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## The spiritual dimension and its impact on drug addiction and behavioral decline: A comparative study

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### Abstract

This research addresses the issue of weakened faith in God Almighty among individuals and its impact on drug addiction and moral decline. It identifies factors and causes of drug addiction, describes the diagnosis of addicted personalities, and clarifies the role of faith in regulating and guiding behaviors towards righteousness, employing a scientific approach and a clear research plan. The study has yielded significant findings, notably that family breakdown and weak faith, manifested in religious motivation within families in general, coupled with parental neglect and association with bad companions, contribute to drug abuse. It suggests the need to reshape spiritual mindset and link it with behavior and moral conscience, awakening the meaning of faith and the sense of accountability to God Almighty in human souls, which curbs deviant behaviors.

**Keywords:** Spiritual dimension, drug addiction, behavioral decline, comparative study

### Introduction

Praise be to Allah, the Lord of all worlds, and peace and blessings be upon the mercy sent to mankind, Muhammad, the son of Abdullah, and upon his family and all his companions. To proceed:

It has become evident to those with insight that drugs and psychoactive substances have become a distressing concern and a looming danger threatening the security and stability of human societies collectively, directly and indirectly. This is particularly true among the youth, both men and women, who represent the strength and protective shield of communities. With this trend, they pose a threat to the present and future of the world, impacting natural and human resources, thereby hindering any efforts towards development and cultural advancement.

Undoubtedly, our behaviors in life stem from firmly rooted concepts and perceptions in our hearts and minds, commonly referred to as "faith." This faith is the foundational pillar with which Islam began in forming the Muslim personality. It is the authentic element that drives emotions and guides willpower. When the elements of faith are sound in an individual, the fundamental aspects of their life align, leading them onto the path of truth and righteousness. They gain control over their behaviors, steering them away from harm, pain, and corruption, and bringing them benefit, pleasure, and immediate as well as future welfare.

Since faith in Allah alone and understanding His reality with certainty play a paramount role in regulating and directing behaviors, the readiness instilled by faith and piety in the Muslim individual propels them towards accomplishment and creativity, preventing them from becoming despondent or resorting to self-destruction and the loss of life, as seen in drug addicts and similar cases. Furthermore, it prevents harm to others and threats to their security and stability.

Therefore, recognizing the relationship between the unseen spiritual dimension and the norms that govern human behavior and life's course, and understanding the role of the spiritual dimension in responding to achieving testimonies and civilizational accomplishments tied to the construction of the universe, and linking the results thereof to the issue of faith, undoubtedly requires further scrutiny and contemplation.

Hence, the importance of writing in this research titled "The Spiritual Dimension and Its Impact on Drug Addiction and Behavioral Decline: A Comparative Study" comes to achieve the following objectives:

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1. Identifying the factors causing drug abuse in society.
2. Understanding the nature of addicted personalities and the impact of accurate diagnosis in preventing drug use.
3. Investigating the strong relationship between the spiritual dimension, behavioral decline, and drug addiction.
4. Raising awareness of the causes of the civilizational crisis faced by the Islamic nation in our present age.

### Research Methodology

It is worth mentioning that achieving these objectives necessitates that the methodology of this study be descriptive, based on deduction and analysis of evidence from the Quran, the Sunnah (Prophetic traditions), the sayings of sages and scholars, and published reports, etc.

### Research Plan

The nature of the research requires it to be divided into an introduction, a prelude, four main sections, and a conclusion.

### Introduction

This section highlights the importance of the research, its objectives, research methodology, research plan, and a review of previous and current studies.

### Prelude

This section defines the terms and concepts relevant to the study and its requirements:

**First Requirement:** Definition of the spiritual dimension.

**Second Requirement:** Definition of drugs linguistically and technically.

**Third Requirement:** Explanation of the ruling on drugs in Islamic Sharia and other divine religions.

**First Section:** Factors and causes leading to drug use and spread, with sub-requirements:

**First Sub-requirement:** Internal factors.

**Second Sub-requirement:** External factors.

**Second Section:** Characteristics of addicted personalities.

**Third Section:** The spiritual dimension and its impact on drug addiction.

**Fourth Section:** The spiritual dimension and its impact on behavioral and moral decline.

### Conclusion

This section presents the research findings and recommendations.

### Previous Studies

Undoubtedly, it is a hallmark of scientific research for the current study to intersect significantly with previous studies. The topic of drugs and psychoactive substances, in general, is among the vital subjects that have received considerable attention from researchers, scholars, and research institutions in all its forms and directions. There are numerous theoretical studies that focus on categorizing types of drugs, their forms, distribution channels, their effects, reasons for use, and some proposed solutions to mitigate their impact. Additionally, there are several specialized studies that have focused on the

security aspects related to drugs.

However, our current study focuses on a precise aspect of the ethical and behavioral dimensions causing addiction and its consequences. It certainly differs in its specific frameworks, objectives, issues, details, research methodology, and plan from those previous studies. Therefore, it aims to contribute, with the permission of Allah Almighty, to adding a valuable piece to the important academic work of scientific research, particularly in contemporary Islamic studies, especially in its security branches. After reviewing and tracing the landscape of our current study, I have not found an independent study that addresses our specific research topic. Nevertheless, all these previous studies serve as fundamental and crucial references in our current study, and their insights are indispensable.

### Prelude

This section defines the research terms and includes the following requirements:

**First Requirement:** Definition of the term "dimension"

Ibn Faris (d. 395 AH) states: "Al-Ba, Al-Ayn, and Al-Dal are roots: the opposite of closeness, and the counterpart of before. They said: Al-Bu'd (distance) is the opposite of closeness, and Al-Bu'd and Al-Ba'idu mean destruction. As for the other, your saying: 'He came from Ba'd (after)' as you say in its opposite: 'From Qabl (before).'" (Source: Mention the source). In Al-Mu'jam Al-Wasit: "Ba'id (far) as opposed to Qurb (close), and Ba'id (far) Ba'dan (farness) means destruction. It is said: Ab'ad (he distanced) so-and-so, he moved away far and exceeded the limit, and it is said: Ab'ad (he distanced) in the matter, meaning he deepened it and distanced it, and Ba'adan (far) means he distanced him, and left him, and separated him. And between two things: he created a separation between them." (Source: Mention the source). Therefore, the first meaning - from both linguistic analyses - is what is intended in the research.

**Second Requirement:** Concept of Drugs Linguistically and Legally

Crafting a comprehensive, universally accepted definition of drugs remains challenging, as opinions diverge among medical, legal, and Sharia scholars regarding substances that fall under the category of drugs and those that do not. Some include all substances leading to addiction, pain relief, stimulating activity, inducing sleep, or hallucinations within the concept.

### Firstly, Linguistic Definition

Linguistically, the term "drug" originates from the root "khadr," which signifies numbness or incapacity due to exhaustion, weakness, lethargy, or drowsiness.

Pharmacologically, a drug refers to any chemical substance affecting human cellular functions, causing drowsiness, inducing sleep, or loss of consciousness combined with pain relief.

In medical encyclopedias, a drug is defined as a specific substance capable of causing varying degrees of unconsciousness in humans, potentially leading to coma and death. Despite their medical uses like pain relief (analgesics) or inducing sleep (hypnotics), all anesthetics are categorized as drugs, suppressing the central nervous system comprehensively.

Psychologically, a drug denotes any substance leading to physical or psychological dependency, aiding the user in

developing predispositions to mental and neurological disorders.

Legally, a drug refers to a set of substances toxic to the nervous system, restricted from circulation, planting, sale, or production, barring lawful use without proper authorization. Prohibited substances fall into two categories: natural plants such as cannabis and opium poppy, and synthetic drugs, manufactured and restricted except under license.

### **Defining Behavior Linguistically and Technically:**

According to Al-Azhari's "Tahdhib Al-Lughah," behavior stems from the verb "salaka," meaning to tread or follow a path. "Saluk" involves guiding one's actions and conduct among humans and other living organisms. In practical terms, behavior encompasses all life experiences an individual shares with themselves, their family, and society across all domains.

### **Requirement Three: Sharia Rulings on Drugs**

Islamic scholars unanimously agree that Sharia law aims to preserve the necessities of life, which constitute the material and spiritual essence of humans: religion, life, progeny, intellect, and wealth. This preservation is realized in two forms: protection and nurturing. Protection entails preventing harm and injuries, while nurturing involves striving to achieve the ultimate purpose of human creation, which is absolute worship of Allah. Preserving intellect is considered the most crucial objective because religion without intellect leads to rituals and superstitions, life without intellect results in chaotic movements, progeny without intellect results in aimless wandering, and wealth without intellect leads to corruption and destruction. Therefore, Sharia law exempts those who lose the blessing of intellect from legal obligations, as they are deemed not accountable.

Undoubtedly, contemporary drugs did not exist during the time of the Prophet Muhammad (peace be upon him), his companions, or the subsequent generations. Thus, there are no explicit Quranic verses or Hadiths that directly address them. Consequently, their prohibition was left to Islamic jurisprudence (fiqh). Al-Qarafi defined drugs as substances that dull the mind and senses without necessarily producing euphoria or pleasure. Similarly, Ibn Qudamah described them as substances that cloud the mind without inducing exhilaration, frenzy, or activity.

Scholars have diverged into two camps regarding the equivalence or distinction between intoxicating beverages and other drugs. The first group, including Ibn Taymiyyah and Imam al-Dhahabi, equates substances like hashish and opium with intoxicating beverages such as alcohol, prohibiting their consumption outright. The second group, represented by Ibn al-Qayyim, views substances like hashish merely as substances that induce lethargy and relaxation without clouding the mind. However, the correct view aligns with the first group, which considers them prohibited.

### **Secondly: Legal Rulings on Drugs in Other Religions**

In the Holy Scriptures, it is stated: "Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your bodies and in your spirits." This means that your bodies should be kept pure from impurities, including alcohol, because the body is the dwelling place of the Spirit from God. It also says: "Do not get drunk on wine, which leads to

debauchery. Instead, be filled with the Spirit." This advises to be filled with the Spirit, which embodies faith, purity, and dignity.

### **First Section: Factors and Causes Leading to Drug Use and Spread, and Under It Requirements**

**First Requirement:** Internal Factors Related to the Individual Undoubtedly, there are multiple factors that lead to drug use, and their forms vary from one society to another, from one drug to another, and from one individual to another. Individuals living in families that use drugs are more likely to use them themselves. Similarly, those involved in drug trafficking may use them due to ease of access. There is also a group of people who use drugs for medicinal purposes or to alleviate the pressures of contemporary life or to escape from daily problems. If we were to separate these factors, they would be as follows:

1. Factors related to the family and personal history of the individual. These personal factors include behavioral, psychological, and mental disorders, unsatisfactory childhood experiences, weak religious and moral values, excessive activity states, learning difficulties, low academic achievement, and association with drug users.
2. Mixed factors include the individual's beliefs in misconceptions such as:
  - I can use drugs and control their use.
  - What I use or do not use is my choice and right.
  - Marijuana enhances sexual potency in men.
  - I can quit drugs whenever I want.
  - I have the right to use my body as I see fit.
  - Love for exploration and adventure.
  - Weakness in controlling drug impulses and delaying gratification.
  - Impatience and low self-confidence.

And there are other factors related to the individual

- A. Rapid material development and its means of living, which can cause changes in customs and traditions in the country due to cultural, educational, and economic changes that justify opportunities for deviant behaviors.
- B. Influence of civilizations, customs, and traditions of other countries through media, affecting critical stages of individual growth.
- C. Exposure of youth to intellectual deviation, leading to the disruption of noble values and principles through visual and auditory media, films, and more, especially in densely populated cities.
- D. Existence of a cultural and educational gap between generations within families and society, leading to anxiety and tension.

**The second issue:** External factors related to the individual contributing to the spread of drugs are colonialist factors and a planned cultural invasion aimed at controlling the Islamic nation, especially, and all nations in general, exploiting their capabilities, readiness, and eliminating their souls by spreading drugs. These harmful substances, with all their toxins and germs, have infiltrated our Arab and Islamic society, finding promoters among the weak-minded and envious clients who propagate them and seek to import more of them. Therefore, they are considered a cultural alternative by the knowledgeable ones who are unconcerned about the future of this nation. Hence, they are deemed the most effective weapon in the hands of enemies to occupy our minds

and souls before occupying our homelands.

As an example of colonization and its drug trafficking, England's involvement in Egypt during colonization and its actions in India, where it encouraged opium cultivation throughout the length of India, when it sought to colonize China, it found no means to subjugate the Chinese people except through drug cultivation. China withdrew its support for cannabis cultivation because of this, allowing colonialism to persist in China for nearly three centuries, as drugs became a source of sustenance for families, communities, and gifts passed from house to house. Consequently, China lost its spirit of resistance, and today this dangerous phenomenon is creeping into the lands of Arabism and Islam.

It is not hidden from anyone that Israel has expanded its drug cultivation efforts and has utilized all its resources to ensure the spread of these drugs, which lead to obscene wealth accumulation and the easy destruction of souls.

#### **Issue Two:** Characteristics of the Addictive Personality

There is no doubt that diagnosing cases of addiction, understanding the reasons behind drug addiction, and identifying the specific traits of the addicted personality significantly aid in its treatment. Psychologists believe that drug use may serve as a substitute to avoid deprivation and frustration, acting as compensatory activity to restore balance between shortcomings and incapacities on one hand, and achievements and productivity on the other. Many studies, including the "Wink" study aimed at identifying addictive personality traits, classify them into:

**Immature:** Unable to establish meaningful relationships with others, reliant on others without being independent.

**The self-absorbed:** This type cannot delay gratification and seeks immediate fulfillment of desires.

**The oppressed self:** This individual suffers from anxiety about expressing anger, thus resorts to alcohol and drugs to alleviate it, occasionally expressing anger violently.

Psychologists, sociologists, and social workers agree that addiction is most prevalent among four types of personalities:

#### **1. Depressive personality**

The depressed person generally feels constant sadness, lacks desire, and enthusiasm for many things that typically excite others. Such individuals are susceptible to severe mood swings lasting several days, which they may attempt to mitigate intermittently or continuously with substances. Misuse of these substances may lead to dependence or addiction, as they provide temporary relief and pleasure that the person lacks permanently.

#### **2. Socially fearful personality (social phobia):**

This person is shy, prefers isolation, and avoids people and gatherings. They struggle to confront others or express their opinions, feeling extreme discomfort when forced to interact in unavoidable situations. Discovering that a substance removes their shyness, relieves their tension, and loosens their tongue enables them to handle social interactions easily and without inhibition. Thus, they may use these substances intermittently or regularly, leading to dependence or addiction. For such individuals, this substance becomes the only way to manage responsibilities that involve interacting with others, allowing them temporary respite from their social

fears and enabling confident interaction, albeit briefly.

#### **3. Anxious personality**

This personality type suffers from anxiety, tension, easily provoked emotions, nervousness, impatience, and impulsivity, which often expose them to risks and friction with others. The anxious person is always in a hurry in everything to the extent that they exhaust themselves and those around them. They frequently turn to substance abuse to reduce feelings of anxiety and tension, replacing them with relaxation and tranquility. They discover that certain substances alleviate all tensions and make them calm, cool, relaxed, and composed. Consequently, they find themselves compelled to use these substances intermittently or continuously. Misuse of these substances may lead to dependence or addiction.

#### **4. Psychopathic personality**

This personality is distinctly antisocial, harboring aggressive feelings towards others. It is characterized by indifference, lying, and deceit. The psychopathic individual seeks to gratify their desires and satisfy their impulses at the expense of others and societal norms. They may steal, bribe, harm others, and engage in substance abuse without feeling pain or remorse. Generally, psychopaths do not learn from their mistakes and do not respond to punishment.

#### **Topic Three:** The Spiritual Dimension and its Impact on Drug Addiction

Islam is concerned with establishing balance in life between the mind and the heart, as evidenced in the description of believers in the Quran. Allah, exalted be He, states, "Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves." (Quran, Surah Al-Fath 48:29) This reflects the traits of opposites: that a believer is strong and firm against disbelievers, yet compassionate towards fellow believers. The former arises from intellect, the latter from the heart. Allah also commands justice and excellence in Surah An-Nahl, stating, "Indeed, Allah orders justice and good conduct." (Quran, Surah An-Nahl 16:90) Divine command clearly emphasizes the harmony and alignment between justice and benevolence: justice as a mental balance and a requirement of wisdom, and benevolence as emotional mercy and the overflow of affection.

Allah has placed intellect within the heart, indicating that the heart is the seat of perception and discernment. Through its rectitude, the body is rectified, truth is clarified, and through its darkness, man is blinded and ignorant. Thus, the human heart plays a role in rationality, perception, and logic, and its purity aids in saving man from temptations and doubts, elevating obedience to the highest paradise. It is therefore necessary to highlight what drugs do to the mind and heart of an alcoholic.

Firstly, their impact on the mind, which is essential to accountability in Islam. Scientifically, drug use, of any kind, has been conclusively proven to directly affect the body's systems in terms of strength, vitality, activity, and the functional levels of its various organs and senses. Scientists have affirmed through their studies that drug users suffer serious impairments in mental strength, intellectual capabilities, and cognitive energies. Their state in moments of intoxication renders them incapable of self-awareness, resembling those bereft of reason, oscillating in sentiments and vacillating in senses, impaired in perception and in thought.

Drugs distort mental judgment of matters and events; their users perceive the distant as near and the near as far. They hallucinate and venture into realms of unrealistic and impossible dreams, which, according to some, explain why they seek drugs—to forget themselves, their religion, and their world, and to wander into valleys of fantasy.

Drugs directly and variably impact an individual's mind and mental functions. Regular cannabis use, for instance, induces lethargy and aversion from responsibilities, impedes education by weakening memory, comprehension, and thinking, adversely affects linguistic and arithmetic skills, and hastens the forgetting of acquired knowledge, whether lessons or experiences.

**Secondly:** Its Impact on the Heart of the Addict, the Envelope of the Mind and the Seat of its Perception and Control.

Undoubtedly, the heart-based worship, embodying the meanings of faith and recognition, firmly rooted within the human heart, deeply and powerfully influences one's conscience and behavior, fostering high values and ideals. The image of the believing human in Islamic thought represents the complete human within the bounds of human capabilities that Allah, exalted be He, desires us to strive diligently to achieve within ourselves.

From this perspective, scholars consider the principle of pursuing good and detesting evil as a fundamental intellectual foundation in the construction of Islamic civilization. These principles are surrounded by several general concepts that represent keys and guidelines that must be understood correctly:

**The first concept:** Our view of good and evil must be confined within the sphere of human conduct arising from human will and determination. Praise or condemnation is a result of this conduct, while matters outside human conduct are beyond the bounds and scope of human responsibility.

**The second concept:** Good includes every action that fulfills one or more demands of the self and the needs of the body, achieving benefits in general and warding off harm for the individual and society. This is subject to four conditions:

1. Moderation without excess or deficiency.
2. No aggression that violates the limits set by Allah for His servants.
3. No infringement upon the rights of individuals or society or causing them harm and mischief.

**The third concept:** Human actions and their consequences can be categorized into three

1. Pure evil, which includes the absolute prohibitions and prohibitions in Islamic law.
2. Middle ground between good and evil, characterized by the five known obligations in Islamic Sharia.
3. Every type of advancement in the ranks of human perfection is considered good, while every type of decline in the ranks of deficiency is considered evil.

Therefore, when Allah, glorified be He, legislated the most significant commandment for humanity—faith in Allah alone—He only ordained what would bring happiness to humanity as a whole, provided there is strict adherence to the requirements of faith and the behavior of believers. The individual should be aware of the existence of this oversight. If these behavioral characteristics entrusted to him are left unchecked, they would become sources of evil and causes of

miserable rather than pathways to good and happiness.

It is understood from this that drinkers of alcohol, intoxicants, and all other drugs have violated the conditions of true faith mentioned earlier and deviated from their required behaviors.

Therefore, from here we can conclude that faith and its deep-rooted strength in the heart, coupled with constant remembrance of Allah, play a fundamental role in treating and combating addiction, as clearly stated in the Quranic texts. Allah says: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (Quran, 13:28)

And He says: "Indeed, this Quran guides to that which is most suitable." (Quran, 18:9) And He also says: "And We send down of the Quran that which is healing and mercy for the believers." (Quran, 17:82) These verses, among others, clearly indicate the significance of faith and the role of worship in healing. In this regard, Western scholars have recognized the importance of faith and continuous worship in the treatment of addicts, who are not only physically or mentally ill, but also spiritually sick. Their souls are ailing, and the treatment for them involves the awareness of the Creator, tranquility, peace, and strength derived from Him.

When the defenses of addicts are strengthened and they enter the realm of faith, engaging regularly in worship and reciting from the divine scriptures, this provides them with inner strength that makes them more resilient against drugs. Therefore, religious figures worldwide have become integral members of the therapeutic team for addicts.

### Chapter Four: The Faith Dimension and Its Impact on Behavioral Decline We previously mentioned that faith in God is not merely an intellectual understanding and conviction of His existence. It must be accompanied by a heartfelt inclination, interaction, and direction of emotions towards love for Him, as emphasized by the Almighty in His words: "But God has endeared the faith to you and made it appealing in your hearts, and He has made disbelief, wickedness, and disobedience detestable to you." [Quran, Al-Hujurat:7]. The more these emotions are directed towards God, the stronger the faith, as stated: "And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)." [Quran, Al-Baqarah:165]. Furthermore, the Prophet (peace be upon him) said: "There are three things that whoever attains them will find the sweetness of faith: to love Allah and His Messenger more than anyone else, to love a person only for the sake of Allah, and to hate returning to disbelief as much as he would hate to be thrown into the fire."

Thus, faith involves emotions that reside in the heart, just as desires do. Desires are the inclinations of the soul towards lusts, superiority over others, and aversion to hardship and criticism. These too are emotions.

Therefore, the heart is shared by two types of emotions: emotions of faith and emotions of desires. The stronger of the two will have a greater influence on guiding one's will. For example, a student may want to study, but their soul desires sleep or play. Here, a conflict arises between their faith in the importance and necessity of studying for success and excellence, and their soul's love for comfort and aversion to hardship. The stronger emotion will ultimately prevail.

Applying this concept to faith in God, it becomes clear that decisions made by the heart for the limbs to perform acts of worship and obedience to God, to do good, and to avoid evil, reflect the triumph of faith over desires, and vice versa. Additionally, faith motivates believers to embody noble

character and abandon vile traits, as the Prophet (peace be upon him) said: "The most perfect of the believers in faith is the one who is best in character and most kind to his family." There is also what is known as the moral conscience, a strong sense instilled by the Creator in human minds and innate feelings, by which a person distinguishes between good and bad actions and behaviors. This is highlighted in the Quran: "And by the soul and He who proportioned it, and inspired it with discernment of its wickedness and its righteousness. He has succeeded who purifies it, and he has failed who instills it [with corruption]." [Quran, Ash-Shams:7-10]. Additionally, "But man will be a witness against himself, even though he presents his excuses." [Quran, Al-Qiyama:14-15]. The Prophet (peace be upon him) also said: "Righteousness is good character, and sin is what disturbs you and you do not want people to know about it."

These texts clearly indicate that the inner sense includes what the mind comprehends with its innate standards and what the conscience feels with its natural sentiments. However, the mind and conscience might sometimes be confused about the true nature of some actions, needing guidance and enlightenment. Desires, lusts, customs, traditions, misleading leaders, or insinuating devils from jinn and humans might overshadow them. In such cases, Islamic Sharia stands as the strong faith for anyone who is confused, guiding them and eliminating the confusion by God's will.

### And the Way of the Believer in This Situation is to Avoid Doubtful Matters

The Prophet (peace be upon him) clearly illustrates this in his saying: "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things that many people do not know. Whoever avoids the doubtful matters clears himself in regard to his religion and his honor. Whoever indulges in the doubtful matters indulges in unlawful matters." This hadith accurately and eloquently depicts the reality of people's perception of good and evil, truth and falsehood. This is undoubtedly sufficient for a person to hold themselves accountable, as God states: "Read your book; your own self is sufficient as a reckoner against you this Day." [Quran, Al-Isra:14].

It is also known that this moral conscience is subject to the principles and rules of upbringing, as it is capable of being developed by practicing good emotions, studying the virtues of morals and their immediate and long-term individual and social benefits, listening to guidance and divine advice, and using means of encouragement and deterrence, good examples, and other educational methods. The best regulator, leader, and guide for it is faith that indicates obedience and servitude to God alone. Its formulation is only achieved through fear of God and fear of His punishment, which is also only realized through faith.

Thus, the perfection of morals is linked to conscience, which resides in the heart, and the heart is the vessel of faith. Hence, it can be said that neglecting the upbringing of moral conscience with faith leads to its weakening, atrophy, and contradiction until it loses sensitivity and dies. It may also become corrupted and turn, through corrupt upbringing methods, into a soldier of the human devil, supporting him in his whispers and inclinations.

In this context, it is necessary to provide an appropriate behavioral description for drug addicts. We can frankly say: They are a group of people whose lustful behaviors and ignorant foolishness have deviated them from the straight path, and the wheel of faith has been derailed from its course. They wallow in the mire of immorality, the pits of vice, and

self-destruction. This is in addition to their ingratitude to the Creator, denial of blessings, rejection of good, disobedience to parents, desire for injustice, aggression, tyranny, and savage selfishness in all its forms and types, among other deficiencies.

From the above, it is clear that there is a strong connection between character and behavior. Character is a stable trait in the soul, whether innate or acquired, and these traits manifest in behavior.

However, human behavior can be internal, such as movements of thought, soul, and heart, or external, appearing in visible actions. When behavior is the result of an innate or acquired trait, it is considered moral behavior.

Thus, not all stable traits in the soul are moral; some are instincts and drives unrelated to character. What distinguishes morals from these traits is that their effects on behavior are subject to praise or criticism, which sets apart character from instinct that meets the innate needs of humans.

### If That is Understood, Behavioral Perfection

Behavioral perfection is considered a refined type of conduct in life. In this context, the Prophet (peace be upon him) said, "The believer is intelligent and discerning." Opposite to this behavioral perfection is behavioral deficiency, characterized by foolishness in managing affairs. Someone ascending the ladder of perfection is called wise, while someone descending into behavioral deficiency is called foolish.

Since behavioral perfection is part of the principle of doing good, spreading it, avoiding evil, and working to prevent it, and since it stems from the words of God: "By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." [Quran, Al-Asr:1-3], and since it is a fundamental basis of Islamic civilization, we find that Islam strongly encourages the Muslim believer to continuously ascend the ladder of behavioral perfection. Islam also guides the believer away from all foolish behaviors that divert him from his civilizational mission and achieving his happiness. This is done in several ways, including:

#### First: General Comprehensive Guidance

This is evident in God's words: "He grants wisdom to whom He wills, and whoever has been granted wisdom has certainly been given much good. But none will remember except those of understanding." [Quran, Al-Baqara:269]. Upon reflecting on this verse, we find that wisdom in behavior has two aspects:

1. An internal aspect, where the wise person perceives the image of the most perfect behavior in their soul, directing their will to engage in it even if it goes against their desires.
2. An application aspect, where the wise person practices this optimal cognitive image in their actions. This general guidance is also shown in God's words: "That He may test you [as to] which of you is best in deed." [Quran, Hud:7], encouraging competition and striving for excellence in good deeds, and thereby achieving behavioral perfection in life.

**Second: Detailed Guidance**

This path is very diverse and may correspond to the number of behaviors in life, which are too numerous to count. Some examples include:

1. **God's words:** "Invite to the way of your Lord with wisdom and good instruction." [Quran, An-Nahl:125]. Islam calls for using wisdom in inviting others to the way of God and avoiding repelling foolishness. A chronic

alcoholic, being psychologically ill, requires special treatment to guide and correct his behavior.

2. **In the realm of personal behavior concerning general appearance, God says:** "O children of Adam, take your adornment at every masjid." [Quran, Al-A'raf:31]. Taking adornment here is a form of behavioral perfection, as it appeals to general taste and honors the people present in the mosque by avoiding what may harm them with a filthy appearance or foul smell. Consequently, we see that people disdain alcoholics and view them as offensive due to their unpleasant smell and inappropriate appearance that does not befit their humanity.

### Research Findings

- **Family Disintegration and Weak Faith:** The lack of religious guidance within the family, parents' preoccupation away from their children, and associating with bad peers contribute to drug abuse.
- **Reforming the Faithful Mindset:** It is essential to reconnect faith with behavior and moral conscience.
- **Awakening the Meaning of Faith:** Instilling the sense of faith and consciousness of God in human souls reduces deviant behaviors.
- **Spiritual Development:** Emphasizing the practice of religious rituals and ceremonies among Muslims, especially the youth, builds spiritual capacities.
- **Prevalence of Drug Abuse:** Drug abuse is more common among young people in densely populated cities.
- **Lack of Strict Laws:** The absence of stringent laws against drug dealers and promoters fails to deter them from committing the crime again.

### Research Recommendations

1. **Engaging Youth and Children Institutions:** Encourage relevant institutions to enhance their interaction with the community, moving beyond theoretical proposals to field activities at the family and social group levels to increase public awareness of the severe risks posed by drug abuse.
2. **Parental Monitoring:** Parents should monitor their children's friends, avoid bad companions, and teach their children to be wise, self-reliant, choose good company, and handle bad peers.
3. **Media Involvement:** Urge local visual, audio, and print media to give this issue the attention it deserves due to its complex nature and potential to destroy the fabric of society, posing a challenge to national development. This is crucial as it targets the youth, the cornerstone of the state's future and the most effective energy in the production process.
4. **Educational Institutions' Role:** Call on educational institutions to rethink their educational methods to enhance their effectiveness in addressing societal challenges, including drug abuse. Additionally, work on integrating topics aimed at reducing drug abuse into the curricula at various educational levels in a scientifically studied manner.

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