

Faith, Life, and Multiculturalism in the Thought of Al-Qaradawi: A Study of Al-Imān wa al-Hayāh

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Abstract: *The issue of faith is the most vital and decisive matter for human beings and must be studied earnestly especially in this modern age of rapid transformation that has brought change to every aspect of human life. In a globalized era marked by a materialistic worldview, faith has weakened and is increasingly absent from human life. Against this backdrop, Sheikh Yusuf al-Qaradawi has made significant efforts to link faith with human existence and to respond to the threats posed by materialism. Through a qualitative content analysis based on library research and the framework of contemporary Islamic theology (Ilm al-Kalām al-Jadid), this study arrives at the following conclusions: First, Sheikh Yusuf al-Qaradawi's efforts to integrate faith into daily life are evident in his articulation of the essence of faith and its impact on individuals and society. Second, his critique of materialism includes a clarification of the nature of science and an exploration of the relationship between faith and psychological well-being, reason, freedom, and human actions. Third, he emphasized that faith is a fundamental foundation of Islamic humanism.*

Keywords: Yusuf al-Qaradawi; Faith; Life; Materialism.

Abstrak: Isu tentang iman merupakan persoalan yang sangat penting bagi manusia, dan harus dipelajari dengan sungguh-sungguh, terutama di era modern yang penuh dengan perubahan cepat yang memengaruhi setiap aspek kehidupan manusia. Di era globalisasi yang sarat dengan pandangan hidup materialistik, iman mengalami pelemahan dan cenderung terpinggirkan dari kehidupan manusia. Dalam konteks ini, Syekh Yusuf al-Qaradawi telah melakukan upaya signifikan untuk mengaitkan iman dengan eksistensi manusia serta merespons ancaman yang ditimbulkan oleh materialisme. Melalui analisis konten kualitatif berbasis studi pustaka dan kerangka teologi Islam kontemporer, studi ini menghasilkan kesimpulan sebagai berikut: Pertama, upaya Syekh Yusuf al-Qaradawi untuk mengintegrasikan iman dalam kehidupan sehari-hari tampak dalam penjelasannya tentang hakikat iman dan dampaknya terhadap individu serta masyarakat. Kedua, kritiknya terhadap materialisme mencakup penjelasan tentang hakikat ilmu pengetahuan serta eksplorasi hubungan antara iman dengan kesehatan jiwa, akal, kebebasan dan tindakan manusia. Ketiga, ia menegaskan bahwa iman merupakan fondasi penting humanitas Islam.

Kata Kunci: Yusuf al-Qaradawi; Iman; Kehidupan; Materialisme.

Introduction

The issue of faith is the most critical and decisive matter for human beings (Al-Qaradawi, 1973). It is an urgent subject that demands thorough discussion particularly in this era of modernization, which has brought sweeping changes to all aspects of human life. Humanity cannot escape the far-reaching effects of modernization (Ihsan et al., 2021). From the perspective of contemporary globalization, the modern age places increasing emphasis on materialism (Nasikun, 2005). As a result, progress is often measured solely through material indicators, with little regard for the values of faith (Asfar, 2003).

Thus, the goal of knowledge in contemporary education has largely become confined to serving worldly interests, rather than drawing individuals closer to God Almighty (Sahidin, 2023). Even core religious studies programs in universities, such as theology ('Ilm Uṣūl al-Dīn), Qur'anic exegesis, Hadith, and Shariah, have often been shaped and pursued primarily as pathways to worldly employment (Husaini, 2018). As a result, various educational problems have emerged, most notably the decline of ethics and the loss of proper decorum; referred to as the loss of adab, in the words of Syed Muhammad Naquib al-Attas (Al-Attas, 1993). Furthermore, modernization, which permeates all aspects of life, has triggered a crisis in the meaning of life, leading to a loss of spirituality and a weakening of faith in human existence (Indra, 2018).

In such circumstances, it is crucial to examine the contributions of contemporary scholars who have explored the relationship between faith and life. One such scholar is Sheikh Yusuf al-Qaradawi, who addressed this connection in his book *Faith and Life*, offering insights into how this relationship can bring true happiness in both this world and the hereafter (Al-Qaradawi, 1973).

Based on a review of existing literature, the researcher found that many scholars have studied Yusuf al-Qaradawi from various perspectives. For example, Sahidin and Rahmadi discussed the implementation of *maqāṣid al-shari‘ah* in Yusuf al-Qaradawi's approach to *fiqh al-aqalliyāt* (Sahidin & Rahmadi, 2021); Amrin and Amirulah examined contemporary legal *istinbāt* in relation to al-Qaradawi's theory of fatwa change (Amrin & Amirulah, 2022); Setiawan and Sa'bani explored Islamic education from Yusuf al-Qaradawi's perspective (Setiawan & Sa'bani, 2023); and Perwaningtyas and Hasanah analyzed al-Qaradawi's views on religious extremism (Perwaningtyas & Hasanah, 2024). However, only one study was identified as directly relevant: a work titled, "Al-Aqīdah 'inda Rajul al-Aqīdah Yusuf bin Abdullah al-Qaradawi", by Saif al-Ashri (Al-Ashri, 2007). In this study, the author outlines Sheikh Yusuf al-Qaradawi's methodological approach and several of his views on Islamic creed ('aqīdah), including topics such as faith, divine names and attributes, communication, and related matters (Al-Ashri, 2007). While this study differs significantly from the present research, it nonetheless confirms that Yusuf al-Qaradawi places substantial importance on the field of 'Ilm al-Kalām (Islamic theology).

Therefore, although previous studies have examined the same figure, Yusuf al-Qaradawi, and serve as important references for this research, this study differs from earlier works. It specifically focuses on how the concept of faith is connected to life according to Yusuf al-Qaradawi, as well as his response to materialism, based on an analysis of his book *al-Īmān wa al-Hayāh* (Al-Qaradawi, 1973). The limitation to this single work is intended to facilitate more focused data collection and in-depth analysis.

Accordingly, this paper will address several key questions: What is materialism, and what are its negative impacts? How did Sheikh Yusuf al-Qaradawi strive to connect

faith with everyday life? How did he respond to materialist thought that poses a threat to the relationship between faith and life? And can faith be considered the fundamental foundation of Islamic humanism? These questions will be explored and answered throughout this research.

Method

This study employs a library-based research method using qualitative data (Tavakoli, 2012). The data was collected from various books and other written sources, both primary and secondary (Sugiyono, 2016). The principal primary source for this study is Sheikh Yusuf al-Qaradawi's book *Faith and Life* (Al-Qaradawi, 1973). Secondary data was gathered from various writings concerning his life and thought. All the collected data is analyzed using qualitative content analysis, which involves a critical interpretation of the written material obtained (Krippendorff, 2004). This analysis aims to gain an in-depth understanding of the relationship between the concept of faith and life according to al-Qaradawi, as well as his response to the ideology of materialism.

In addition, this research adopts the methodology of *'Ilm al-Kalām al-Jadīd* (Contemporary Islamic Theology). This approach specifically seeks to develop a renewed theological framework capable of addressing emerging ethical, social, legal, and civilizational issues that pose challenges for Muslims today (Katafi, 2021). This is in line with the perspective of Sheikh Yusuf al-Qaradawi, who remarked: "*'Ilm al-Kalām is still being taught in the same old way, while it is in need of renewal; one that speaks the language of the Qur'an, appealing to the natural disposition (fitrah), reason, and the heart alike, rather than relying on the style of Greek philosophy*" (Al-Qaradawi, 1996b) For this reason, Sheikh Yusuf al-Qaradawi's arguments are heavily supported by references to the Qur'an.

As a methodology, *'Ilm al-Kalām al-Jadīd* functions not only as a theoretical analytical tool but also as a critical approach that bridges the principles of Islamic faith with the ever-evolving contemporary realities (Al-Sa'id, 2023). This approach places rationality and the experiences of modern human beings as essential elements in reinterpreting theological doctrines, without departing from the foundational sacred texts. Accordingly, this method is dynamic and dialogical, allowing for the reinterpretation of Islamic theological teachings through the lens of current social, cultural, and intellectual contexts.

Result and Discussion

The Impact of Materialist Philosophy on Life

As discussed in the introduction, modernization has had profound effects on human life. The dominant worldview of the modern era emphasizes material understanding (Nasikun, 2005), prioritizing material considerations over spiritual values in evaluating life (Asfar, 2003). For this reason, it is important to examine the influence of materialist philosophy on human existence.

According to *The Concise Encyclopedia of Philosophy*, materialism is defined as the belief that everything that exists is either material in nature or entirely dependent on matter for its existence (Réé & Urmson, 2005). Another definition describes materialism as the view that everything or everything within a given domain is composed of matter; only matter exists, and concepts such as the mind and soul are either illusions or reducible to material processes (Lacey, 1996; Proudfoot & Lacey, 2010).

Moreover, this philosophy has a significant impact on life, as it outright denies the existence of anything beyond sensory perception and empirical observation, from divinity to all metaphysical beliefs such as revelation, angels, jinn, devils, the afterlife, and faith itself (Dzulhadi, 2023). Within this philosophical framework arose thinkers who denied religion, launched harsh criticisms against sacred scriptures and prophets, and subjected theological concepts in the scriptures to mechanistic metaphysics. They treated topics such as divinity, the soul, and the Kingdom of God with a cold rationalism, dismissing any notion of divine care, the soul's immortality, or the hereafter as mere myths unworthy of consideration because they have not reached the level of scientific certainty (Al-Bari, 2006). It is in response to such challenges that Sheikh Yusuf al-Qaradawi recognized the importance of studying the connection between faith and life.

Sheikh Yusuf al-Qaradawi's Efforts to Connect Faith with Life

Sheikh Yusuf al-Qaradawi's efforts to integrate faith into life can be categorized into three key discussions: *first*, the reality of faith; *second*, the impact of faith on the individual; and *third*, the impact of faith on society. These will be elaborated upon in the following sections.

First: The Reality of Faith

Linguistically, the term *īmān* (faith) means affirmation or belief (*taṣdīq*), and its root is derived from *al-aman* (safety/security), which implies inner peace and the removal of fear (Al-Ashfahani, 1412; Al-Zubaidy, 1987). This is reflected in the verse: "And you will not believe us (i.e., you will not affirm what we say)" as said by the sons of Ya'qub. In the terminology of the scholars of Islamic theology (*mutakallimūn*), faith refers to the affirmation of belief in Allah, His attributes, and that which has been conveyed by His prophets and their messages (Al-Amidi, 1971). According to the majority of scholars, faith is defined as: belief in the heart, verbal affirmation with the tongue, and action with the limbs (Al-Ghanaimy, 1995). This definition makes it clear that faith is not merely a matter of belief and speech, but also includes action.

Building on this understanding, Sheikh Yusuf al-Qaradawi elaborates on the essence of faith by stating that faith is not simply the verbal declaration of belief (Al-Qaradawi, 1973). Many hypocrites have said "we believe" with their tongues, yet faith never entered their hearts (Qur'an 2:8-9). Nor is faith merely performing religious acts and rituals commonly associated with believers. Countless impostors appear outwardly pious, engaging in good deeds and religious practices, while their hearts are devoid of sincerity, virtue, and devotion to Allah Qur'an 4:142). Faith is also not simply intellectual knowledge of its tenets. Many individuals have come to know the truths of faith yet remained unbelievers (Qur'an 27:16); arrogance, envy, or love for the worldly life barred them from accepting the very truths they had come to recognize (Qur'an 2:146). From this, Sheikh Yusuf al-Qaradawi concludes that true faith is not merely a verbal act, a physical performance, or intellectual recognition. In its essence, faith is a deep, inner state that penetrates the soul and encompasses all its faculties; awareness, will, and emotion (Al-Qaradawi, 1973).

Thus, according to Sheikh Yusuf al-Qaradawi, true faith must involve intellectual perception that unveils the realities of existence as they truly are. This intellectual awareness must reach the level of firm conviction and absolute certainty, unshaken by doubt or suspicion. It must be accompanied by heartfelt submission and a willing commitment, expressed through humility, obedience, contentment, and surrender to the truth. Following this, there must arise a heartfelt emotional fervor that drives a person to act upon the implications of their beliefs and to remain committed to its

principles (Al-Qaradawi, 1973). This, in essence, is the reality of faith as understood by Sheikh Yusuf al-Qaradawi.

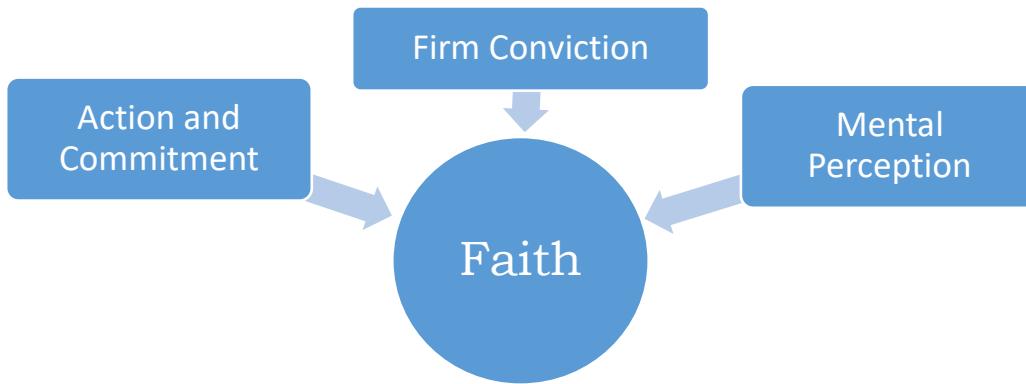


Figure 1: The Concept of Faith According to Sheikh Yusuf al-Qaradawi

Therefore, genuine faith is not merely an intellectual recognition or a belief in the heart that produces no practical effect in one's life (Al-Jauziyah, 1425). Rather, it is a combination of belief, action, and sincerity (Al-Ghanaimy, 1995). Regardless of the theological debates among scholars of kalam regarding the relationship between faith and deeds whether deeds are part of faith, a condition of it, or a consequence thereof they are unanimous in affirming that action is an inseparable component of complete faith (Al-Qaradawi, 1973). The Qur'an mentions faith alongside righteous action in more than seventy verses. It does not suffice with action alone but calls specifically for the doing of *al-ṣālihāt* (righteous deeds) a comprehensive Qur'anic term that encompasses all that rectifies both worldly and religious life, benefits both the individual and society, and nurtures both spiritual and material well-being (Al-Qaradawi, 1973).

Second: The Impact of Faith on the Individual's Life

Sheikh Yusuf al-Qaradawi explains that faith has a profound impact on the life of the individual. It manifests in a person's dignity and happiness, brings about inner peace and psychological security, instills a spirit of love and contentment in the heart, and grants steadfastness during trials and adversity (Al-Qaradawi, 1973). A person without religion or faith is like a feather tossed in the wind; unstable, directionless, and without a secure resting place. Without faith, a person has no real worth or roots; he is anxious, irritable, and confused, unaware of his own reality and the secret of his existence. He does not know who has clothed him with the garment of life, why it was given to him, and why it will one day be taken away. Without religion or faith, man becomes a greedy beast or a predatory animal. Neither education nor law alone can restrain his desires or blunt his aggression (Al-Qaradawi, 1973). This illustrates the transformative effect of faith on human life.

From the perspective of materialists, however, the human being is merely a handful of earth, emerging from it, walking upon it, eating from it, and eventually returning to it. Humanity is seen as just one among countless forms of life on earth, sharing its essence with insects, reptiles, and apes. According to this view, the only distinguishing factor is that humans have "evolved" over time into their current form. As for the earth itself, it is seen as nothing more than a tiny planet in the solar system; one among countless systems in the vast universe, which consists of hundreds of billions of galaxies. This is the human being's value in terms of space. In terms of time, figures like Darwin and geologists assert that humanity is insignificant as well.

The earth is believed to be hundreds of millions of years old, rendering the human presence on it a mere speck (Al-Qaradawi, 1973). Such is the value of the human being, both in time and space, from a materialist perspective.

In contrast, from the perspective of believers, the human being is an honored creation of God. His Lord designed him in the best form (Qur'an 95:4), shaped him with perfection (Qur'an 40:64), created him with His own hands (Al-Hakim, 1990), breathed into him from His spirit (Qur'an 38:72), commanded the angels to prostrate before him (Qur'an 38:73), endowed him with knowledge and free will, and appointed him as His vicegerent (*khalifah*) on earth (Qur'an 2:30). Man is the central agent of activity in the universe; everything in the heavens and on earth has been subjugated for his benefit (Qur'an 31:20). God has bestowed upon him both outward and inward blessings, and the entire cosmos is at his service, while he, in turn, is created for God alone (Al-Qaradawi, 1973).

Islamic belief clearly defines the status of the human being in the cosmos, ever since God declared to the angels: "Indeed, I will place upon the earth a vicegerent" (Qur'an 2:30). The human being is a unique type of creation; neither inanimate, plant, animal, angel, nor devil. He is a distinct, honored, and responsible being. He does not exist independently in this world, as some atheists claim, but rather by the will of a Creator who brought him into existence and ordained his purpose (Qur'an 55:4). God created him in the best stature, taught him speech, and granted him hearing, sight, and understanding (Qur'an 16:78). He is not a slave to any force in the universe, he is a servant of God alone (Al-Qaradawi, 1973).

This is the Islamic view. In contrast, the materialist perspective does not regard the human being as an honored creation brought into existence by a magnificent Creator. On the contrary, man is seen as a kind of "demonic plant" that emerged from nothing into existence on his own, lives alone, and dies alone, with death marking the end of his entire story. In essence, he is considered nothing more than an animal, perhaps described as a "refined animal," a "social animal," or an "evolved animal," but ultimately, still an animal. However, through experimental science, this evolved animal has managed to "conquer" nature and dominate matter. As a result, he now views himself as a god-like being who manipulates the earth as he pleases, imagining himself all-powerful and in full control (Al-Qaradawi, 1973).

Third: The Impact of Faith on Society

Sheikh Yusuf al-Qaradawi emphasizes that the boundaries between the individual and society are deeply intertwined and interconnected. It is not easy to categorically state that one matter affects only the individual while another affects only society. In reality, society is nothing but a collective of individuals bound by shared relationships. Therefore, every effort made to shape a righteous individual is, in essence, a foundational step toward building a righteous society (Al-Qaradawi, 1973). In this light, when we consider the effects of faith on the individual, such as inner peace, spiritual security, contentment, hope, love, strength, and dignity, we recognize that such a person becomes a refined social being and a solid building block upon which a sound social structure can be established (Al-Qaradawi, 1973).

The impact of faith on society is manifested in values such as ethics (Al-Tirmidzi, 1998; Sulaiman, 1997), selflessness and sacrifice, strength, compassion, productivity, and reform (Al-Qaradawi, 1973). Faith inspires communities to work, produce, and strive toward betterment. It calls the wise among them to reconcile differences and promote harmony within the group. A society devoid of religion and faith is akin to a jungle, even if flashes of civilization appear within it. In such a

society, survival belongs to the strongest, not the most virtuous or God-conscious. It becomes a society of misery and suffering, despite the abundance of luxury and comfort. It is ultimately a superficial and debased society, because the aspirations of its people do not go beyond the fulfillment of base desires (Al-Qaradawi, 1973). As the Qur'an describes: "*They enjoy themselves and eat as cattle eat*" (Qur'an 47:12).

Sheikh Yusuf al-Qaradawi's Response to Materialist Thought

As previously discussed, materialist philosophy denies everything that lies beyond sensory perception and empirical observation, from belief in God to all metaphysical concepts such as revelation, jinn, devils, the afterlife, and faith itself (Dzulhadi, 2023). At certain points in time, and even today, some have imagined that humanity can do without religion altogether and live "liberated" from the demands of faith. This sentiment has intensified in the modern era, which is hailed as the age of science, an era in which humans have managed to "conquer" nature, bend it to their will, and exploit it for their benefit. They now break rocks, redirect the course of rivers, dive into the depths of the ocean, and soar into the highest skies, so much so that they rival planets in their orbits and satellites in their trajectories. Having already competed with whales and fish in the ocean depths, some have arrogantly proclaimed that humanity will soon be able to create itself (Al-Qaradawi, 1973).

These individuals claim that science alone enables humanity to shape its life and organize its affairs independently of belief in God and without reference to divine revelation. They argue that abandoning religion offers several supposed advantages: *First*, Mental and psychological well-being. According to this view, belief in religion and the unseen causes intellectual discomfort and psychological anxiety for the modern thinker. Such individuals feel disturbed by faith in concepts not supported by scientific proof or empirical experience. *Second*, Personal freedom. Faith in God and His messages, they claim, imposes constraints and obligations that limit human autonomy. Religion places individuals within a rigid framework defined by the doctrines of *halāl* and *harām*, which are present in every religious tradition. In contrast, through unrestricted freedom, individuals can enjoy all of life's pleasures without interference or restrictions imposed by a priestly or religious authority. *Third*, Worldly progress and development. They contend that religion, with its emphasis on asceticism and focus on the afterlife, turns its back on the material world, devalues it, and accuses those who strive for worldly progress of neglecting God and the eternal life. In their view, this life and the hereafter are rivals; if one is pleased, the other is angered (Al-Qaradawi, 1973).

This claim, which once gained popularity in the West and was later imported into our societies by both amateur and professional agents of that worldview, is neither grounded in sound logic, nor in accurate science, nor in lived reality (Al-Qaradawi, 1973). The refutation of this assertion, on the basis of logic, scientific integrity, and real-world evidence, can be outlined as follows:

First: The Domain of Science Is Distinct from the Domain of Faith

Science has its own domain and limits, which it must not transgress. It is concerned specifically with the material and sensory world, what can be observed and experimented upon. These are the realms in which scientific methods can be applied, controlled, and tested for results. Beyond this, however, beyond what is perceptible to the senses and material in nature, lies a domain that science is neither qualified nor authorized to speak about. That realm belongs to philosophy or revelation. So if a scientist were to say, "I have found no scientific proof for the existence of God, or the truth of prophets, or the existence of angels," our response would be: "You have

overstepped your bounds and betrayed the integrity of your discipline by speaking on matters outside its scope. Did you find in your laboratory evidence that God does not exist?" Science is indeed a valid methodology for understanding the material world but it is not the correct methodology for understanding what lies beyond it (Al-Qaradawi, 1973).

Second: Scientific Results Are Approximate, Not Absolute

Contrary to common belief, the conclusions of science are not always certain or definitive. They are often approximate and subject to doubt or revision. This is because the foundation of science is experimentation, and experimentation relies on the senses yet the senses are frequently fallible. This has been acknowledged by leading scientists (Al-Qaradawi, 1973). The American scholar Merritt Stanley Congdon, for instance, writes in an article: *"The sciences consist of tested facts, but they remain subject to human imagination, illusion, and the degree of precision (or lack thereof) in observation, description, and inference. Scientific results are valid only within these limits. Thus, they are confined to quantifiable fields of description and prediction. Science begins with probabilities and ends with probabilities, not certainty. Its conclusions are approximate and susceptible to error in measurement and comparison. They are *ijtihād*-based, subject to revision, addition, and omission, and not final"* (Congdon, 2002).

Third: Advancement in Science Leads to Faith

Science is not an adversary to faith, nor is it its opposite. Rather, it can serve as a path that leads to faith. Many upright, fair-minded scientists have, through their knowledge, come to the conclusion that behind this vast universe lies a Supreme Power that manages, organizes, and sustains all things with precise balance and purpose. Indeed, it is scientists who are most capable of grasping the intricate order, coherence, and perfection that permeates the universe, from every cell of living beings to every atom of inanimate matter, in the creation of the heavens and the earth, and in the alternation of night and day. It is therefore not surprising to find many respected scientists in fields such as physics, astronomy, mathematics, and biology, openly bearing witness to the existence of God and affirming the truth of religion. These testimonies silence those who wish to weaponize science against faith (Al-Qaradawi, 1973).

As for the claim that detaching from religion leads to psychological and mental well-being, this assertion is refuted by reality itself. The facts contradict what is often said that liberation from religion results in soundness of mind and inner peace. This is clearly disproven by what we witness in the mechanized, materialistic civilization of the modern Western world, which has adorned itself with the glitter of technological advancement and presumed self-sufficiency through experimental science and technical progress. This "scientific" modern world of the West suffers from widespread psychological and mental illnesses that haunt its nights and disturb its days. This reality has not gone unnoticed: philosophers and intellectuals have warned against it, experienced scientists have testified to it, literary figures and artists have expressed it, and journalists have documented and exposed it (Karil, 2017).

As for the claim of personal freedom, often touted by proponents of materialist atheism as a gain achieved through "liberation" from religion and its metaphysical beliefs and moral obligations; what must be said is this: If freedom means unrestrained indulgence in desires, uninhibited pursuit of sensory pleasures without shame, and a breakdown of the bonds of virtue, ethics, and higher values, then such freedom is no true gain worth pursuing. Rather, it is a profound loss for humanity

and a grave defeat for the very principles that define human dignity. The restrictions that religion imposes on human beings are not meant to punish or deprive them. Instead, they serve to elevate them from a base, animalistic level to a higher, more refined human existence. They enable the spiritual element in man to triumph over his earthly nature, the subtle soul to rise above the dense body, and reason and will to prevail over animalistic or predatory instincts. Moreover, social life itself cannot function without some form of restraint, as the reality of interaction and proximity among people necessarily requires certain boundaries. Absolute, unrestricted freedom is only imaginable at best in the hypothetical case of a person living entirely alone in a vast, uninhabited land (Al-Qaradawi, 1973).

As for the claim that faith hinders worldly development and material progress, this is a false notion. Islam never opposes striving for a good and prosperous life on earth. On the contrary, the believer is commanded to work, strive, build, cultivate, and improve life so long as the Hereafter remains his ultimate intention, purpose, and hope. The believer views this world as a field for the Hereafter, and every farm requires effort and cultivation. The full harvest may only be reaped in the afterlife, though part of its fruits may be enjoyed in this life. As the Qur'an says: "Say, it is for those who believe during the life of this world, but exclusively theirs on the Day of Resurrection" (Qur'an 7:32). Such is the true believer: he uses the world for his benefit but never lets it own him. He does not make the world his master, lest he become its slave (Al-Qaradawi, 1973).

Faith as the Foundation of Islamic Humanism

In addition to the aforementioned explanations, in his work *al-Imān wa al-Hayāh*, Yusuf al-Qaradawi asserts that true faith is not merely a vertical relationship between human beings and God, but also has horizontal implications for social life. According to him, faith must give rise to humanitarian values such as compassion, justice, social responsibility, and respect for human dignity (Al-Qaradawi, 1973). This perspective reflects the character of Islamic humanism, which does not stem from secular anthropocentrism, but rather from a consciousness of *tawhīd* (divine unity) that honors the human being as God's vicegerent (*khalifah*) on Earth. Within this framework, faith becomes a driving force that cultivates empathy and guides individuals to live harmoniously within a diverse society (Sahidin, 2022).

As a concrete manifestation of this Islamic humanism, al-Qaradawi developed the concept of *wasatiyyah*, a moderate approach that rejects all forms of extremism, whether in matters of belief or in materialistic lifestyles (Al-Qaradawi, 2008). He observes that the challenges of the modern era stem not only from spiritual crises but also from the dominance of materialism, which reduces human beings to valueless, consumptive creatures. In response to materialist thought, al-Qaradawi affirms that Islam does not reject material progress; rather, it requires a balance between the spiritual and physical dimensions of life (Al-Qaradawi, 1973). *Wasiatiyyah* thus becomes a key principle for positioning humanity proportionally, neither idolizing the world nor denying worldly needs (Kementrian Agama, 2019).

Furthermore, al-Qaradawi maintains that mature faith must give rise to tolerance (*tasāmuḥ*) as an integral part of religious life. He consistently rejects violence in the name of religion and emphasizes the importance of peaceful coexistence among all human beings (Al-Qaradawi, 2008). In his writings, he explains that a true believer should never be a source of fear or hostility, but rather a bearer of mercy (*rahmatan li al-‘ālamīn*). Accordingly, true faith, in his view, demands openness to difference and respect for intellectual freedom (Al-Qaradawi, 1973). This is especially relevant in

today's global society, which is facing increasing levels of intolerance and social polarization (Rusydi, 2020).

The concept of faith proposed by al-Qaradawi also opens space for the acceptance of multiculturalism (Qaradawi). He views pluralism as part of *sunnatullah*, and therefore something to be approached positively (Al-Qaradawi, 2001). In al-Qaradawi's view, Islam has, from its earliest days, existed within a multicultural reality, as exemplified by the Prophet Muhammad's experience with the diverse society of Medina (Al-Qaradawi, 2000). Thus, enlightened faith should empower Muslims to interact fairly, wisely, and compassionately with all people, regardless of religious, ethnic, or cultural background (Al-Qaradawi, 1973).

In this light, *al-Imān wa al-Hayāh* is not merely a theological treatise on faith, but may also be read as a conceptual framework for building a more humane, moderate, and inclusive social order (Al-Qaradawi, 1973). Al-Qaradawi's thought on faith holds significant relevance in addressing various contemporary challenges, such as radicalism, extreme secularism, and identity-based conflicts (Al-Qaradawi, 1996a). The integration of spirituality and humanity in this work demonstrates that faith is not an obstacle to progress or freedom, but rather the foundation for establishing a peaceful and civilized life within a pluralistic society.

Limitations and Suggestions for Future Research

This study has several limitations that must be acknowledged as part of a scientific and critical approach. *First*, the research is limited to a single primary work by Yusuf al-Qaradawi, namely *al-Imān wa al-Hayāh* (1973). While this focused scope allows for in-depth analysis of the relationship between faith and life in al-Qaradawi's thought, it inevitably excludes other dimensions of his theology expressed in his broader body of work. Thus, this study does not fully capture the comprehensive scope of al-Qaradawi's theological contributions, especially in response to various socio-political and ethical challenges in contemporary Muslim contexts. *Second*, the methodological approach employed in this study is restricted to qualitative library-based research and content analysis. While suitable for conceptual exploration, it does not assess the practical or empirical impact of al-Qaradawi's ideas on Muslim communities. The study does not include fieldwork methods, such as interviews or ethnographic observation, that could provide valuable insights into how al-Qaradawi's concept of faith is received, interpreted, and practiced across different socio-cultural settings. *Third*, although this research adopts the framework of *'Ilm al-Kalām al-Jadīd*, this approach remains relatively new and under development. Its application in this study is still exploratory and has not been tested through a fully systematic methodological structure. Therefore, while the research contributes to showing the potential of *'Ilm al-Kalām al-Jadīd* as an analytical tool for addressing contemporary issues such as materialism, it does not yet offer a comprehensive theoretical model or replicable framework.

Based on these limitations, several recommendations can be made for future research. *First*, future studies should broaden the scope to include a wider range of Yusuf al-Qaradawi's works relevant to faith, theology, and responses to modernity, in order to construct a more holistic understanding of his thought. *Second*, future research would benefit from adopting interdisciplinary approaches that combine theology with disciplines such as sociology of religion, anthropology, or psychology of religion. This would allow for empirical assessments of how al-Qaradawi's theological concepts affect religious consciousness, behavior, and education among contemporary Muslims. *Third*, the development of *'Ilm al-Kalām al-Jadīd* as a

coherent conceptual and analytical framework remains an open and promising area. It holds the potential to produce a contextual, rational, and solution-oriented Islamic theology that is better equipped to engage with the ethical, intellectual, and civilizational challenges of the modern world.

By acknowledging these limitations and offering directions for further inquiry, this study aims to serve as a foundation for more advanced and comprehensive research on the relevance of faith in modern life, particularly through the lens of contemporary scholars such as Yusuf al-Qaradawi.

Conclusion

From the preceding analysis, it can be concluded that Sheikh Yusuf al-Qaradawi placed significant emphasis on matters of faith particularly in our present age of modernization, where the prevailing mindset tends toward materialism and where all things are measured by material standards. His work is deeply relevant to the problems faced by humanity today. Moreover, his thought enriches the discourse of *'Ilm al-Kalām al-Jadīd*, which addresses theological inquiries in the modern context. Faith holds a central place in this renewed theological framework. As Bediuzzaman Said Nursi emphasized, this era needs a reviver who will renew the religion and faith, reform social life and Islamic law, and revive general rights and Islamic politics. Yet, the most important of these three tasks is the renewal and preservation of the truths of faith, which is the greatest and noblest of these domains. Thus, the domains of Shari'ah, social life, and politics remain secondary and tertiary in relation to faith (Salim, 2010).

This study affirms that faith constitutes the most fundamental and existential issue in human life, particularly amid modernization dominated by a materialistic worldview. Within this context, Sheikh Yusuf al-Qaradawi emerges as a thinker who rearticulates the relationship between faith and life through his work *al-Imān wa al-Hayāh*. He defines faith not merely as intellectual conviction but as a holistic awareness—integrating reason, heart, and action—that directly impacts both individual and societal life. The novel contribution of this study lies in its systematic exploration of al-Qaradawi's thought, which has been relatively underexplored, as well as in emphasizing the role of contemporary Islamic theology (*'Ilm al-Kalām al-Jadīd*) in addressing the modern spiritual, ethical, and humanitarian crises. Al-Qaradawi's vision of faith offers an alternative that upholds human dignity, promotes moderation, and fosters cross-cultural understanding. In a polarized and disoriented world, such a theological approach is not only relevant but also urgently needed to build a more civilized and meaningful civilization. In addition, Yusuf al-Qaradawi emphasizes that true faith is not merely a vertical relationship between the individual and God, but also carries horizontal implications for social life.

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