

# SPIRITUAL REVOLUTION IN THE CONTEXT OF THE CONTEMPORARY ERA A REVIEW OF YUSUF QORDAWI'S VISION OF ISLAMIC REVIVAL

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## Abstract

*Spiritual revolution is a phenomenon that has long been discussed in various contexts of human life. One of the figures known as a thinker and writer who raised the theme of spiritual revolution is Yusuf Qordawi. In his works, Qordawi discusses the importance of spiritual transformation in the lives of individuals and society. In the history of Islam there is a very valuable treasure of spiritualism, namely Sufism, it developed following the dialectics of the times since Muhammad SAW was sent until now in the classical Islamic era, Sufism is an individual interest. In the Middle Ages, it turned into a tarekat. Spiritualism in the first generation of Islam served to push history forward and at the same time make life more balanced for underdeveloped communities.*

**Keywords:** *Spiritual Revolution, Yusuf Qordawi, Islamic Awakening*

## 1. INTRODUCTION

Humans are experiencing a spiritual crisis, especially in secular society. Not all progress experienced by society makes them live happy, calm and peaceful lives, but they experience an emptiness in their souls. They feel that there is something missing deep in their souls stating that secular society realizes that they have been walking in a void, and they realize that they must return themselves to the deep source, the main source, namely the source that is beyond humanity. Society, with all the progress it has, still needs inner nutritional intake, to grow spirituality in their souls. However, the direction towards spirituality is still difficult, because so far spirituality is often understood conventionally. Tarekat/Sufism rituals are often understood as religious rituals to fulfill the needs of the afterlife alone. In fact, spirituality has an inseparable relationship with morality. Through spirituality, humans can manage emotions, control desires, and direct material orientation towards things that are more productive and useful. In the contemporary era, many things are happening in Indonesian society such as "Today's youth are considered more individualistic and unproductive" , and "The gadget phenomenon has made young people individualistic and apathetic." This gives the impression that young people are not ready to face the onslaught of technology.

Then the practice of shamanism under the guise of religion has become a hot topic recently. Pros and cons also emerged following the viral video of the red magician, one of which was the polemic of the red magician with Gus Syamsudin, or Syamsudin Jadab. This action to dismantle shamanic practices has received a lot of support. One of them is from the Muhammadiyah Central Leadership (PP) Tarjih and Tajdid Council. The phenomenon of the Al-Zaytun Islamic Boarding School which is suspected of teaching deviant teachings has also become controversial. The temporary findings of the Indonesian Ulema Council (MUI) regarding the Al-Zaytun Islamic Boarding School according to the Head of the MUI Study, Research and Development Division, Utang Ranuwijaya: "Some are related to deviation, some are related to moral issues, some are related to arrogance (also) criminal" . Some of the illustrations above show that in reality, in Indonesia, where Muslims are the majority, there are still many individualistic traits, social unrest, fluctuations in religious understanding and the temptations of the material

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world which often lead to a decline in spiritual quality and a distance between humans and God. Spiritual strengthening is one of the most important things in developing human qualities because this dimension connects humans with God. Muslims in Indonesia, the majority of whom consist of various groups, are currently experiencing the phenomenon of deviation from Islamic values. People's behavior that differs from the values they believe in will certainly lead to deviations in the implementation of Islamic religious teachings. Spiritual revolution is a phenomenon that has long been discussed in various contexts of human life. One of the figures known as a thinker and writer who raised the theme of spiritual revolution is Yusuf Qordawi. In his works, Qordawi discusses the importance of spiritual transformation in the lives of individuals and society.

According to Qordawi, spiritual revolution is a process of fundamental change in human thought patterns and behavior towards a better direction. In his view, spiritual revolution is not just a cosmetic change or formality, but a deep and sustainable transformation. This is in line with the thoughts of other spiritual figures who emphasize the importance of self-awareness and human relationship with God. In the context of modern life which is increasingly complex and full of challenges, spiritual revolution becomes increasingly relevant. Many social, economic and political problems that occur in various parts of the world are caused by spiritual imbalance in humans. Therefore, understanding and implementing spiritual values is the key to creating positive change in society. In this paper, the author will discuss the concept of the Ruhul of Islam from a proper and in-depth understanding of Islamic teachings, both beliefs and practices of worship as well as the importance of implementing worship. Therefore, Ruhul Islam can help Muslim individuals find a balance between material and spiritual dimensions in the midst of a life that is busy and tied to the demands of the modern world.

## **2. RESEARCH METHODS**

This research is a library research type and uses qualitative research methods. In this context, the literature review used places more emphasis on textual aspects such as books, journals, reports of previous research results and other library sources. The author uses the descriptive-analytic method to analyze the data to manage the data systematically. In this way, data related to Islamic science and modern science will be compared with each other, then analyzed in order to find differences in religion and science between the two. Thus, the results of these findings are expected to contribute to the development of Islamic science.

## **3. DISCUSSION**

### **3.1 Biography of Yusuf Qordhowi**

Yusuf al Qardhawi was born in the village of Shafat Thurab, Western Egypt, on September 9 1926. This village is the burial place of one of the companions of the Prophet Muhammad, namely Abdullah bin Harith ra4. Yusuf al Qardhawi comes from a devoutly religious family. When he was 2 years old, his father died. As an orphan he lived and was raised by his uncle, his father's brother. He received enough attention from his uncle that he considered him to be his own parent. Like his family, his uncle's family adhered to Islam. So he is educated and equipped with various religious knowledge and Islamic law. Thanks to his religious upbringing, he began memorizing the Koran when he was 5 years old.

He also attended elementary school under the Egyptian education and teaching department to study general sciences, such as arithmetic, history, health and other sciences. Thanks to his seriousness and enthusiasm, he managed to memorize 30 juz of the Koran at the age of 10 years. Not only that, his eloquence and correct recitation and the sonority of his qiraat meant that he was often asked to be the Imam of the Mosque. After undergoing education at school, his intelligence began to appear when he successfully completed his studies at the Ushuluddin al-Azhar Faculty with the best distinction which he achieved in 1952-1953. Then he continued his education majoring in Arabic for two years. It was no different when he graduated

from the Ushuluddin Faculty, in this department he graduated with first place among five hundred students. He earned an international diploma and a teaching certificate. Yusuf al Qardhawi's education and achievements are extraordinary and he has various knowledge related to religious scholarship. One of the many figures he admires is Hasan al-Banna. According to him, Hasan Al-Bana is a charismatic figure who combines religious and political thought, between spiritual elements and the spirit of jihad, idealism and movement, and Al-Bana is also the founder and great leader of the Muslim Brotherhood in Egypt. His love for Hasan al-Bana made Yusuf motivated and amazed by the flow of preaching he received. Looking at history, Yusuf has also been an activist in the al-Ikhwan al-Muslimun movement since he was in high school. He was once a member of the Department of the al-Ikhwan al-Muslimin movement led by al-Bahiy al-Khuliy.

His involvement as an activist with the Muslim Brotherhood made him active in mobilizing and leading demonstrations against Western and Israeli imperialism. He was imprisoned for 20 months and in 1962 he was imprisoned for 50 days with Dr. Ahmad 'Assal. After Hasan Al-Banna, Yusuf also admired the figure of Abu al-Hasan al-Nadawy. For Yusuf, he is an integralistic modernist, he can be accepted by all Islamic sects and circles in India and the Islamic world, which allows him to play a role in eliminating various causes of conflict that occur in India. Thus, Yusuf al Qardhawi learned a lot from al-Nadawy's books which he also used as his reference source. Al Qardhawi said that almost all contemporary preachers and Islamic thinkers benefited from his book and also studied with Nadawy directly, until Nadawy received the nicknames Imam Islami, Qurani, Muhamadi and 'Alami. Yusuf Qardhawi is a scholar who does not only adhere to a particular school of thought. He said, "I don't want my reasoning to be tied to one school of thought on all matters, it would be a big mistake to follow only one school of thought. He agrees with Ibn Juz'ie's statement about the basis of muqallid, namely that he cannot be trusted in what he follows and that taqlif itself has lost rationality, it was created for thinking and analyzing, not merely for reciting taqlid. It is strange if someone is given a candle but walks in darkness.

Correct understanding of Islam includes a precise and in-depth understanding of Islamic teachings, beliefs and practices based on primary sources, namely the Al-Quran and the Hadith of the Prophet Muhammad SAW. Islamic Sharia which originates from the Al-Qur'an and Hadith is universal, unlike the existing opinion that Islamic teachings are static in nature and do not change and cannot be changed even though the demands of the times are very demanding. Allah SWT says

الْحِسَابِ سَرِيعٌ اللَّهُ فَإِنَّ اللَّهَ بِأَيْتِ يَكْفُرُ وَمَنْ بَيْنَهُمْ ۖ بَعْثًا أَلْعَلَّمُ keyword الإسلامُ اللَّهُ عِنْدَ الَّذِينَ نَ  
"Indeed, the religion (that is acceptable) in the sight of Allah is only Islam. Those who have been given the Book have no dispute except after knowledge has come to them, because of envy (which exists) between them. Whoever disbelieves in the verses of Allah, Allah is very quick in reckoning." [QS. Ali Imron (3): 19].

Correct understanding of Islam is a continuous process and takes time to understand deeply. The depth of understanding in religion is not the same for every individual, and everyone has their own spiritual path. Studying this religion is very important to guide and strengthen spiritual beliefs and values in life. Correct understanding of Islam can be done in several ways, including: reading the Al-Qur'an and its interpretation, studying authentic Hadith, studying with respected scholars and exploring trusted Islamic scientific sources. The concept of Islamic teachings is knowledge that is spread across multiple scientific disciplines so that the concept of complete knowledge can be achieved in accordance with the spirit of the Al-Qur'an and Hadith, as well as the practices of previous scholars.

Muslims need to understand it in an integrative way, namely the integration of revealed truth with the evidence found in the universe, this does not mean that the various scientific disciplines are merged into one scientific discipline, but rather the character and essence of these sciences are integrated into unity, so that a mutual relationship occurs. related between one

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Etymologically, referring to the Merriam-webster dictionary, spirituality is defined in the context of Christianity and religion in general. In the Christian context, spirituality has two relationships to church activities. Firstly, spirituality is closely related to ecclesiastical law, and secondly, the clergy is a group ordained to carry out pastoral or sacerdotal functions in the Christian church. Spiritual meaning generally includes two definitions, namely; firstly, spirituality is sensitivity or attachment to religious values, and secondly spirituality is the quality of the soul. The connection between the meaning of spirituality and Christianity, as stated in Merriam-webstar, shows that the term spirituality is rooted in the Christian religious tradition.

According to Sheldrake (2012), spirituality is a term originating from Christianity, with the adjective spiritualism or spiritual. In a different book, Sheldrake (2014) emphasizes that the word spiritual, as a term originating from Christianity, has developed usage beyond Christianity itself. Therefore, in the Islamic tradition, spirituality is of course a new term. In contemporary online dictionaries, spirituality is translated *al-rūḥiyah* (الروحانية) or *alrūḥāniyyah* (الروحانية), which means something or activity related to the soul (*ruh*). Meanwhile, spirituality is based on the equivalent adjective, namely spiritual, which means kebatinan, spiritual, spiritual and psychic. The antonym is physical, things that are external. 11 In the history of Islam there is a very valuable treasure of spiritualism, namely Sufism, it developed following the dialectics of the times since Muhammad SAW was sent until now in the classical Islamic era, Sufism is an individual interest. In the Middle Ages, it turned into a tarekat. Spiritualism in the first generation of Islam served to push history forward and at the same time make life more balanced for underdeveloped communities.

The role of spiritualism in the future will make Islam not just an ethical religion, where Islam functions more as an ethical teaching accompanying the process of modernization and secularization. More than that, Islam has a tendency to be a civil religion which is lived and practiced as a reaction to very rapid changes in society due to advances in science. We are optimistic that Sufism and its tarekat will emerge as the spirit of the times. Al-Qaradawi views Sufism as an intellectual treasure in the moral education and behavior of a Muslim's faith. For this reason, al-Qaradawi is of the opinion that a Muslim needs to study Sufism to know inner matters, just as a Muslim also needs the knowledge of feqah to know spiritual laws. This directly shows that al-Qaradawi not only emphasized the science of feqah but he also gave full attention to the science of 135 Sufism. Apart from that, his focus on Sufism can also be seen through his perseverance in producing works related to Sufism such as spiritual and religious aspects, faith and morals (Al-Qaradawi 2012).

Al-Qaradawi has made the Koran and al-Sunnah his main reference sources in producing works related to this aspect. According to al-Qaradawi (1993; 2012), Sufism in religion is something that emphasizes spirituality, *ubudiyah* and problems related to these two aspects. He described Islamic Sufism as something that brings the best balance between spiritual and physical life and the use of human reason. This can be seen in the true appreciation of life, where a human being understands the nature of his life on this earth. They use their physical, spiritual and intellectual goodness well to fulfill their responsibilities as servants of Allah and caliphs. Explanation of the Qur'an regarding spirituality. As mentioned, the essence of the spiritual realm is not material or bodily, but it is a metaphysical concept whose study is through psychological deepening which is often based on the realm of religion. Islam as a religion revealed by Allah SWT is also inseparable from spiritual teachings which symbolize the personal mistakes of a Muslim as stated by Allah in QS. Al-Fajr: 27-30:

جَلَّ وَادًّا جَنَّتٍ يَوْمَ لَاقُوا النَّفْسَ هَاهُنَا أَيُّهَا النَّفْسُ هَاهُنَا أَلْسُنُ الِسُّوْمِ ۖ مِمَّنَّهٗ طُوم

O peaceful souls (27), return to your Lord willingly and with pleasure (28), enter the company of My servants (29), enter My heaven (30) [QS al-Fajr, 89 : 27-30]. It is this soul that is

addressed by this verse: "O soul who has attained peace." (verse 27). Those who have completely surrendered and put their trust in their Lord: Have calmed down, because they have achieved confidence in Allah. Ibn Atha' said: "That is a soul that has reached ma'rifat so that it can no longer wait to be divorced from its Lord even in the blink of an eye." God is always in his memory. Spiritual values in Islam cannot be measured by a person's level of activity in carrying out worship or attending religious activities. This is one medium and a small part of true spirituality dimensions within humans, namely, the heart, reason and mind so that in carrying out life humans can escape from things related to humanism and stand on divine values (everything that comes from God. Disclaimer of humanism in life is not it).

This means that humans cannot develop the various potentials that have been given by the kholic. This aspect is more about how humans can better act out divine values as subjects (universal reality). So that there is no longer any subjectivity that arises from humans, whether in religious or social aspects. By surrendering and basing everything on divine values, this does not mean that human potential as creatures with various advantages will be turned off. Because by using divine values as a basis, humans will be invited to be more universal in determining various matters relating to life. Because as a religion, Islam is not only a religion that regulates the procedures for worship and getting closer to Allah. Rather, it is a religion full of social, political and even religious values that teaches what true humanism is.

#### 4. CONCLUSION

Yusuf Qordawi regarding the revival of Islam through a spiritual revolution emphasized the importance of returning to pure Islamic teachings, comprehensive religious education, leadership with integrity, and integration between faith and science. In facing the challenges of the contemporary era, Qordawi invites Muslims to adhere to Islamic principles and implement these values in social life. The spiritual revolution proposed by Qordawi is not only individual, but also aims to build a just and ethical society.

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