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Psychotropic substances (Damages and treatment): A study in light of the Holy Quran

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Abstract

This study explores the impact of psychotropic substances, focusing on their detrimental effects and the treatment approaches, through the lens of the Holy Quran. Psychotropic substances, including drugs and alcohol, pose significant challenges to mental health, societal stability, and spiritual well-being. The research aims to understand the Quranic perspective on substance abuse, examining the guidance provided for prevention and rehabilitation. By analyzing relevant Quranic verses and Hadiths, the study delves into the moral, ethical, and spiritual dimensions of substance abuse. It also investigates the prescribed methods for treatment and recovery, highlighting the importance of faith-based approaches. The findings suggest that the Quran offers a comprehensive framework for addressing the issues related to psychotropic substances, emphasizing the need for community support, spiritual resilience, and adherence to divine principles. This research contributes to the discourse on integrating religious teachings with modern therapeutic practices, offering a holistic approach to combating the scourge of substance abuse.

Keywords: Psychotropic substances, substance abuse, addiction treatment, holy quran

Introduction

Enemies of Islam promote psychotropic substances of various kinds with the intent of weakening the youth of the Islamic Ummah, wasting their wealth and masculinity, destroying their chivalry, and corrupting the minds of its men. This ensures continuous backwardness and decline compared to advanced nations, making it easy for foreigners to dominate them, oppress them, and colonize their lands, as Israel does by promoting hashish and opium in Arab countries to destroy them.

Every dinar we spend for our benefit is a strength for us and our nation, and every dinar we spend to our detriment is a loss for us and our nation. How about the millions of dinars and dollars wasted on consuming alcohol and drugs of various kinds, which financially set us back and strip us of our dignity and honor? Hence, reason dictates that we abstain from psychotropic substances. I believe the government is striving hard to combat these scourges, mitigate harm, and protect its people. It has established the General Directorate for Drug Control and Psychotropic Substances and set up the hotline (178) to report suspicious cases.

By banning psychotropic substances, the members of the Ummah will become strong in body, healthy, determined, and possess mature minds. This is one of the most important means to raise the health standards in the country. It is also the primary support for raising the social, moral, and economic standards.

Due to the seriousness of this issue and its importance to individuals, communities, and societies, I began writing about it, asking Allah Almighty to benefit whoever He wills from His servants.

First: Influences

Linguistically

The word "influences" is the plural form of "affect." To affect something means to leave an impact or mark on it.

Terminologically

It has three meanings, one of which is to signify a mark or sign.

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From the above, it is clear that the linguistic meaning of "influence" does not differ from its terminological meaning. Therefore, we can combine them by stating that influence is what affects something, leaving a mark on it.

Second: Intellect

- **Linguistically:** The term "intellect" is the opposite of ignorance. It is said, "He understands ('aqala), understanding ('aqlan)," meaning he is intelligent. An intelligent person is one who restrains himself and holds back his desires. This is derived from the saying "the tongue was restrained (i'taqala)" when it is held back and prevented from speaking. Intellect also means reason and discernment. A person can be described as intelligent ('āqil) or highly intelligent ('aqūl).
- **Terminologically:** Intellect is a light in the heart by which one distinguishes between truth and falsehood, or it is what enables one to comprehend the realities of things. There is a debate regarding its seat, whether it is in the head or the heart.

From the above, it is clear that the meaning of intellect in language is similar to its terminological meaning. It can be said that intellect prevents the self from following its desires and guides it to correctness by clarifying the realities of things.

Third: Definition of Psychotropic Substances as a Compound Term

Psychotropic substances are any substances that have an effect on the nervous system and mental processes, whether through drinking, inhalation, smoking, swallowing, injection, or auditory means. These substances cause states of euphoria, lethargy, numbness, hypnosis, or stimulation and are characterized by their potential to cause addiction to their use. Chapter One: Types and Harms of Psychotropic Substances Psychotropic substances vary according to their sources and methods of use and consumption, including intoxicants and narcotics. Each type will be discussed in detail:

Section One: Intoxicants

First Requirement: Definition of Intoxicants

- **Linguistically:** The term "intoxicants" is the plural of "intoxicant" (muskir). Intoxicants refer to alcoholic beverages or spirits.
- **Terminologically:** Intoxicants are substances that impair the mind and diminish consciousness.

Thus, intoxicants is a comprehensive term for anything that impairs the mind, such as alcohol and other substances, regardless of their source.

Second Requirement: Types of Intoxicants

Intoxicants are categorized based on their sources as follows:

1. **Alcohol:** Derived from five sources: grapes, dates, honey, wheat, and barley. This is based on a narration that Umar ibn al-Khattab (may Allah be pleased with him) said from the pulpit of the Messenger of Allah (peace be upon him), "The prohibition of alcohol has been revealed, and it is made from five things: grapes, dates, honey, wheat, and barley. Alcohol is what covers the mind."
2. **Fermented Drinks:** Such as fermented raisins, corn, figs, and other substances if they cause intoxication.
3. **Modern Beverages:** Such as whiskey, brandy, cognac,

champagne, cologne, beer, arak, spirits, and other similar drinks.

Section Two: Narcotics

First Requirement: Definition of Narcotics

- **Linguistically:** Narcotics are substances that impair consciousness to varying degrees depending on their type. They cause lethargy, relaxation in the body, reduced sensation, and mental sluggishness.
- **Terminologically:** Narcotics were not present during the time of the Prophet Muhammad (peace be upon him); alcohol was the common substance at that time. Allah commanded its avoidance, as stated in the Quran: "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" (Al-Ma'idah 5:90). Since alcohol and narcotics share the characteristic of impairing the mind, Muslim scholars have defined narcotics. Khalil ibn Ishaq al-Jundi described them as substances that impair the mind and senses without inducing euphoria or joy. Ibn Hajar al-Haytami described them as impairing the mind without causing the intense excitement specific to liquid intoxicants.

From the above, it is clear that the terminological concept of narcotics does not differ from its linguistic meaning. They can be combined to say: Narcotics are substances that cause weakness, lethargy, relaxation, and impairment of the mind, whether natural or artificially prepared.

Second Requirement: Types of Narcotics

Narcotics are divided according to their nature of production into three categories:

Natural Narcotics

These are plant-based narcotics, taken directly from natural plants containing narcotic substances, whether wild or cultivated. Examples include:

- Hashish
- Poppy plant
- Coca plant
- Khat plant
- Cannabis plant
- Opium
- Nutmeg

Second: Manufactured Narcotics

These are narcotics extracted from natural plants and then chemically processed. Examples include:

- **Morphine:** Extracted from opium, it is ten times more potent than opium.
- **Heroin:** Derived from morphine, which is a derivative of opium, it is approximately thirty times more potent than morphine.
- Cocaine

Third: Chemical (Synthetic) Narcotics

These narcotics result from chemical reactions, where all stages of their production occur in laboratories using chemical substances without any natural narcotics involved, although their effects, particularly in addiction, are similar. They come in the form of capsules, powders, and injections. Examples include:

- Sedatives
- Tranquilizers
- Hallucinogens
- Amphetamines
- Barbiturates

Section Three: The Harms of Psychotropic Substances

The psychological, mental, and physical harms of psychotropic substances, as well as their effects on interpersonal relationships, can be outlined as follows. Islam has established laws to protect the five essential necessities—religion, life, honor, intellect, and wealth. Therefore, it has prohibited anything that destroys or harms these necessities, such as alcohol, narcotics, and other intoxicants.

First: Health Harms

The consumption of psychotropic substances leads to the deterioration of all digestive organs, loss of appetite, bulging eyes, enlarged abdomen due to an expanded stomach, cirrhosis of the liver, kidney disease, tuberculosis, accelerated aging due to arteriosclerosis, and weakened or halted reproduction. The offspring of an alcoholic is often frail and mentally deficient. Furthermore, these substances pose significant threats to humanity due to their toxic effects and severe consequences, such as making the body more susceptible to tuberculosis and reducing overall disease resistance. They affect all bodily systems and are particularly destructive to the nervous system, making them a primary cause of many neurological disorders, insanity, misery, and crime. These harms extend not only to the addict but also to their descendants.

Second: Mental Harms

Intellect is a blessing from Allah, distinguishing between guidance and misguidance, good and evil, purity and impurity. It is the basis of moral responsibility, and Allah has honored humans with it above other creatures. Thus, Islamic law strictly prohibits anything that harms the intellect. Intoxicants weaken mental faculties by affecting the nervous system and can even lead to insanity. Islam's laws aim to preserve intellect as one of the five essential necessities, banning anything that impairs or destroys it, such as alcohol, narcotics, and other intoxicants. These substances damage the intellect, making individuals burdens on society and sources of harm to others. Islam encourages the use of intellect in its intended purpose, promoting contemplation, reflection, and thinking about the signs of Allah in the universe and in everyday life.

Third: Economic and Financial Harms

As wealth dissipates and money is destroyed, obligations to support wives and children are neglected. This neglect leads to misery, poverty, and destitution, creating a germ of bankruptcy, homelessness, and humiliation that has afflicted many materially. Addicts of alcohol and drugs pose a significant barrier to development and economic progress, burdening the nation with wasted domestic wealth and bringing calamities and tragedies upon it. It has been established that drug use and addiction affect individual productivity at work through changes resulting from consumption or addiction. This impact directly affects societal productivity, causing decline. Moreover, considerable funds and efforts are expended in combating drugs, preventing their smuggling, trading, and consumption, requiring special administrations and competent personnel. Redirecting these

funds and efforts toward other tasks that contribute to providing many services to society is necessary.

Fourth: Social Harms

Conflict and quarrels often occur among alcoholics and between them and others, resulting in frequent incidents of murder, assault, and injury, as indicated by the Quranic verse: "... Intoxicants and gambling, sacrificing to idols, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Al-Ma'idah 5:90). Human society needs to maintain a high level of order and organization, avoiding actions that disrupt this order.

Fifth: Behavioral and Ethical Harms

The intoxicated person becomes degraded, humiliated, and subject to mockery and ridicule due to impaired speech, appearance, and movements. They may engage in slander, cursing, abuse, adultery, and murder. This is why alcohol is termed "the mother of all evils," as Prophet Muhammad (peace be upon him) said: "Alcohol is the mother of all evils, the greatest of sins. Whoever drinks alcohol abandons prayer and commits sins such as incest with his mother, his aunt, and his paternal aunt." Moreover, addicts become failures, devoid of responsibility due to their lack of qualifications stemming from religion or intellect, resulting from their use of these toxic substances. Those in such a state resort to seeking money by any means necessary, even if it entails committing various crimes.

To preserve one's ethics, morals, honor, dignity, and integrity, as well as nobility and chivalry, it is essential for a person to abstain from anything that undermines these virtuous qualities.

Sixth: Religious Harms

The intoxicated person does not perform proper worship, especially prayer, which is the cornerstone of religion. Alcohol distracts from the remembrance of God and from prayer, and it hinders the performance of other religious duties. The drunkard is only concerned with drinking alcohol, submitting to desires and pleasures, becoming weak-willed, lethargic, and lazy, unable to refrain from alcohol easily due to addiction and the presence of alcohol in their blood. The addict becomes more thirsty for alcoholic beverages, compelled by addiction, without the slightest willpower to resist. Consequently, they lose both their worldly and spiritual well-being.

Chapter Two: Causes of Substance Addiction, Its Legal Rulings in Islamic Law, and Prevention and Treatment Methods

Section One: Causes of Substance Addiction

First: Weak Religious Commitment

At the pinnacle of wisdom is the fear of Allah, both in public and private. When a person truly fears their Lord, they abstain from all that is displeasing to Him, whether in physical actions or moral principles. This includes refraining from alcohol and drugs. Conversely, when a person neglects their accountability before Allah, disregarding His presence and oversight, they tend to gravitate towards prohibited substances.

Second: Idleness

The Prophet Muhammad ﷺ said, "Two blessings which many people lose: health and free time for doing good." It is

incumbent upon a person to engage continuously in acts of worship, productive work, and occupy their time constructively. Failing to do so may lead to susceptibility to whispers and desires that incline towards prohibited substances such as alcohol or drugs.

Third: Bad Company

The Prophet Muhammad ﷺ said, "A person follows the religion of their close friend, so let each of you look to whom they take as a close friend." It is essential for a rational person to carefully select virtuous companions who assist in acts of worship and obedience. If the opposite occurs, a bad friend may lead their companion towards temptation and addiction.

Fourth: Family Problems and Disintegration

The family serves as the nucleus of society, a miniature homeland where individuals reside. A harmonious, happy, cohesive family environment, filled with warmth and affection, encourages children to confide in their parents and maintain open communication. Conversely, family discord and disintegration create a major calamity for both parents and children. To escape from this bleak atmosphere of sorrow and anxiety, individuals may turn to substances they believe will help them forget their troubles, leading them into the greater destruction of substance addiction.

Fifth: Traveling Abroad

Yes, traveling abroad can indeed be a cause of addiction to mind-altering substances. One traveler, for instance, recounted his experience in countries known for cultivating qat. He observed that locals consumed it freely at any time. Over time, as he lived among them, he gradually adopted their habits until he became addicted to qat himself.

Sixth: Poverty and Lack of Means

Certainly, as mentioned earlier, resorting to mind-altering substances may stem from hearing from others that they help alleviate their worries. In such cases, individuals may seek to forget their poverty, deprivation, or oppression. They might also become victims of traffickers who exploit their financial need, leading them into marketing or addiction to these substances.

Second Issue: The Ruling on Mind-Altering Substances in Islamic Law

The ruling on mind-altering substances and their types is that they are prohibited, as stated by the Messenger of Allah ﷺ. "Every intoxicant is unlawful." He also said: "Whatever intoxicates in large quantities, a small amount of it is also unlawful." This ruling applies equally whether the substance is derived from grapes or any other source. Consumption must be strictly avoided because these substances impair the mind, damage health, squander wealth, and undermine personal dignity. They are prohibited like alcohol due to their intoxicating effects, and some are even more harmful than others, akin to certain poisons administered by injection under the skin or through inhalation, such as morphine, cocaine, and heroin.

Scholars have explained that "mufattir" refers to anything that causes lethargy and numbness in the limbs. Ibn Hajar stated that this Hadith indicates the prohibition of hashish specifically because it intoxicates, dulls the senses, and causes lethargy.

How could Islamic Sharia permit any of these drugs, which cause severe harm to individuals and communities alike,

economically, physically, ethically, and spiritually? Islamic Sharia is based on bringing about predominant benefits, preventing harm, and averting damage. How then could Allah, the All-Knowing, the Wise, forbid wine made from grapes, in large or small quantities, due to the corruption it causes, while allowing substances that cause greater harm, more damage to the body, mind, religion, character, and temperament? Only someone ignorant of Islamic teachings would suggest otherwise. Therefore, any form of drug use—whether consumed, ingested, inhaled, or injected—is unanimously prohibited by the Muslim community.

Considering the individual, collective, spiritual, and physical harms caused by drugs, the ruling of prohibition is justified. Islamic Sharia has prohibited certain matters that do not even approach this level of harm. Therefore, it is more appropriate and imperative to prohibit substances that are more dangerous and harmful.

Undoubtedly, the discovery of the harms present in drugs in the present age clearly affirms the correctness of the decision made by Islamic jurists and eminent scholars in prohibiting opium, hashish, and other drugs in times when the resources available to them were not as comprehensive as in our present era.

It is worth noting and emphasizing that the use of narcotic substances is permissible when necessary for surgery, such as in amputations of limbs, as explicitly stated by jurists like Imam Nawawi in the Shafi'i school, and similarly endorsed by Ibn 'Abidin in the Hanafi school.

Therefore, as the fundamental principle regarding the use of drugs—as mentioned earlier—is prohibition, and their permissibility in medical surgery is based on necessity and need, this permissibility should be restricted to the required amount needed. Anything beyond this necessary amount remains prohibited, based on the Islamic legal maxim that states: "What is permitted due to necessity is assessed according to its need."

Based on this, it is incumbent upon the anesthesiologist to determine the necessary dosage for sedating the patient according to the need. It is not permissible to exceed this dosage except in cases where there is a compelling necessity. Therefore, if the medical procedure can be performed under local anesthesia, it is impermissible to switch to general anesthesia unless there exists a compelling necessity for doing so.

Second Issue: Prevention and Treatment of Mind-Altering Substances

First Matter: Prevention from Mind-Altering Substances

1. **Returning to Allah (SWT):** Instilling faith in Allah, His Book, the Day of Judgment, and His Messenger sets boundaries in souls. It forms the foundation of righteousness and serves as protection against all forms of corruption and dangers threatening society as a whole. Therefore, every Muslim, regardless of their occupation or location, must foster this faith in the souls of individuals, families, and communities to liberate Islamic nations from all forms of vice and to ensure obedience to Allah under all circumstances.
2. **Upholding the Sharia of Allah (SWT):** Adhering steadfastly to the laws of Allah, deepening spiritual faith, obeying His commands, avoiding His prohibitions, hastening to answer His call, adhering to noble Islamic etiquettes, embodying good morals, following the path of the righteous predecessors, and possessing the qualities

of the people of faith—all of these safeguard a Muslim from falling into the pitfalls of mind-altering substances. They protect individuals from walking on such paths, prevent them from heeding the calls of those who advocate such substances, guarantee their happiness in both worlds, and secure the promised reward from Allah, which He has promised to His steadfast believing servants as stated in the Quran.

3. Increasing awareness about the risks of mind-altering substances involves educating individuals about the negative effects of drugs and intoxicants, their addictive potential, and their impact on mental and physical health, as well as on individual behavior, family relationships, and community dynamics.
4. Warning against falling into the trap of mind-altering substances through educational curricula, media, mosques, universities, conducting discussions, and seminars. All these efforts play a significant role in raising awareness among children, adolescents, and youth about the dangers of drug and alcohol abuse.
5. Enforcement of legal boundaries, as drinking alcohol leads to eighty lashes. Witnessing such consequences deters individuals from disgrace and physical harm. Additionally, Article 28 stipulates severe penalties including life imprisonment or temporary imprisonment, and fines ranging from at least 10,000,000 to a maximum of 30,000,000 dinars for the following offenses:
 - **Firstly:** acquiring, possessing, purchasing, selling, or owning controlled substances, mind-altering substances, or chemical precursors listed in Schedule 1 of this law, or plants producing narcotics, mind-altering substances, transferring, relinquishing, exchanging, dispensing them in any form, or intermediating in these actions for the purpose of trafficking, under any circumstances not permitted by law.
 - **Secondly:** Providing controlled substances, mind-altering substances, or encouraging their use under circumstances not permitted by law.
 - **Thirdly:** Authorizing the possession of controlled substances, mind-altering substances, or chemical precursors listed in Schedules 1, 2, 3 contrary to their designated purpose.
 - **Fourthly:** Operating, preparing, or setting up places for drug or mind-altering substance use.
 - **Fifthly:** Inducing minors or relatives up to the fourth degree to use drugs or mind-altering substances.
 - **Sixthly:** Punishing with severe imprisonment and a fine ranging from 5,000,000 to 10,000,000 dinars for:
 - a. Acquiring, possessing, purchasing, selling, or owning controlled substances, mind-altering substances, or chemical precursors listed in Schedules 2, 3, 4, 5 of this law, or plants producing narcotics, mind-altering substances, transferring, relinquishing, exchanging, dispensing them in any form, or intermediating in these actions for the purpose of trafficking, under any circumstances not permitted by law.
 - b. Subject to the same punishment outlined in paragraph six of this article, any person who acquires, possesses, purchases, sells, or owns controlled substances, mind-altering substances, chemical precursors, or plants producing narcotics, mind-altering substances, transferring, relinquishing, exchanging, dispensing them in any form, or intermediating in these actions for the purpose of trafficking, under any circumstances not permitted by law, for substances listed in remaining

Schedules 9, 10, 4, 5, 6, 7, 8 appended to this law.

The second demand: Treatment of substance abuse

There are various methods and approaches to treating addiction to mind-altering substances, as there is no one-size-fits-all method. The selection of appropriate treatment for each case depends on several factors, including:

- Type of addictive substance
- Duration and severity of addiction
- Impact of the substance on the individual and the level of care required

Below are the prominent methods of addiction treatment

Firstly: Detoxification

The first step in drug or alcohol addiction treatment involves safely removing the addictive substance from the body under medical supervision. Medications are often used to alleviate withdrawal symptoms. Additionally, an electronic device placed behind the ear may be used to reduce withdrawal symptoms caused by opioid use. This device works by sending electrical pulses to stimulate specific nerves that help alleviate withdrawal symptoms.

Secondly: Medication-assisted treatment

Medications are used as part of addiction treatment to reduce withdrawal symptoms, decrease the strong urge to use the drug, manage behavioral addiction, and prevent relapse. The choice of medication depends on the type of addictive substance. Examples of addiction treatment medications include:

- **Methadone:** Used to treat heroin and other opioid drugs by reducing withdrawal symptoms and cravings.
- **Lofexidine:** Also reduces withdrawal symptoms of opioid substances and diminishes the urge to use them.
- **Acamprosate:** Helps in alcohol addiction treatment by reducing the desire to drink.

These medications are integral parts of comprehensive addiction treatment plans tailored to individual needs and circumstances.

Thirdly: Psychosocial Rehabilitation

Psychosocial and behavioral therapy is a crucial step in addiction treatment, aiming to change patterns of thinking and behaviors associated with addiction. It is often used alongside medication-assisted treatment. Types of psychosocial therapies include:

- **Cognitive Behavioral Therapy (CBT):** CBT is an effective approach in treating addiction, focusing on identifying triggers that lead to drug or alcohol use, learning coping strategies, and changing thoughts and behaviors associated with addiction.
- **Family Therapy:** This therapy is particularly useful in treating drug addiction among teenagers and young adults. It strengthens family bonds, teaches families how to support each other, and provides support throughout the recovery journey.
- **Motivational Enhancement Therapy:** This short-term therapeutic approach aims to enhance motivation for starting and adhering to treatment.

Fourthly: Twelve-Step Program

The Twelve-Step Program, originally developed by Alcoholics Anonymous, consists of twelve steps for treating drug, alcohol, or other types of addiction. It is a form of group

therapy that aims to raise awareness about the risks and negative effects of addiction on mental and physical health, and to completely change the addict's way of thinking. This program involves a series of steps, starting with acceptance, imposing self-restraints to prevent substance use, taking responsibility for one's actions, and learning how to deal with situations that trigger cravings, through group participation, support, and experience exchange.

Fifthly: Rehabilitation Programs

Some addicts may require participation in rehabilitation programs at addiction treatment facilities to receive around-the-clock care and guidance. The duration of stay in these facilities varies depending on the individual's condition. Short-term addiction treatment programs typically last between 3 to 6 weeks, focusing on detoxification, providing necessary psychosocial and behavioral therapy, and preparing the individual for their new life. After recovery, individuals continue with outpatient follow-up clinics and support groups to prevent relapse.

In severe cases, long-term residential treatment ranging from 6 to 12 months may be necessary under the supervision of specialists. During this period, the addict undergoes a comprehensive treatment plan including individual and group therapy sessions, educational programs about addiction and mental health, and efforts to change behaviors related to drug use, aiming to rehabilitate them as productive members of society.

Sixth: Home-Based Addiction Treatment

Following some tips and guidelines can contribute to treating drug addiction at home alongside adherence to a treatment plan. These tips also help in reducing stress and fatigue and include the following:

- Follow a healthy diet and engage in regular exercise.
- Ensure adequate sleep.
- Join support groups, as this provides an opportunity to connect with others going through similar experiences, boosting motivation and reducing feelings of isolation. These groups also offer a chance to share experiences in the recovery journey.

Seventh: Relapse Prevention

Experiencing relapse after recovering from addiction or during the recovery journey is common, but it does not signify treatment failure. It depends on the nature of addiction. In such cases, individuals should not give up but rather acknowledge and address it by avoiding triggers and reapplying what they learned in addiction treatment. Some medications may be prescribed to help prevent relapse after recovery, reducing cravings, preventing the drug's intoxicating effects, or causing unpleasant side effects upon returning to drug use.

There are also some tips that may help prevent the risk of relapse, including:

- Avoiding people or places associated with drug use.
- Steer clear of situations that trigger the desire to use.
- Engaging in physical activity and relaxation exercises, such as deep breathing and meditation, to reduce stress and psychological pressure.
- Establishing a daily routine and setting achievable goals, keeping oneself occupied with work or constructive activities as emptiness and loneliness are relapse risk factors.
- Maintaining communication with others, surrounding

oneself with supportive individuals, which provides strength and aids in relapse prevention.

Conclusion

After completing this research, it is necessary to highlight some of the findings, as follows:

1. Islamic Sharia emphasizes the preservation of the mind, strictly safeguarding it from anything that may impair it, so that Muslims can fulfill their religious obligations in the best possible manner.
2. Throughout history, the enemies of the Islamic Ummah have continuously sought to corrupt members of the Muslim community through various means and methods, sparing no effort or expense to introduce various temptations and corruptions to the youth of this Ummah.
3. Perhaps the most dangerous weapon they have succeeded in exporting is drugs and intoxicants of all kinds. These are among the most significant means of corruption and destruction that the enemies of the Ummah have managed to spread among the members of Islamic societies.
4. The significant damages caused to various sectors of society as a result of falling into the mire of intoxicants and drugs are well-known. There is a need for individuals and groups to confront this destructive invasion, which is infiltrating the minds of the youth and enticing them with money. Every individual must set an example for those around them. For instance, a father should be a role model for his children; if he uses any drug or even smokes cigarettes, he should not do so in front of his children, as they may notice the effects of his use. He must abandon these habits that could endanger his life and the lives of those around him.
5. Mosques, media outlets, universities, and educational curricula must unite and collaborate in warning against psychoactive substances, whether in their use or marketing, and highlight their devastating effects and the ultimate goal of Islam's enemies in spreading them among Muslims. This is indeed more destructive than firearms, as it spreads quickly, affects everyone, and has a strong impact on life, wealth, offspring, and faith.

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