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State Islamic University Sunan Kalijaga
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ABSTRACT BOOK OF

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Theme: “Bridging science and religion for
sustainable education in the 21st century”

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ABSTRACT BOOK 2ND INTERNATIONAL
CONFERENCE ON RELIGION, SCIENCE &
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The Concept of Faith and Its Influence for Social Reform in Qaradawy's Thought (A study of his book *Al-Iman wal Hayah*)

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Abstract: This article investigates what faith is and how it relates to societal transformation. Ibn Taymiyyah, Imam Ghazali, and Said Nursi are only a few of the Muslim academics who have written about this topic in the Islamic tradition. Yusuf Qaradawy, also known as the Global Mufti, is a contemporary scholar who has written extensively about Islamic civilization and social life. This qualitative study aims to interpret the implication of faith in social reforms grounded from Qaradhawi's legacy: *al-Iman wa al-Hayah* using an analytical descriptive method. The study's findings indicate that the essence of faith is a belief that sinks into the heart with full confidence, not mixed with doubts, influencing one's outlook on life, behavior, and daily actions. This will have a major impact on social change because true faith will foster virtuous behavior, Increasing awareness and affection of other people, animals and the environment, Faith increases productivity and inspires upheaval and rejuvenation

Keywords: Faith, Yusuf Qaradawy, Social Reform.

Introduction

The idea of social reform in Islam can be traced back to several Islamic scholar as well as Ibn Taymiyyah (Dekmejian, 1995), Imam Ghazali (Kirabaev and Al-Janabi, 2016, also Said Nursi(Hörkücü, 2004). In the modern interpretation of 'social reform' in Islam, it associated to 'fundamentalism' agenda as analyzed by Osella (Osella, F., &Osella, C. (2008), Montgomery Watt (Watt, 2013) and Fazlur Rahman(Rahman, 2013). I was not agree with such these generalization; because several muslim thinkers provide an analysis that iman have role to built Islamic 'social reform' in moderate way; as well as Qaradhawi developed in his *al-Iman wa al-hayah*.

A fascinating aspect of Yusuf Qaradawi's idea of social transformation has to be examined. Despite the fact that some of his publications explore civilisation, his background is Faqih with a focus on sharia. By analyzing the discourse in the book *al-Iman wa al-hayah* regarding the nature of faith's

significance and moving on to its impact on people's lives and social change, this study seeks to further explore the relationship between religion and social reform.

Materials and Methods

A qualitative literary approach or library research was chosen as the research methodology for this study. In other words, the qualitative approach used in this study helps to focus the conclusions of the analysis on the issue under investigation. a qualitative approach to examining Yusuf Qaradawy's understanding of faith and how it affects social reform.

The methodology employed in this study is utilized to categorize the data. Specifically, the book *Al-Iman wa Al-Hayah* by Yusuf Qaradawy served as the primary data source for the qualitative technique. Other books, journals, magazines, and research findings that addressed

the topic of this study served as supporting evidence. Documentation (text identification) and observation are two methods for gathering data. Examine the reliability and transferability of the data used in this study to ensure that the findings can be repeated by other researchers.(Tanzeh, 2011)

Results and Discussion

Yusuf Qaradawiy is a world-class scholar and preaching activist. One of his nicknames is Global Mufti (Graff and Skovgaard, 2009), owing to his high credibility in resolving Muslim problems in the modern era. He is known as a pious, moderate thinker who is objective so that the opinions produced are comprehensive and have a strong truth. Works written in a variety of scientific fields, including Fiqh and Ushul Fiqh, Islamic economics, knowledge of the Qur'an and Sunnah, Aqidah, da'wah and education, morals, literature, and others (Rusdiana, 2017).

Iman is an Arabic word إيماناً يؤمن أمن that means believing, submitting, calm and peaceful. Imam Al-Ghazali interprets it as التصديق, namely justification (Taymiyyah, 1997). Faith is an inner conviction that is expressed verbally and demonstrated through deeds(Puspitaningrum, 2020). Therefore, faith consists of two parts, the first of which is aqidah, which is unquestionable. Next, actions as the outgrowth of one's faith. There are six pillars of faith: belief in Allah, belief in His angels, belief in His book, belief in His messengers, belief in the final judgment day, and belief in His qadha and qadar(Az-Zindani, Majid, et.al 1989).

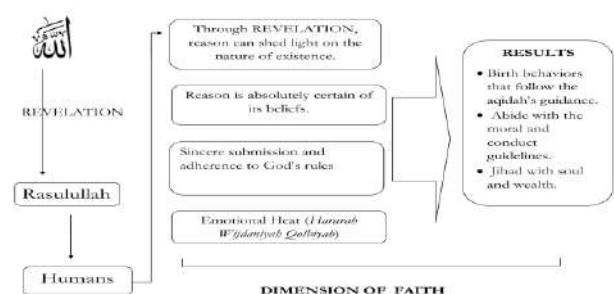
In the context of social life, faith implies that faith also provides instructions and advice and pays close attention to the reality of human life, in addition to the six pillars of religious belief listed above. In other words, authentic faith has a powerful and significant impact on the quality of social and human existence and is favorably connected with other aspects of belief(Shofaussamawati, 2016).

The Basis for Faith

In contrast to other scholars' definitions, Yusuf Qaradawy describes the deeper nature of faith in his work *al-Iman wa al-hayah* (Faith and Life). In an unique chapter titled *Haqiqatu Al-Iman* (The Essence of Religion), he clarified that faith is fundamentally more than only verbal, physical, and mental deeds. Due to the fact that many people claim to have faith while actually being hypocrites, religion is not only expressed verbally(QS. Al-Baqarah(2); 8-9). Faith is not confined to following the law because while many people do follow shari'ah, perform good activities, and participate in religious rites, it turns out that their hearts are far from being filled with real intentions for Allah(QS. An-Nisa(4); 142). Since many individuals already understand what faith is, but lack faith in their hearts, faith is not confined to knowledge of what faith is(QS. An-Naml(27); 13).

Faith is an inner psychological act that embraces consciousness, volition, and conscience, as well as the depths of the soul. In order to reveal the truth about the essence of existence, understanding of reason is the first step, and only divine revelation can bring this disclosure to completion (Qaradawy, 1973:20). The mind should completely believe it after the true nature of this shape has been shown till there is absolutely no room for doubt(QS.Al-Hujurot(49); 15). The fullest surrender and obedience to God's rule must go hand in hand with this sincere belief. The fruit of this trust and submission will finally radiate from the heart, giving rise to deeds that follow the dictates of aqeedah, comport oneself morally, and seek for wealth and the soul (QS.Al-Anfal(8); 2-3).

Deep faith in the heart will strengthen it in the soul and give it more power, resulting in a scar full of blessings in both people's and society's life. The Faith Concept Yusuf Qaradawy claims that if it is schematized as follows:



The effect of religion on a person

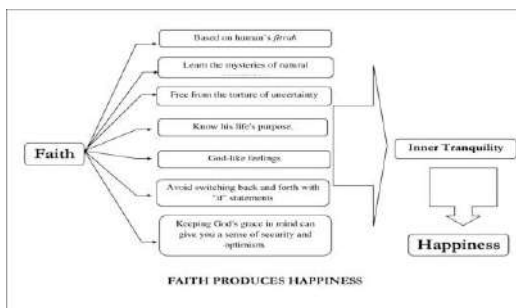
Individuals' experiences of faith show that it is a source of joy and tranquility. Only religion can transmit the sources of happiness that everyone seeks into the human heart. If there is tranquility, inner stability, hope, contentment, ideals, and affection, then happiness will come true. And the source of all of these things is trust (Qaradawy, 1973:81).

In his chapter An-Nahl (16) verse 97, Allah states that faith and good acts are the only ways to achieve satisfaction in the world, often known as "a good life."

The key to living a happy life is having peace of mind. And there is only one way to find tranquility: by having sincere, deep confidence in Allah and the Last Day, not mingled with doubt and deception. So, education and wisdom, as well as health and strength, as well as money, fame, and wealth, cannot bring about inner serenity (Qaradawy, 1973:88).

Why does having faith make you feel peaceful inside? Because having faith makes it possible for people to feel close to their God, to be free from the torment of doubt, to know the meaning of life, to believe that they will know the secrets of natural events, to be free from the call of human nature, to believe that they will not be swayed between the sentences "if" and "if," and to remember God's grace in order to feel secure and full of hope (Qaradawy, 1973:107-129).

The following is a schematic that explains that faith can produce happiness:



The Role of Faith in Social Reform

1. Faith fosters virtuous behavior

Morality and religion are inseparably linked and have a very close relationship. Morals become a strong cornerstone in society as well as a robust

pillar in religion. Yusuf Qaradawy asserted that morality cannot exist apart from religion and cited Mahatma Gandhi to support his claim:

"In actuality, religion and ethics are intertwined and interdependent. The two cannot be separated, divorced, or united. Manners become the air for religion, and religion becomes the soul for manners. In other words, just as water feeds, nurtures, and grows plants, religion feeds, grows, and nourishes character." (Qaradawy, 1973:211)

He continued by saying that morality cannot exist without religion, and that legislation cannot be formed without morality (Qaradawy, 1973:212). The believer strives to fulfill a lofty purpose in life—namely, to become closer to Allah and to do his or her best to win Allah's favor—and lives with the intention of carrying it out. He is prepared to control his lusty urges and restrain his passions by choosing this road. Because he is confident in the excellent reward Allah has provided, he acts with the encouragement of a real sense of carrying out Allah's instructions, seeking Allah's pleasure, and yearning for what Allah has promised. He firmly holds to the teachings of the chapter of Ali Imron (3) verse: 14–17 (Qaradawy, 1973:214).

2. Increasing awareness and affection of other people, animals and the environment

One's care for fellow humans, animals, and the environment grows and develops as a result of their faith. This is because egoism is defeated by faith (selfishness). Few people are able to overcome egoism, which is a highly potent trait. People are encouraged to fight for money and wealth, which leads to antagonism and violence. People demand and take things that are not legally theirs, disregard the rights of others, devour other people's property dishonestly, and take it in a variety of other ways. In the middle of this, religion is present to bring about calm and harmony, and human thirst with self-egoism transforms into caring, giving, and giving friends priority (Qaradawy, 1973:223-224).

The conscience is kept pure and illuminated by faith, which helps it to maintain its strength, cleanliness, and clarity of thought. This is due to a

believer's conviction that Allah is constantly around, no matter where they are. He thinks that God is always keeping an eye on him and that nothing, not even the smallest detail, is concealed from God. Following is an explanation from QS. Al-Mujadilah (58): 7.

At least the following definitions can be used to describe how faith affects different facets of life: Humans are guided by faith to fulfill their property-related obligations (such as paying zakat, sadaqah, and other duties), and they are made sincere in their words and deeds, encouraged to uphold the law and fulfill their obligations of trustworthiness, honest and fair in business dealings and interpersonal interactions, and inclined to help and prioritize friends (Qaradawy, 1973:282-287). People who have faith love God, their fellow humans, the environment and all its inhabitants, life and death (Qaradawy, 1973:176-183).

3. Faith increases productivity

The incorrect assumption is that religious convictions and practices inhibit growth and development and lessen and slow down work productivity and performance. They hold the view that when faith comes into a person's heart, they experience a sense of restraint in their lives and a loss of their sense of freedom. Furthermore, it is claimed that the believer no longer cares about contributing to the survival of the planet, which harms the community and compromises their quality of life (Qaradawy, 1973:306).

They do not comprehend the fundamental nature of religion and faith, which is the cause of this incorrect notion. In actuality, a highly powerful motivator for boosting output, performance, and productivity is trust. Because one is urged to always be true and honest at work, dares to confront trials and tests fearlessly and knows no retreat, and lacks fear of anyone because his only fear is God's wrath (Qaradawy, 1973:307-309). If he encounters numerous foes and constant lies from foes, he is reminded of Allah's command in Ali Imron(3)chapter verse 54.

Because he believes in the word of Allah SWT, a believer acts according to the dictates of his own spirit rather than under duress or in response to

directives from others. In opposition to him, who will serve as His caliph on earth to safeguard and advance it, They also firmly think that their good deeds and efforts in this life and the next will determine how happy they are. Heaven in the afterlife will be granted to those who do good things, work diligently, and do so perfectly, not to those who are lazy (Qaradawy, 1973:314). Finally, having faith will enable people to execute tasks more effectively, respect other people's time, and have complete *tawakkal* in Allah (Qaradawy, 1973:317-318).

4. Faith inspires upheaval and rejuvenation

A community or a nation does not undergo regeneration overnight or by happenstance. Because of quality and thorough education, the nations of the world emerge from their slumber, get stronger after confronting their weaknesses, and advance after facing setbacks. This enormous accomplishment can be attained by altering one's mindset and spirit. This involves transitioning from a state of inaction to one of activity, from sleep to wakefulness, from hopelessness to elation, and from a dead nation to one that is alive (Qaradawy, 1973:319).

Changes in attitude on life, life objectives, aspirations, enthusiasm, desires, and habits are the starting point for a revolution and renewal, which in turn lead to a transformation of soul. Political, economic, social, and other facets of human life will all be renewed and revived as a result. Therefore, changes in the soul will go hand in hand with this rejuvenation and outward mobility (Qaradawy, 1973:320). In the chapter Ar-Ra'd (13) verse 11, God's commandment on this nature, known as *sunnatullah*.

God sets up for him to deal with them after he tracks them down by keeping watch over his order to see the changes they bring about in themselves and their circumstances. It doesn't alter happiness or suffering, honor or shame, or social standing or degrading treatment. God alters what is in people in accordance with what their souls and deeds have become if they don't change their sentiments, acts, and the reality of their life. And if God is aware of what will occur before it does. However, what occurs to them arrives later in time than what

happens to them and follows what happens to them (Sayid Qutb, 2003:2050).

Conclusions

Yusuf Qaradawy goes into great length to describe the idea of faith and how it affects both people and society. The essence of faith is a belief that sinks into the heart with full confidence, not mixed with doubts, influencing one's outlook on life, behavior, and daily actions. The role of faith in social reform is faith fosters virtuous behavior, Increasing awareness and affection of other people, animals and the environment, faith increases productivity and faith inspires upheaval and rejuvenation.

Quoting the final statement of *Al-Iman wa al-Hayah*: "Faith is the only thing that will help us accomplish our goals. If we want the hereafter then by faith. If we want the world then by faith. If we want to achieve peace of mind then by faith. If you want to create a social society that is safe and peaceful then with faith. If we want to advance science and technology, it must be based on faith. If we want to establish a just law then by faith." (Qaradawy, 1973: 372-373)

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