



INTOXICANTS IN ISLAM: AN OVERVIEW

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ABSTRACT

This paper discussed intoxicants in Islam: an overview. Content analysis was used. It is established that the Qur'an contains the messages, code of conduct, stories of past prophets and nations and above all predicts the future for those that abide by or disobey the rules of Allah. Islam advocates improvement in the quality of human life which is often undermined with drug abuse. Thus the Qur'an and prophetic traditions have forbidden the use of drugs (intoxicants) and termed such act unlawful. The Qur'an used four consecutive and sequential stages in order to prohibit the use of intoxicants. It stated; the use of intoxicant is evil deed that excite enmity and hatred among the believers, and that Muslims should therefore abstain from them. This applies to prophetic traditions that condemned the use of anything that intoxicates in order to protect against the spread of disease and loss of life and properties among the Muslim Ummah. The paper finally recommended the adherence of Muslim Ummah to Allah's injunction as well as prophetic tradition in order to stay away from the use of drugs. It further reiterates the effort of parents, community leaders and most importantly government in order to enforce drug laws for better life and prosperity which are ingredients of attaining social, political and economic freedom in Kano State and Nigeria at large.

Keywords: *Qur'an, Drug Abuse, Social Vices, Intoxicants, Islamic Law*

Introduction

The Qur'an is a divine book of Allah (SWT) which was revealed to the Prophet (SAW) to serve as guidance to humanity. The glorious Qur'an contains the messages, code of conduct, stories of past prophets and nations and above all predicts the future for those that abide by or disobey the rules of Allah. There is no other book like the Qur'an. The code of conduct is what is known as the Islamic law (Sharia). Islamic law is aimed at protection of life (which includes prohibition of abortion, suicide, and homicide), protection of property, protection of lineage and most importantly the protection of intellect (mind). The brain or rather the reasoning faculty is said to be a gift from Allah which differentiates man from animal. Hence, Islam made provision for

mankind to protect the brain by disengaging oneself from any act that brings shame so that mankind can reason in order to protect his body and honour. The quality of human life is lost under the influence of drug abuse; thus the Qur'an and prophetic traditions have forbidden the use of drugs (intoxicants) and termed such act unlawful (Daily Trust, 2018).

The Prophet (SAW) was reported to have said in a narration reported by Ibn Umar that Allah's Messenger (SAW) says:

"Every intoxicant is *khamr* and every intoxicant is forbidden. He who drinks wine in this world and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter." (Sahih Muslim, 2003, Tirmidhi, 1861)

Ibn Umar (R.A) further reported Allah's Messenger (SAW) where he says:

"Every intoxicant is *khamr* and every intoxicant is forbidden." (Muslim, 2003; Ibn Majah, 3390; Musnad Ahmad, 4830)

These two *ahadith* are the basis for widening the scope of Qur'anic injunctions which prohibit alcohol (wine), which was then the main and prevalent substance of intoxication. On the framework of these two *ahadith*, all intoxicants whether they affect the function of human organs, especially the brain, are prohibited. They may be consumable by mouth or inhaled chemicals which include marijuana, skunk, cannabis, tramadol, exol 5, Rohypnol, pentazocine injection, benelyn, codeine (syrup) popularly consumed among female Muslims, solution (glue), Diazepam injection, formaldehyde gin popularly known as "suck and die" (*madarar sukudai*), cocaine powder, rubber solution, other homemade drugs such as lizard faeces, wet soil that youth get from under gutters and pit latrine fumes, heroin (brown), methamphetamine (NDLEA, 1997). All these are prohibited in Shariah. It is therefore on this background that this paper intends to discuss the Qur'an as a panacea to social vices with reference to drug abuse.

Definition of the Qur'an

The Qur'an according to Al-Tabari (d. 300 AH) is a name given to the book of Allah (SWT). It is a word derived from an Arabic word *qara'a*, which means to read or to recite. It is a verbal noun and hence means reading or recitation. Allah (SWT) says in the Qur'an:

"And it is a Qur'an which We have divided into parts." (Q17:106)

And He says:

"It is for Us to collect it and for you to recite it. When We have recited it, then follow its recitation." (Q75:17-18)

Other scholars opined that the word Qur'an is from the root word "*qarana*" which means to join, to associate, as examples were provided in the pilgrimage in which Hajj and Umrah are combined and is called Hajj "Qiran", that is from the same root word. Therefore the meaning of

the word Qur'an could be that which is joined together, as a result of which its verses and chapters are combined to form the book Qur'an (Qadhi, 2023).

Technically, the word Qur'an refers to a sacred book of Islamic religion which was revealed and sent to Prophet Muhammad (SAW) through the agency of Angel Jibril (AS). The words are miraculous in their vocabulary when recited. Allah (SWT) is worshipped with the Qur'an; hence the spirit and body of the reciter is elevated while reciting the Qur'an. It opens with *Suratul Fatihah* and ends with *Suratul Baqarah*. The glorious Qur'an was revealed within the period of 23 years: 13 years at Makkah and 10 years at Madinah, to serve as a guidance for all mankind, not just Muslims.

The Qur'an is the word of Allah that was sent through Prophet Muhammad (SAW), through the agency of Angel Jibril (AS); its recitation is regarded as an act of worship. It is ever holy and will continue to be new, while the message of the Qur'an shows it is divine in nature. For whoever follows its teaching, he or she will live a happy life. It is different from other holy books and textbooks; it is the primary source of Shariah (Hanga, 2018).

Significance of the Qur'an

The Qur'an is sent to the Prophet through Angel Jibril so as to guide mankind. It is of immense significance and benefits that cannot be overemphasized. Some of the significance of the Qur'an are as follows:

Source of Guidance: It is through the Qur'an that the Creator laid guidance to the entire humanity. For had it been there was no Qur'an, nobody would know how to live a righteous and good life. It is a book that Allah (SWT) provided the code of conduct to follow, and its guidance is sufficient for life forever. Whoever wants a prosperous life here and in the Hereafter must adhere to all its injunctions. This is confirmed in Qur'an chapter 17 verse 9:

"Verily this Qur'an guides to the way that is straight most. To those who believe in it and do righteous work, it gives the good news that a great reward awaits them." (Q17:9)

It is also stated in the Qur'an:

"This book is the book of Allah, there is no doubt in it; it is a guide to the righteous." (Q2:2)

This shows that refusing to heed to these guidance could lead one to punishment in the Hellfire. As it was stated in the Qur'an (Q103:2-3):

"Man is in a state of loss. Save those who have faith and do righteous deed, and counsel each other to hold on to truth and counsel each other to be endured (constant)." (Q103:2-3)

The Qur'an has given or laid down all the prescriptions relating to how to worship Allah and what to please Allah; all are enshrined in it. It is a book that made sufficient explanation in respect of the distinction between right and wrong. It also tells us about Allah the Exalted, the angels and also the unknown (*ghaib*) like reward and punishment after death, the Day of Judgement, etc. The Qur'an states:

"The blessed is He who has revealed unto His servants the criterion of right and wrong that he may be a warner to the people." (Q25:1)

Help and Protection: The recitation of the Glorious Qur'an helps and protects one who is distressed; in a state of adversity; it is a protection from evils and devils (*jinn*s) and most importantly the Hellfire. This was indicated in a number of verses in the noble Qur'an and the prophetic *ahadith* as follows:

"The Master of the Day of Judgement. You alone we worship and You alone we ask for help. Direct us to the straight path, the path of those whom You have favoured, who did not incur Your wrath and are not astray." (Q1:3-7)

Likewise the Prophet (SAW) emphasized that:

"Surely those who recite the Qur'an (book of Allah) and keep up prayers and spend out of what We have given them secretly and openly, hope for a gain which will not perish."

He (SAW) further said:

"The best among you is he who learns the Qur'an and teaches it."

Moreover, Ibn Mas'ud reported to have said:

"Read the Qur'an, surely it will come as an intercessor to his companions on the Day of Judgement, and whoever throws it away, it will drag him to Hell."

These show that recitation and frequenting the Qur'an helps and protects one to be regarded and respected in the society, and also it gives protection from devils and the Hellfire, i.e., intercession (*Ash-shafa'ah*) (Qadhi, 1999).

The contents and teaching of the Qur'an are universal and the verses are used as part of daily worship in prayers. This is applicable to the past, present and the time to come. Its recitation even outside prayer is rewardable.

Drug Abuse in Islam

Islamic law is aimed at protection of faith and life which include prevention of abortion, suicide, and homicide; protection of property (wealth); and protection of intellect or mind. There is a

suppression control in the human brain which usually dissuades one from engaging in shameful and wrongful acts, and the ability to make judgment to protect the body or honour. The quality of human life is lost under the influence of drug abuse. Therefore, anything forbidden by Allah in the Qur'an or in the Hadith of the Prophet (SAW) is termed as unlawful.

Al-Khamr (wine) are those liquids or substances prepared by way of fermenting some of the grains or fruits, and the transformation of starch or the sugar which it contains to alcohol by means of some living creatures which have the ability to secrete special materials, whose existence is considered important for the process of fermentation. It was called wine because it clouds the mind and hides it, i.e., it covers it and spoils perception. Everything which intoxicates by its essence is considered as 'wine', and there is no example in the material which is taken of it. That which is an intoxicant of any kind of wine is legally taken as its judgment. It is equal, in that, what is of grapes and dates or honey or barley or what were of other than these things. All these are forbidden wine because of its private and public harm, and because of its prevention from mentioning Allah and from the prayer, and because of the permission of hostility and the hatred between the people. Sayyid Sabiq said: "The legislator does not separate between similar things nor does it separate between the intoxicant and other intoxicant drinks" (Sayyid Sabiq, p. 246).

Abdel-Hashim (as cited in Ali, 2014) is of the opinion that the use of the word '*khamr*' (alcohol/intoxicant) in the Qur'an is a composite term which includes all forms of intoxicants, despite the fact that the specific contexts in which the three verses of the Qur'an talks about relates to alcohol drinking. Al-Tabari (d. 923) writes that '*khamr*' is every drink that intoxicates the mind, veils it and covers it. There are three injunctions in the Qur'an with regards to intoxicants. Islam explains that anything that can intoxicate the body, mind, etc., is *khamr*, whereas every type of *khamr* is prohibited in Islam.

Position of Intoxication in the Qur'an

Kasim (2019) stated that during the period of Jahiliyyah, Arabs were rich in drinking wine to the extent that they took wine like they were drinking water. After the coming of Islam, it took a gradual process at different stages in prohibiting wine. There are four different stages involved. Allah says:

Stages of Prohibition of Drug

Stage I: In the first stage, Allah made it clear to the Arabs so as to call their attention to identify clearly the effect or sweetness of dates.

*"...And from the fruits of date palms and grapes you derive strong drink and a goodly provision. Verily, there is indeed a sign for a people who have wisdom."
(Qur'an, 16:67)*

Stage II: The second stage is called the discouragement stage. In it, comparison is made between two things that are (A) of material benefit and (B) physical and mental harm. Allah says:

"They ask you (O Muhammad (SAW)) concerning alcoholic drinking and gambling. Say: in them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." (Qur'an 2:219)

The above verse shows that intoxication has little advantage and a greater damage. This has a reflection with the first stage of prohibition (verse) where the Almighty says: "There indeed a sign for a people who have wisdom."

Stage III: The third stage is called partial prohibition because people at that time were allowed to drink wine and at the same time observe prayers. The command came as a result of a *walimah* organized by Abdul-Rahman bin Auf, where he served the companions food and wine. They ate food and drank the wine and became intoxicated and it was the time for *Salatul Maghrib*. Ali bin Abi Talib (RA) led them in prayer and he read *Suratul Kafirun* (Q109:6); he recited the verses without the letter 'LAM' which distorted the meaning completely. Therefore Allah (SWT) revealed the following verses:

"O you who believe! Approach not As-Salat (the prayer) while you are in a drunken state until you know (the meaning of what you utter)." (Q4:43)

Stage IV: Then, the final prohibition of wine came. Allah (SWT) says:

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite you enmity and hatred between you with intoxicants (alcoholic drinks) and gambling and hinder you from the remembrance of Allah and from As-Salat (the prayer). So will you not then abstain?" (Q5:90-91)

The prohibition was emphasized by the Prophet (SAW) where he was reported to have said:

"The man who drinks wine is not a believer at the time he drinks it." (Bukhari)

In another tradition, ten categories of people are cursed in connection with wine:

"Allah has cursed wine and the one who drinks it, the one who buys it, the one who sells it, the one who benefits from its sale, the one who brews it, the one who extracts it, the one who has it brewed and extracted, the one who carries it, and the one for whom it is carried." (Sunan Ibn Majah, 3380)

These people need to be identified in the above Hadith; that is the reason why they were cursed by Allah in connection with wine as indicated in the above Hadith are as follows: Allah has cursed wine; The one who drinks it; The one who buys it; The one who sells it; The one who benefits from its sale; The one who brews it; The one who extracts it; The one who has it brewed and extracted; The one who carries it; and The one for whom it is carried.

Why Islam Prohibits Intoxicants

Islam's holistic approach to health and well-being means that anything that is harmful or mostly harmful is forbidden. Therefore, Islam takes an uncompromising stand towards alcohol and forbids its consumption in either small or large quantities. Alcohol is undoubtedly harmful and adversely affects the mind and the body. It clouds the mind, causes disease, wastes money, and destroys individuals, families, and communities.

Allah Ta'ala states in the Glorious Qur'an:

"O You who believe! Intoxicants and gambling, (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork. Avoid (such abominations) that you may prosper." (Q5:90)

Allah (SWT) has described intoxicants amongst other things as being appalling, despicable and hateful acts of Satan, and He has commanded us to abstain from them. Allah thereafter states in the next verse:

"Satan's plan is to sow hatred and enmity amongst you with intoxicants and gambling, and to hamper you from the remembrance of Allah and from prayer. Will you not give up?" (Q5:91)

This *ayah* tells us how it is a detestable act of Satan, because intoxicants apart from sowing the seeds of enmity also stop you from the sole purpose of having been sent to the world, namely the remembrance of Allah.

There are also many *Ahadith* stated by the Prophet (SAW) in regards to intoxicants.

Jabir (may Allah be pleased with him) reported that the Prophet (SAW) said:

"Whosoever drinks wine, whip him. If he repeats it for the fourth time, kill him."

He (Jabir) says: "A man was later brought to the Prophet (Peace and blessings be upon him) who had drunk wine for the fourth time. He beat him, but did not kill him." (Tirmidhi, Abu Dawood)

The following Hadith clearly states that the Holy Prophet (Peace and blessings be upon him) prohibited intoxicants.

Ibn Umar (may Allah be pleased with him) reported that the Messenger of Allah (Peace and blessings be upon him) said:

"Every intoxicant is khamr (wine) and every intoxicant is haram (unlawful). Whosoever drinks wine in this world and dies whilst consumed in it and does not repent will not drink it in the next world." (Muslim)

Jabir (may Allah be pleased with him) narrates that a man came from Yemen and asked the Prophet (Peace and blessings be upon him) about a wine made from corn called 'Mizr', which they drank in their land. The Prophet (Peace and blessings be upon him) asked: "Is it intoxicating?" He replied, "Yes." The Prophet (Peace and blessings be upon him) said:

"Every intoxicant is unlawful. Verily there is a covenant upon Allah for one who drinks intoxicating drinks, that He will make him drink from *Teenatul Khabal*."

They asked: "O Messenger of Allah, what is *Teenatul Khabal*?" He said: "The sweat of the inmates of Hell or the pus (of impurities) of the inmates of Hell." (Muslim)

Abdullah Ibn Umar (may Allah be pleased with him) reports that the Prophet (Peace and blessings be upon him) said:

"Whosoever drinks wine, Allah will not accept his prayer for 40 days. If he seeks repentance, Allah will forgive him. And if he repeats it, Allah will not accept his prayer for 40 days. If he seeks repentance, Allah will forgive him. And if he repeats it again, Allah will not accept his prayer for 40 days. If he seeks repentance, Allah will forgive him. If he repeats it for the fourth time, Allah will not accept his prayer for 40 days. If he seeks repentance, Allah will not accept it and he will be made to drink from the river of impurities (of the inmates of Hell)." (Tirmidhi, Nasai, Ibn Majah and Daarami from Ibn Amr)

Jabir (may Allah be pleased with him) narrated that the Messenger of Allah (Peace and blessings be upon him) said:

"Whatever intoxicates in a greater quantity is also unlawful in its smaller quantity." (Tirmidhi, Abu Dawood and Ibn Majah)

Ummi Salmah (may Allah be pleased with her) narrates that the Messenger of Allah (Peace and blessings be upon him) prohibited every intoxicant and *Mufattir* (anything which excites and irritates the mind, body and heart). (Abu Dawood)

Ibn Umar (may Allah be pleased with him) narrates that the Messenger of Allah (Peace and blessings be upon him) said:

"There are three for whom Allah has forbidden Paradise: a habitual drunkard, one disobedient to parents, and a careless husband who establishes impurity in his family." (Ahmad and Nasai)

From the above *ahadith*, we can clearly see the Prophet (SAW) and the Islamic view regarding intoxicants. In another Hadith, the Prophet (SAW) has described intoxicants as: the key to all evils, the head of all errors and lapses, the most terrible of major sins, the mother of all atrocities and the mother of all evils.

From scholars' point of view: Ibn Hajar Al-Makki (*Rahmatullahi 'alaihi*) narrates from some scholars that there are 120 worldly and religious detriments in consuming hashish (Cannabis).

Ibn-ul-Bitaar says: "A group of people used it (drugs) and they became mentally deranged (insane)."

Imam Zarakhshee narrates in his book upon the prohibition of Hashish (Cocaine) from Zakariyah Razee, a famous doctor, that consuming hashish causes headaches, desiccates semen, brings about confusion, neurosis, and dries up all body fluids which could cause sudden death. Also it affects the mind, induces hectic fever, tuberculosis and oedema (dropsy).

Ibn Taymiyyah (a renowned scholar) says: "All the faults, blemishes, bad things in *khamr* (wine) are present in hashish and more. Because the majority of faults in *khamr* affect religion, but hashish affects to a great extent both religion and body."

Thereafter, Sheikh Ibn Taymiyyah describes its faults:

- i. From a religious point of view: It is as intoxicating as wine; it destroys the mind, causes forgetfulness, causes to reveal secrets, destroys shame, incubates dissimulation, quells self-respect, obliterates intelligence, prevents *salah* and instigates towards *Haram* (forbidden things).
- ii. From a physical aspect: It deteriorates the mind, cuts off the means for offspring, brings about leprosy, sickness, feverish shivers, bad breath, loss of eyebrows and teeth, warming of blood, tuberculosis, damages intestines, destroys body organs, punctures the liver, burns the stomach and weakens eyesight amongst other things.

In Muslim countries where alcohol is forbidden, many people still find it difficult to resist temptation and fall prey to the disease that is alcoholism. It is therefore one of the tools Satan uses to distract humankind from the worship of Allah. Allah states clearly in the Qur'an that Satan is an open enemy towards humankind; yet by drinking alcohol, we invite Satan into our lives and make it easy for him to distract us from our real purpose in life, to worship Allah.

"Surely, Satan is an enemy to you, so treat him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire." (Q35:6)

Alcohol affects the mind and makes sinful behavior and evil actions seem fair. It creates enmity and hatred between people, prevents them from remembering Allah and distracts them from praying, and calls them to participate in unlawful sexual relationships. It generates shame, regret, and disgrace, and renders the drinker witless. It leads to the disclosure of secrets and exposure of faults.

"Satan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of God and from the prayer. So, will you not then abstain?" (Q5:91)

Punishment for Drinking Wine

The Islamic law stipulated that the crime of drinking wine should be punished with lashes. Jurists differ on the number of lashes with two different views: (1) forty (40) lashes; (2) eighty (80) lashes.

According to Ash-Shafi'i and Ahmad, 40 lashes should be executed. They supported their views with the tradition reported by Anas bin Malik (RA) that the Prophet (SAW) ordered to beat whoever drinks wine forty times with shoes and palm leaf stalk (Rashid, 2008).

The second view says that the punishment should be 80 lashes. This is according to Abu Hanifa, Malik and Ahmad Ibn Hanbal. They supported their views with a hadith reported by Anas bin Malik (RA) that a man was brought to the Prophet (SAW) and the Prophet ordered him to be beaten with palm stalk forty times and Abu Bakr did the same. But during the time of Umar ibn Al-Khattab, people spread the habit of drinking wine and it became rampant, therefore Abdulrahman ibn Auf advised Umar (RA) to make the punishment eighty lashes; Umar accepted and approved it. Although the punishment during the time of the Prophet (SAW), Abu Bakr and early part of Umar's period was forty lashes, the judges are at liberty to give the lashes when the situation demands under *Ta'azir* implemented by Umar ibn Khattab.

The Prophet (SAW) was reported to have said:

"The man who drinks wine is not a believer at the time he drinks it." (Bukhari)

In another Hadith:

"Anything that intoxicates is *haram* and if a larger dose of something is intoxicant, even if it is a small dose (quantity) is also unlawful." (Ibn Majah, 1124)

According to narration of Muslim, Ibn Umar (RA) said the Messenger of Allah said:

"Every intoxicant is *khamr*, and every intoxicant is unlawful. Whoever drinks wine and dies while he was addicted to it, without repenting from drinking it, will not drink it in the Hereafter." (Muslim, 2003)

Al-Ashriba (2002) viewed that drug abuse or the act of intoxication is the root of all evil acts, that is why the Shariah has prescribed punishment for those who take intoxicating items be it substances, alcohol, codeine, syrup, or hard drugs like tramadol, rohypnol, etc., and anything that befogs the mind of an individual such as Indian hemp (cannabis), cigarette smoking, etc. According to a Hadith narrated by Jabir ibn Abdullah (RA), the Messenger of Allah said:

"Every intoxicant is prohibited. Allah has promised everyone who drinks an intoxicant that He will make him drink *Teenat-ul-Kabal*."

The companions asked him what is this *Teenat-ul-Kabal*? He replied: "Pus exuding from the bodies of the Hell dwellers." (*Fathul Baari*) emphasized that the general 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 (cannabis) and other things. Al-Nawawi and others ascertained 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. Even if we assume that it is not an intoxicant, it is proven in Abu Dawood that all intoxicants and relaxants that befog one's senses are *haram*, even if it does not result in drunkenness or intoxication. If it takes away the senses, it is also forbidden.

According to consensus of the Muslim scholars in respect of the specified punishment by the Shariah, all Sunni jurists are of the views that the consumption of wine regardless of the quantity attracts *Hadd* punishment which is flogging. However, Islamic scholars differ in the number of flogs. Ibn Taymiyyah insisted that narcotics (drugs such as cocaine, heroin, or marijuana that affects the brain and that is usually dangerous and illegal; or in medical terms, drugs that are given to people in small amounts to make them sleep or reduce pain) (Merriam-Webster Dictionary, 2010-2018) carry the same prohibition as wine. Some other Shafi'is reaffirmed the views of Ibn Taymiyyah's ruling that *Hadd* penalty should be employed to drug abusers also. As for the drug smugglers and those who distribute them, the council of senior scholars resolved unanimously that:

Firstly, in respect of the smuggler of drugs, his punishment should be execution to death. This is because of the great corruption caused by such smuggling and bringing drugs into the country, and the physical harm and many dangers that affect the whole community by his action. This corruption is not confined just to the smuggler himself. The person who imports them or receives them from abroad and supplies them to the distributors is included along with the smuggler.

Secondly, as for the distributor of the drugs, what has been issued regarding him in resolution No.85, dated 11/11/140 A.H. is sufficient in this matter; and the text of which is as follows: "Whoever distributes them whether through production or importation, both selling and buying, or giving them away or other forms of distribution and dispersal - if it is the first offence, then he should be firmly rebuked by imprisonment or flogging or monetary fine, or all of them, according to what is necessitated in the view of the judge. If he repeats the offence, he should be rebuked in a manner which cuts off his evil from the society, even if it means executing him. Because by his action, he is considered one of those who spread corruption in the earth, and those in whose souls criminality is deep-rooted."

The scholars have resolved that execution is a legitimate form of rebuke (*Ta'azir*). Shaykh al-Islam Ibn Taymiyyah said: "Anyone whose corruption cannot be stopped except by killing him must be killed. Like one who leaves *jama'ah* and calls to innovations in the religion..." up to his words: "And the Prophet ordered the execution of a man who deliberately damages their brains' learning abilities." Therefore, similar risks for damaging problems could exist for drug-exposed babies. Given the potential of all drugs to affect a baby's developing brain, women who are breastfeeding should talk with health care providers about all their substance use.

Conclusion

The study found and established that the Qur'an is a divine solution to all socio-cultural problems including the use of drugs. This is evident taking note of Qur'anic and Hadith injunctions that prohibit the use of anything that intoxicates. The Qur'an does not only prohibit the use of drugs, but it also spells out reasons why humans need to abstain from damaging the brain and their wellbeing. The gradual stages of prohibition demonstrate Islam's wisdom in addressing social issues while considering the capacity of the people to change. The paper concludes that adherence to divine guidance is essential for combating drug abuse and ensuring social, political, and economic prosperity.

Recommendations

Based on the findings of this study, the following recommendations are made:

1. There is need for Muslims and non-Muslims to strictly observe the Qur'anic and Hadith rules concerning the use of drugs.
2. There is need for the government to enforce all divine and man-made laws against the use of drugs in our society.
3. Community leaders, parents and drug users should all put hands on deck to curtail the menace of drug use.
4. There is also need to carry on mass literacy campaigns and expose the negative side of drug use on victims' health, social, psychological and economic well-being.
5. To curtail the menace of drug abuse, all and sundry efforts must be intensified along with knowledge and practice. The fear of Allah should also steer our attitude for sustainable rehabilitation of this social vice.

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