbed and uprooted, and that treading this path would consume whatever is left.

C - Social Losses

Among the most prominent losses that addicts face in their journey are social losses. Addicts often lose their spouses, children, parents, relatives, friends, and their academic future. Addicts also lose society's respect for them, especially those who have faced harm because of them.

D- Financial Losses

Addicts lose lots of money, they get fired, they lose their business, their debts accumulate, and their situations worsen all because of the sheer amount of money spent on drugs. These are some of the losses that addicts suffer from in their addictive journey, and they are among the very first things we urge them to think about.

Second: Thinking About Happiness

Seldom do people agree on something other than their common quest of reducing sadness and obtaining happiness and pleasure. It is the desire of all, regardless of their religions and orientations, despite the fact that they disagree on the means to that end.

Imam Ibn Hazm Al-Andalusi⁽¹⁾ says in his book "Al-Akhlaq wa Al-Sier": "I looked for one common thing that all human beings deeply desired

(1) - Imam Ibn Hazm, originally Persian, then Andalusian al-Qurtubi, jurist, hafiz, writer, author of classifications. The apparent madhhab was born in Cordoba in the year 384 AH and died in the year 456 AH, aged seventy-one years / Ibn Khalkan Ahmed / The Deaths of Notables, Beirut / Dar Sader 1968, 325/3-330 - Al-Dhahabi Muhammad / Tadhkirat Al-Hafiz / Beirut / Heritage Revival House 1374 AH / 1146/2 - 1155.

and marveled at. I found that it was their desire to remove and reduce pain and anxiety. And when I pondered the issue even more, I came to know that all human beings, despite their differences in whims and desires, intentions and wills, they move not a single muscle except to remove that shadow. I found those lost in their ways, confused as to what to do about it, and those few who know their way are triumphant only to a small degree”.⁽¹⁾

Addicts therefore must fathom that they cannot obtain happiness through drugs, that that euphoria is only temporary, and that it will not be long until they are drawn to it again to escape their darkness. True happiness lies only in a life devoid of drugs and facing life through its ups and downs. Moreover, humans are bound to experience calamity, and fleeing from their face serves nothing but added tragedy. On the contrary, facing the inevitable troubles of life and finding remedies to them is a thing of beauty in itself: the essence of life itself. All addicts do with escaping their troubles through drugs is ultimately to no avail but to add oil to the flame. Problems that remain unaddressed will only increase in urgency, for there is no solution beyond direct confrontation coupled with patience and prayer.

Third: Thinking About the Death

There is no person on the face of the earth who denies or can deny the inevitably and existence of death. Conversely, no one can know when or where death will find them. These are facts that cannot be disputed, no matter how different their beliefs or orientations are. Therefore, the wise and successful will always embrace this fact, expediting their thirst for success and to leave a virtuous mark on this world. No one likes death or leaving this life, but death is the truth that you do not want to mention, although mentioning it has many benefits for humans, the most prominent of which are:

1. Avoiding sins and wrongs.
2. Doing what is right and virtuous.

(1) Ibn Hazm Ali / Ethics and biography / Beirut / Dar Al Afaq 1979 / p. 14.

3. The pursuit of time to do immense work with continuous reward and good repute in society.
4. Persistent feeling that God Almighty will hold them accountable and answerable for their wrongdoings.
5. Reminding them of the purpose of creation.
6. Increasing attention to time and knowing its real worth.
7. Refraining from doing injustices and tyranny.
8. Not being preoccupied with insignificant matters.
9. Refraining from every obstacle of affirmative and positive action.
10. Leaving friends who obstruct their optimal use of time.
11. Choosing friends that help them use their time in doing what is productive.

Fourth: Thinking about the Afterlife

All divine religions and many non-divine religions have agreed that there is a life beyond the one we have in which those who did good and those who sinned will be judged. They all believe in a just punishment by the Creator, and that this world is nothing but a testing abode in which no one is eternal.

One of the most prominent reasons for people to persist on sinning is that they forget their belief in the Day of Judgment. They forget the day when they leave this world behind to the presence of God, that they will be questioned for every crime they committed, in public or in secret.

Sheikh Ali Al-Tantawi says: “This is the real life. He who is short-sighted could not see it, and he who was afflicted with a weak mind could not perceive the realities about it, and he who had sight that sees, and a mind that perceives, sees that a person’s life unfolds in stages, so he was once folded in himself, heaped in his mother’s womb. If he

could think he would believe this is the real life, clinging to it, refusing to leave. Even if he would utter, he would think that this exit is death and he was buried in its depths, although it is a birth and a transition to a broader world that is this world, and what we see as death and an exit from this world, is in fact a birth, and a transition to a broader world, to the world of isthmus, the isthmus between the mortal material world, and the eternal life”.⁽¹⁾

When people lose certainty in the belief of the Last Day (Day of Resurrection), they also lose their permanent mindfulness of the occurrence of that day, and submission to God on account of every small and major things they did in this world. They carry out, without restrictions, every action that their soul orders them to do. It leads them to desires without control. Therefore, the mere claim of belonging to a religion does not suffice ending these behavioral violations and to deter them from sinning. Unless they let the light of God within them, they cannot reap the fruit of positive behavior, which is the result of positive thinking.

When we discuss the topic of the Day of Judgment with addicts, we see a strong effect in their spirits that compels them to think carefully about this issue. This is based on our practical experience with addicts. Their sense of regret for what they have done and are currently doing as a result grows. The reminder that they are accountable to God increases their consideration of the consequences of continuing their addiction and strengthens their resolve to stop using. The goal is for people to make the decision to stop using drugs, really seek God's pardon, and resolve never to do so again after hearing these ideas repeated and being reminded of God's way.

This is one of the four areas of positive thinking which are the most important elements and motivators for deciding to quit for many addicts, especially Muslims, or for those who had a religious background and basic

(1) 1 Al-Tantawi Ali / General definition of the religion of Islam / Beirut / Al-Resala Foundation 1981 AD, p. 120.

religious teachings. The main reason for that is the satisfaction of their need for power, to organize and channel it into a steel will for quitting. This method is very much parallel to the fact that this type of positive thinking also reinforces their sixth need which is the need for spirituality.

The Ninth Topic: Beware of the Alternative Drug

Two of the most dangerous negative thinking patterns for addicts are as follows:

1. The gradual transition from strong to weaker drugs until finally complete abstinence. For example, heroin addicts they can move to morphine, then opium, then weed, then alcohol, then narcotic pills, then sedative pills, then quitting completely.

2. The belief that real addiction is restricted in consuming drugs that belong to the opiate family, like opium, morphine, heroin, and that beyond this family, such as alcohol or cannabis are not considered an addiction.

What we notice through our practical experience is that addicts with the first thinking pattern quickly return to stronger drugs, which is heroin or something similar in terms of strength. The reason for that is that they find weaker drugs cannot satisfy their craving, and thus they return to what does.

Those with the second thinking pattern come from a place of ignorance about the meaning of narcotics or psychotropic substances, the meaning of addiction and the effect of all these psychotropic substances.

In this step we focus on the complete elimination of all psychotropic substances, whether they have a strong effect weak, and that all of these drugs cause serious damage in addition to physical and psychological addiction, or only psychological in addition to many diseases as a result of drug use, with criminal and legal risk for drug use. That is how we satisfy the need for survival for addicts, compelling them to quit.

The Tenth Topic: introspection and Correcting Past Mistakes

Introspection is a genuine approach to self-discipline. The human soul by its nature is prone to desires and sins, so is the soul of an addict or a new repentant from the path of addiction. They are also vulnerable to returning and falling into the abyss of addiction and drug abuse. That is what is called the “craving” in the world of drugs, and “it is a strong desire to get high or drunk. It is a perpetual state of yearning which is often accompanied with negative emotions”.⁽¹⁾

Introspection means revising our own words, behaviors, and feelings in a perpetual manner. This is done in several ways:

The First Method: Instantaneous

This is the best method of introspection, where the erroneous begin to review their mistakes immediately after their occurrence and quickly corrects that mistake.

The Second Method: Introspection before Going to Bed

Addicts ponder themselves at the end of the day, before going to sleep and review what they did that day. if it was noble work, they ask God to lend them strength to keep that up, if it was bad, they ask God forgiveness and pledge not to do so again.

The Third Method: Weekly Introspection

It is to review everything they said or did within the week in order to repent from what was wrong, and continue with what was right. This is the weakest way to evaluate one’s self because they might have difficulties remembering the numerous things they did or said. The worse situation is when addicts delays this introspection for more than a week.

In conclusion, the goal of introspection is shedding continuous attention to all the conflicts of the soul and the blunders and sins that addicts commit, the deception that is about those sins urging them to return to them, and

(1) 1 Suef Mustafa / Drugs and Society / previous reference p. 18.

the continuous and immediate correction of these mistakes. Furthermore, whoever continues using this approach and introspects regularly is elevated, grows steadfast in the face of devils and unholy spirits, and then eventually overcomes the temptation of the mind to make mistakes, and becomes fit and strong to survive.

Second: Correcting the Mistakes of the Past

Scholars have addressed course correction with the true intention of repentance: “And they said: If the sin is between the man and his God Almighty, it is not related to violation of the rights of any human being; it has three conditions:

First: To stop committing sins ..

Second: To regret the sin.

Third: To resolve not to repeat it at all. If remorse is missing one of these three conditions, repentance is thus invalid and ineffective:

And if the sin is related to violating the right of other human beings, then its conditions accounts for four: these three with the addition of one more: To be acquitted of the right of those they have done harm. For example, if the sin is about money, the sinner should return it, and if one’s dignity is violated, the sinner must ask forgiveness. In short, any crime done must be mended when harm is inflicted”.⁽¹⁾

We are interested in the fourth condition, which is the return of rights to their rightful owners, and this is what we mean by correcting the mistakes of the past, starting fresh, and focusing on the present, which starts by correcting mistakes of the past, paving the way for a new beginning. This is consistent with what is seen by the pioneer of the school of therapy in reality and the author of the theory of choice, William Glasser, who focused on the present of addicts to a greater degree than their past, and an emphasis on the past which is connected to the present.⁽²⁾

(1) Al-Uthaymeen Muhammad / and Ibn Baz Abdul-Aziz / Explanation of Riyadh Al- Salihin by Al-Nawawi / Cairo / Ibn Al-Jawzi House 2006 - 50/1.

(2) William Glosser, Reality Therapy in Action/ New York/Dar HarperCollins Publishing 2000 CE/

Sins are either against the sinner himself-and these can be corrected by the first three conditions- or connected to others, such as transgressing others financially or morally or both... such as those who are offended by word or deed of the sinner. The sinner must then begin by correcting those mistakes through apology, compensation, and returning what was taken or even expressing the will to do so.



Implementation Schedule of the Steps with Their Appropriate Needs

No	Need	Step	Schedule of Action	Responsible party	Note
1	Survival	Medical and psychological treatment	1 - Excreting toxins. 2- Psychological and rehabilitation therapy.	Hospital	Al- Bashaer Intervenes after hospital stage
2	Affiliation	Leaving the bad Companions	1 - Isolation for a period of time from bad companions 2 - Psychological counseling sessions for the impacts received from bad companions.	1 - Aftercare Care Committee. 2- Committee for the care of repentant.	Isolation becomes successful and effective if it is conducted in camps for long periods
3	Affiliation	Adopting good companions	1 - Psychological counseling sessions to explain the difference between bad companions and good companions. 2- Doing various activities with the good companions. 3- Follow up.	Cases Receiving Committee. Committee for the care of repentant.	

4	Strength	Get away from the environment addiction	1- Isolate the addict from everything that reminds him the environment of addiction 2- Ask him to change his phone numbers.	Committee for the care of repentant	Asking him in some case to change stay and phone numbers.
5	Spiritual Replenishment	Spiritual Feeds	1 - Urging him to pray. 2- Participation in group fasting. 3- I'tikaf in Ramadan. 4- Hajj and Umrah. 5- Quran memo- rization competitions. 6- Any other spiritual activities appropriate to the religion of addict	1- Prison Committee. 2. Aftercare Care Committee. 3- Committee for the care of repentant 4- Hospital Committee.	It is to be noted that there might be so many Changes in this step

6	Strength and Appreciation	Filling Spare Time with Something Useful	1- Family Responsibilities. 2- Participating in sports cultural and spiritual activities 3- Participation in sports and social clubs. 4- Finding work for the unemployed.	1- Aftercare Care Committee. 2- Committee for the care of repentant. Addict's Family	Addicts are asked to do away with their social and family duties.
7	Strength	Positive preoccupation	1- Individual and group sessions to explain the meaning of positive pre-occupation. 2- Warning against passive preoccupation. 3- Conducting courses to convey the concept. 4 - Employing excellent people in associations and institutions.	1- Aftercare Care Committee. 2- Committee for the care of repentant. 3- Cases Receiving Committee.	

8	Strength	Positive thinking	1. Awareness sessions to highlight the differences between thinking Positive and negative 2. Remind you of the value system and Ethical principles. 3. Training on thinking according to the following: 4. Types of material and moral losses. 5. The purpose of creation. 6. Happiness. 7. Accelerating achievement. 8. In the Hereafter.	1- Aftercare Care Committee. 2- Committee for the care of repentant. 3- Cultural committee	
9	Survival	Beware of drugs alternative	1. Counseling sessions to remind you of an idea to quit gradually from the stronger drug to the weaker drug. 2. Awareness sessions on the health and psychological harms of alternative drugs.	1. Cases Receiving Committee. 2. Committee for the care of repentant. 3. Cultural committee	

10	Strength and survival	Introspection and correcting the past mistakes	1. Urge a review of all negative thoughts and actions. 2. Guidance sessions to introduce introspection methods and realtime, daily and weekly correction.	1. Committee for the care of repentant. 2. The Cultural Committee.	
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Chapter IV

The most important concepts to be focused on

The First topic :	Decision making
The Second topic :	Human goals in life
The Third topic :	The purpose of creation
The Fourth topic :	The reasons for honoring the son of Adam over animals
The Fifth topic :	The path to happiness
The Sixth topic :	Success and ways to reach it
The Seventh topic :	The duty humans towards society
The Eighth topic :	Duties towards the family
The Ninth topic :	Honoring one's parents
The Tenth topic :	The health and psychological damage of drugs
The Eleventh topic :	Social effects
The Twelfth topic :	Good and bad companionship
The Thirteenth topic :	Attention to physical health

The Fourteenth topic :	Ethics and adherence to them
The Fifteenth topic :	The importance of time
The Sixteenth topic :	Choice and its importance
The Seventeenth topic :	Self-confidence
The Eighteenth topic :	The setback, its causes and consequences
The Nineteenth topic :	Attributes of a beneficial companion
The Twentieth topic :	Calamities and how to deal with them

Chapter Four

The Most Important Concepts We Focus On

Repentance and quitting drugs for addicts means restoring a shattered person from the inside, and sometimes it means building a new one, where the therapist begins with the foundation by putting the first building blocks to construct a new life for a person who has just returned to life after drugs robbed many years from them, and during which time they forgot the fundamentals of life. Meanwhile, the faith method aims at two things:

1. Deepening the concept of faith: To help and motivate addicts for renewal and stability as well as to prevent them from relapsing.
2. Laying the foundations of success:

Success manifests itself in a healthy life coupled with healthy communication lines with others so that addicts can understand their value in life. All of this can be achieved through a few concepts, the most prominent of which are: decision- making, the goal of creation, the path to happiness, the importance of reason and human perception, the danger of drugs, their destructive health and social effects, good and bad companionship, the importance of ethics in this life, and similar concepts that can reshape those who quit, to strengthen them against relapse.

The main reason behind our focus on these concepts is to change the negative thinking patterns that led them to negative behaviors and doing drugs, as well as satisfying the five needs referred to by William Glasser, in addition to the sixth need we added namely spirituality.

The First Topic: Decision-Making

“One of the most important reasons for success in life is the ability to make decisions, and take them at the right time in any moment and concerning all aspects of life, whether in your dealings with yourself or with others. Many people exert monumental efforts, and yet when the time comes for them to make a decisive decision, they falter, and thus all their previous work crumbles”.⁽¹⁾ In this regard, addicts have the ability to make decisions, albeit wrong decisions, subsequently harming them in this life and the next. This disorientation is caused by their failure to make right decisions that benefit them, and that is why we focus on developing that specific skill. Najeeb Al-Amer defines the right decision as “a judgement after careful consideration followed by performance and rectification”.⁽²⁾

For this reason, addicts often make decisions, usually to use drugs, without careful consideration of the possible repercussions on their health, social standing, academic performance, security, finances, and family.

If addicts conduct a careful study of their decisions, they would eventually and without hesitation decide to quit. Consequently, we are keen to train them in the art of making right decisions, enabling them to completely quit drug use, which in turn satisfies their need for strength and freedom when taking their own actions.

The Second Topic: Human Goals in Life

Human life is short, uncertain as to when it ends. God also created humans to live a constructive life, contrary to cattle; a life that leaves an impression and a footprint on this earth which makes life better for those who will follow. This cannot be done through chaos and disorientation, and thus one of the most important elements of success in this life is for people to set goals for them to achieve within an annual calendar in which the goals, estimated date of beginning and projections of completion, and the necessary instruments are clearly stated. This is crucial so that time is

(1) Al-Qarni Awadh / So that you are not complete / Previous reference pg. 87.

(2) Al-Amer Najeeb / How did he make the right decision / Kuwait / Al-Sahwa Library 2002 / p. 11.

not wasted in vain without achieving these goals, thus filling their need for strength.

The Third Topic: The Purpose of Creation

Despite the fact that this concept is part of the faith-based approach of the positive thinking step, we strongly present it among the concepts that we provide to addicts through our individual and group meetings within our various activities to increase the satisfaction of the need for strength.

The Fourth Topic: The Reasons for Honoring the Humans over Animals.

The mind is the engine of duty, and drugs directly affect the mind, subsequently making the mind unable to carry out these duties. By virtue of this concept, we explain to the addicts that God placed the heirs of Adam at a much higher level than angels and animals by virtue of the mind. Addicts, therefore, commit major crimes in the absence of the mind which tells right from wrong apart, and that is how we satisfy their need for freedom

The Fifth Topic: The Path of Happiness

Addicts believe that drugs will bring them happiness and peace of mind. We, and by introducing meaning of real happiness and where it comes from which is so far away from addictive substances, satisfy their need for fun and recreation away from psychotropic substances.

The Sixth Topic: How to Succeed?

Addicts feel that they are broken inside and out, they feel failure in all dimensions of their lives. They feel that they have failed themselves, their parents, spouses, children, and relatives. They feel that they have failed in making the right decision, they have failed in their connection with God, they failed their potential, they failed in preserving themselves and their minds, failed in discovering the secrets of happiness. Consequently, they feel weak, and that is where we intervene to show them the meaning of success and how to achieve it.

Dr. Tariq Al-Suwaidan says in the introduction to the book “The Success Industry” written by Professor Faisal Sharaheel:

“The origin of success begins from within the human soul. (God does not change the condition of a people until they change themselves) ⁽¹⁾ Success begins when a person senses that his life is in his hand and that he is responsible for what happens to him in this life, and based on values, ethics, and authentic principles builds relationships and constantly renews his energies to achieve success”.⁽²⁾

We practically teach addicts how to be successful through practicing the processes of success and providing the necessary opportunities to test their abilities and taste success to understand its meaning and value for them to adopt it as a way of life. That is how we satisfy their need for strength which was long lost.

The Seventh Topic: Responsibility of Humans towards Society

Drugs make addicts selfish people who do not think but for themselves and what their own mind is craving to maintain their constructed world: drugs. Their minds have no capacity to think society and its demands, prompting them to refrain from participating in any social activities or helping others in any degree. They constantly demand from society, but they are unwilling to give anything back. We focus on this pivotal role in society from participating in charity, helping others, complying with laws, preserving State property, advising, to guiding those who need to do so, ultimately asking them to make contact with their relatives, neighbors, and friends. That is how we satisfy their need for belonging.

The Eighth Topic: Duties towards the Family

The primary principle that we teach addicts is responsibility towards God and that towards the community. Because of drugs, addicts neglect the sum of their duties towards the family, and therefore instead of spending money on their families, addicts rob them. Addicts disorient and confuse

(1) Al-Ra'd 11.

(2) Al-Suwaidan Tariq and Sharaheel Faisal / industry success / Jeddah / Dar Al- Andalus 2002 / p. 9.

their children when they should straighten them up, they neglect their families and leave them weaker when they should be empowering and protecting them. addicts create a living hell for their families, they deviate them instead of giving them security and safety. We pull them back into the real world and teach them the importance of their duties towards their families, to solidify the principles of duty and responsibility for them to satisfy their need for belonging.

The Ninth Topic: Honoring Parents

We dedicate a lot of attention to on this concept for new penitents who have greatly violated the rights of their parents, misbehaved, and caused a litany of calamities and tragedies for them. Therefore, we teach them this concept and clarify their duties towards them to mend what they destroyed with their first and most sincere supporters. We show them the impact of being good or bad children through stories about these concepts so that they can acknowledge their shortcomings and work towards compensating them. That is how we satisfy their need for belonging.

The Tenth Topic: Health and Psychological Damages of Drugs

The effects that drugs leave on the abuser are many, especially with regard to his physical and psychological health, some of which are known, and many of them are unknown. We in our treatment and courses focus on this matter. We explain to addicts, and in detail, the effects that drugs leave on their physical and psychological health so that this will be one of the deterrents and motivations to quit drugs and to solidify their remorse. We do this with the help f specialists, films, and scientific studies to reignite the interest in survival.

The Eleventh Topic: The Social Effects

The damages and social effects of drug abuse are countless, perhaps the most prominent of which are criminal offenses, family disintegration, domestic violence, divorce, incest, isolation, and loss of good friends and social contact. We focus on the loss and damages that addicts themselves

have done so that they can realize the evil of addiction. This serves as an incentive for them to think twice before returning to drugs yet again, and we do this to reinforce their need for strength.

The Twelfth Topic: Good and Bad Friendship

Undoubtedly, bad companionship is one of the main reasons why many young people are introduced to drugs. Good companionship is one of the most important reasons for preventing this deviation, which is why this concept is one of the most important concepts that we focus on during our tutoring of repentant addicts. We made this aspect a separate part of faith-based stimulation, and divided it into two steps, just to show its importance “leaving bad companions, keeping company with good friends” to reinforce the need for belonging among addicts. According to our scientific research, “bad companionship” comes at the forefront of the causes of drug abuse among youth.

The Thirteenth Topic: Attention to Physical Health

Drugs leave uncountable physical and psychological diseases and complications in addicts, from which they suffer even after repentance, quitting, and recovering from addiction because the toxins that they used negatively affect the functions of the body. Consequently, we channel a lot of focus health care and regular checkups as we host a lot of doctors and specialists to talk about this issue in the areas of treatment and prevention, and all this is to strengthen the need for survival.

The Fourteenth Topic: Ethics and Adherence to Them

Morals are the essence of beauty in life and the essence of every divine and non-divine religion. Drugs destroy all human morals which is why we rebuild morals in repentant addicts once again, just like a child learning the wonders of the world. We are convinced that such a concept strengthens the need for strength in them.

The Fifteenth Topic: The Importance of Time

People have a specific duty in this life, which is to worship God which must be done during a specific time which is all but unknown to addicts. The importance of time is unknown to these addicts, and they know not when their time which gifted them will come to an end. That is why we remind addicts of the importance and value of time so that they can make use of it, to rightly invest it, and to refrain from wasting it in vain. For this end, we organize many activities and programs through which we enable addicts to use time and invest it for a better outcome for them to feel responsible and liberated.

The Sixteenth Topic: Choice and Its Importance

Choice is the essence of our method, and according to the choice theory of William Glasser, choice is the basic principle in all religions and without it, people would not be responsible on the Day of Resurrection. This is the fundamental difference between humans and animals, for animals cannot make choices beyond their instincts and therefore they are not accountable for their actions. People choose how to behave beyond anyone's coercion, and therefore they cannot blame others for what they do. In this regard, William Glasser said, "We choose everything we do, even the misery we feel. and others can't make us sad or happy. All we can take or give is information which does not force us to do anything, rather it is processed in the brain where we decide what our course of action will be".⁽¹⁾

The importance of the concept of "choice" for addicts comes from the popular belief that they are compelled to do what they do by virtue of genetics or illness. This one of the arguments that addicts use which is unfortunately a popular argument among doctors as well. Therefore, it is important to plant the seed of the argument of choice to give them strength to quit.

The Seventeenth Topic: Self Confidence

Addicts lack self-confidence by nature, hindering their journey to quit

(1) William Glosser/ Theory of Choice /New York/Harper Collins House 1998 p. 3.

and making them more vulnerable to relapse. That is why addicts are in dire need of restoring their self-confidence to be able to make their own decisions especially on quitting drugs and to rebuild their lives by virtue of excellence in this life and the next. One of the most important factors in reigniting confidence is the search for potential and abilities, to trust them, and to activate them in real-life time. Another very important element for confidence is optimism, which is often observed among confident individuals. In his book, Paul Hanna⁽¹⁾ says: “You need restraint to withstand life when problems arise. For that you need self-confidence and self-appreciation. It is easy to be a pessimist, which is why you see people who undervalue themselves often take the easy path because they know they cannot restrain themselves when the first problem presents itself.”⁽²⁾

Furthermore, one of the most important things we focus on is to teach addicts through strengthening self-confidence to deal confidently with failures and calamities. We teach them to not use these misfortunes to escape reality through drugs. Dr. Rob Young⁽³⁾ says: Confident people face failure too, they get rejected, overlooked, feel defeated, and look like idiots, but they don’t let it take over themselves. When they don’t get the results they anticipated, they try again or try something new. They learn from their situations and decide to move forward no matter what happens, they consider failures and rejections and setbacks as obstacles that must be overcome, not mountains that cannot ever scaled”⁽⁴⁾ . Ultimately, this all serves to satisfy the need for strength.

(1) Hanna Paul: Australian writer, specialized in motivational books. Trust yourself / Riyadh I Jarir Bookstore 2016 AD.

(2) Hannabul / Believe in yourself and achieve what you want / Riyadh / Jarir Bookstore 2016 / p. 13.

(3) Rob Young: A psychologist, a trainer for achieving goals, and an expert in the areas of change, persuasion and achievement. He has twelve books and has participated in many international space stations. Self-confidence / Riyadh / Jarir Bookstore 2016 p. 1 - Young Rob / Self-confidence / Riyadh / Jarir Bookstore 2016 p. 185.

(4) Young Robe/Self-confidence/Riyadh/ Jarir Bookstore 2016 p. 185.

The Eighteenth Topic: Relapse, Causes and Consequences

Relapse in the world of drugs is very common, and it means returning to drug use after quitting, and there is no doubt that there are several reasons behind this.

We try to convey this important concept to addicts and talk about the relapse, its causes and consequences. We also emphasize the essential steps to being steadfast on the decision to quit, which enhances the need for survival and freedom among addicts.

The Nineteenth Topic: Characteristics of A Beneficial Companion

We found, through our repeated statistics⁽¹⁾ in the Bashayer Al-Khair Association, that a bad circle of friends is one of the most prominent causes for drug abuse, and accordingly, by instilling the concept good company, we enhance their need for freedom and belonging.

The Twentieth Topic: Misfortunes and How to Deal with Them

Undoubtedly, this life is full of calamities and incidents leave quite a wound. Calamities such as the death of a loved one, illness, loss in a trade, discomfort from a friend, oppression at the workplace, and fraud among many others.

How do we deal with these calamities in a manner that prevents further loss? The answer is remaining calm and reasonable in these kinds of tragedies. To reject the temptation of drugs and alcohol. and not taking help of drugs or alcohol. By instilling this concept we reinforce their strength and enhance their need for survival.

(1) Al-Bilali Abdel Hamid / The Faith Theory for Rehabilitation of Drug Addicts / Kuwait 2021 / pp. 156-171.

Conclusion:

These concepts, which we focus on during our rehabilitation of addicts who are quitting, are divided into four segments of society, they are:

1. Prisoners
2. Aftercare addicts.
3. Addicts of the Finance House Center for the treatment of addicts.
4. Addicts outside of the prison and hospital.

Table for implementation within a specific timeframe.

Number	Need	Concept	Schedule	Responsibility of	Notes
1	Strength Freedom	Decision-making	1. Individual tasks 2. Lectures 3. Special courses	Cultural committee	
2	Strength	Purpose in life	1. Specialized courses 2. Lectures	1. Cultural committee 2. Training committee	Expert training institutions
3	Strength	Purpose of creation	Lectures	1. Cultural committee	
4	Freedom	Differences between humans and animals	1. Lectures 2. Individual meetings	1. Cultural committee 2. Welcoming team	
5	Entertainment	Path to happiness	1. Lectures 2. Individual meetings 3. Sports and entertainment activities 4. Competitions	1. Aftercare 2. Cultural committee 3. Welcoming team	Trips, sea voyages, and competition
6	Strength	Success and how to achieve it	Lectures	Cultural committee	

7	Belonging	Human duty towards society	1. Lectures 2. Individual meetings	1. Cultural committee 2. Welcoming team	
8	Belonging	Human duty towards their families	1. Lectures 2. Individual meetings	1. Cultural committee 2. Committee for addict care	
9	Belonging	Healthy relation with parents	1. Lectures 2. Individual meetings 3. Awareness films	1. Cultural committee 2. Committee for addict care	
10	Survival	Psychological and health effects of drugs	1. Lectures 2. Hosting experts 3. Competitions	1. Cultural committee 2. Committee for addict care	Doctors and films
11	Strength	Social effects of drugs	1. Lectures 2. Conversation with addicts 3. Narrating the experience of addicts	1. Cultural committee 2. Committee for addict care 3. Aftercare	
12	Belonging	Good and bad companions	1. Narrating experiences 2. Conversation 3. Lectures	1. Cultural committee 2. Committee for addict care 3. prison committee	

13	Survival	Health care	1. Hosting experts 2. Lectures 3. Urging them to check doctors	1. Cultural committee 2. Committee for addict care	
14	Strength	Morality	1. Lectures 2. Speeches 3. Competitions	1. Cultural committee 2. Committee for addict care 3. Welcoming team	
15	Strength Freedom	Importance of time	1. Lectures 2. Special courses 3. Individual conversations	1. Cultural committee 2. Committee for addict care 3. Welcoming team	
16	Strength	Importance of choice	1. Lectures 2. Special courses 3. Personal experiences	1. Cultural committee 2. Committee for addict care 3. prison committee	
17	Strength	Self-confidence	1. Specialized courses 2. Open dialogue lectures	1. Cultural committee 2. Committee for addict care 3. prison committee	

18	Survival Freedom	Relapse, its causes and effects	1. Reading a book 2. Lectures 3. Personal experience	1. Cultural committee 2. Committee for addict care 3. welcoming team	Need for a specialized doctor
19	Belonging Freedom	Qualities of good company	1. Personal experience 2. Lectures	1. Cultural committee 2. Committee for addict care	
20	Survival Strength	Calamities and dealing with them	1. Lectures 2. meetings 3. Open dialogue	1. Cultural committee 2. Committee for addict care 3. Welcoming team	

Chapter V

The Sections of Addicts That the Association Works with

The First Topic : The Prisoners inside the Jail

The Second topic : “After-care” addicts

The Third topic : Addicts of the Finance House Center
for the Treatment of Addicts

The Fourth topic : Addicts from outside the prison and hospital

Chapter Five

The Sections of Addicts That the Association Works With

We apply this method to four segments of addicts: prisoners, pardoned prisoners, and therapists inside hospitals, and those coming from outside of prison or hospital. Each one of these groups has its own limitations and particularities. Quantitatively, prisoners score the highest as well in quality. Furthermore, each one of these segments is under the responsibility of a specific committee, but eventually all segments report to the primary committee known as Repentant Welfare Committee.

The First Topic: The Prisoners

This group of addicts is comprised of addicts convicted of use and not dealing in drugs because dealers are not included in the Amnesty Act. This group is concentrated in a ward called the Repentant Ward or the “Counseling and Rehabilitation Department”. They are prisoners of drug abuse cases who wish to enter this program, which duration is a year in which the Bashayer Al-Khair Association works with other bodies such as the Ministry of Religious empowerment and Health and the Youth and Sports Authority. If addicts pass and participates in the program, they is pardoned from the rest of the sentence on the condition that they will not commit the crime again once they get out. If they do repeat their crime, they will be sent back to prison to complete their sentence. This pardon is called “conditional pardon”. With this segment, members of the Bashayer Al Khair Association work for a whole year through individual meetings, lectures, cultural and recreational competitions, memorizing the Qur’an, monitoring their behavior and prayers, as well as skills development courses.

The Second Topic: “After-Care Addicts”

They are the same group that was in the penitents’ wards in the central prison who passed the program and were transferred to the aftercare, which is one of the departments of the Ministry of the Interior, joint with the Bashayer Al-Khair Association. Its goal is to rehabilitate the pardoned prisoners in the parole program. Moreover, working with addicts in this committee is divided into two parts:

First: The Ministry of Interior conducts a weekly and sometimes sudden examination of the segments to inspect any relapse cases. If that was the case, the Ministry re sends them to prison to complete their sentence.

Second: What the Bashayer Al-Khair Association is doing in terms of moral and faith-based rehabilitation, in addition to my work with them through a series of cultural, religious, educational, and sports activities, in addition to some courses in skills development.

The Third Topic: The addicts of the Finance House Center for the treatment of addicts

The Finance House Center for the Treatment of Addictions is the only government hospital in Kuwait for the treatment of addicts. Addicts here are divided into several segments:

First: volunteers who came in for treatment.

Second: Those who enter by judicial order, and called “deposit”.

Third: They are the ones who enter because of complaints from their families which means that they are forcibly admitted to treatment by the Ministry of Justice, and it is called “complaints of addiction”

The Al-Bashayr Association deals with all these groups inside the hospital, and it carries out various activities to win them over, along with follow ups for the distinguished among them even after their discharge from the hospital to contain them and join them to the Repentant Welfare Committee within the association.

The Fourth Topic: Addicts from Outside Prison and Hospital

This group of addicts are those who come to the Association through their families, or on their own, most of which have never been to prison or hospital. They usually engage in the activities of the Repentant Welfare Committee to rehabilitate them, or if they are still using, they are referred to the hospital for treatment before they join the activities of the association.



Chapter VI

The ways of working with an addict

The First topic : When Visiting the Association

The Second topic : Inside the prison

The Third topic : In the aftercare

The Fourth topic : Inside the hospital

Chapter Six

The mechanism of working with the addict

The location of our meeting with addicts differs because the mechanism of working with new addicts coming to the association's headquarters is different when working with them in prison, aftercare, or inside the hospital. Similarly, dealing with them when they are still using is different from when they quit. Even in the case of those who quit, there are many particularities among this group as well. These differences make it necessary for us to change the patterns of dealing with them. The more distinguished penitents are, the greater attention we shed on them.

Mechanism of working with addicts

Direct contact with Association

The interview.....Addict.....to be
admitted in the hospitalQuitter to be integrated with
programs and activities

- ☐ Knowing the reasons
- ☐ Developing a treatment plan

Inside the prison

- ☐ Group meeting
- ☐ Individual meeting
- ☐ Quran memorization
- ☐ Weekly lectures
- ☐ Skill development programs

Inside the Hospital

- ☐ Individual meeting
- ☐ Weekly lectures
- ☐ Skill development programs
- ☐ Quranic competition
- ☐ Visiting the wings

Aftercare

- ☐ Group meeting
- ☐ Individual meeting
- ☐ Weekly lectures
- ☐ Leisure trips
- ☐ Quran memorization competitions

The First Topic: When Visiting the Association

On the first visit to the association, addicts are often accompanied by a family member such as parents, spouse, children, and sometimes with one of their friends, or they come in solitude, which rarely happens. Then we start with them in Five stages:

1. Classification of the case as “addicted or quitter”
2. The interview.
3. Find the causes.
4. Develop a treatment plan.
5. Cognitive behavioral therapy

First: Classification of the Case as “Addicted or Quitter”.

In the beginning, it is necessary to know the condition of the new incoming addicts, whether they are still using or have quit. Based on this,

we determine how we should deal with them, if they are still using, we advise them or their guardians to admit them into the hospital, which is the first step of the treatment. If that is successful, we coordinate with the association's team working inside the hospital to communicate and supervise them. However, if they have already quit, we move them directly to the second stage.

Second: The Interview

In order to understand the nature, characteristics, and history of these addicts as well as the causes of their addictions, this interview is conducted by psychological counseling experts, including paid and volunteer staff, throughout regular business hours and holidays. The interview is referred to as "the heart of psychological counseling," and it contains a variety of tactics that help make it successful. Its primary characteristics include being a dynamic face-to-face contact with counselors who seek assistance in developing their insight that are attained during a specified time period and in a given location".⁽¹⁾

The counsellor in the Association interviews addicts as well as their spouses or parents at an individual basis in order to understand the root of addiction and the addicts' history starting from their childhood till the date of addiction.

In the interview, the counsellor has to get acquainted with some information that can help in the treatment and finding solutions. The most important things that should be uncovered during the interview are:

1. Explain the purpose of the evaluation of addicts.
2. Identify the problems.
3. Set priorities and focus on them.
4. Recognizing current behavioral problems such as the emotional, behavioral, cognitive, mental, and content related situation of addicts.

(1) Al-Azza Saeed / Psychological Counseling its Methods and Techniques / Jordan / House of Culture 2010 / p. 87.

5. Recognizing previous incidents and their impact on the behavior of the current addict.
6. Knowing the results and their impact on the current behavior.
7. Recognizing the secondary gains.
8. Recognizing the previous solutions, and the attempts made to solve the problems of the addict.
9. Recognizing the adaptive skills of the addict and helping them identify them and work on using them to solve their problems.
10. Identifying the addict's feelings
11. Identifying the severity of the problem and its impact on the addict's life and the degree of its severity, and the number of recurrences of its occurrence and its non- recurrence".⁽¹⁾

Third: Find the Reasons

After doing the interview, which may be repeated during further visits, the counselor decides on the type of therapy or rehabilitation and looks for the factors that contributed to the excessive drug use at this moment. The method of treatment may also be decided by the counselor if one of the causes is a psychological disorder like schizophrenia, depression, or psychosis. In addition, having a parent or elder sibling who is addicted may also be a contributing factor in addiction. Here, the counselor either finds solutions or schedules a meeting with the parents to provide guidance on how to properly handle children who are at risk for addiction if the parents lack knowledge of the proper methods of instruction and dealing with children.

Fourth: Develop a Treatment Plan

The psychological counsellor regulates the treatment plan and refers addicts to clinical or psychological treatment if necessary after conducting these interviews with addicts and their spouses or parents to determine the causes of the drug misuse. The counselor works with the head of the Repentant Welfare Committee to be supervised and integrated within the

(1) previous source pp. 27-28.

steps of faith-based therapy using its different resources and activities if the addict has passed the stage of withdrawal symptoms and a safe period of time has passed since addicts quit.

Fifth: Cognitive Behavioral Therapy

After addicts are integrated with the rehabilitation program, the staff continue to observe them through individual meetings and group activities and observe their behavior and shortcomings, thus they fix various sessions with addicts to modify these negative behaviors according to their need. This mechanism mimics the method of cognitive behavioral therapy according by the two scientists Aaron Beck⁽¹⁾ and Albert Alice⁽²⁾ authors of the theory of cognitive behavioral therapy and rational therapy. It is defined as “a type of therapy that focuses on changing specific behaviors rather than trying to analyze unconscious problems and disorders”.

Cognitive behavioral therapy is a conversational therapy that takes place between an experienced professional and an addict suffering from a problem. This type of therapy is designed to target brain cells located in the higher cognitive centers of the cerebral cortex. The conversation can change the behavior of addicts if the brain is able to direct their attention towards the problem through listening and remembering when the addict's brain is physically able to control the paths of attention. This cannot take place unless damage done by the dugs is remedied.

Many studies have proven that behavioral therapy is far better and effective in changing beliefs, expectations, role-models for friends and

(1) Aaron Beck, a pioneer of cognitive behavioral theory. He was born in July of 1921 on the island of Island. He graduated from Brown University in 1942. He was an exemplary student. He completed his medical studies in 1946. Through his studies in psychoanalysis, he proved that depressed people can be cured by changing their thoughts. negative. Website www.thegoodtherapy.org.

(2) Scientist Albert Alice was born in Pittsburgh - USA in 1913 AD and grew up in New York, graduated from New York University, he devoted most of his life to writing short stories, plays and novels until the age of 28, he obtained a master's degree in 1943 AD, and his theory was based on the establishment of a therapeutic relationship between the therapist and the therapist in which the patient's responsibility for what he thinks of distorted ideas is determined. Then he obtained his doctorate in 1947 AD, a. 54 books and 600 articles, and he died in 2007. Emmett Velten. Albert Ellis/ American Revolutionary/Sharp Press 2009.

family, and drug use habits is superior to medication”.⁽¹⁾

The modification of behavior and negative thinking behaviors undergoes a treatment journey that may take months or years, during which many instruments are used to change this behavior and those negative thinking patterns that need to be modified through the use of other means, the most prominent of which is opening the door to group dialogue and focusing on concepts as such as "faith," "love," and "hope."⁽²⁾ It can also be accomplished by imitating internal or external excursions, by holding one-on-one meetings, or by hiring someone to do some job.

In the world of drugs, addicts are exposed to many setbacks, forcing the members of the Association to repeat the interview and to try time after time to change the behavior and their faulty thinking patterns that lead to this relapse without getting bored. During these interviews, they give addicts hope, elevate their self-esteem, and talk about the possibility of repentance in light of the vastness of God’s mercy. They talk about their ability to start anew and continue their engorgement to solve their social and financial problems until they are able to stand on solid grounds and face relapse head on. Many of these behaviors and ideas change through open meetings, lectures, and discussions.

The Second Topic: Inside Prison

The association’s team works inside the central prison in the ward for those interested in the special program prepared by the prison administration in collaboration with the Bashayer Al-Khair Association and other institutions such as the Ministry of Awqaf and Health along with the Youth and Sports Authority.

This program contains several activities that addicts must pass to be eligible for pardon after one year, and exempted from the rest of the sentence, provided that they do not return to drug use. Most important activities and conditions include:

(1) Abu al-Khair Abd al-Karim / The Battle of Addiction / previous reference pp. 67-68.

(2) Page no: 65.

1. It is preferred to attend all prayers in the prayer place, according to the religion addicts follow.
2. Attending courses organized by the Bashayer Al Khair Association.
3. Attending lectures for skill development.
4. Various competitions
5. Sports activities.

The team consists of two coaches and a doctor of psychological counselling who implement this program on the segment inside the prison and in individual meetings and follow-up of distinguished one.

The Third Topic: Aftercare Wards

The team works with the group that passed the rehabilitation program inside the prison in the wards of the penitents and has been transferred to the joint administration between the Ministry of the Interior and the Bashayer Al-Khair Association. Furthermore, this group will be rehabilitated for a second year, where the work with these penitents are divided into two parts:

1. The Ministry of Interior examines the addicts to ensure that they are free from drug free and safe from relapse.
2. The special program in The Bashayer Al Khair Association includes:
 1. Lectures.
 2. Cultural and recreational competitions
 3. Skills development courses
 4. Registration of attendance and absence.
 5. Solving their financial and social problems.
 6. Individual meetings.

After a year, the distinguished among them are selected for eligibility and are transferred to the Repentant Welfare Committee at the headquarters.

The Fourth Topic: Inside the Hospital

This team works within the Hospital of the Finance House Center for the treatment of addicts where they meet all the addicts who are enrolled for treatment in the hospital, whether they came after a court order or those who came voluntarily for treatment, or those who entered by virtue of a complaint of addiction from their relatives for treatment. The team works routinely with addicts as follows:

1. Individual visits by the staff to different wings.
2. Organizing weekly lectures for all groups.
3. Organizing cultural and Quranic competitions for all groups.
4. The use of religious events for work, fitness, and exciting competitions.
5. Organizing skills development courses.
6. Follow-up on the distinguished among them to be nominated to the Repentant Welfare Committee at the Headquarters.
7. Nominating the distinguished among them for the Ramadan retreat.



Chapter VII: Means and Activities

Seventeen topics

The First topic :	Lectures
The Second topic :	Courses
The Third topic :	Thoughts
The Fourth topic :	Individual meetings
The Fifth topic :	Competitions
The Sixth topic :	Sports activities
The Seventh topic :	Recreational trips
The Eighth topic :	Employing them in the private sector
The Ninth topic :	Solving their financial problems
The Tenth topic :	Solving social and psychological problems
The Eleventh topic :	Media awareness
The Twelfth topic :	Plays
The Thirteenth topic :	Mobile exhibitions
The Fourteenth topic :	Scientific studies

The Fifteenth topic : Diwaniya visits

The Sixteenth topic : Follow-up of the repentant

The Seventeenth Topic : Visiting Prisons and hospitals

The Eighteenth Topic : Weekly Iftar

The Nineteenth Topic : Haj and Umra

The Twentieth Topic : Ramadan retreat

Chapter Seven

Means and Activities

The Association works to achieve two main goals in its work, namely:

1. Community awareness of the largest group in society which has not yet fallen into the abyss of drugs to protect them from that.
2. Treatment and rehabilitation of the category which fell into the problem.

For each of these two goals are specific instruments and activities to achieve it, from lectures, training courses, visits, media participation, and a solution to their financial, psychological, and social problems, in addition to a litany of other activities that are implemented by the association's committees, each according to its specialization.

The First Topic: Lectures

Lectures on the harms of drugs and addiction are given in five categories:

1. Patients of the Finance House Center for the Treatment of Addicts.
2. Prisoners in the wards of the central prison.
3. Repentant addicts outside prisons and hospitals.
4. Students in their places of study.
5. The general public in forums, business associations, and offices.

These lectures focus on the reality of drugs in society, the most dangerous drugs used, how to detect addicts, how to deal with them, the roots of addiction, and how to communication with the Bashayer Al-Khair Association and its exerted efforts. This primarily addresses the general

public and students, while those who quit drugs are subject to lectures that address the concepts mentioned in chapter four,⁽¹⁾ in which we take into account the fulfilment of basic needs.

The Second Topic: Courses

These courses address four categories:

First: Those who repented from addiction.

Second: The staff working with addicts in the association.

Third: Parents of addicts, aiming to educate them about ways to deal with their children.

Fourth: The staff working with youth in general.

Those who quit listen to these lectures that encompass the main concepts mentioned in the fourth topic in this chapter. On the other hand, the staff working with addicts listen to lectures on how to deal with them, how to control their emotions, and how to win others over through the art of the argument and trust. Furthermore, lectures given to parents address the best ways to deal with their children who intend to quit. As for the courses addressing staff dealing with young people, whether in schools, youth clubs, or courses for imams and preachers, these courses often focus on ways to detect addicts and how to deal with them.

The Third Topic: Thoughts

The Association uses faith-based speeches in its educational curriculum, particularly after mass prayer in the Association of Al-Bashayer. After the prayer we give quick speech that does not exceed a few minutes addressing the staff dealing with addicts who are quitting or with the addicts who already quit, focusing on one of the educational concepts to address some limitations and satisfy their basic needs, especially the sixth need spirituality for both the staff and the addicts. Furthermore, through these speeches we educated some penitents on public speaking. We give them a taste of literary

(1) Page 69.

courage so that they can be relied on to give speeches of their own in future lectures and media meetings in schools and public places. These speeches also contribute to satisfying their need for strength and appreciation.

The Fourth Topic: Individual Meetings

Individual meetings are an essential educational method performed by educators and workers with penitents to address some limitations after winning over the addicts. These individual meetings are conducted with either new-comers to shield them, or with veteran penitents to reinforce their strength and to serve them better, ultimately serving as a contribution to satisfying their needs.

The Fifth Topic: Competitions

Competitions are one of the educational methods that aim to entertain, raise awareness, and educate in a fun and enjoyable approach. These competitions can be either recreational or cultural which consist of sport games, competitive activities, or general competitions. Furthermore, these are usually done on recreational trips during Ramadan and other occasions. During these competitions, rewards are distributed as a kind of motivation, contributing to satisfying their need for fun and enjoyment.

The Sixth Topic: Sports Activities

Sports activities are very important in training those who are repenting from addiction, for three main reasons:

First: To fill their spare time with positive work.

Second: To strengthen their bodies after the drug destroyed them, and the sports activities that we do are football and swimming, with plans for the future to establish a multi-purpose gym.

Third: To satisfy the need for strength, fun, and enjoyment.

The Seventh Topic: Recreational Trips

Every month the Repentant Welfare Committee and the Aftercare

Committee organize recreational trips to a particular destination or to seashores with many sports and recreational activities. The children of penitent also participate in these trips, which gives the trip a beautiful family atmosphere which was missing for these penitents. These trips contribute to brightening their days and help satisfy their need for fun, pleasure, and belonging.

The Eighth Topic: Employing Them in Private Sector

Among the provisions of addicts' sentence is their deprivation from working in any governmental institution for a period reaching ten years, or until they merit a "Character Certificate" for good behavior.

That is why the Association tries to find them a job in the private sector to satisfy their material and psychological need for work and legitimate earning, and thus meet the need for power and appreciation. This method is very effective in winning penitents over and growing their sense of loyalty to the Association in addition to their appreciation of a legitimate life.

The Ninth Topic: Solving Their Financial Problems

Because of their inability to work in governmental institutions, their debts, and their financial needs, most of penitents are in great need. That is why the Association helps them financially and contributes to paying off their debts through forming a zakat committee supervised by the Financial Committee. Cases are presented to the committee across all days of the year, which is not limited to the persons of the addicts alone, all of which aims to satisfy the need for strength and appreciation.

One of the main tasks of the Association is to seek jobs for the penitents in the private sector because they are deprived of their right to work for more than five years. Therefore, one of the proudest achievements of the Association is finding job opportunities for the penitents in the private sector or within the Bashayer al-Khair Association.

The annual aid provided to repentant is:

1. More than one hundred and fifty thousand Kuwaiti dinars

for quitters.

2. Seventy-five thousand Kuwaiti dinars for widows and families of quitters.

The Tenth Topic: Solving Social and Psychological Problems

Many of penitents suffer from social problems, especially with their spouses, children, parents, and siblings. That is why the Association contributes to solving these problems in success. Furthermore, the Association also contributes to solving some psychological complications among penitents or refers them to specialists to find more suitable solutions. This is our way of satisfying their need for strength and love.

The Eleventh Topic: Media Awareness

Media awareness is achieved by printing books specialized on the dangers of drug use, printing brochures, posters, and tapes, and then distributing them to schools, markets, hospitals, and exhibitions. The Association also conducts many radio and television programs or participates in numerous Arab, Kuwaiti, and Gulf satellite station programs. The Association also has websites, and it is involved in all modern social media platforms to spread awareness on the danger of drugs, in addition to highlighting the association's efforts in this field. Furthermore, the Association also has an online and offline magazine that contributes to this awareness, and the Association does many more press releases and advertisement via an online and offline medium.

The Twelfth Topic: Plays

Theatre is one of the modern artistic methods to change some concepts in an indirect artistic way, which is why the Association organized two plays in this field to raise community awareness on the danger and prevalence of drugs.

The Thirteenth Topic: Mobile Exhibitions

Mobile exhibitions are a modern method for raising awareness through

large buses from which chairs are removed, their walls littered with awareness boards and with embellishments illustrating the types and gravity of drugs. These during which brochures and leaflets are distributed. These mobile exhibitions usually visit student schools, malls, and other commercial complexes distributing brochures and leaflets.

The Fourteenth Topic: Scientific Studies

A team of specialists in the Association conducts scientific studies and statistics that scientifically demonstrate the reality of drugs in Kuwait in addition to the most prominent reasons for their spread among youth, the age groups among which drugs spread the most, and ways to confront them.

These studies give planners and legislators in the country scientific foundations on which they can base their response plans, as it reveals to the workers what they need to focus on in their approach to this issue.

The Fifteenth Requirement: Visits to Diwaniyas

Visiting diwaniyas or family meetings and spreading awareness through them is a successful method carried out by the Association for dozens of diwaniyas in Kuwait. Through this method the association was able to open a vast space for discussing this issue which increased the communication of community groups with the association in terms of raising awareness and supporting its activities.

The Sixteenth topic: Follow-up of the repentant

The follow-up method for repentant addicts is one of the most important methods of the Bashair Al-Khair Association in educating penitents through the registration of all those enrolled in the association's program on the computer, as well as supervising them through modern means of communication and sometimes through their direct family, and sometimes a direct visit to their houses to check their conditions. All this to install stability and satisfy their need for strength.

The Seventeenth Topic: Visits to Prisons and Hospitals

Visits are one of the first activities the Association does since its conception where it conducts its visits where addicts are staying in the Finance House Center for the Treatment addicts, as well as in the wards of “Addiction Cases”. This practice developed to creating permanent offices of the Association within the ward of penitents in addition to working work with the distinguished among them or those who wish to repent. During these weekly visits, we meet with addicts and talk directly to them, in addition to the fact that we give them lectures to contribute to the satisfaction of their need for strength and freedom.

In addition, the permanent offices of the hospital committee and the prison committee carry out a lot of activities with prisoners and patients in both the ward, in addition to the selection of those willing to repent for follow-up after their discharge.

The Eighteenth Topic: Weekly Iftar

We organize a weekly Iftar to which all penitents are invited to help them develop self-restraint. After Iftar, we give each one the opportunity to talk about themselves and their emotions. Supervisors then follow up on that, ultimately aiming to satisfy their need for appreciation and delivering the stories of success to new quitters.

The Nineteenth Topic: Haj And Umra

During the season of Haj we select a few penitents to fulfil this duty through which they learn important lessons most important of which is spirituality, equality, collective work, and self-reliance. Through this we aim to contribute in satisfying the need for spiritual nourishment and strength. We also select a few of them to do their Umra duty.

The Twentieth Topic: Ritual Retreat during Ramadan.

Ramadan is a sacred month for Muslims where they have to fulfil their fasting duties towards it. Therefore, we use this month to satisfy their need for spirituality. In the last few days of this month we select a few

penitents to retreat to mosques away from daily troubles. There we only practice prayers and read Qur'an, we give religious speeches and lessons, in addition to holding competitions and giving out rewards to everyone.

A schedule for the implementation of the activities related to the quitters, along with addressing their appropriate needs

#	Need	Activity	schedule of work	Responsible party	Notes
1	Covers the six needs	Lectures	1 - Agreement with a group of lecturers and specialists in the fields related to the quitters.	Cultural Committee.	
2	The strength	Skills development courses	1 - Agreement with some trainers and training companies, to train the quitters on several skills, including decision-making, developing the will, the importance of time and others.	1 – Cultural Committee. 2- Training Com mittee.	
3	Spiritual Feed	Thoughts	1 - Usually after the prayers. 2- On trips. 3- During i'tikaf.	1 - Repentant Care Committee. 2-Prison Committee. 3- Hospital Committee.	

4	Strength and appreciation	Individual meetings	1- Observing those who lack some of the skills that help them to become stable. 2- Convincing those who suffer from some wrong practices.	1- Repentant Care Committee. 2- Prison Committee. 3- Hospital Committee. 4- Aftercare Committee.	
5	Fun and entertainment	Competitions	1 - During trips. 2- During i'tikaf activity.	1- Aftercare Committee. 2- Hospital Committee. 3- Repentant Care Committee.	
6	Fun, entertainment and strength	Sports activities	Weekly sports activity	1- Aftercare Committee. 2- Repentant Care Committee.	
7	Fun and entertainment	Recreational excursions	1- Monthly trips (land - water)	1- Aftercare Committee. 2- Repentant Care Committee.	

8	Strength and appreciation	Employ them in the private sector	1 - Communicating with the private sector to find job opportunities for them or to employ them in the association's committees.	Members of the Board of Directors	
9	Strength, appreciation and belonging-ness	Solving financial problems	1- Helping those unemployed who face financial problems, or those who are in an urgent need for money. 2- Communicating with charitable societies to help them.	Finance Committee	
10	strength and survival	Solving psychological and social problems	1- Communicate with psychologists to solve their problems. 2- Individual meetings with them and their families to solve their social problems.	Case Receiving Committee	

11	Strength	Global awareness	1 - Through television and radio programs. 2- Through social media. 3- Via publications.	1 - Media Committee	
12	Strength and appreciation	Mobile exhibitions	Displaying pictures, brochures and books in commercial complexes and exhibitions	As- signing quarries to this task	To appreciate quitters
13	Strength	Visiting Diwanis	Agreeing with some diwanis to present the problem of drug abuse.	Asking some quitters to speak.	To notify the quitters about their role in the solutions

14	Strength and belonging	Follow up on quitters	1. Make a table for all quitters. 2. Follow up with their spouses and parents. 3. Direct contact with them.	1. Repentant Care Committee. 2. Aftercare Committee.	
15	Belonging-ness	Visiting prisons and hospitals	1. Visiting the quitter's wards. 2. Visiting the hospital wards.	1. Prisons Committee. 2. Hospital Committee	

Chapter VIII

The main committees of the association and their tasks

The First topic :	Primary Care Committee (hospital)
The Second topic :	The Prisoners' Welfare Committee
The Third topic :	The aftercare committee
The Fourth topic :	The Committee for the Care of the Repentant
The Fifth topic :	The Women's Committee
The Sixth topic :	The committee to receive cases
The Seventh topic :	The administrative and financial committee
The Eighth topic :	The media committee
The Ninth topic :	The Public Relations Committee
The Tenth topic :	Training and development committee
The Eleventh topic :	The Cultural Committee
The Twelfth topic :	Committee of Al-Bashayer Associates

Chapter Eight

The Main Committees of the Association and Their Tasks

The administrative structure of the Bashayer Al Khair Association consists of a board of directors and twelve committees, six of which work directly with addicts, and the other six committees support the first six committees with the services they provide to help them in their tasks. The six committees that deal directly with addicts are: “The Primary Care Committee” (Hospital), the Prisoners’ Welfare Committee, the Aftercare Committee, the Repentant Care Committee, the Women’s Committee, and the Case Reception Committee. As for the supporting committees, they are the “Administrative and Financial Committee, the Media Committee, the Public Relations Committee, the Training and Development Committee, the Cultural Committee, and the Friends of Al-Bashaer Committee”.

There is also a Director-General who supervises the implementation of the general plan set by the committees, in addition to an executive office authorized by the board of directors with the powers to take administrative decisions related to the day-to-day work. Furthermore, there is an executive board of committee chairmen, who meet periodically to brief each other of the activities and cooperation with each other through joint activities. The main role of these committees is to implement the method of faith stimulation on the ground and to ensure that the six needs of the quitters are satisfied.

The First Topic: The Primary Care Committee (Hospital)

The Primary Care Committee, as it is known, supervises addicts when they are being admitted to the hospital for treatment, which is the first step we take. The Committee maintains a permanent office within the Hostel Finance Centre for the Treatment of Addicts, which carries out its annual plan within the hospital wards through direct meetings with patients and weekly lectures, skills development courses, competitions, and Ramadan get-togethers, as well as by keeping track of notable patients after they have been discharged from the hospital to integrate them with the Bashayer Al Khair Association.

The Second Topic: The Prisoners' Welfare Committee

Along with memorizing the Qur'an, praying, paying attention to general behavior, and participating in some monthly and annual group activities like group Iftar in Ramadan, cultural competitions, and nominating the distinguished among them for the royal pardon, this team works with addicts inmates within the penitentiary wards of the central prison. The annual program includes individual and group meetings, lectures, and skills development courses.

The Third Topic: The Aftercare Committee

This committee specializes in working with the category of prisoners in drug cases who are pardoned by a conditional royal pardon, which means that they passed the rehabilitation program inside the prison which was established by the Bashayer Al-Khair Association.

Then, other parties join in on the activities of this committee, and in an effort to encourage them, they pardon the remainder of their prison sentences. They then transfer to this joint committee, where they will receive a second year of rehabilitation under the supervision of the Ministry of the Interior. However, outside of the prison, as part of an annual event during which the Interior Department official checks them weekly to make sure they are drug-free. Additionally, the Aftercare Committee members

provide them with several skill-development classes, religious and psychological lectures, cultural competitions, and numerous recreational outings that help them with a variety of their social and psychological issues, in addition to carrying out follow-up check of the distinguished among them after the end of the year from their entry in the Bashayer Al-Khair Association.

The Fourth Topic: The Committee for the Welfare of the Repentant The committee to which the preceding three report is regarded as the primary team in the treatment of addicts. It accepts candidates from the Primary Care Committee of the Hospital and the Aftercare Committee, occasionally receives some prisoners who have served their time in jail but have not joined the rehabilitation program, as well as cases that come directly from the community, i.e., who have not been admitted to the hospital or prison. Its main task is to concentrate on creating rehabilitation activities for those who join them, the most notable of which is the Community Based Rehabilitation Program, in addition to a weekly collective Iftar, organizing recreational trips, cultural competitions, and Hajj and Umrah trips for those who are eligible. The committee is also responsible for following up on all those who joined it through special programs as well as creating employment opportunities in the private sector for the unemployed.

The Fifth Topic: The Women's Committee

In girls' schools, the Women's Committee gives lectures on gender equality. Additionally, it meets with addicts on the wards of the Finance House Center Hospital and conducts lectures and one-on-one talks there. It also gets a few new cases involving women. Additionally, it offers various recreational activities for addicts' kids during Ramadan and other times.

The Sixth Topic: The Committee to Receive Cases

The members of this committee are experts in psychiatric counseling with extensive backgrounds working with addicts. Inside the association's headquarters, they get new cases and talk to some families about their kids

and how to deal with them. They then direct them to the best approaches and forms of care.

The Seventh Topic: The Administrative and Financial Committee

As they generate resources and gather funding from philanthropic and financial institutions, as well as certain businesses and philanthropists, this committee's primary responsibility is to establish the administrative and financial regulations and policies that govern the activity of the Association. Additionally, they aid needy penitents financially and in-kind during times of need and during the school year. They also assist addicts and their families with winter and summer apparel as well as during the Ramadan and Eid holidays. Additionally, this committee is in charge of the financial and administrative reports made public at the annual general meeting.

The Eighth Topic: The Media Committee

This committee exerts immense effort in highlighting the role of the Association and introducing it to the community. Its most pivotal role is rising awareness on drugs and their ramifications on society, which is done through various media programs such as issuing a specialized newspaper and online magazine, printing many books, brochures, and posters, in addition to producing drug awareness films and reports to raise awareness of the seriousness of drugs. The committee also promotes the role of this association, as well as holding numerous press conferences, engaging in modern social media platforms, covering all activities of the association's committees, and participating in radio and television programs.

The Ninth Topic: The Public Relations Committee

This committee engages in a range of tasks designed to publicize the Association through several social, cultural, and financial endeavors. In order to introduce society to the work of the Bashayer Al-Khair Association, it also strengthens ties with various facets of society by visiting diwanis, planning a series of lectures in schools, high schools,

universities, commercial complexes, army and police institutions, participating in numerous cultural exhibitions, distributing thousands of books and brochures, and appearing on numerous radio and television programs.

The Tenth Topic: Training and Development Committee

This committee looks at the needs of all committees and then organizes some courses to develop skills in the areas it needs:

1. Leaders in the association.
2. Workers with addicts
3. Repentant addicts

The Eleventh topic: The Cultural Committee

This committee organizes weekly lessons and lectures at the Bashayer Al Khair Association, contacts specialists, scholars and Sheikhs, and organizes some cultural competitions for penitents.

The Twelfth Topic: Committee of Al-Bashayer Associates

Organizing awareness campaigns for both adults and children, educating them about the dangers of smoking, motivating them to make wise friendship choices, making the most of their time, finding productive ways to spend it, developing their leadership abilities, putting these skills into many recreational games, and visiting recreational and scientific facilities. The intention is to increase awareness of this issue and educate young people about the risks associated with drug misuse. By abstaining from drugs, they will help the Association achieve its goals and safeguard their household from disruption.



Agenda of the Committees with Their Appropriate Needs

No.	Need	Commit-tees	Schedule of work	Responsible party	Notes
1	Strength, belonging and fun	Primary Care Committee (hos pital)	1 - Visit the wings. 1- Individual and group meetings. 3- Conducting recreational competitions. 4- Nominating the distinguished to the association.	Committee members in the morning and evening, and the assistance of some lecturers	
2	Power	Prisoner Care Committee	1- Meeting with prisoners two days a week. 2- Conducting recreational competitions. 3- Nomination of the distinguished for aftercare	Committee team and the use of some lecturers.	

3	Strength, belonging and fun	Aftercare Committee	1 - Follow up on what the prisoners need. 2 - Make a meeting twice a week. 3 - Competitions and entertainment trips.	Committee team and the use of some lecturers.	
4	Strength and spiritual supply	Repentant Care Committee	1 - A weekly meeting with all quitters. 2 - A weekly breakfast meeting. 3 - Contests and trips. 4 - Hajj, Umrah and I'tikaf. 5 - Follow up on all quitters	The committee team in addition to the follow-up team.	
5	Strength, belonging and spiritual provision	Women's Committee	1 - Meet new cases. 2 - Courses for mothers of addicts. 3 - Lectures in girls' schools. 4 - Recreational activities for the children of quitters.	The committee team with the help of some specialists	

6	strength and survival	Case Reception Committee	1- Receiving new cases. 2 - Receiving converts from the prison, hospital and subsequent committee. 3- Respond to inquiries.	This committee is represented by the Prison and After- care Committee, the Repentant Care Committee, and the Society	
7	Strength and being long	Administrative and Financial Committee	1 - Pay off debts. 2-Paying the rent in arrears. 3- Poor income subsidy.	The Financial and Administrative Committee team in partnership with Zakat House	
8	Power	Media Committee	1 - Production of awareness films. 2 - Issuing awareness brochures. 3- Organizing interviews and reports on social media. 4- Covering the activities of the association.	The committee team with the help of specialized companies	

9	Strength and belonging	Public Relations Committee	1- Communicate with all supporters for the Assembly. 2- Receiving guests. 3- Coordinating interviews with other parties.	Committee team	
10	Strength	Training and Development Committee	Organizing specialized courses for the members of the association, and general courses for the quitters.	The committee team with the help of development and training companies	
11	Strength	Cultural Committee	Organizing weekly lectures to achieve all concepts.	Committee team.	
12	Strength and survival	Friends of the Al-Bashayr Committee	Preventing and protecting children from the scourge of drugs by carrying out a series of activities, lectures and training	A group of specialist trainers for young people and children.	

Chapter IX: Achievements

The First Topic :	Finding a New Treatment Method
The Second Topic :	Spreading Awareness
The Third Topic :	High Rate of Treatment
The Fourth Topic :	Spreading the Idea Globally
The Fifth Topic :	Renewing the Media Discourse
The Sixth Topic :	Finding a Comprehensive Library on Drugs
The Seventh Topic :	Finding a Special Dormitory for the Repentant
The Eighth Topic :	Amending Laws
The Ninth Topic :	Building Experiences in This Field
The Tenth Topic :	Carrying Out Scientific Studies
The Eleventh Topic :	ISO Certification
The Twelfth Topic :	Bashayer Al-Khair Association in the Media

Chapter Nine

Achievements

These accomplishments mark the culmination of close to thirty years of work, as research in this area started in 1993 A.D. and has not stopped since. Numerous accomplishments were made both internally and externally, and they ranged from lectures to private meetings to previously unheard-of internal and external accomplishments. The adoption of this new approach in therapy is based on our conviction that, as William Glaser put it, "all human behavior is a choice." The need to ensure that the five needs—survival, belonging, love, power and ownership, freedom, fun and pleasure—listed by William Glaser are satisfied. To these, we added the sixth need, which is the desire for (spiritual nourishment). Additionally, the accumulation of experiences over this time period led to a remarkable advancement in the available tools and accomplishments. This issue was supported by both the commercial and public sectors and was accompanied by a significant advancement in the media, particularly the modern ones, which led to new kinds of successes in this area. These accomplishments, which we will describe in these twenty topics, are only a small portion of the countless accomplishments that we pray Allah to give steadfastness for. The association also established new work patterns and achievements in promoting awareness throughout the community.

The First Topic: Finding a New Treatment Method

One of the BashayerAl-Khair Association's most notable accomplishments was coming up with a novel solution to the drug problem by include a need (spiritual supply) in addition to the five needs William Glaser identified since there are numerous solutions available worldwide to this issue.

However, none of these approaches emphasize the spiritual side of things as a fundamental entrance point for resolving this issue. With God's grace and subsequently with the founders' accumulated educational and campaigning skills, the existence of a legitimate basis, and sensing the weight of the problem, this new method was first conceived, and this was mentioned in detail in the first chapter of this research.

The Second Topic: Spreading Awareness

The Bashayer Al-Khair Association focuses on two social groups: the addicted group and the biggest group in society, which is the one that has not yet fallen victim to the issue. Both groups have the capacity to help the association achieve its objectives, but awareness is important for both. The association supports the first group's repentance and strives to treat them, while also protecting the second group from the problem. The association achieved many successes in this area, the most notable of which are:

A. Lectures:

The total number of lectures given by all the association's committees in schools, prisons, hospitals, pardons, old penitents, and in the markets is six hundred and fifty-three lectures annually.

B. Courses:

The number of skills development courses for all association committees reached twenty-five courses for a full year.

C. Radio and TV Programmes:

Bashayer Al-Khair Association has conducted many special programs and participated in other drugs-related awareness-raising programs on satellite and radio stations.

D. Al-Bashayer Magazine:

The association issued a monthly-specialized magazine, then it became a quarterly one called Al-Bashayer. This is the first Arabic magazine specialized in drug-related issues from an educational and moral

perspective, away from press excitement and scoops, as it has published 51 issues so far, and it focuses on addressing the problem from the perspective of diverse moral values.

E. Friday Sermon:

The association agreed with the Ministry of Awqaf to give a specialized course for preachers and imams in all governorates of Kuwait that deals with the issue of drugs, its dangers on the youth, and the social tragedy that it causes. By that, the Altar becomes a podium to address the issue of drugs from an Islamic perspective to raise awareness in the community.

The Third Topic: A High Rate of Success

The following is a table for the last six years showing the number of those pardoned from the central prison in drug cases, the number of those committed to the program, the number of those who did not commit, and those who died. This table shows us a percentage rate of success across the year:

Royal pardon	2011	2012	2013	2014	2015	2016
Number of deportees	30	111	56	96	103	104
Committed	24	62	29	56	78	91
Did not commit	5	44	26	40	25	13
Deaths	1	5	1	3	3	2
Success percentage	80%	56%	51%	58%	76%	88%

This demonstrates that the success rate varies from 51 to 88%, which is a high rate globally and is infrequently found in hospitals and institutions working in this field, and it also demonstrates the extent of the influence of the spiritual aspect in the process of treating and rehabilitating addicts.

The Fourth Topic: Spreading the Idea Globally

Ten years after the Bashayer Al Khair Association was founded, real consideration of the idea of universalizing it on a global scale began when it first appeared in Kuwait, expanded to the Gulf countries, the Arab and Islamic world, and other countries of the world. In order to do this, it was necessary to acknowledge that the "faith stimulation approach for treating addicts" is a helpful worldwide way by which all countries of the world work, and major hospitals and rehabilitation centers are rushing to implement it. To do this, the concept started to gain support on a global scale, and numerous delegations and embassies from around the globe started to visit us. Many requests began to come to us from some countries around the world to export the idea to their countries, and the result was:

First: Visit of Delegations from Countries around the World:

1. Several Arab delegations visited us, most notably all the Arab Gulf states, Morocco, Yemen, Sudan, Chad, Algeria, Egypt, Syria, Libya, and Tunisia.

2. Visiting Delegations from Islamic Countries:

Several delegations visited the association from Islamic countries, namely: "Malaysia, Bosnia and Herzegovina, Azerbaijan, Indonesia, Albania, Iran, Turkey, Kyrgyzstan, and Tajikistan.

3. Visit of Delegations from Asian Countries:

And many delegations from non-Muslim Asian countries visited us like India, the Philippines, and China.

4. Delegations of African Countries:

The association was visited by delegations from non-Muslim African countries, led by Niger, Nigeria, Senegal, Ghana, Benin, South Africa, Ivory Coast, Cameroon, Mali, Burkina Faso, Ethiopia, Mauritius, Tanzania, Guinea, and Madagascar.

5. European Countries Delegations:

The association was visited by many delegations of European countries as groups and individuals, most notably the delegation of Russia, Ukraine, Yugoslavia, Macedonia, Bulgaria, Belgium, the Netherlands, Italy, Sweden, Denmark, France, the Russian Federation, and Finland.

Second: Dissemination of the Experience in the Countries of the World.

The strategy required publishing it first in the Gulf countries, then the Arab countries, then the Islamic countries, and then the countries of the world in general.

Gulf Countries

As the saying goes charity begins at home. First of all, we began to spread the experience in the Gulf countries by clarifying the idea and its importance to the visiting delegations from the Gulf countries, and thorough training for those wishing to import it to their countries.

Arab Countries

The association received several official requests from Arab countries such as the Syrian Republic, Lebanon, Egypt, Yemen, Morocco, Tunisia, and Algeria. The association succeeded in transferring the experience by training a team of dedicated volunteers in the Syrian Republic, Yemen, and Morocco. Preparations are underway for this in other Arab countries as well.

European countries

At the invitation of some European countries to explain the experience and to enable it to work, the association succeeded in transferring the experience by training a volunteer team in Italy and the Netherlands. Preparations are underway to transfer it to other European countries.

Third: Visiting Embassies and International Institutions

In order to be acquainted with the Al-Bashayer experience, several

embassies and international institutions visited the headquarters of the Association, including:

1. The Saudi Embassy
2. Pakistani Embassy
3. The Bosnian Embassy
4. US Embassy
5. German Embassy
6. The United Nations Office

The association has also reached several agreements with several associations and institutions in countries around the world, including:

1. The Pakistan Anti-Narcotics Association based in Pakistan.
2. The Islamic Consultative Assembly based in Switzerland.

3. the Minister of Middle East Affairs and Ambassador of the Global Parliament for Safety and Security, Mr. Alfred Mills, representative of the European Muslim League in Europe.

4. Lebanon Centre for Voluntary Work based in the Republic of Lebanon.

The Fifth Topic: Renewing the Media Discourse

The daily newspaper, weekly periodicals, radio, and television programs are examples of traditional media that are no longer as powerful in society as they once were. However, social media is the current form of communication that has the most impact on society as a whole. As a result, the association did not ignore this issue and started to revamp the media discourse for all societal groups. Consequently, it created an online identity on Facebook, Twitter, YouTube, and Instagram. Additionally, it developed a website for the World Wide Web as well as one specifically for the electronic newspaper. In addition to that, it produced a large number of brief TV clips to be broadcast in this way. Furthermore, a new media

was invented, which is the seatless bus which was used as a travelling exhibition that visits schools, high schools, and malls, with educational slogans painted on the hull for people to read.

To resuscitate the media conversation, the association also arranged two plays on the drug issue, in which top representatives from both inside and outside participated, and several mobile shelves to place brochures and books inside clinics and hospitals. They made a big impression on the media and on those who criticize it. On the large screens in the squares, numerous short film snippets were also displayed.

The Sixth Requirement: Finding a Comprehensive Library on Drugs

Since the establishment of the association, it has issued many books, brochures, posters, and tapes to raise awareness on drug-related issues, from these we mention the following:

First, the books:

Fifteen titles have been printed, which are:

1. The Legal Evidence for The Prohibition Of Drugs
2. Steps of Faith Therapy
3. Drug Damage
4. Sexual Diseases
5. A Letter to an addict
6. Our Experience
7. Talking to Addicts and about them
8. Success Stories
9. I was with Them before Death
10. My Story with Penitents
11. Pictures and Memories
12. The Omens

13. The role of Islam and the Family in Treating the Problem of Addiction

14. The Inevitability of the Islamic Solution to the Problem of Alcohol and Drugs

15. The Faith Stimulation Method (SMM)

Second: Leaflets:

The association published eighteenth titles of brochures, which are:

1. The legal evidence for the prohibition of drugs
2. Practical steps to quit smoking
3. My son is an addict, what should I do?
4. How to spot an addict?
5. How we can prevent our children from drugs
6. Heroin
7. Hashish
8. LSD
9. Spice drug
10. Ecstasy
11. Ice
12. Amphetamines
13. Captagon
14. Inhalants
15. LSD
16. Factors of deviation in youth
17. Shabu drug
18. Chemical

Some of the association's publications have been translated into several languages, including:

1. English
2. Hindi
3. Urdu
4. Tamil
5. Nepali

The Seventh Topic:

Finding a Special Dormitory for the Repentant When the Bashayer al-Khair Association began working inside the central prison in 1994, it saw a flawed reality that could not be a solution to a difficult problem such as the drug problem. Addicts and dealers were incarcerated in the same ward, which means that addicts will not be able to quit as long as their source of drugs remains within proximity. That is why we suggested inmates were separated between addicts and dealers, to which the administration accepted. Despite implementing the separation, addicts and dealers still met in corridors and playgrounds. That is why we suggested a more comprehensive separation which was also implemented.

After the idea picked up some momentum, prison administration witnessed the numerous benefits of this isolation which prompted the officials to build a special building for the penitents or for those wishing to repent and quit. The building was constructed at a fair distance from the main prison, and it was named "The Penitents' Wards" where a special rehabilitation program is applied to them. After applying this in isolation, the program began to bear fruit, after addicts were able to break from the shackles of dealers.

The Eighth Topic: Amending the Laws

Since work began in this field, it became clear to us after the first four years that there are laws in the penal code that exacerbates the problem of drug use rather than mitigating it, among these laws are the following:

1. Rehabilitation Act
2. First Criminal Precedent Act
3. Parole Act

First: Rehabilitation Act:

Article “No. 245” of Chapter Three of the Kuwaiti Code of Criminal Procedures and Trials stipulates that “the convict shall be rehabilitated inevitably by virtue of the law whenever the legal period has passed after the completion of the execution of the penalty or the issuance of an amnesty for it, or the statute of limitations has expired. The period required for legal rehabilitation is ten years if the penalty was more than three years of imprisonment and a fine of 225 dinars, and five years if the penalty was not more than that”.⁽¹⁾

Bashayer Al-Khair Association tried to change this law because its implementation would entail a lot of suffering and negative consequences for the pardoned because addicts remain jobless for ten or five years until they are rehabilitated. During this time, many addicts relapse or commit new crimes for the sake of making money. That is especially true if addicts are not citizens of Kuwait who financial support from the Ministry of Social Affairs.

The association held several press conferences to discuss this issue and requested an amendment to the law, and participated in many radio and television programs to talk about the negative effects of this law. The association also drew up a petition of amendment which it submitted to members of the “Nation’s Counsel” in addition to the Permanent Committee on the Application of Sharia Law. Mending this law remains underway, which upon its completion can help satisfy the need for strength and survival among addicts.

Second: The First Criminal Precedent Law:

Article 1 of Law No. 9 of 1971 of the Kuwaiti Penal Laws states the

(1) Department of Fatwa and Legislation / Kuwaiti Legislation Group. Part IV / previous source p. 239.

following: “Except for judgments issued by the State Security Court, and judgments issued for crimes stipulated in Articles 31 and 32 of Law No. 74 of 1983 in the matter of combating drugs and regulating their use and trafficking, no following provisions shall be recorded in the testimony requested by the convict on his criminal record:

1. Judgments for which he was rehabilitated by the judiciary.
2. Judgment issued in any crime of a fine or imprisonment, or both, or placement under police surveillance, provided that no other ruling has been passed with any punishment before this ruling, and from which a record is kept in the Personality Investigation Department, and that the penalty has been implemented unless it revoked due to the statute of limitation or pardon.⁽¹⁾

This law, although it is clear, is not effective in many cases. Therefore, one of the most prominent works of the association was the constant endeavor, through the media and the National Assembly, to activate this law so that a large segment of prisoners benefits from it. For the law to remain inactivated means the relapse of many, in addition to grave consequences on the security and social levels.

Third: The Parole Law:

Article 87 of Law No. (16) of 1960 of the Penal Code specifies the following: Every convict sentenced to imprisonment who has spent three-quarters of the sentence imposed on him, may be released under a condition, provided that the period he has spent is not less than a full year if during this period he is of good conduct and behavior, and if his release did not lead to any breach of security. If the sentence imposed is prison for life, the period of time spent by the convict shall not be less than twenty years.

The release shall be under the condition of the remaining period of the sentence, or for a period of five years if the penalty is supporting imprisonment, and the competent authority may order that the released

(1) Previous source pg. 379.

person be placed throughout this period under the supervision of a person it appoints and decides the conditions to which the release is bound, and it must alert him that: Violation of these conditions shall be a reason to cancel the release.⁽¹⁾ In order to implement our method, the sixth need is (spiritual stimulation).

The association made use of this provision in the law and exerted considerable effort to persuade the Ministry of Justice and Interior, represented by the Correctional Institutions Department, to impose some requirements that would aid in the reform of the prisoner in drug cases, such as memorization of a passage from the Qur'an, good conduct, and prayer, as well as attendance at events sponsored by the Bashayer Al-Khair Association, the Ministry Endowments, and the Youth and Sports Authority. As stated in the article, after a year, representatives from these bodies, in addition to the Ministry of Interior and Justice, gather and discuss the persons. They then choose the names of those who would be pardoned provided the evaluation's findings allow it.

The Ministry of Justice and the Interior agreed to this initiation and worked with it, and the matter developed to establish the Aftercare Department by the Ministry of Interior, and the Aftercare Committee by the Bashayer Al-Khair Association, to receive the pardoned from prison to rehabilitate them for another year after they were released from prison on conditional release.

The Ninth Topic: Building Expertise in This Field.

Without a doubt, the work done in this field for almost to 25 years has produced a team with extensive knowledge of dealing with addicts and rehabilitation techniques, in addition to the specific training they acquired in psychological counseling at prestigious worldwide training facilities.

These experiences, which the Bashayer Al-Khair Association created with the help of its volunteers and employees, are exceptional and unique because very few associations are focused on faith-based rehabilitation of

(1) Same source p. 36.

addicts. This is what prompted numerous nations to request their training in order to bring about this experience in their own nations.

The Tenth Topic: Carrying Out Scientific Studies

The association has a number of specialists, whether volunteers or employees, who conduct scientific studies on prisoners in drug cases to measure several factors, including: “the causes of drug abuse, the most prevalent drug, the age group with highest use rate, and the beginning of abuse” and other issues. These studies were presented to students and volunteers to create strategies for the future movement of the association’s work so that they can prioritize their work on science.

These studies also helped some of those who participated in international conferences and obtained scientific degrees.

The Eleventh Topic: ISO Certification

The association received an ISO quality accreditation after more than twenty years of operation in this industry. It is one of the first associations to receive this global certification as a result of the caliber of its institutionally focused activity.



The Twelfth Topic:

Bashayer Al-Khair Association in Media:

Media agencies covered many activities of the association.



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