

Yusuf Qaradawy's Ideas on Civilization and the Development of Modern Society: Perspectives on Philosophy

Imroatul Istiqomah

Aqidah and Islamic philosophy, Universitas Darussalam Gontor.

Corresponding author

imroatul.istiqomah@unida.gontor.ac.id

Abstract: This article outlines the ideas of the leading contemporary Islamic thinker, Shaikh Yusuf Qaradawi (1926-2022) regarding Islamic civilization and the development of modern society. A study using a philosophical perspective that explains the significance of Islamic civilization, its components, the forces that support its development, and the phases of society-building. This article first defines Islamic civilization and societal evolution before contrasting it with other Muslim philosophers who put a heavy emphasis on civilization theory, like Ibn Khaldun, Malik bin Nabi, and others. The conclusion demonstrates that Shaikh Yusuf Qaradawy stressed that the most crucial factor in launching the evolution of civilisation is developing people as civilization's actors. People need to be aware of who they are, what they stand for, and what they need to do in this life in relation to God, other people, and the environment around them. To establish an enlightened society, there must also be awareness, coordinated action, and stakeholder support. According to Al-Qaradawi, individuals who are good will build a good family and families who are good will form a decent society.

Keywords: Islamic Civilization, Modern Society, Yusuf Qaradawy, Human.

Introduction

If we discuss civilization conceptually, not historically, but philosophically, in terms of meaning, elements, characteristics, and substance, we will find prominent figures who focus on this, such as Islamic figures Ibn Khaldun, Malik bin Nabi, Muhammad Hasan Hitou, 'Abdul Halim 'Uwais, Muhammad 'Imaroh and Husain Mu'nis. Western figures include Edward Taylor, John Labbock, Samuel P. Huntington (Huntington, 1996: 19), Max Weber, Oswald Spengler, H.A.R. Gibb (Walian, 2022:4), and Arnold Toynbee. Each thinker describes the definition and features of civilization in a unique way, and some are similar to others.

In terms of Islamic civilization theory, Ibn Khaldun and Malik bin Nabi were pioneers and references in this topic. Both believed that Islamic culture was established on the substance of Islam, which controls human thoughts, perspectives, acts,

and attitudes toward one another and the natural environment (Syabira, 2012: 13) This was also agreed upon by Muhammad Hasan Haito, who declared that Islamic culture is based on harmony between the physical and spiritual sides, as well as material and non-material objects (Haito, 1432: 13-14).

According to Malik bin Nabi, the elements of civilization include three important things: humanity, land, and time, all of which are based on religious philosophy (Nabi, 1986: 51-52). Meanwhile, Ibn Khaldun stated that Islamic civilization contains more aspects than Malik bin Nabi, including political power, religion, moral laws and sharia, humans, and natural wealth. (Syabira, 2012: 48-49)

This research will address Yusuf al-Qaradawy's concept of civilization, which has its own originality in constructing a civilization. He is a modern Muslim figure who presents his beliefs in a variety of formats and fields. Known as a faqih, he

has produced over 150 volumes on many subjects of science, including aqidah, sharia, morals or Sufism, fiqh, mua'amalah, and civilization. Aside from books, he participates in international scientific gatherings and maintains an official website at <https://www.al-qaradawi.net/>. In analyzing civilization, he began with the fundamentals, namely changes in the individual Muslim. So, from a philosophical standpoint, this study will go into greater detail concerning civilization according to al-Qaradawy in respect to current society.

Method

The study is either qualitative or a literature review. Data was gathered from Yusuf Al-Qaradawy's works, books by other authors who examine this theme and character, journals, and theses. The data analysis technique employs inductive theory, which states that specific conclusions are formed from generic facts. The method is philosophical since Yusuf Al-Qaradawy's opinions on civilization will be viewed through the lens of Malik bin Nabi's civilization philosophy. According to him, civilization is made up of three major components: humans, land, and time (Nabi, 1986:44-45). This study will concentrate on humans as an element of civilization, if not the most significant part of civilization, and their role in the development of modern society.

Finding and Discussion

Definition of Civilization

Civilization, according to Qaradawy, is "the entire manifestation of material, scientific, artistic, literary, and social progress in a society or similar societies." In Arabic, the phrase "civilization" is the inverse of nomadism, barbarism, and savagery, and the metropolis is the inverse of the desert, and the city is the inverse of the Bedouin. Bedouin communities are tent communities, while urban communities are city, village, and rural communities. The desert inhabitants are notorious for their aggressiveness, ignorance, and illiteracy.

As a result, Al-Qaradawi claimed that Allah never sent apostles from the desert, but rather sent all of His prophets from both rural and urban areas. As Allah explains in Surah Yusuf verse 109 of the Qur'an (Qaradawy, 2002:240).

From a linguistic standpoint, the word "*Hadhar*" derives from the Arabic language, as do the words "*Al-Tamadun*," "*Al-Madaniyya*," and "*Umran*," all of which indicate towns, villages, and prosperity. So civilization refers to a prosperous village whose conditions expand and improve to the point where it becomes cosmopolitan (advanced city). Many scholars who specialize in the study of civilization think that civilization is the pinnacle of human action and thought. These works and virtues are distributed unevenly among them. Sayyid Qutb describes the workings of the mind through various perceptions or notions, as well as the theoretical understanding and importance of goodness to guide humans. Malik Bennabi manifests itself in daily routines, conduct, and interpersonal interactions. According to Gustave Le Bon, civilization is an instrument for change in the shape of thinking maturity and fundamental systems of belief. (Muslih, 2020:4-5)

The grammatical definition of the word "culture" nowadays among sociologists and anthropologists is the sum of the parts, forms, and manifestations of life in a community. This meaning was passed down from Klemn to the English anthropologist E.B. Tylar, who was the first to use it in the English language in 1871 AD, and from there it leaked into Anglo-Saxon scientific circles, then it spread, especially in the United States of America, and this terminological meaning became a basic concept in these two sciences in Germany and America. However, it was not as popular in England or France. Regardless, it has not yet taken its final stand and has not rejected the word "culture" from its prior meanings. (al-Wa'I, 1988: 18-20)

It should be noted that the Arabic word "*hadharah*" was used to express material connotations once and intellectual connotations only the other times, whereas the word "*madaniyah*" was used to express material connotations only without moral connotations, despite the fact that the Arabic words "*madaniyah*" and "*hadharah*"

share one meaning. In contrast to nomadism, Medina and Madani are tied to the city, and civilization refers to the city, which includes cities and villages. (Sa'id & Khalil, 2010:104)

In his seminal work on the Philosophy of Civilization, Albert Aschweitzer defines civilization as the spiritual and material advancement of individuals and masses alike (Uwais, 2010: 11). Civilization, in our broad sense, is the result of every effort a person takes to improve the conditions of his life, whether that effort is purposeful or unintentional, and whether the fruit is material or moral (Mu'nis, 1978:13). As we will see, this concept of civilization is strongly tied to history, and the fruits of civilization that we described require time to arise, implying that they are part of history or a byproduct of history. Just as the fruits of plants and trees do not appear except as a result of time, because it is not feasible to plant and reap a fruit at the same time, the fruits of civilization do not appear until human effort is supplemented with time (Mu'nis, 1978:14).

Modern Society

Modernization is defined in the International Encyclopedia of Social Sciences as a new term for a long process of social change in which a less developed society gains features that are normal in the eyes of a more developed society (Lerner, 1968:386).

On the one hand, the movement of industrialization and globalization has improved society's condition, while on the other, it has deteriorated. The good news is that society improves and advances in areas such as technology, education, physical development, and amenities. On the other hand, society is beginning to free itself from religious, spiritual ideals, customs, and so on. civilization is becoming more competitive, and competition is becoming more difficult, leading to a materialistic, capitalist, hedonistic, and individualistic lifestyle in modern civilization (Khoiruddin, 2016:114). A New York Times journalist called Thomas Friedman coined the phrase "*the world is flat*" to describe this period of globalization. Furthermore, the flow of globalization is described by Martin Wolf as "*interconnectedness*" or "*Distanciation*" by Anthony

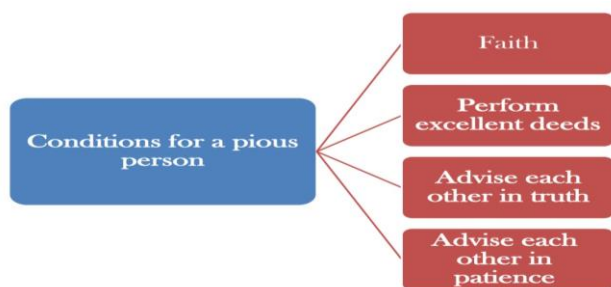
Giddens, both of which have become inescapable in all parts of the world. (Muslimin, et.al., 2021:103)

Many professionals with opposing viewpoints have debated various perspectives on modernization. Assaf Husain is one of them, and he divides society into two types: traditional society and modern society. Ascriptive status, distributed roles, particularistic values, collective direction, and affectivity are hallmarks of traditional society. Meanwhile, success status, distinct roles, universalistic values, self-orientation, and emotive neutrality are characteristics of modern society. (Kariyanto, 2019:23)

Humans according to Qaradawy

Human according to Qaradawy is the center of growth, the spirit of Islam, and the foundation of true development. This honorable, believing man is not created by human laws or worldly systems such as capitalism, socialism, or democracy. Rather, he is generated by a concept that fuels his energy and validates his inner beings. It encourages him to use his creative ability. He works twice as hard as everyone else, but with greater precision and mastery. Because God loves him, and because God has decided the goodness of everything he does, he accomplishes what God has decreed for him, so that God will perform for him what he has decreed for himself (Qaradawy, 1993: 155).

According to him, the individual is the foundation upon which the entire structure of society is built. Because he is the cornerstone of the family and society, Islam has increased its interest in him at all stages of his life and has not scrimped on regulation or advice for him. When people reconcile, families reconcile, and when families reconcile, communities and nations reconcile. Individual righteousness, in the viewpoint of Islam, cannot be attained unless four things are considered by the Qur'an and the requirements for salvation from loss and destruction in this world and the hereafter, which is Surah Al-Asr verse: 1-3 (Qaradawy, 1983: 198). The following are the conditions for an individual's well-being:



The following is an explanation:

The first condition is faith, which serves as the structure's basis and allows a person's perspective of himself, the cosmos, life, and the God of the universe, life, and mankind to become true. If this perception is harmed, then all life suffers as a result. Actions will be harmed, morals will be harmed, and interpersonal connections will be harmed. The truth of this view is what will lead a person to the mystery of his existence, the meaning of his life, and what is behind his life, so that he feels that he is not a small speck and not a meaningless bit of vanity, but that he is an honorable creature who live for the purpose of a lofty aim, namely: God's caliphate on earth, His pleasure, and heaven in the afterlife(Qaradawy, 1983: 196).

The second condition is to perform excellent deeds, as this is the fruit and actual embodiment of faith. Faith is more than just a mental perception or an emotional reaction; it is a shared reality of knowledge, emotion, and inclination that motivates people to do good and avoid evil. The Qur'an does not define "good deeds" as a specific thing or a special form, but rather includes everything that improves a person physically and psychologically, individually and socially, and everything that improves life materially, spiritually, culturally, or morally, such as worship, dealings, etiquette, and morals(Qaradawy, 1983: 198-199).

The third condition is advise each other in truth. The word "advise each other" denotes a two-way interaction, which means that the believer recommends the truth to others and accepts his will in truth. This indicates that the Qur'an does not envision the believer as a monk in a hermitage or secluded in the desert, but rather as a member of a society that takes from him and provides to him.

In this sense, the Qur'an is insufficient for a Muslim to be good in himself: good in believing, good in worship, and good in his interactions.

The fourth condition is advise each other in patience. Anyone carrying a message of truth will inevitably require patience. He encouraged himself and others to follow suit, and he encouraged others to follow suit. Anyone who believes what the proper people believe will definitely suffer consequences, so he must learn to be patient. According to Surah Luqman verse 17, Luqman stated to his son(Qaradawy, 1983: 199).

A good Muslim of faith is one who fulfills these four conditions: having faith, doing good actions, admonishing oneself to the truth, and admonishing oneself to be patient. It is the foundation upon which the entire society is built. Individuals who are good will have good families, and if families are good, society and the nation will be good. Individual piety and a flourishing society are inextricably linked. When individuals in a society are moral, the society as a whole will be good.

Human Values and Their Place in Civilization and Society

In the Western picture, humans have the capacity and responsibility to modify society and to intervene in legal nature, in order to reduce discrepancies between mundane realities and transcendently chartered goals (Meyer, 2000: 102). Similarly, many Muslim figures stress individual responsibilities to society. Qaradawy deduced from the explicit Qur'anic verses that detailing the divine purpose of creating man means that God created this great universe with its heavens and earth so that this man appointed by God could carry out his function on earth and his message in existence, and it is a message composed of two elements:

1. A scientific cognitive aspect that allows a person to recognize his Lord and the Lord of this universe by right knowledge of His Most Beautiful Names and highest characteristics. This will not be possible unless he understands himself and the cosmos around him.
2. A practical behavioral component is to work and do well, but to aspire to produce "the best work."(Qaradawy, 2004:26-27)

Man is neither a God nor an animal. He is a unique species that God Almighty has honoured with reason, will, and spirit. Human acts are classified into three types:

1. Developing the area described in Surah Hud: 61 by the Almighty (And He made you settle therein). This is to gather the required living allowance for himself and others.
2. And the adoration of Him, Glory be to Him, as mentioned in Surat Al-Dhariyat: 56: "And I did not create the jinn and mankind except that I should worship Me." These are examples of God Almighty's mandates and restrictions for adoring Him.
3. And the Almighty mentions his *khalifah* in Surah Al-A'raf: 129: "...He said, 'Perhaps your Lord will destroy your enemy and appoint you as your successor in the land, and He will see how you do.'" And other passages, and this is to resemble the Creator, Glory be to Him, to the degree of human potential in politics, by applying Sharia law's noble things. Sharia law's excellent acts are: wisdom and justice among people in judgment, compassion, and virtue, and their objective is: to attain the Paradise of refuge and the neighborhood of the Lord of Glory by this one." (Qaradawy, 2004:27-28)

This specific declaration regarding man's place and duty as God's heir on earth is based on Qur'anic passages, so that people grasp his standing before God, his responsibilities, and his ultimate aim.

Mukmin believes that he is God's representative on earth, establishing truth, promoting goodness, and spreading beauty throughout the universe. He believes that the entire universe is at his disposal, that honorable angels are watching over him, that the Lord of existence is with him, and that he is among those whom God has bestowed, including the prophets, the truthful, the martyrs, and the righteous, and that his existence does not end with death and his abode does not end with the grave, because he was created for eternity and for eternity that never ceases or fades away. This authentic feeling, which has progressed to the point of belief and certainty in the status of man in the universe in general and the status of the believer in particular,

is one of the main ways in which Islamic doctrine contradicts the materialistic thinking that prevails in material civilization today in the eyes of man. (Qaradawy, 1983: 15-16).

In comparison to Muslim intellectuals such as Ibn Khaldun and Malik bin Nabi, Qaradawy's philosophy has not methodically and thoroughly articulated its position in society. He has identified the attributes of a decent human being and a good society according to Islam. However, more research is needed to address the stages that a Muslim must go through in order to develop a good society and culture, according to Qaradawy. These studies can make use of Qaradawy's contributions on Islamic civilization and society.

Conclusions

Change and movement begins with man. To construct society and civilization in the current day, we must first achieve it within ourselves. Otherwise, the individual Muslim will be unable to preserve himself, let alone his society and, later, his nation. Change and rebuilding necessitate first transforming what is in the souls. According to Al-Qaradawi, individuals who are good will build a good family, and families who are good will form a decent society.

There is no doubt that we are a nation with a message, a distinct civilizational message that begins with purifying the individual, moves through family happiness, reforms society, builds the nation, establishes the state, and ends with world peace and goodness until God Almighty's words to His Messenger Muhammad, may God bless him and grant him peace, are fulfilled: "And We have not sent you except as a mercy to the worlds" (Surah Al-Anbiya': 107).

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