

AN ANALYSIS ON STAGES OF ADDICTION ACCORDING TO IBN QAYYIM AL-JAWZIYYAH'S THEORY OF AL-'ISHQ

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Abstract: *Addiction is a human mental condition that occurs through certain various stages. Each individuals' craving towards certain things or objects has its own symptoms and differs according to each specific context. This area of knowledge had drawn several Islamic scholars in the past to perform in-depth research on the aspects of addiction and craving behavior. One prominent scholar, Ibn Qayyim al-Jawziyyah comprehensively discusses this issue in several of his literatures by introducing the 'Ishq concept or theory. This research aims to find a connection between 'Ishq theory and the stages of addiction through inductive, deductive and comparative methods. As a result, we found that there exist a strong connection between 'Ishq theory and addiction through the definition as well as its stages. Thus, the therapy approach that was suggested by Ibn Qayyim with regards to the stages of addiction could be a good input in outlining rehabilitative measures in dealing with addiction related issues.*

Keywords: *Addiction, Rehabilitation, Craving, Ibn Qayyim al-Jawziyyah, 'Ishq Theory*

Introduction

The love of something usually ends up by the person being controlled by his or her feeling of al-'Ishq. Al-'Ishq on the other hand, generates addiction. In the modern medical context, according to Linda L. Simons (2008), addiction has been classified as an illness by Dr. Benjamin Rush since 1810. Conversely, to associate addiction with mental problem or immorality has thus been avoided. Even the phrase "addiction is an illness" has been formally used by American Medical since 1945.

In the context of Muslim literatures, the classification of addiction as a malady is not new. In fact, one of the prominent Muslim scholars namely Ibn Qayyim al-Jawziyyah has already mentioned it since the seventh century of Hijrah (14 C.E.). Although he does not precisely use the term addiction (*idman* in Arabic) to describe the sickness, the nomenclature utilized by him which is *al-'Ishq* brings about a similar result as the word addiction. In explaining his theory, Ibn Qayyim al-Jawziyyah has articulated meticulously the stages of *al-'Ishq*. Hence, this article is projected to analyse in a comparative method the stages of addiction with the stages of *al-'Ishq* as proposed by Ibn Qayyim al-Jawziyyah.

In the current reality, various methods are employed to address addiction problems, whether they involve substances or behavioral patterns. Substance addiction is more pronounced and recognized in society, encompassing dependencies on illicit substances such as drugs, alcohol, and tobacco. On the other hand, behavioral addictions are less recognized by society, yet they persist and are increasingly prevalent. Both types of addiction have detrimental implications for individuals, families, communities, and nations.

Ibn Qayyim and The Term *al-'Ishq*

According to al-Tahhan (2004) Ibn Qayyim al-Jawziyyah or his full name Abu Abdillah Shamsuddin Muhammad Ibn Abi Bakr Ibn Ayyub Ibn Sa`ad Ibn Hazir Ibn Makki is a prolific Muslim scholar of the 14th century. He is born on 7th of Safar in the year 691 of Hijrah and passes away in 751.

He passes down a great amount of compendious writings to the Muslim society authored in various discipline such as the prophetic tradition and biography, literature, jurisprudence, theology and philology to state a few. Among his eminent writings are *I'lam al-Muqi'in*, *Ighathah al-Lahfan*, *Tahzib Sunan Abi Dawud*, *Zad al-Ma'ad*, *al-Qawaid al-Mursalah*, *Rawdah-al-Muhibbin wa Nuzhah al-Mushtaqin*, *al-Jawab al-Kafi liman Sa'ala an al-Dawa' al-Shafi* also known as *al-Da' wa al-Dawa'*, *al-Tibb al-Nabawi*, *Madarij al-Salikin* and *Tariq al-Hijratayn wa Bab al-Sa'adatayan*.

Grouped with scholars who extensively expound on the cause of heart, love and passion in their writings, at least six of his magnum opus have been identified to have discussed the problem of *al-'Ishq* in detail. They are *Rawdah-al-Muhibbin wa Nuzhah al-Mushtaqin*, *al-Jawab al-Kafi liman Sa'ala an al-Dawa' al-Shafi* also known as *al-Da' wa al-Dawa'*, *al-Tibb al-Nabawi*, *Zad al-ma'ad*, *Madarij al-Salikin* and *Tariq al-Hijratayn wa Bab al-Sa'adatayan*.

Hence, these six books will be the main references for author to comprehend the concept of *al-'Ishq* according to the understanding of Ibn Qayyim al-Jawziyyah. His book *Rawdah-al-Muhibbin wa Nuzhah al-Mushtaqin* offers a lengthy discussion on the definition of *al-'Ishq*. His view on the stages of *al-'Ishq* and the steps to cure it are articulated in *al-Jawab al-Kafi liman Sa'ala an al-Dawa' al-Shafi*, *al-Tibb al-Nabawi* and *Zad al-Ma'ad*. Regarding the reality of love and the true longing for Allah, his discussion comes in length in *Madarij al-Salikin* as well as in his other referred books.

Addiction: Definition and Stages

Literally, Kamus Dewan Edisi Keempat (1993) defines the word addiction (*ketagihan* in Malay) as desire or craving for something. Ibn Manzur (1997) defines *al-idman* as to comply oneself with something in a regular manner and later unable to refrain from it. For instance, an individual is called as an addict or *mudmin* only if he or she is so fond of doing something

irresistibly. The word *`athjan* which means repetition or to continuously doing something is also used by Arabs to describe addiction.

According to Durri Hassan Izzat (1986), the term addiction refers to a constant consumption of intoxicants without any medical excuse to the extent that such person is dependent on the substance physiologically or psychologically or both and is unable to live without it.

From a medical perspective, addiction is defined in a more horizontal outlook to include other aspects of addiction along with intoxicants abuse. According to The American Heritage Stedman's Medical Dictionary (1995) 'addiction' is defined as habitual psychological and physiological dependence on a substance or practice beyond one's voluntary control.

Linda L. Simmons (2008), defines addiction as a compulsive cravings for something in spite of negative consequences that come from pursuing its use. The compulsive cravings of addiction have physiological, psychological and emotional components.

William R. Miller (2011), summarizes the definitions of addiction as extended by medical experts to ascertain three vital aspects as follow:

1. Something repeatedly practiced and becomes habitual.
2. Usually escapes the individual conscious control of mind.
3. Drug abuse is not an obligatory component to addiction however the very close connection between the two is hardly separable.

This is in accordance with a statement by Linda L. Simmons (2008) which depicts that traditionally addiction is associated with cocaine, alcohol, heroin and other chemical substances. Nowadays, addiction involves compulsive behaviours which includes gambling, shopping, gluttony, and watching pornographic that entirely triggers addiction in human brains.

The author inclines to mention medical definitions and Western psychologists' explanations because they seem to championing the issue of addiction, in addition to their numerous researches conducted on it.

To conclude, based on definitions given by lexicologists, psychologists, medical experts and Muslim scholars, it can be comprehensively discerned that addiction is a behavioural disturbance occurring to an individual, which evokes his or her desire to pursuing an exercise while ignoring the negative consequences of the meant routine. At the first place, this practice is executed with desire, love and full of excitement but eventually it frees itself from the person's control over mind and reversibly reigns control over his or her body and soul to finally enslave the person. This disturbance in actual is not limited due to substance abuse but prone to affect anybody who inclines to comply himself or herself with certain behaviour or activity as well.

Muhammad Mahmud al-Harari (1987) advocates that addiction as sickness has multiple stages. In general there are three stages through which an addict is identified. The three stages are:

1. Habituation Stage (*i'tiyad*): This is the initial stage. At this stage, an individual inclines to consume certain substance or to execute certain practice in a routine with physiological and physical freedom from the substance or the activity control over him or her. It is done voluntarily and with passion cum pleasure.
2. Tolerance Stage (*tahammul*): This stage develops from mere willingness and routine to later becoming a necessity. At this stage, a person senses a tie and dependency on said activity

to develop. Gradually he or she tolerates increase in dose taking in order to achieve the desirable pleasure and excitement.

3. Dependence Stage (*isti'bad*): This is the peak of the stages whereby the individual becoming completely dependent and enslaved by the substance or by certain attitude. It will have full control of the body, soul and mind and can perform something completely opposite to the person's demand. Whenever the cravings are not met, the person will experience predicament and is prone to perform unimaginable reactions.

Jawwad Fatayir (2001) views that addiction can be classified into five stages as follow:

1. Discovery (*iktishafat*): An initial introduction to substance or activity and gaining positive effect and pleasure.
2. Honeymoon/ Excitement (*shahr al-'ssal*): Whereby the pleasure and connection increase as well as consolidate. The consumption of substance, time and energy escalates. A negative effect appears but lesser in magnitude compared to the sensible positive effects.
3. Early Addiction (*al-khalkhalah*): A more intimate connection develops between the person and the substance or practice which later becomes priority in his or her life. Family and community sense an obvious change in the person.
4. Elevation (*al-rubabika*): The individual commences negligence. His relationship with family and community deteriorates and he becomes embroiled in social issues and committing crimes.
5. The Zenith of Addiction (*al-zilzal*): The person is in absolute ignorance of everything but the substance or the practice that he or she is addicted to. The mind and body have changed drastically, his or her social relationship severely damaged and he or she involves in criminal activities.

Al-'Ishq: Definition and Stages

According to Ibn Qayyim (2012), al-'Ishq is a branch of love or *mahabbah*. There are approximately sixty nomenclatures to express love or *mahabbah* in Arabic. To have numerous names to describe a matter or situation evidently demonstrates a great concern and interest in it. However, Ibn Qayyim (2004) stresses that when love reach the level of al-'Ishq it turns into an illness requiring for specific remedy as a measure of rehabilitation.

Al-'Ishq is derived from the root word (عشق). The word is defined in *al-sahhah*, a lexicon as the zenith of love. A person hit with al-'Ishq is called *al-'ashiq*. It means that the man is flared with burning love. It also means that love has dragged the lover to be caught between honour and disgrace.

Ibn Qayyim (2012) points to an etymology that relates the word al-'Ishq to be derived from a kind of crop which produces adhesive substance. On this basis, this stage of love is called al-'Ishq because it adheres to one's heart dearly or tightly. Al-'Ishq also is the worst nomenclature for love that is highly avoided by the Arabs. Formally, they would never use it and only in a very rare situation this word could be found in the early Arabs poem.

The word al-'Ishq is now here to be traced in the Quran. Despite its non-existence in the Quran, the understanding of its meaning can be found in some Quranic chronicles. To give an example, Allah alluded to the malady of al-'Ishq that hit the women in the chronicle of Yusuf as to be found in the chapter of Yusuf verse 24. Another example is in the chapter of Hijr where the people of Luth were described to be intoxicated by lust and love of the same sex. Hence Allah threw His wrath unto them by exterminating them through grave punishment. Some sufi masters

allow the usage of al-`Ishq to describe the longing for Allah, however, the mass of scholars (jumhur) repudiate such usage for a list of reasons.

As Ibn Qayyim views al-`Ishq a fragment of love (*mahabbah*), the outline of its stages can be traced in his explanation about the levels of *mahabbah*. According to Ibn Qayyim (1983), *mahabbah* consists of certain levels. The lowest is called *al-`Alaqah* followed by *al-Sababah*, *al-Gharam*, *al-`Ishq*, *al-Shawq* and the highest of all is called *al-Tatayyum*.

1. *Al-Alaqah*: The existence of ties and hearty bonds between oneself and somebody or something which is loved.
2. *Al-Sababah*: A subtle feeling of inclination towards something loved.
3. *Al-Gharam*: A non-stop love towards something or someone.
4. *Al-`Ishq*: A love that involves the dependency of heart on something whereby the lover can never be independence if separated from it.
5. *Al-Shawq*: A longing for someone or something that includes dependency on the loved one and the magnitude is greater than al-`Ishq.
6. *Al-Ta`abbud/Al-Tatayyum*: A level of love in which the lover is completely enslaved for the sake of his or her loved one.

In another writing, Ibn Qayyim (2000) has classified *mahabbah* in a subtler division of nine levels; *al-Alaqah*, *al-Iradah*, *al-Sabqabah*, *al-Gharam*, *al-Widad*, *al-Shaghaf*, *al-`Ishq*, *al-Tatayyum*, *al-Ta`abbud*, and *al-Khullah*

Analysis on Connection Between al-`Ishq and Addiction

Al-`Ishq and addiction meet at similar points in term of definition and stages. The sickness of al-`Ishq starts off from the grave love and craving for something, meanwhile addiction as an ailment also occurs due to consumption of substance or a practice which embarks from excitement and pleasure in doing so. The difference between both illnesses is that not all addiction ends with joy and happiness unlike al-`Ishq. To elaborate more, some people who are affectedly sick because of drug abuse might feel hate or loathing of the substance but voluntarily they are unable to stop themselves from pursuing the compulsive consumption.

Indeed there is a very close tie between the stages of al-`Ishq and addiction. Theoretically, these stages are almost identical with the foundation applied in social research for community behavior which basically encloses four stages. A behavior initially starts off as hobby to soon develop and becoming habitual. From a habit it is gradually nurtured to becoming customary. The custom later establishes in the society to appear as a culture. In the same way, al-`Ishq and addiction usually commence as leisure. They turn into routine then into obsession and finally they amalgamate with the person to becoming inseparably united.

From the Islamic worldview, the level of al-`Ishq and addiction can be observed from the outline of Maqasid Shariah as mentioned by Khalifah Babakar al-Hasan (2019), al-Kaylani (2000), al-Alim (1994) and al-Yubi (1998). In this discipline, there are three hierarchy of necessity of human need, namely, *dharuriyyat* (essentials), *hajiyyat* (complementarities) and *tahsiniyyat* (embellishments). *Mahabbah* or love at the stage of *al-alaqah* and *al-sababah* can be placed at the first level whereby a relationship and tie between oneself and his or her loved one exists. This relationship is categorised as *tahsiniyyat* since it happens independently and free from compulsion.

At the second stage, strong connection and affection make the person to always feel the need to be with the one he or she loves. The existence of the loved one has become an important matter to him or her. Considerably, the stage of *al-gharam*, *al-`ishq* and *al-Shawq* can be placed in this level. These stages are categorised as *hajiyyat*. The last stage is the stage of absolute dependence on the loved one and inability to turn away from it. The stage of *al-ta'abbud* or *al-tatayyum* might suit to be placed at this level. This level is called *dharuriyyat*.

At the first stage of addiction, according to Muhammad Mahmud al-Harari, which also includes the stage of habituation (*al-i'tiyad*) the stage of discovery (*iktishafat*) and the stage of excitement (*shahr al-'asal*) as per Jawwad Fatayir's classification, the individual execute his or her activity on the basis of leisure per se. Hence the substance consumption or the practice at the moment is an embellishment (*tahsiniyyat*) in his or her regard.

The second stage, the stage of tolerance (*al-tahammul*) in Muhammad Mahmud al-Harari's account, or the stage of *al-khalkalah* and *al-rubabika* as described by Jawwad Fatayir, is the stage where the individual senses a sort of bonding with as well as reliance on the substance. The person's move to fulfil his desire by tolerating additional consumption is considered as complement (*hajiyyat*) for him or her.

The final stage, the stage of dependence (*isti'bad*) said Muhammad Mahmud al-Harari or the stage of *al-zilzal* to Jawwad Fatayir, is when the addiction has united with the self. The necessity to take the substance becomes compulsive that it is considered as essential and inevitably need to succumb to.

Conclusion

There are similarities between al-`Ishq as a sickness and addiction, especially in their definitions and stages. These similarities are applicable as the basis to observe an alternative approach to be utilised in countering addiction in behavioural and attitude issues such as theft, social media addiction, sex, adultery, gossiping among others. It might come in handy as well to set a scientific therapy approach, or an alternative therapy approach, to deal with substance abuse such as drugs which cause damage to the nerve system and disturbance in the sanity of human thinking. An observation made through the writings of Ibn Qayyim, related to the topic of al-`Ishq and *mahabbah* together with their stages and level, might reveal solutions for spiritual and mental building as well as physical in order to assist the involved patients. Ibn Qayyim has proposed a list of basic principles such as *al-Ya's* (to despair) and *'llaj al-Aqli* (mind restoration) among others. At a higher level, he requires the need for the negative al-`Ishq to be transformed into a positive al-`Ishq which means the distinguish love to the Creator. To summarise, Ibn Qayyim explanation about the theory of al-`Ishq is worth a material of exploration and research, especially among scholars or Muslim scientists in order to solve one of the worst calamity faced by human civilisation in present days.

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