

DRUGS IN QURANIC PERSPECTIVE: AN OVERVIEW

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Abstract

Drug is a particular term for a substance harmful to a person's physical, spiritual (mental and emotional), and behavior when used. As a result of this effect, a person who uses drugs will become dependent on the drug and become addicted. In other words, drugs carry a very high risk that can be fatal. However, the dangers of drugs that are contagious in society today are given serious attention by Islam. In this regard, fatwā (a decision officially given by a Mufti or a Shariah State Committee) has already been issued to ban drug use. Thus, the Quran, as the primary reference in Islam, has a vital role in resolving the problem of Muslims related to drugs. Using the qualitative method of the library research, this article shows that there are several verses of the Quran that discuss and provide guidance to the community in dealing with this issue. From the Quran, the word drug is associated with the meaning of the word al-Khamr (alcohol/intoxicant). Hence, the impact of drug abuse has many negative effects on society and this study can be used to supplement the existing literature to build modules, conduct rehabilitation programs or parental counseling by using the Quranic approach.

Narkoba adalah istilah khusus untuk zat yang berbahaya bagi fisik, ruhani (mental dan emosional), dan perilaku seseorang ketika digunakan. Akibat dari

efek ini, seseorang yang menggunakan narkoba akan menjadi kecanduan. Dengan kata lain, narkoba membawa risiko yang sangat tinggi yang bisa berakibat fatal. Namun, bahaya narkoba yang mewabah di masyarakat dewasa ini mendapat perhatian serius oleh Islam. Dalam hal ini, fatwa (keputusan resmi yang diberikan oleh Mufti) telah dikeluarkan untuk melarang penggunaan narkoba. Dengan demikian, al-Qur'an sebagai rujukan utama dalam Islam memiliki peran vital dalam menyelesaikan masalah umat Islam terkait narkoba. Dengan menggunakan metode kualitatif perpustakaan, artikel ini menunjukkan bahwa ada beberapa ayat al-Qur'an yang membahas dan memberikan pedoman kepada masyarakat dalam menangani masalah ini. Dari al-Qur'an, kata narkoba dikaitkan dengan arti kata al-Khamr (alkohol/mabuk). Oleh karena itu, penyalahgunaan narkoba memiliki banyak dampak negatif bagi masyarakat dan penelitian ini dapat digunakan untuk melengkapi literatur yang ada untuk membangun modul, melakukan program rehabilitasi atau konseling orang tua dengan menggunakan pendekatan al-Qur'an.

Keywords: Drugs; Quran; Spiritual; al-Khamr; Religion

Introduction

Humans are harmed by illicit drug abuse, and any attempt to market narcotics damages society. Combating illegal drug trafficking and selling needs international collaboration and national prohibition and enforcement efforts. While the use and sale of illicit drugs pose a threat to Muslim nations, more countries with a predominantly Muslim population are implicated in drug trafficking, violating *shari'ah's* (Islamic law) precept of 'enjoining good and prohibiting evil.' While the harsh penalty is intended to dissuade drug trafficking, a meaningful decrease has not yet been accomplished. The Malay and Muslim societies continue to be harmed by drug trafficking activities (Nasrijal & Joni, 2015).

In Malaysia, the National Anti-Drug Agency (AADK) is an agency under the Ministry of Home Affairs (KDN), which is the leading agency in combating drug and substance abuse in Malaysia which includes: Prevention education, Enforcement and safety; Treatment, medicine, and rehabilitation, and International relations (Wazir et al., 2020a). Referring to the data from AADK shows that the statistics of drug addicts have increased from 2018 to 2019. In 2018, the number of abusers and addicts was 130,788 people, while in 2019, there was a significant increase, namely 142,199 people. In terms of

gender, both men and women continue to increase. From 2018, for example, 125,320 people, while in 2019, there are 135,869 people from men.

Meanwhile, among women, in 2018, drug-related cases were recorded as many as 5,468 people and 6,330 people in 2019. Most worryingly, the statistics released by AADK show that Malay addicts are necessarily Muslim compared to other races. Referring to data per case in 2014, the cases of a Malay addict who had one or more offenses in the current year amounted to 17,122 people and jumped to 20,820 people in 2019 (<https://www.adk.gov.my/orang-awam/statistik-dadah/>). The problem of drug addiction is a growing problem in Malaysia, as shown in Figure 1.



Figure 1. Statistics of drug and substance abuse for 2018 and 2019

Source: The National Anti-Drug Agency (AADK), 2019

<https://www.adk.gov.my/orang-awam/statistik-dadah/>

<https://searchuys.blogspot.com/2021/08/statistik-dadah-di-malaysia-2017.html>

Despite continuing to experience encouraging improvements, the role of religion in tackling the drug issue has shown positive effects (Hai et al., 2019; Khaledian et al., 2017; Khoshtinat, 2017; Wazir et al., 2019). According to Gombo (2018) and Stylianou (2004), there is a direct relationship between drug and substance misuse and religiosity. Individuals heavily involved in drug addiction were less likely to adhere to religious teachings and ideals.

As a religion that covers its believers' entire scope of life, Islam has set rules, procedures, and standards in daily life. Religious education is clear enough to show that Islam strictly forbids its followers from approaching drugs. Religion and spirituality have been demonstrated to have beneficial effects on drug use, such as influencing values and reining in maladaptive behaviors. Religiously minded individuals are less prone to use tobacco, alcohol, or illicit drugs. The vast majority of Muslims devout followers of their religion

are austere and refrain from alcohol and drug usage (Badri, 2009; Marsiglia et al., 2005; Sabry & Vohra, 2013; Wani & Singh, 2019).

Various treatments to recover from drug addiction have been discussed by many scholars (Murad et al., 2016). Among their treatments is a religious approach, which acts as a substantial deterrent to usage, as the use of narcotics is seen to be antithetical to the Quran's precepts (Fleury, 1978). Abdullah, Abdullah & Ali (2020) found that the Islamic approach is more successful than conventional treatment. Therefore, Islamic treatment is prioritized in rehabilitating drug addiction, which is essential for every institution, rehabilitation center, and addict. Amin et al., (2017) argued that Quranic recitation has been identified as a cure of physical or mental illnesses, including drug addiction issues. And their study attempts to identify the appropriate Quranic verses to be used in spiritual psychotherapy of drug addiction.

Islamic psycho-spiritual treatment is beneficial at reducing drug-related desire withdrawal symptoms and mental health concerns. In the respective scales, drugs users demonstrated significant changes in compulsivity, emotionality, expectancy, purposefulness, withdrawal intensity, the negative impact of withdrawal symptoms, anxiety, depression, loss of behavioral/emotional control, emotional ties, life satisfaction, psychological distress, psychological well-being, and the Mental Health Index. There is a significant impact on patients who use Islamic faith and spirituality in clinical psychiatry. Encouraging Islamic values and beliefs can aid in treating mentally ill patients about medication adherence and the adaptation of various psychotherapy procedures to the needs of individual patients. When delivering therapy to drug users, it is proposed that mental health practitioners should draw on their different religious views when addressing mental and behavioral disorders (Sabry & Vohra, 2013; Wani & Singh, 2019).

Thus, psychologically and psychospiritually, these addicts need to return to the teachings of Islam, which will form a solid spiritual to cast off and resist addiction. Various agencies and centers run by the government and the private sector try methods and treatments based on Islamic teachings such as the use of techniques that begin with repentance, then continue with prayer, remembrance, the guidance of the Quran, and Islamic education, some even combine it with the method of Sufism (Ghani & Adam, 2014). This drug addiction results from a combination of illnesses or problems involving biological, psychological, social, and spiritual aspects. On the one hand, each of these four aspects can be seen as the root cause of an individual's involvement

with drug abuse (Wazir et al., 2020b). A study conducted by Ariffin (2017) stated that spiritual healthy plays a significant role as a protective factor and a preventive factor in dealing with various social problems, including the issue of drug repetition.

The dispute stems from the fact that the Quran, the cornerstone of Muslim law, makes no mention of drugs but expressly prohibits the use of *al-Khamr*, which has been construed to include both wine and intoxicants (Nahas, 1982; Palgi, 1975). Although Islam's position on drugs remains unsettled, negative sentiments persist despite being permitted for pain and other medical ailments (Konstantinov et al., 2021). Islamic nations consider drug addiction as a moral failing. Islam forbids the use of any substance not prescribed by a physician and which intoxicates the human body. Islam prohibits all intoxicants, including narcotics, citing multiple texts in the Quran and Hadith (Unlu & Sahin, 2016). Therefore, this paper examines the issue of drug abuse according to the perspective of the Quran as the primary source of legislation in Islam. We discussed some verses of the Quran that guide the community in dealing with this issue.

Method

This paper emphasize on the Quranic perspective in dealing with drugs abuse. This article used a descriptive qualitative approach which is an attempt to understand various concepts found in the research process, using content analysis techniques and library research. Qualitative content analysis is one of the several qualitative methods currently available for analyzing data and interpreting its meaning (Schreier, 2012).

As a research method, it represents a systematic and objective means of describing and quantifying phenomena (Downe-Wamboldt, 1992; Schreier, 2012). For the prerequisite and successful content analysis, the data of this study reduced to concepts that describe the research phenomenon (Cavanagh, 1997; Elo & Kyngäs, 2008; Hsieh & Shannon, 2005) by creating categories, images, a model, conceptual system, or conceptual map (Elo & Kyngäs, 2008; Morgan, 1993; Weber, 1990). At the same time, the research library in this article used the types and sources of secondary data obtained from research results, articles, and reference books that discuss topics related to the research theme (Creswell & Creswell, 2017).

Finding and Discussion

Drugs: Definition and Brief History

As early as 1000 B.C., drug/cannabis was used as an intoxicant. The Moslem Middle East was embraced 1,800 years later, two centuries after the Prophet Muhammad's death. Indeed, throughout his lifetime (A.D. 570-632), the usage of medicinal preparations (in the Middle East, they are referred to as *al-ḥashīsh*, which translates as grass in Arabic) was unknown. This may be why the Prophet did not expressly prohibit intoxication by narcotics in the holy Quran, though he did prohibit drunkenness caused by fermented beverages (alcohol, wine, beer). Called *al-ḥashīsh*, it was initially ingested by religious Persian and Iraqi sects living on the eastern fringe of the Islamic empire, near the plant's roots in the central steppes (Nahas, 1982).

The first mention of opium abuse in the Islamic World dates back to the tenth century (A.D.), more than three centuries after the Prophet's time, when al-Birūnī (A.D. 973-1051) described how people developed a "habit of taking opium daily to alleviate distress, to relieve the body from the effects of scorching heat, and to ensure longer and deeper sleep..." Notably, he added, "they begin with lower doses and progressively grow to the deadly dose." Due to various socio-economic, cultural, and political circumstances, the habit persisted in Afghanistan, Iran, Egypt, Pakistan, and Turkey, where opium was farmed officially or illegally (Baasher, 1981).

According to *Kamus Dewan Edisi Keempat*, drugs are medicines, substances such as marijuana, heroin, marijuana, etc., which damage or destroy the person who uses them continuously (damaging to health, fatal, etc.) (Baharom, 2005). Drugs are chemical substances or compounds that can harm individuals who use them incorrectly or excessively because they change the human mind and body function (Mohamed et al., 2016). In Arabic, the drug is known as *al-mukhaḍḍarāt* and *al-ḥashīshah*. Ibn Manẓūr (n.d.) mentions that the drug itself comes from several meanings, among them *al-khaḍar*, which means *al-suwād* (dark black/dark/gloomy). As quoted from the word al-Farrā', this term includes severing ties with worldly life. This means drugs can cause loss of judgment and sanity.

Al-Ḥashīshah was discovered in the sixth and early seventh centuries through a shaykh (leader) of a Sufi group known as Haidar in 658 AH. The shaykh had eaten the leaves and gained calm, the body felt fit, and the problems he was facing had disappeared due to the imaginary effects of *al-ḥashīshah*

(Ghani & Adam, 2014). Most Sufis were recruited from the impoverished, who could not afford wine, widely consumed by the wealthy despite the Quran's prohibition. As many Indian holy men did two centuries ago, some Sufis claimed that the mild plant enlarged awareness, offered insight, calm and repose, and a closer relationship with God (Nahas, 1982). Sufis stressed its capacity to elicit mystic experiences. There can be little doubt that they used *al-ḥashīshah* extensively as a claimed aid to enlarging the individual's sensory capacities and, particularly, spiritual perceptions (Prince, 1974). Since the turn of the century, the pharmaceutical industry has seen a massive expansion in produced chemicals and the development of new pharmaceuticals. Increased productivity and more significant ties between industrialized and Islamic countries have increased synthetic medications for public use. Recognizing the dangers of newly developed drugs may take several years before appropriate preventative intervention and control are implemented (Baasher, 1981).

For centuries, Islamic scholars have addressed drugs specifically in this context. Ibn Taymiyyah (1263-1328), a renowned religious scholar, outlines various laws of Islamic law against drug users in his work *al-Fatāwā al-Kubrā* (Ibn Taymiyyah, 1987). In addition, Badr al-Dīn al-Zarkashī (1344-1391) devoted his work *Zahr al-'Arīsh fī Tahṛīm al-Ḥashīsh* exclusively to drugs prohibition, describing the psychological, medical, and some severe societal consequences of the rise of drugs addiction (al-Zarkashī, 1990). In the sixteenth century, Abū al-Qāsim ibn Muḥammad Ibrāhīm al-Ghassānī, also known as al-Wazīr, documented the medical or medicinal applications of drugs in Morocco in his *Ḥadīqa al-Azhar fī Mahiyah al-'Ushb wa al-'Aqqār*, mentioning that they were commonly used as medications by men, women, and even boys and girls. Additionally, the author stated that drug addiction spread among them "except those God saved from these heinous acts" (al-Ghassānī, 1990). The cultivation and usage of drugs are defined as *arm* in the previous. This Arabic phrase refers to any conduct or activity God forbids (Yassin et al., 2019).

Thus, it can be concluded that a drug is any psychoactive, natural, or synthetic chemical that alters the original function of the system in the body of its user. This condition causes the constant dependence that is an addiction (Scorzelli, 1987). Moreover, the problem of drug addiction has started in 1000 BC and is seen to have been pioneered by the Egyptians. Initially, drug/opium was used as a sedative for brain surgery. Nevertheless, there is a problem of drug abuse when the Arabs have used it as an alternative to gaining peace of mind by daydreaming. Subsequently, the use of opium was detected in the early

eighth century which was seen to be introduced by Arab traders thus causing it to spread widely to India, China and the far east as far as Southeast Asia.

Effects of Drug Abuse

In this regard, it can be seen how drugs have a detrimental effect on Muslim families. Although there is a view that addicts use drugs to relieve emotional stress (Abdullah et al., 2020), however, other studies indicate that *al-hashīshah* induces effeminacy and contributes to homosexuality. There were familiar-sounding warnings that *al-hashīshah* usage resulted in sloth, promiscuity, and chronic psychosis, as well as counterclaims that hashish enhanced cerebral abilities (Prince, 1974), but drugs are finalized as dangerous illicit substances because they harm and threaten the well-being as well as social functioning of individuals, families, communities, and nations (Ariffin, 2016).

Additionally, the study discovered that drug and substance addiction had several negative consequences for Muslim families, including increased divorce rates, religious laxity, decreased religious adherence, economic deprivation, and emotional and physical violence. Therefore, the Islamic leaders must re-examine how they impart teachings on drugs and substance addiction to ensure they impact both members and their families. Additionally, it was found that drug and substance misuse affected Muslim families' emotional, psychological, economic, and spiritual well-being (Gombo, 2018). The development of tourism also contributes to the improvement of living standards. More employment opportunities and income in the community can be affected by the social impact such as crime, prostitution, and drugs (Zamani-Farahani & Musa, 2012).

The Quran's commands and Hadith guide the use of intoxicants (particularly alcohol), which have a significant impact on the extent to which narcotics of all kinds are approved or rendered illegal in most Muslim countries such as Jordan, Saudi Arabia, and Egypt (Michalak & Trocki, 2006). However, recent and drastic shifts in political authority and social activism in several Muslim countries inevitably affect other social and cultural norms, including substance usage. Previously forbidden behaviors and schools of thinking have gained new levels of acceptance and tolerance in the recent 5–10 years. One may argue that shifts in social norms surrounding substance use in Muslim culture have altered perceptions despite little, if any, change in the legislation governing such behaviors in several predominantly Muslim countries (Mauseth et al., 2016).

Although Islam does not prescribe the death penalty for drug offenders (Tinasti, 2020), this is considered a significant sin given the effects of drug addiction, which causes its users to be delusional and intoxicated. Drug use is prohibited by religion because it causes great harm to the mind, emotions, and body to the point of forgetting the responsibility towards oneself, family, society, religion, and quickly losing common sense. Not only because of its self-destructive effects, but it also leads to various other social crime problems when users are in imaginary situations and addiction due to drug abuse. The prohibition of drugs is seen as all intoxicants are illegal in Islam, including all types of drugs, whether new or others. This is because drug abuse will result in enormous adverse effects and harm to addicts. It becomes more apparent with the existence of propositions that show the prohibition of drugs through the method of *qiyās* (analogy) against the ban on alcohol. In fact, not only does it cause damage to the individual addict, but this damage includes damage to religion, race, and the country as they are a valuable asset to society (S. B. A. Ghani et al., 2014).

The damaging aspect involves at least three parties. First, the drinker himself will get damaged both physically and spiritually. The drinker becomes so drunk that he loses control of his mind and then taunts, curses, embarrass in front of people, and leaves prayers. Alcohol will also cause the drinker's health to be disturbed, which can cause damage to the digestion of food and the heart. Second, alcohol causes harm to society. This happens when a drunk drinker causes a loss of judgment and will act violently by hitting or killing people. Third, alcohol will ruin the Nation (Abdul Manas et al., 2018).

The Notion of Drugs in the Quran

Since the early twentieth century, the illegal drug trade has garnered increased global attention. However, attempts to restrict or regulate mind-altering chemicals predate their use. Early attempts at control trace back to the Quranic teachings of Prophet Muhammad (pbuh), while larger-scale efforts did not begin until the 18th century. Since then, mind-altering chemicals' manufacture and regulation have been widespread worldwide. Numerous underground markets have developed in response to the persistent need. Cocaine, heroin, cannabis, and synthetically created mind-altering chemicals are four significant goods mainly supplied to users worldwide (Giommoni et al., 2020).

Before elaborating on the Quranic view on drugs, it is necessary first to understand the *maqāṣid al-sharī'ah* (objective of Islamic law). Most of the academic literature related to the drug phenomenon has been compared with the word *al-khamr* found in the Quran (bin Shaikh Mohd Salleh & Kamarulzaman, 2016; Othman et al., 2015). Despite, the indigenous Moroccans' simplistic interpretation of the Quranic prohibition against wine consumption ignores the principle of *qiyās*, which requires the faithful to draw logical analogies to specific verses in the Quran, allowing the more astute Muslim to understand drugs as a mind-altering substance that is just as harmful to the body as alcohol (Al-Ghalith, 1992).

Maqāṣid al-sharī'ah according to Aḥmad al-Raysūnī (b. 1953), Head of the World Union of Islamic Scholars, is the meanings and laws practiced by a person in matters relating to sharia, such as maintaining harmony, taking good and rejecting ugliness, strengthening the equality of rights among human beings and making them a solid and peaceful ummah (al-Raysūnī, 1992). The purpose according to Abū Ishāq al-Shāṭibī (1320-1388), an Andalusian Islamic jurist, was to keep the *maṣlaḥah* (the consideration of the common good of the people) on His servants (al-Shāṭibī, 1997). Therefore, *maqāṣid al-sharī'ah* is the goal that the religion seeks to achieve in the interest of humanity. Thus it can be understood that *maqāṣid al-sharī'ah* discusses the law whose primary purpose is five, namely to preserve religion, life, intellect, lineage, and property (al-Ghazālī, n.d.; Usman & Abdul Kadir, 2020).

In this regard, the Quran mentions through the example of the Prophet (pbuh) who had educated his people with good things and forbade them from doing vile things. Thus Islam has made lawful for its believers all good things and instead forbade them all bad stuff. Allah says in sura al-A'rāf [7] verse 157:

﴿ وَيُخَلِّدْ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ﴾

الأعراف: ١٥٧

“... and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them...”

Any discussion of drugs and addictions must begin with the Quran, which serves as the basis for Islamic law, ethics, and theology (Ali, 2014). Moreover, there was initially minimal cultural pushback, as the holy Quran, which details all of the rules governing daily Muslim life, does not directly prohibit the intake of narcotics. Still, it does restrict the use of fermented beverages (*al-Khamr*) (Nahas, 1982). As a result, a lengthy dispute ensued

over whether it should face the same religious sanctions as alcohol. Legal authorities condemned its use nearly unanimously with or without spiritual consequences. The texts reveal a contentious debate over the advantages and hazards of drugs comparable to the current discussion (Prince, 1974). Although there are no specific laws and prohibitions from the Quran or the Hadith of the Prophet (pbuh) on the prohibition of approaching and using drugs (Mohd Ariffin, 2017), implicitly, in the Quran through sura al-Baqarah [2] verse 195, Allah forbidding His servants to throw themselves into danger of destruction deliberately:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ البقرة: ١٩٥

“... and do not throw [yourselves] with your [own] hands into destruction [by refraining].”

Similarly, in sura al-Nisā '[4] verse 29, Allah says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾ النساء: ٢٩

“And do not kill yourselves [or one another].”

The above verse emphasizes the prohibition of causing the personal self to fall into crime and destruction. This noble verse is supported by the words of the Prophet (pbuh), who warned against individuals who deliberately plunge into destruction in return for the fire of Hell. From Abū Hurayrah, the Prophet (pbuh) said:

«مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»

“Whoever deliberately drops himself from the mountain until he dies, then he is in Hell in a state of falling in (the mountain in) hell, abiding forever. Whoever intentionally drinks poison to death, then the poison remains in his hand, and he suffocates him in Hell in an eternal state. And whoever kills himself with iron, then the iron will be in his hand, and he will stab into his stomach in Hell in a state of eternity.”

[Narrated by al-Bukhārī, *Kitāb al-Tib*, *Bāb Shurb al-Sum wa al-Dawā' bih wa bimā yukhāf minh wa al-Khabīth*, hadith number 5442]

The Quran contains no explicit passage prohibiting the use of opioids, nor does it state categorically whether narcotics are *halāl* (allowed). Due to the absence of a clear and conclusive verdict on drug use. Although some Islamic scholars claim that the term «intoxicants» (al-Khamr in Arabic) refers only to alcohol in the Prophet Muhammad's statements, the majority of Muslim jurists

consider narcotics to be intoxicants (Ali, 2014; Jiang et al., 2021; Sattari et al., 2012). The Islamic religion makes numerous references against wine and other dangerous drugs in the Quran. In suras al-Baqarah [2]: 219, al-Nisā' [4]: 43, al-Mā'idah [5]: 90-91, and al-Nahl [16]: 67 contain teachings that apply to both drugs or alcohol. Additionally, the Prophet (pbuh) urges believers to consume healthy foods and prohibits them from consuming dangerous substances through hadiths (reports, utterances, or deeds of the Prophet). The Prophet (pbuh) forbids drugs that impair mental capacity. As a result, Islamic law criminalizes drug use, manufacturing, transit, and sale (Yassin et al., 2019). For example, Islam forbids drugs, which is likened to alcohol prohibition, the words of Allah in sura al-Mā'idah [5] verse 90:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ المائدة: ٩٠﴾

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

Similarly, the words of Allah in sura al-Baqarah [2] verse 219:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا ﴿٢١٩﴾ البقرة: ٢١٩﴾

“They ask you about wine and gambling. Say, “In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.” And they ask you what they should spend. Say, “The excess [beyond needs].” Thus Allah makes clear to you the verses [of revelation] that you might give thought.”

al-Ṭabarī (n.d.) explains that *al-khamr* is an intoxicating drink that can destroy sanity. This matter causes a great sin because it is lazy to remember Allah. Although alcohol benefits, the sins are more significant than the benefits (Gunardi, 2018). According to Ibn Taymiyyah (n.d.), in *Majmū' al-Fatāwā*, drugs or *al-ḥashīshah* have the same effect as intoxicants which have been banned based on the consensus of the scholars. Any substance that can destroy the sanity of the mind is forbidden to use even if it is not intoxicating. Instead of this, the Quran use of the term *al-Khamr* is a collective phrase that encompasses all sorts of intoxicants (Ali, 2014). If Allah forbids alcohol, then so is its status with *mufattir* or drugs. The Prophet (pbuh) said as narrated by Umm Salamah:

نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ مُسْكِرٍ وَمُفْتِرٍ .

“The Prophet (pbuh) forbade everything intoxicating and *mufattir*.”

[Narrated by Abū Dāwūd, *Kitāb al-Ashribah*, *Bāb al-Nahy ‘an al-Muskir*, hadith number 3686]

Therefore, just as alcohol can be intoxicating and delusional, the use of drugs also can destroy common sense. The Quran has prohibited alcohol/drug consumption for humans. On the other hand, it leads to many socioeconomic and mental damages and results in detriments on the central and peripheral nervous systems. The cardiovascular system, liver, bone, pancreas, skin and respiratory systems are such organs and tissues which bear loads of heavy irreversible injuries from alcohol consumption. The harmful effects of alcohol on the fetus and causing different malignancies in several tissues are from other fatal effects which eventually lead to death (Ghosian Moghadam & Moradi, 2012). In this regard, the prohibition of intoxicating liquor applies to drugs, and the method of *qiyās* is applied to this issue. This matter is stated by Imam al-Ghazālī (d. 1111) that, analogically, every intoxicating thing from which is drunk and eaten is *ḥarām* in law as same on alcohol. The law of its prohibition is to guard the intellect (*hifz al-‘aql*), which is the place of consideration, and the Islamic ban on alcohol shows the attention given to *maṣlaḥah* (al-Ghazālī, n.d.).

As a result, drugs are illegal in terms of Islamic law. The proposition of the prohibition is based on the evidence of the text, which is included in the general meaning of intoxicating substances or by analogy to alcohol because both have the same legal reason, namely intoxication or because there are in drugs harms to individuals and society (Ali, 2014; Ghaferi et al., 2017). In this case, scholars argue that the punishment for drug addiction is also compared to the sentence imposed on the offense of drinking alcohol (Unlu & Sahin, 2016). Thus, Islamic jurists and scholars have defined a psychoactive substance by the original Islamic idea of *al-Khamr*: “any substance that clouds the mind and impairs logical thought.” (Spencer, 1985).

Conclusion

Prevention is a long-term strategy that aims to protect a person from drug abuse. To achieve this goal, one needs to increase the protective factors and reduce the risk factors. With the existence of this strength, each individual will successfully prevent himself from getting involved with the symptoms of the drug, even if it is simple and easy to obtain. Studies done on the causes or conditions that lead a person to addiction are spiritual weakness, mental instability, no inner motivation, lack of self-confidence, no determination that

ultimately leads to failure of self-success. From the holy book of the Quran, the word drug is associated with something intoxicating and deprives the sanity of the mind, which is compared in the meaning of the word *al-khamr* (alcohol). Hence, the implication of this study can be used to enrich the existing literature to build modules, conduct rehabilitation programs or parental counseling by using the Quranic approach.

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