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(IJEPC)**www.ijepec.com**A COMPARATIVE STUDY OF AL-MAKKI AND AL-GHAZALI
ON SPIRITUAL DIMENSION OF *RAJA'* (HOPE) APPROACH IN
TREATING DRUG ADDICTS**Nor Fatin Syuhaidah Nayan¹, Rozeeda Kadri^{2*}, Nor Iman Nabila Abu Bakar³, Siti Hanisah Sabri⁴¹ Fakulti Pengajian Islam, Universiti Malaysia Sabah, Malaysia
Email: fatinsyuhaidah@ums.edu.my² Fakulti Pengajian Islam, Universiti Malaysia Sabah, Malaysia
Email: rozeedakadri@ums.edu.my³ Fakulti Pengajian Islam, Universiti Malaysia Sabah, Malaysia
Email: imannabila@ums.edu.my⁴ Fakulti Pengajian Islam, Universiti Malaysia Sabah, Malaysia
Email: hanisahsabri@ums.edu.my

* Corresponding Author

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This work is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)**Abstract:**

Drug abuse is a global alarming concern that affects the world community, including Malaysia with the significant numbers increasing day by days. Drugs were scientifically proven as a damaging substance to brain functionality, which controls social behaviour, reward systems, and human motivational systems. Drug dependency has impacted severely for individuals and society. However, drug addicts are constantly looking for drugs, knowing the fact that the substances are affecting them for a prolonged period. As a response, drugs have been banned in Islam considering their impact on humanity. Thus, several interventions were initiated as a preventative mechanism to address the issue properly. Several types of approaches have been carried including pharmacological, psychological, and psychodynamic treatments to overcome the problem of drug abuse. Therefore, this study seeks to find an alternative treatment for drug addiction based on the religiosity and spirituality approach of the Islamic dimension. This study also intends to evaluate the differences between Al-Makki's views regarding *raja'* as compared to al-Ghazali. This study is qualitative in nature and therefore, it depends much on in-depth textual analysis. The data was analytically studied from the relevant works of al-Ghazali and Abu Talib al-Makki and later were compared to develop the concept of *raja'* as suggested by Islam. The finding shows that both figures have extensively discussed the prevalent concept of *raja'* as a salutary employment of hope of the soul. It is also suggested that al-Ghazali' ideas was highly influenced by al-Makki, however, he strategizes the concept in an

extensive arrangement. Al-Makki emphasizes *raja'* or hope as the powerful desire of a human being upon requesting something from Allah. The fundamental elements of hope, especially inner meaning, and inner action, can be regarded as a spiritual model for a drug addict considering these spiritual insights are still applicable in modern Muslim society. Hope is believed to be spiritual motivating factors for them to stop the addiction with the help of medication and support from surrounding. This implies that spirituality dimension is a complimentary to a holistic treatment of most illness especially in dealing with addiction. Thus, is it suggested for a structured models to be made based on the concept of *raja'* for future study.

Keywords:

Drug Addictions Treatment, Concept Of *Raja'*, Psychospiritual, Al-Makki, Al-Ghazali

Introduction

Drugs are psychoactive chemical substances that affect the central nervous system and lead to intoxication, addiction, and behavioural problems. Drugs are chemical substances which dangerous to individuals and it alters the functionality of body and mind. Furthermore, drugs are substances that have negative impacts on a physical, mental, emotional health and behaviour post consumption. Consequently, a person who abuses drugs develop an addiction and relies heavily on the substance. Continuous drug abuse results in self-damage, family, society, and nation (Galea, Nandi, & Viahov, 2004).

According to the Arabic dictionary, the word drug is *al-mukhaddarat*, derived from the word *mukhadda*, which means an object that can cause loss of reasoning, intoxicating and eliminating sanities such as marijuana and morphine (al-Marbawi, 1995). Kamus Dewan Bahasa dan Pustaka's fourth edition defines drugs as medicines or ingredients such as marijuana, morphine, heroin, and so on that can damage or destroy people who use them continuously as they can damage health and lead to early death (Dewan Bahasa dan Pustaka, 2007).

This abuse happens when it is used for reasons other than medical and happens without being monitored by a medical professional. Drugs indeed have detrimental effects on the body, behaviour and more. These effects severely outweigh the benefits that one can get from abusing drugs. Upon closer observation, substance abuse happens mainly for personal gain, such as pain relief, rejuvenation, escaping depression and misery, and many more (Engku Fauzi et al., 2023)

Problem Statements

Drug abuse is a global concern influencing the international community, which includes Malaysia. Statistics reported by the National Anti-Drugs Agency, Ministry of Home Affairs show that the total number of drug addicts in 2021 was 18 205. In 2023, news reported that the number of drug addicts increased by 27%. According to statistics, Malay has the highest number when it comes to drug addiction, at 97,068, or 78.8% of the population (AADK, 2021). Meanwhile, the remaining ethnicities are at a lower number. This can be attributed to Malay being the majority out of the 32.4 million population in the country (Engku Fauzi et al., 2023).

According to the United Nations Drug Control Programme (UNDCP), Malaysia among Southeast Asian nations, ranks fifth in the number of drug addicts. It is suggested that almost 1.2 million Malaysians are drug addicts, a considerable number considering Malaysia's population of 28.3 million (Razali & Madon, 2016). Studies show that drug abuse is increasing every year, especially the use of opiate drugs (Chemi et al., 2014) such as morphine and heroin. Nowadays, the use of synthetic drugs such as 'ecstasy' and amphetamines are becoming increasingly common in the community. The problem of drug abuse and addiction is becoming severe with the increase in crime rates caused by drug intake. Coincidentally, the report shows that over 30,000 cases of criminal offences in Malaysia are attributable to drug addicts (Chie et al., 2015).

Drug abuse is a problem based on multifactorial elements such as biological, psychological, pharmacological and psychosocial factors. Therefore, the treatment of drug addiction cannot be treated by considering only one aspect. A holistic treatment is needed to treat drug addiction effectively. Various types of treatments are used to reduce and control drug addiction. Examples are therapeutic treatments, psychospiritual therapy, counselling sessions, harm reduction programs (Ministry of Health, 2016) and drug replacement therapy such as methadone (Mattick RP, Breen C, Kimber J, Davoli M, 2009) and buprenorphine (Ling W. et al., 2015).

Literature Review

Drugs in Islamic Perspective

Drug issues are one of the critical discussions among Islamic scholars for their consequences that can bring harm to humans (Saadan Man, 2012). However, the issue was not directly mentioned in the primary manuscripts of Islamic law, namely al-Quran and al-Sunnah. Correspondingly, Islamic jurists have issued a specific law on drug use by adopting another law in Islamic jurisprudence known as *qiyas* or syllogism (Kamali, 2008). *Qiyas* is the process of analytical reasoning and deductive analogy in which the teachings of the al-Sunnah are compared and contrasted with those of the al-Quran to apply a known injunction (*nas*) to a new circumstance and create a new injunction. This implies an issue was not explicitly mentioned in the primary sources to the emerging issue considering the equality or similarities between the issues. *Qiyas* is the extension of a Shariah ruling from an existence issue (*Asl*) to a new issue (*Far'*) because the new issue has the adequate cause (*Illah*) as the original issue. *Illah* can be defined as a consistent feature of existence issue that will determine the law on that new issue (al-Zuhayli, 1986). In this case, the drug is a relatively new concern, which is compared to the existing law of alcohol consumption that has been clearly stated in the Quran. As a result, the *illah* used by Islamic jurists is that both situations lead to loss of consciousness of *aql* (Ab Ghani & Ismail, 2010). The impermissibility of alcohol consumption in Islam was stated clearly in the Quranic verse in Surah al-Maidah verse 90.

“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-Maidah: 90)

In the Arabic Dictionary, *khamr* or liquor can be defined by various meanings such as closure, mixing, enough time and leaving (Ibn Arabi, 1259). Ibn al-Arabi said that *al-Khamru* was

called *khamren* as it was left and became fermented (intoxicant) and is said to be so as it affects the mind. Meanwhile, *khamr* in terms, Islamic scholars define as any ingredient that can intoxicate and eliminate intellectual reasoning (Ab Ghani & Ismail, 2010). This view is taken from the hadith narrated by Ibn Umar from the Prophet SAW, who said:

“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.”

(al-Asqalani, 1991)

As a result, drugs and alcohol exhibit the same *illah*, which may harm human reasoning and mental clarity. Therefore, after thorough consideration, Islamic jurists have declared drugs to be prohibited due to the fact that they may negatively impact the human brain and mind, as well as human health and life.

Nonetheless, drugs are allowed to be prescribed for medical purposes if they conform to Islamic law, as stated in the 3rd Muzakarah of the National Council for Fatwa Committee on Islamic Religious Affairs Malaysia on 15-16 April 1982, which addressed Drug Problems and Solutions. However, excessive drugs consumption can bring harm to Muslims in terms of physical, mental, emotional and spiritual. In that case, they must be avoided (Saadan Man, 2012) as stated in the Islamic *fiqh* methodology and one of the significant legal maxims, which is لا ضرر ولا ضرار which means one must not harm himself or bring harm to others.

Religiosity and Spirituality on Drug Treatment in Malaysia

Spirituality had been acknowledged as a key construct to observe in the treatment and recovery from addictions (De Ossorno Garcia et al., 2017) and therefore spiritual and religious-based therapies serve a substantial part in dealing with drug addiction. Bensaid et al. (2021) suggested that spirituality as an instrument of self-disciplines and to cultivate motivation, support, reintegration, and related issues arising in these regards, and it also emphasises the importance of using spirituality as an integral component in rehabilitation for addiction programmes.

Moreover, religious and spiritual practices are indeed increasingly prevalent in Malaysia. Therefore, they are essential in drug rehabilitation (Seghatoleslam et al., 2015). This is primarily explained by the high percentage of Malaysians who adhere to religious faith and God, as opposed to globalization, which emphasizes secularism (Khalid, 2008). This implies the establishment of rehabilitation centres that emphasize spiritual and religious concepts, such as *Inabah Remaja Pondok* (PRI) and *Baitul Taubah* (BT), which use the concept of Islamic religion and values. Also, Tree House Victory (THV) and Green Pastures are the rehabilitation centres that use the concept of Christianity, and Geha Buddha Care Centre is located at Gambang and Buddhist Care Centre, located in Taman Sri Ku Kuantan, which uses the Buddhist concept of a treatment therapy (Sabir Abdul Ghani, Adam Fadzli, 2014). Aside from that, spiritual and religion-based therapies have grown more widely recognized in the modern world of medical treatment, particularly in mental health, as pioneered by some researchers such as Harold Koenig, Jeff Levin, Matthew Dale, David Larson, and Herbert Benson (Harper, Philadelphia, Link, and Harrington, 2017). According to research, a lack of spirituality and religion is one of the factors that lead to drug addiction or relapse (Khalid, 2008; Don et al., 2016).

Meditation has additionally become an effective drug treatment method. Practising mindfulness is a popular meditation technique used in medical therapy. Mindfulness-Based Stress Reduction and Mindfulness-Based Relapse Prevention are therapeutic programs established on Kabat Zinn's concept of awareness. This modulation has combined meditation with modern medicine to treat illness and mental health issues (Edenfield & Saeed, 2012). This modulation occasionally combines with tai chi and yoga techniques to improve therapy effectiveness (Wall, 2005).

Mobilizing Islamic Psychospiritual as a Drug Rehabilitation

In Islam, Muslims practice prayer or *solah* therapy, which is one of the meditations used to assist individuals with drug problems. A study discovered that prayer can improve the emotional and physiological states of drug addicts (Salam & Abdul Wahab, 2013), as measured by the Heart Rate Viability Biofeedback (HRV BFB) tool. Furthermore, Transcendence Meditation (TM), practised for 15 to 20 minutes twice daily, can guide a person's subconscious toward calmness, creativity, and increased cognitive abilities. The study demonstrated that TM positively impacts the brain, which was measured using an encephalogram (EEG) (Harper et al., 2017). According to statistics, 40–60% of drug addicts relapse within a year. Thus, intensive and well-planned treatment must be done to maintain and maintain recovery (Kim S. J., et al., 2015). Pharmacology treatments should be followed or combined with counselling, behavioural intervention (Moore B. A. et al., 2016), and spiritual therapies to maintain the patient's sustainability from continuing to take drugs. Therefore, holistic treatment by integrating biology, psychology, spirituality, psychosocial, and pharmacology needs to be studied to overcome drug issues globally. Being a Muslim, their deen should be enough to deter them from getting involved in such a despicable affair (Engku Fauzi et al., 2023).

According to the Islamic traditional, the heart (*qalb*) serves as the central of human spirituality, and thus influences the quality of human emotions, thinking, and attitude. Muslims are urged to protect their faith, promote life, maintain property, and state of mind as axiomatic principles (Bensaid et al., 2021). According to al-Makki, a person who suffered from spiritual illness needs to improve himself and his relationship with Allah and be responsible for correcting the wrongs he has done to others. A sense of responsibility in changing oneself must be continuous in addition to supplied with a feeling of certainty and *raja'* that Allah will provide internal and external strength to change. Someone who wants a healthy personality needs to take healthy risks to change, improve and enhance the internal quality. In short, a unified and healthy personality is the basis to the comfort and happiness in life. *Raja'* and conviction can make a person aware of his responsibility towards the Creator in practice. Among other things, a person should be hasty in doing worship for fear of not getting the opportunity to worship again and hopes that his deeds will be accepted. He also needs to express that sense of responsibility by increasing *tahajud* prayers at night accompanied by prayer at night accompanied by prayer with a full sense of *khawf* to *al-Khaliq*. This situation is a preventive step and also a step of curative to someone who is constantly sin. This exercise will cause a person to educate his heart to always have good thoughts towards Allah. This will prevent the person from acting negatively. In fact, the step of upbringing the soul can also be seen when a sense of responsibility towards self, Creator and the surrounding community was born then expressed with appropriate actions and practices (Sharifah Basirah, 2017).

Additionally, al-Ghazali through its work of *Ihya Ulumuddin* has extended the discussion about the purification of the soul or called *Tazkiyah al-Nafs'*. *Tazkiyah* etymologically means

sanctification and growth. It involves cleansing the soul of idolatry, realizing holiness through monotheism, and transforming God's good names into our moral standards. Experts on Sufism explain it as a way of eliminating disgraceful values and substituting it with noble characters. Noble characters on the other hand, is realized by worshiping Allah (*tahaqquq*). The worship realization is divided into tauhid and worship (*ubudiyah*), sincerity, honesty (*shidiq*), generosity (*zuhud*), surrender (*tawakal*), loving Allah (*mahabbatullah*), fear (*raja'*) and hope (*khauf*), fear of sin (*taqwa* and *wara'*), grateful, endurance and willingness (patience, *taslim*, and *ridha*), always feel watched by Allah (*muraqabah*) and feel to see Allah (*musyahadah*), and repentance (*taubatun nasuha*) (Hasan & Tamam, n.d.). The method encompasses not solely the discipline of psychoanalysis associated with defence mechanisms, additionally integrating cognitive, behavioural, and spiritual counselling, hence it could potentially be employed as a counselling technique or approach, and it can be applied to the counselling process (Angraini & Asmita, 2022). In essence, the method is specifically serves as a pragmatic mechanism in dealing with mental health (Hasan & Tamam, n.d.).

Research Methodology

This study is qualitative in nature in which the collection of data was adopting descriptive and documents analysis methods and therefore it depends much on textual books and journals. The data was collected and therefore thoroughly analyse to address the objectives of the study. The relevant works of al-Ghazali and Abu Talib al-Makki were analytically studied and later were compared to develop the concept of *raja'* in Islam as a spiritual treatment for drug addiction. For this study, the book entitled *Qutb al-Qulub* by al-Makki and *Ihya' 'Ulum al Din* by al-Ghazali were used as a reference.

Findings

Concept of Raja' in Treating Drugs Addiction

The incorporation of Islamic elements into spiritual therapy is critical in the recovery process for drug addicts. One of the Islamic concepts used in treating illness is the *raja'* concept. *Raja'* is understood as absolute human reliance only to Allah. The concept of the *raja'* is one of the important elements in the treatment of the heart expressed by Islamic scholars such as Abu Talib al-Makki and al-Ghazali. Although many scholars have mentioned that al-Ghazali was influenced by al-Makki, there is no profound comparative study on this area has been done. It is worth emphasising that large sections of al-Ghazali's chapter on repentance from *Kitab al-Tawba* in *Ihya' 'Ulumuddin* are copied word for word from al-Makki's *Qut al-Qulub* (Azam ibn Mohammed, 1991). In the fourth volume of *Ihya' 'Ulumuddin*, al-Ghazali further discussed about *Rub 'al-Munjiyat* which examines the commendable qualities that can help and save people. It explained on how to find a solution for those who persist in sins as the motivation for repentance.

The comparative study on al-Ghazali's work and al-Makki's work can be analysed through *Kitab al-Tawba* and *Qut al-Qulub*. Al-Ghazali begins his chapter with general introduction explaining the arrangement he has adopted. This approach is lacking in al-Makki's treatment of the topic. Secondly, al-Ghazali often uses the technique of shortening and summarising al-Makki's material. At other times al-Ghazali enlarges and expands on a topic from al-Makki. Another method which al-Ghazali utilises is to summarise some of al-Makki's point and thereafter to re-elaborate these at greater length. It is interesting to note that there are also completely new materials introduced by al-Ghazali. Al-Ghazali's method is more organised

and systematic than that of al-Makki. He presents the chapter in a way in which the reader can understand. The material is dealt with systematically, not in the scattered, disordered way in which it is treated in al-Makki's chapter. Almost all the material in al-Ghazali's chapter of *tawba* is taken from al-Makki's chapter, including the conclusion (Azam ibn Mohammed, 1991). In this finding, the definition of *raja'* has been discussed from the perspectives of al-Ghazali and Abu Talib al-Makki. Al-Makki proceeded to explain the nine components comprising the *raja'* concept. Al-Makki defines *raja'* as the strong desire of a human being upon requesting something from Allah. He also argues that the *raja'* may also be called greed, showing a strong desire and intensity for something. Furthermore, al-Makki defines the *raja'* as morality, courtesy or good deed, virtue, love, tenderness and gratitude (al-Makki, 1990). Imam al-Ghazali, on the other hand, defines *raja'* as the act of anticipating something extremely desirable.

Imam al-Ghazali, like al-Makki, did not distinguish between the different states of hope and fear. This state of *raja'*, or hope, will be completed through knowledge and action. Knowledge is a cause, while the state is the result. The state must be followed by action. Imam al-Ghazali additionally expressed the correct hope by describing this world as the seed ground for the afterlife: mind is like earth, faith is like a seed, and divine practice is like cultivating the planet of mind. Thus, the resurrection day is the day of reaping crops, for those who diligently sow the seed in the world can expect to earn fruits on the resurrection day. Then, those who sow the seed in the barren, uncultivated land and do not water it will get unnatural hope of getting fruits. Therefore, waiting for the dearest thing is called hope. Then, who sown the seeds of faith in his heart waters it with divine services, purifies the region of the heart from the thorns of lousy conduct and awaits the mercy of Allah to establish up to his death, his waiting is called hope. That is good and real hope. That means those who do not walk the right pathway cannot expect to have Allah's mercy. Shaddad ibn Aws reported: The Prophet, peace and blessings be upon him, said:

"The wise man is one who holds himself accountable and performs good deeds to prepare for what comes after death. The foolish man is one who gives into his lowly desires and seeks their indulgence from Allah."

(Sunan al-Tirmidhī: 2459)

On the other hand, based on the discussion of *raja'* which has been stated by al-Makki, it can be utilized several things to care for the soul and spiritual potential of a person. In this state, al-Makki emphasizes the aspects of being on good terms with Allah by educating their souls to be pleased with all the provisions that have been set by Him. This is because hope needs to be accompanied by a good assumptions and full reliance on hope without doubt in His help, mercy and power. According to al-Makki, His help, forgiveness and mercy are not subject to the obligations of Allah but based on good expectations and faith of His servants in His power. Therefore, he must be understood that the real hope is only in Allah accompanied by confidence and dependence on Him absolutely. In this situation, an individual can build self-belief in Allah and create a sense of responsibility towards Allah and will lead to a sense of responsibility in correcting the mistakes that have been made and continue to make changes in their lives. (Sharifah Basirah, 2017)

Al-Makki further explained the concept of *raja'* into nine things (Sharifah Basirah, 2012). Firstly, those who hasten in worship fear not having the opportunity to worship again and hope

their practices are accepted. Second, a person who performs *tahajjud* prayers at night and prays until morning by accompanied by a sense of *khawf* (fear) to God. Thirdly, one needs to be *al-Uns* when he is living in seclusion. *Al-Uns* means tame or close (al-Marbawi, 1995). Fourth, always want to help fellow beings especially in good matter and something that can bring to *taqwa*. He will be happy if he can help others and feels grieved if he does not help others. Fifth, appreciate all the blessings given by worship, praying, fasting, and always having good thoughts for Him. Sixth, love the things that Allah loves. For instance, expect His forgiveness. Seventh, always behave politely with others, such as being patient, easy to forgive, trusting Allah, believing in Him, and following the Sunnah Rasulullah SAW. Eighth, restrain oneself from evil desire and lust. Ninth, prioritize obedience and ask for Him diligently with good thoughts to Him.

Nonetheless, the strong desire for drugs needs to be shifted to the strong desire to rely on Allah, as Allah is the cure for all diseases alongside medication. Thus, it is suggested that drug addicts should constantly engage in spiritual training and be close to Allah with hope to abstain from drug intake. This is based on the Quranic verse:

"Their sides forsake their beds, and they call upon their Lord in fear and hope and expend (in charity) out of the sustenance We have granted them."

(as-Sajdah: 16)

The spiritual insights of hope, particularly inner meaning and inner action are still relevant in contemporary Muslim society. In the context of drug addict, hope is the best motivation for them to stop the addiction with the help of medication and support from surrounding. There will always be chance and hope for the drug addicts to keep repent as al-Ghazali asserts that repentance is based on three elements, knowledge (*'ilm*), condition (*hay'a*), and actions (*af'al*). Through knowledge one will know the dangers of sin which might become a hindrance between a man and God. Once one knows the dangers of sin, one will make up one's mind to abandon it. At the same time, one will also regret what one has done previously. Therefore, one will make the intention to repent (Azam ibn Mohammed, 1991). The concept of repentance in Islam gives hope and chance for drug addicts to rehabilitate themselves from addiction.

Conclusion

In conclusion, a holistic treatment for drug addiction is required to overcome the prevalent issue while considering human complexity comprises of physical, emotional, intellectual, and spiritual. This was clearly stated in surah as-Sajdah verse 99:

"Then He fashioned them and had a spirit of His Own 'creation' breathed into them. And He gave you hearing, sight, and intellect. 'Yet' you hardly give any thanks."

(as-Sajdah:99)

Provided that, spirituality and medication in Islamic considered as integrated elements in developing the drug treatment module. Conceding this point, *raja'* is one of the essential concepts in Islamic psychospiritual treatment for drug addiction and any other illness. The concept of *raja'* is a purely addressing the nature of a man are still relevant to be studied and applied in the modern world. Hence, it can reinforce beliefs about the importance of moral

coaching to form the noble characters in human especially in dealing with drug addicts. Inevitably through the concept of *raja*’ as a salutary employment of fear and hope are form of religious and spiritual cure of the soul. Therefore, it is suggested to have a structured models addressing the concept of *raja*’ for further research in developing drug treatment and therapy.

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