

دراسة فقهية للمؤثرات العقلية والمخدرات

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Jurisprudential study of psychotropic drugs and narcotics

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المستخلص

لأن الإنسان له قيمة وكرامة إنسانية في الأبعاد العقلية والبدنية، ومن ناحية أخرى المالك الحقيقي هو الله و الإنسان صاحب الإئتمان والثقة فقط، لذلك ليس له الحق في إيذاء جسده وروحه.

إن تعاطي المخدرات والمؤثرات العقلية يغيب العقل ويسبب الأضرار الجسدية والنفسية، ومن وجهة نظر القرآن تجد حياة الإنسان و الإنسانية معني من خلال العقل وواضح في الفقه الإسلامي وعند الفقهاء ومراجع التقليد أنه محرّم تعاطي المخدرات والمؤثرات العقلية.

الكلمات المفتاحية : العقل – المخدرات – المؤثرات العقلية .

Abstract

Since man has spiritual and physical value and dignity, and on the other hand, God is the true owner and man is the only nominal owner and depository. Therefore, he has no right to harm his body and soul. The use of narcotics and psychotropic drugs causes the decline of intellect and physical and psychological damage, and from the Qur'an's point of view, the meaning and sense of human life and humanity are taken from intellect and the prohibition of the use of these substances has been clarified in Islamic jurisprudence and by jurisconsults and Maraje.

Key words : intellect , narcotics , psychotropic drugs .

Introduction

The issue of addiction and the use of narcotics and psychotropic drugs is one of the issues that has caused many concerns and has become a major social and global problem. In this research, an attempt is made to look at this phenomenon from a jurisprudential point of view and from the aspect of human dignity, and to examine the jurisprudential ruling on its use, purchase, and sale, and what are the reasons for the prohibition of using these substances, and what is the opinion of jurisconsults in these cases?

Different meanings of addiction

Addiction in the word means: "getting used to - getting accustomed to - acclimate – to fall into the habit" (Moin, 1996: 3)

Or it means something coming continuously, returning to it or that task, wanting something continuously, coming back” (Dehkhoda, 1998: 7)

The World Health Organization (WHO) defined addiction or dependency in 1969 as:

Dependency is a mental and sometimes physical state that is created as a result of the interaction of drugs or narcotics and living organisms on each other and is characterized by behavioral reactions and the like." (Kakoui 2008: 58).

Addiction's mark according to physiologists: It is a condition that causes by the consecutive or intermittent drug which is used by a person, With the use of drugs, the irritability of nerve cells and the organ increases, as a result, more drug is needed for a person to take his/her balance.

The mark of psychotropic drugs:

Psychotropic drugs are drugs that affect mental function, behavior, or personal experience; they are also called effective mental drugs or psychographs. The most important types are in four groups, which are:

Anti-madness or neuro optics

Anti-depression

Mood stabilizer

Anti- anxieties

Psychotropic drugs, which also cover the term narcotics in a scientific approach, have been defined as drugs that affect the brain in large dictionaries, encyclopedias, and specialized English-language dictionaries. (Asadi 21: 2009)

Because natural opium-derived opioids and industrial semi- opioids have an effect on the recipient's brain and affect the psyche of the consumer, it is common and correct to apply psychotropic drugs term to all types of psychotropic substances and all types of abused substances, whether nourishing or stimulating, hallucinogenic, natural and industrial sedatives. (Asadi, 2010: 23)

History of drugs in religious works

It has also stated the number of intoxicating plants in religious books. In Avesta, the plant of Hume, from which holy wine was prepared, has been mentioned many times, and it seems that its use has been common among Hindus and Aryans since ancient times, and for this reason, Hume in Avesta is the Sume in Rig Veda. As the Hume is used for holly win accordingly, the religious books on the use of this plant go beyond the mythical period of Jamshid, and this shows that people were almost familiar with this plant until the period of early human life (Rahiab: 2013, 26)

According to the Avesta, the Hume plant is grown by the gods on top of the holy mountain of Harriet and its seeds are scattered around by the holy bird of the eagle. (Pour Davood, 11: 1918)

And then we examine the issue of psychotropic drugs and narcotics from the perspective of the four pieces of evidence (Quran, Sunnah, consensus, intellect)

Quran verses

The Holy Quran as a divine source is a valuable treasure which the verses of it are used to a large extent as a source of jurisprudence, and in this book, God calls man to thought and contemplation, and one can be a believer and righteous that he/she thinks and understands, and this includes people who are wise and have their duty. As a result, a person who does not have intellect and does not understand, then he does not have a duty, and accordingly, if God has given wisdom to someone, that person has no right to destroy his intellect and to live in confusion for a while. For this reason, God says:

﴿ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بِكُمْ عَمِيَ فَهُمْ لَا

يَعْقِلُونَ ﴾ (بقره، ١٧١)

The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom. (Sura 2, 171)

Then God in the Qur'an invites man to a behavior that is worthy of his (human) position, and thinking and reasoning, learning and acting are parts of the process that leads to human happiness and perfection, and God's emphasize to science and knowledge learning is for those who have the healthy intellect and the power of understanding, and this is impossible for one who consumes psychotropic drugs because a wise and prudent person cannot harm himself by destroying and neutralizing his intellectual power, and The Qur'an states:

﴿ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴾ (بقره، ١٥١)

A similar [favour have ye already received] in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge. (sura 2, 151)

It is also stated in the Qur'an:

﴿ يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾ (بقره ٢٦٩)

He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding. (sura 2, 269).

And also, the remembrance of God, especially thanksgiving for the blessings of God is one of the natural and daily duties of man in earthly life, and this has a sense for someone who has the power to understand that: what a blessing is and to appreciate the blessings and to give thanks to the divine grace.

God says:

﴿ فَأَذْكُرُوا أَنَا ذُكْرِكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴾ (بقره ١٥٢)

Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith. (sura 2, 152)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ (بقره ١٧٢)

O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship. (sura 2, 172).

Therefore, the correct use of divine blessings is a great task, the observance of which leads to balance in human life and even nature, and this is a requirement of the natural life of a wise man, and this process causes man and his life not to be disrupted and the use of a lawful portion is part of this process that God emphasizes on it in the Qur'an, but can a person who does not have consciousness and eliminates it by using drugs and psychotropic substances understand and know the necessity of using God's lawful blessings and avoiding harmful substances?

And the worst natural substances for human beings are things that disturb human thought, and in this regard, God says:

﴿يَأْتِيهَا النَّاسُ كُلُّوًا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾
(بقره ١٥١)(١٦٨)

O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy (sura 2, 168)

﴿وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ﴾ (مائده ٨٨)

Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe (sura 5, 88)

In the Qur'an, as God instructs man to use the virtues of lawful blessings, and on the other hand, He rebukes him for not using the blessings correctly, forbidding them from himself, and turning to forbidden and harmful substances. Says:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ (الاعراف ٣٢)

Say: Who hath forbidden the beautiful [gifts] of Allah, which He hath produced for His servants, and the things, clean and pure, [which He hath provided] for sustenance? Say: They are, in the life of this world, for those who believe, [and] purely for them on the Day of Judgment. Thus, do We explain the signs in detail for those who understand. (sura 7, 32)

From the condemnation of such people in the Qur'an, it can be concluded that any human being who does not use his intellect and the power of understanding includes these verses, and these verses show that playing with the power of understanding and the power of reason and disrupting it with consuming harmful substances not only has problem but also is forbidden.

In the subject under discussion, it seems that God, in this book, calls man to thought and contemplation, and one can be a believer and a righteous deed who thinks and understands, and this includes people who are wise and the duty includes their condition. As a result, a person who does not have intellect and does not understand has no duty. Man's life and humanity have found meaning and sense in spite of intellect, and intellect is the criterion for distinguishing between man and animal. If there is no intellect for man, in spite of different appearance he is an animal. The Qur'an verses about the prohibition of wine are the most explicit verses and in these verses, one can use to argue the prohibition of narcotics and psychotropic drugs, and this is due to the destructive effect of alcohol on human intellect, so these verses, although apparently are about the prohibition of alcohol and called it an evil, in the first way it also includes narcotics and psychotropic drugs and proves its prohibition. God says:

«يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ» (بقره ٢١٩)

They ask thee concerning wine and gambling. Say: "In them is a great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus, doth Allah Make clear to you His Signs: In order that ye may consider (sura 2, 219).

Therefore, there is no doubt that avoidance and hatred of evil in human beings is innate and instinctive, and evil includes all things that make a person's personality out of balance and drag his life into sludge and destroy it, and narcotics and psychotropic drugs are great evils that destroy man and he also says:

«قُلْ لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ» (مائده ١٠٠)

Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may, dazzle thee; so, fear Allah, O ye that understand; that (so) ye may prosper. (sura 5, 100)

According to the Qur'an, Satan is the root and source of all human problems, and God, by drawing the face of Satan and his constant enmity with man, acquaints people with his promises and methods, and thus clarifies the truth, but in today's society, promotion and the use of narcotics and psychotropic drugs is also one of the great traps of the devil that can have many effects on the individual and society.

And it is mentioned in the Quran:

﴿ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴾ (بقره ١٦٨)

and do not follow the footsteps of the evil one, for he is to you an avowed enemy. (sura 2, 168)

﴿ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾ (بقره ١٦٩)

For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge. (sura 2, 169).

Also, God rejects extravagance and indulgence in the Qur'an and considers it an evil act that is encouraged and approved by the devil, and whoever engages in this behavior is against the Qur'an and opposes the divine commands, and this kind of People do not have behavioral balance and suffer from many personality problems, and thus the use of narcotics and psychotropic drugs, as well as buying and selling it, because it is against human interests and destroys human intellect, is satanic, extravagance and indulgence act and is in contrary to God's verses and commands in the Qur'an and is forbidden. God says:

﴿ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

﴿ (طه ٨٤)

[Saying]: "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed! (sura 20, 80)

In various verses of the Qur'an, by respecting the property of the people, God considers only trade without compromise as a way to seize the property of others, and thereby, by prohibiting immoral methods, binds human beings to conventional methods that provide with effort and struggle, and at the same time, the using of properties that are obtained through the purchase and sale of harmful substances is forbidden, because, firstly, the buying and selling of what is harmful are forbidden, and secondly, dealing with addicted people who do not have intellect is doubtful and it is not unlikely that such people as idiots do not have the right to seize their property, in such cases buying and selling materials is not only a haram transaction but also the unauthorized seizure of the property of those who do not have the right to seize their property is forbidden

God says:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ بِحَكْرَةٍ عَنْ
رَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ (نساء ٢٩)

O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual goodwill: Nor kill [or destroy] yourselves: for verily Allah hath been to you Most Merciful! (sura 4, 29)

And some verses of the Qur'an are in condemnation of those to whom God has given ears and eyes, intellect and insight, but they cannot see and understand and do not have the power to use these blessings. And this is a sign of a kind of personality disorder and mental problem in these people that it makes them, despite having many possibilities, not benefit from their possessions, and at the same time being poor and destitute, and clearly, these verses show that playing with the power of understanding and rational power and disrupting it by consuming harmful substances is not only a problem but also is forbidden.

Narrations

Narrations in which some narcotics and psychotropic drugs such as cannabis and hashish are specifically mentioned include:

The Holy Prophet (PBUH) said: It will come to my people the time when they use something called cannabis that I hate them and they hate me. (Muhades Nouri, 858: 1408)

And he also said: Avoid cannabis, alcohol and a kind of wine which is intoxicating the non-Arabs and removes shame from the eyes and makes a person leave the world as he is unbelieved at the time of death. (Muhades Nouri, 86: 1408)

And there are hadiths in which the Holy Prophet (PBUH) forbids any intoxicant and narcotics and says: Every intoxicant is alcohol and every intoxicant is forbidden, and also, he has said: "Every intoxicant is forbidden and anything that its much amounts bring intoxication, its few amounts are forbidden and what which confuses the intellect is forbidden. (Mustafavi, 408: 1945)

Jurisprudential rules

Jurisprudential rules are the rules that have been obtained by using four sources (Quran, narrations, consensus, and reason) and from them, the religious rules can be obtained. Undoubtedly, the most important reason for the prohibition of opioids, which is the use of narcotic and

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psychotropic drugs, is the jurisprudential rule of "no harming and being harmed in Islam" and the meaning of the rule is to deny harm and to deny the necessary ruling in the holy law of Islam. Denying the verdict is a matter of gratitude and kindness to the servants, and the use of narcotics and psychotropic drugs is harmful, loss and gradual killing of the soul, and in Islam, harm, loss and gradual killing of the soul is forbidden, so the use of narcotics and psychotropic drugs is forbidden. (Asadi, 24: 2015)

But the next rule is the rule of cooperation in sin and animosity and the meaning of this rule according to the verse of the Qur'an is as follows:

"Help each other in goodness and piety, not in sin and injustice" and the meaning of the sentence, which includes the prohibition of cooperation in sin and animosity, and the prohibition of helping in sin is clear.

Then, the rule of cooperation implies that one should avoid unhealthy behaviors and forbid others from it in order not to infect the society, and one of the important things that are included in this rule is the production and distribution of narcotics and psychotropic drugs Which today are the most polluting substances on the earth and the best means of spreading corruption, and avoiding it actually includes the same meaning as in the verse of Quran.

Also, the rule of negation of the mustache is that any communication and trade that causes foreign domination over Muslims is forbidden. Considering this point, it can be said that buying and selling and using drugs causes the property of Muslims to be wasted and It will disappear and on the other hand it will cause the weakness of the Muslims and will lead to the material and spiritual domination of the infidels over the Muslims. And in another hand, the persons which use narcotics are submissive and passive ones and easily make themselves abject and inferior, so according to the above rule, all actions are forbidden by the religion and it is illegal. (Ameli, 1995: 36)

And one of the rules that can be cited in this regard is the rule of the obligation to repel the probable harm. The meaning of the rule is that when human action has the probability of harm and loss, the ejection of it is essential. Therefore, the production, manufacture, diffusion, and distribution, as well as the use of narcotics and psychotropic drugs, are

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among the acts that cause not only possible harm but also definite and certain harm, which is forbidden and prohibited.

Consensus

Consensus in the word means determination and coincidence, and in the term of the Sunnis, the consensus of the nation of Muhammad (PBUH) or the consensus of the people of Medina or the consensus of scholars and jurists about an event or religious ruling is referred to as "consensus" and in the Shiite term consensus is the agreement that is discovered from the opinion of the Infallible (AS).

In this way, in the Imamie point of view, consensus is a proof of the path and no longer has any value, while in the eyes of the Sunnis, consensus along with the Qur'an and Sunnah is an independent reason (Walai, 2004: 38)

Throughout the history, Shiite and Sunni scholars have agreed on the prohibition of narcotics and psychotropic drugs, including Grand Ayatollah Seyyed Ali al-Khamenei: Any use of any narcotic and powering drags and using it because of its social and individual harms is forbidden by religion except in exceptional cases.

Hazrat Ayatollah Behjat: Consumption of heroin and the like is forbidden and what is related to it has its own ruling and it is not permissible to buy and sell it and opium addiction is not permissible. (Rahyab 2013: 110)

Dr. Nasir Farid, the Mufti of the Arab Republic of Egypt, says: If opium is narcotics and heroin, cannabis and the like are forbidden, their prohibition is as wine, and this prohibition is fixed from the religious texts (Quran and Sunnah) (Asadi 1999: 249)

Shafi'i scholars have issued a fatwa that: "Opium" is among the intoxicants and its use is forbidden like wine and is a great sin. (Asadi 2010: 200)

Intellect

intellect is one of the most important and valuable reasons in recognizing the religious rules, and many Shiite jurists have specified its importance and position, and intellect is the criterion for achieving the religious rules in the eyes of other religions.

Considering the value of intellect and its effect in diagnosing benefits and corruptions, it can be said that regardless to the jurisprudential reasons (verses, narrations, consensus, etc.), reason easily recognizes that narcotics and psychotropic drugs are among the most harmful objects and

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substances which humans have used them throughout the history of their lives, and these substances are considered harmful due to significant physical damage as well as severe impairment of human comprehension, and reason forbids what is harmful to humans and this prohibition causes the religious prohibition of drugs. (Mohammadi 308: 2008)

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One of the new phenomena in the intoxication that is plaguing the society today is the use of narcotics and psychotropic drugs. One of the best and effective ways of dealing with this phenomenon is the religious and theological solutions which here we state the rules of using narcotics and psychotropic drugs in the words of the jurists.

The Supreme Leader has said: All activities related to the production, distribution, and consumption of narcotics and psychotropic drugs in any form and in any size are forbidden.

Ayatollah Mohammad Fazel Lankarani: There is no obstacle to treatment and although the treatment is not exclusive to them, provided that the grounds for addiction are not provided.

Imam Khomeini: Money which is earned by heroin is forbidden and it is not permissible to obtain one's daily bread with it. (Al-Huda, 1388,120)

Fatwa of the Grand Ayatollah Makarem Shirazi: Undoubtedly, drug use is one of the prohibitions. (Al-Huda, 2007, 189)

Abu Sulayman Ahmad ibn Muhammad Ibrahim al-Shafi'i states:

Umm Salma (RA), has said: "The Messenger of God forbids all drunkards and infidels."

Infidel is the drink that causes the limbs to become sluggish and drowsy, and it is the prelude to drunkenness and intoxication.

The Holy Prophet (PBUH) forbade drinking it so that it would not become a means of drunkenness and intoxication. (Al-Khatai, Bi Ta, 103)

Shams al-Din Sarakhsi Hanafi: Ibn Abbas says: The intoxicating cup is forbidden ...

Treatment with a bang is correct, but when it causes the human intellect to disappear, it is not appropriate to use it. In short, what is intoxicating is forbidden, unless there is an exception, which is forbidden in the case of more or less wine because the low use of it will make the more useful. (Sarakhsi 24: 1331)

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Sheikh Abu Hamed Al-Ghazali Shafi'i says: There are three types of forbidden plants

- 1-Plants that cause the removal of the intellect, such as cannabis
- 2-Plants that cause death, such as: various toxins
- 3-Plants that endanger human health, such as taking medicine at the wrong time (Mani 1934: 88)

According to what was mentioned in the above, according to religion in the prohibition of abuse and the preconditions of narcotics and psychotropic drug use from the perspective of divine religions and especially the holy religion of Islam, one of the most important factors is the prevention strategy to drug abuse.

Conclusion

Consumption of narcotics and psychotropic drugs such as alcohol due to its intoxication causes dementia and physical and psychological damage and has a direct effect on the cells of the central nervous system and when the intellect disappears, the duty is aborted. Man finds meaning in humanity by having intellect, otherwise, he considers life as a forbidden matter, and the Maraje have also forbidden the use of narcotics and psychotropic drugs.

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Adab Al-Kufa Journal
No. 47 / P2
Shaban 1442 / March 2021

ISSN Print 1994 – 8999
ISSN Online 2664-469X

مجلة آداب الكوفة
العدد: ٤٧ / ج ٢
شعبان ١٤٤٢ هـ / آذار ٢٠٢١ م