

The Islamic Perspective Regarding Drugs and Narcotics

Drugs and narcotics are spreading within Muslim youth in the West and the Muslim world, from Egypt and Sudan to Pakistan and Indonesia, as well as beyond. Muslims themselves are involved in dealing with drugs, making money from the misery of others. Addicts struggle to return to life and then often relapse. Marijuana is readily available now in educational establishments, whilst Ice is becoming more common. It is leading to the ruin of our future, the youth, as it turns them away from obedience of Allah (swt). The following seven points are for consideration by the youth, parents, teachers, nurses and counsellors:

Firstly, Khamr is everything that intoxicates and is forbidden, including intoxicants other than alcohol. Khamr (alcohol) has been forbidden by the ayah of Al-Maidah, namely His (swt) saying, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ **“O you who believe, verily khamr, gambling, idols and divining arrows are filth of Satan's work. Avoid them so that you may succeed.”** [TMQ Al-Ma'idah 5:90].

The meaning of khamr that came in the ayah is every intoxicating drink not specifically what is taken from grapes only. Instead, it is also what is taken from other than grapes of intoxicating drinks.

Al-Bukhari and Muslim narrated that Ibn 'Umar (ra) said: I heard 'Umar (ra) say from the minbar of the Messenger of Allah (saw) who said, «أَمَّا بَعْدُ أَلَا وَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا يَوْمَ نَزَلَ وَهِيَ مِنْ خُمْسَةِ أَشْيَاءَ مِنَ الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ وَالْعَسَلِ. وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ» **“Now coming to the point. Behold when the command pertaining to the prohibition of khamar was revealed, it was prepared from five things: grapes, dates, honey, wheat and barley. Khamr is whatever befogs the mind.”**

Al-Bukhari and Muslim narrated that Abu Musa said: The Prophet (saw) sent Mu'adh ibn Jabal and me to Yemen, and I said: O Messenger of Allah, there is a drink that is made in our land and is called al-mizr, which is made from barley, and another drink called al-bit', which is made from honey. He (saw) said, «كُلُّ مُسْكِرٍ حَرَامٌ» **“Every intoxicant is haram.”**

Ibn Hajar Askalani in Fath al-Bari, said, (كل مسكر حرام) على تحريم ما يسكر ولو لم يكن شراباً ، فيدخل في ذلك الحشيشة وغيرها ، وقد جزم النووي وغيره بأنها مسكرة ، وجزم آخرون بأنها مخدرة ، وهو مكابرة ؛ The general meaning of the words, “Every intoxicant is haram,” is taken as evidence that whatever causes intoxication is haram, even if it is not a drink. So that includes hashish and other things. Al-Nawawi and others were certain that it is an intoxicant, and others were certain that it dulls the senses, and it is arrogant to say otherwise, because its visible effects are the same as those of khamr, such as euphoria and addiction.”

Secondly, Marijuana processed as hashish is an intoxicant and forbidden. Marijuana is one of the derivatives of the cannabis plant (Cannabis indica). The processed product is known as hashish. It is addictive because of tetrahydrocannabinol, which is known as THC.

Thirdly, Marijuana is addictive and may need medical intervention to remove the addiction.

Marijuana dependence occurs when the brain adapts to large amounts of the drug by reducing production of, and sensitivity to, some of its own natural chemicals. Marijuana use becomes addiction. The person cannot stop using the drug, even though it interferes with many aspects of his or her life.

The biochemical changes mandate medical expertise to wean the person off the addiction. Once a person has been addicted to an intoxicant, there is a high likelihood of relapse at any stage in life, in any crisis, as a method to cope.

Fourthly, Repentance increases resolve to abstain from intoxication. The Prophet (saw) said, «لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمْ السَّمَاءَ ثُمَّ تَنْتُمْ لَتَابَ عَلَيْكُمْ» **“If you were to commit sin until your sins**

reach the heaven, then you were to repent, your repentance would be accepted.” [Ibn Majah].

The first step to overcoming the habit and turning towards Allah (swt) for help is for a person to admit their sins and repent to Allah (swt). It is then that the Muslim is on their way. They will come to hate the sin because Allah (swt) hates it. They will avoid the company and even the place of the sin. They may even exile themselves from the place of his residence to prevent relapse. They will fill their hearts, mind and time, with obedience of Allah (swt). They will find the good and knowledgeable company. Such is their aversion to when they let themselves down.

Fifthly, Islam treats hedonism, which encourages intoxicant use. The deep seated concept of hedonism in our age increases the tendency to relapse to intoxicant use. It is a deep-seated desire to act for pleasure, even if it contradicts guidance. Islam addresses the concept directly and replaces it with the desire to please Allah (swt) above everything and everyone. If we become addicted, we must reflect deeply upon the Revelation related to desire, until we love what Allah (swt) loves and hate what He (swt) hates, truly and deeply.

Allah (swt) described those who follow worldly desires, as those who follow a false god, establishing that it contradicts guidance. Allah (swt) said, ﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾ **“Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?”** [TMQ Surah Al-Jaathiyah 45:23].

It was narrated from Abu Ya’la Shaddad bin Aws that the Messenger of Allah (saw) said, «الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا ثُمَّ تَمَنَّى عَلَى اللَّهِ» **“The wise one is the one who takes account of oneself and strives for that which is after death. And the weak one is the one who follows their own desires then indulges in wishful thinking about Allah.”** [Ibn Majah].

Sixthly, Islam directs us towards Dua for help in ending addiction to intoxication. We are not alone. We are never alone. We never face anything, small or great, alone. Allah (swt) is always with us. He (swt) loves us and assists us, when we approach Him (swt). He (swt) assists us in ways we do not conceive or expect. He (swt) is the One who can change our hearts, strengthening us in our Deen. Allah (swt) said, ﴿رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾ **“Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Grants (of all bounties).”** [TMQ Surah Aali-Imran 3:8]. The Messenger of Allah (saw) said, «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ» **“O Changer of the hearts, make my heart firm upon Your Deen.”** [Tirmidhi].

Seventhly, to end the flood of intoxicants, we need the Islamic ruling governance. As health care workers, teachers, parents and youth, we are facing a flood of drugs in the Muslim World and the West. It is overwhelming. It is overwhelming for a reason. The existing states in the Muslim World do not govern by Islam, so they can never solve the problem. Their media, education and social system are modelled on the West, and based on secular liberalism. In reality, they play a role in worsening the flood. Indeed, we may take measures to assist those of us who are getting washed away by the flood. However, the way to prevent the flood in the first place, means we undertake another Shariah obligation. That Shariah obligation is the work to re-establish the Khilafah (Caliphate) on the Method of the Prophethood, which alone is the Shariah way to provide mercy for all of humanity. The Khilafah will cultivate Islamic personalities who aspire for the pleasure of Allah through a media, education and social system firmly rooted within Divine Revelation.

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