

ARGUMENTATION OF THE EXISTENCE OF GOD ACCORDING TO YUSUF AL-QARADHAWI

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Abstract

It is clearly recorded in the pages of history that the concept of divinity is something whose existence cannot be denied, even very real, more real than the real world. For Yusuf al-Qaradhawi, the existence of Allah is the first, greatest, and most prominent essence and truth. Awareness of the existence of Allah is shown by human nature and logically healthy reason. And awareness of the existence of Allah is guided by science, revelation, and history. Al-Qaradhawi further explained that even if there are people who proclaim atheism, it is only a small group. This group is a group that has fallen into the valley of lust and is controlled by low nature, meaning that people who reject the existence of the Creator of the universe and all its contents (atheists) are people who do not use reason at all as a means to achieve and feel the existence of God. When discussing the arguments for the existence of God, Al-Qaradhawi, as a thinker and expert on the Qur'an, based much of his thinking on the texts of the Qur'an as the main source. But

he also put forward many things such as scientific facts, history, and even philosophy.

Keywords: *Evidence, Existence, Allah*

A. Introduction

Throughout the history of human life, the issue of divinity has been an important aspect that has always been present and has become the most urgent element for the journey of human life. Just open the notes about the birthplace of the Prophet Ibrahim (*Babylonia*), as the first civilized country in the world (according to Karel Armstrong), history records that it was in this country that the concept of belief in God was discovered.¹ One thousand five hundred years after the Prophet Abraham, historians also recorded the life of the famous Greek society. Not only the issue of science and philosophy but also includes the issue of belief. The Greeks adhered to polytheism (belief in many gods): the stars are gods (gods), Venus is the god (God of Beauty), Mars is the god (god) of war, Minerva is the God of Wealth. While the highest god is pinned on the God they call Apollo or the Sun God.²

¹Karen Armstrong, *History of God, The Story of the Search for God by Jews, Christians, and Muslims for Over 4000 Years*. Translated by Zainul Fuad. (Bandung: Mizan.2001) p. xx

.... according to the Quran, the concept of divinity exists with the birth of religion. And the first religion that God revealed to mankind was to Prophet Adam in the form of sentences (QS: 2:35-39). The meaning of the word "sentence" is none other than religion. See Nurcholish Madjid, *Islamic Medicine and Civilization*, Jakarta: Yayasan Waqaf Paramadina, 2000, p. XIII, vet. 4th. Meanwhile, according to Ibn Kathir and Asuyuti's estimates, Prophet Adam came to the world in 5872 BC, or around eight thousand years from the present. See, Ibn Kathir, Qishash al-Anbiya, and Bada al-Zhuhur, Assuyuti...

² M. Qureshi Shihab, *Al-Quran insight: Tafsir maudhu'i on various issues of the people* (Bandung: Mizan.1996) p. 14.

Likewise in Arab countries, especially Syria, as a country known for idol worship, later, one of the idols worshipped by the Syrian people was brought by Amr bin Luhay to the land of Hijaz which became the forerunner of large-scale idol worship.³ Other large countries such as India, China, and the Nusantara region (Island countries inhabited by Malays) their life history is dominated by the history of their belief in God. In African countries, and even Europe and America, the belief of their people in the existence of God, whatever form of belief, has been clearly recorded in the pages of history that the concept of divinity is something whose existence cannot be denied. Thus the existence of God (Allah) definitely exists and cannot be denied and is even very real, more real than the real world. According to M. Quraish Shihab, "if we open the pages of the Qur'an, we will hardly find any verses that talk about the existence of God."⁴ Even other religious books such as the Torah and the Gospel (Old and New Testaments) do not describe the form of God. This is because the form of God is so clear and "felt" that it does not need to be explained.⁵

It cannot be denied that it has been recorded in the holy book of Muslims and the history of human civilization that there is a group of people who reject the existence of God, including religion. This group, is called by the Qur'an *asal-dahr* (QS ...). The most famous are the teachings of Marxism and Leninism in Eastern Europe in the 19th-20th centuries AD. According to Nurcholish Madjid, the teachings of

³Mubarakpuri,

⁴, Outlook, op.cit. p. 15

⁵ History of God, op.cit. hlm. xx

Marxism-Leninism are the most serious attempt to eliminate the existence of religion and free humans from the “shackles” of religion.⁶But that experiment, even though Marx and his supporters claimed it as a “scientific teaching” turned out to fail and eventually went bankrupt. The presence of Marxism turned out to be unable to elevate the dignity of humanity and instead damaged and enslaved humanity. In other words, Marxism is not in accordance with the concept of humanity, so it ended in destruction. However, it must be mentioned that the emergence of atheism pioneered by the birth of Marxism was caused by the teachings of Christianity which they considered unreasonable.⁷The consequences of the concept of atheism and even anti-God life cause deviations and violations against humanity. Mass murder that has claimed millions of lives around the world, the deprivation of human rights by other humans, rape, and so on are also carried out by adherents of anti-God teachings.

B. Method

This research is a literature study (*library research*), namely research conducted by analyzing and collecting data sourced from libraries in the form of periodical books, documents, related journals, previous research results, encyclopedias, dictionaries, magazines and other library sources that can be used as reference sources for compiling

⁶ Nurcholish Madjid, *Islamic Medicine and Civilization*, Jakarta: Paramadina Waqf Foundation, 2000, 4th ed., p. xx

⁷Murtadha Mutahhari, *Islam and Materialism*, see also Yusuf al-Qaradawi,

a scientific research report.⁸The approach used in this research is the Study of Figures' Thoughts approach. Research into the thoughts of figures is research that attempts to explore or understand the thoughts of certain figures through the works they left behind. These works can be in the form of books, letters, messages or other documents that reflect their thoughts.⁹

C. Data source

There are several data sources used in this research, among which are the following:

1. Primary Source Data

Primary data is research data directly from the subject as a source of information being researched.¹⁰The primary source data used in this study is the book by Yusuf Qaradhawy *Wujudullah: The Existence of God*. (Gusti Pamphlet, 2005)

2. Secondary Data

Secondary data is data that is not directly obtained by researchers from their research subjects.¹¹In this study, as secondary data, the author took several books with the same author as well as books that were relevant to the author's study in this study.

⁸Suyitno, Qualitative Research Methods Concept Principles and Operations, ed. Ahmad Tanzeh (Tullungagung: Academic Books, 2018), p.

⁹Zainuddin Ali, Legal Research Methods, (Jakarta: Sinar Grafika Offset, September 2009), pp. 24-26

¹⁰Sumardi Suryabrata, Research Methodology, (Yogyakarta: Pustaka Pelajar, 1997), 1st ed., p. 91

¹¹ Ibid

D. Results and Discussion

For Yusuf al-Qaradhwī, (hereinafter I will simply call him al-Qaradhwī) the existence of Allah is the first, greatest, and most prominent essence and truth.¹² Thus the essence of all the others is not the first essence, is not urgent, is only small (if not nonexistent), and is not prominent.¹³ Awareness of the existence of God is shown by *human nature* and a logically healthy mind. And awareness of the existence of God is guided by science, revelation, and history.

Al-Qaradhwī further explained that even if there are people who proclaim atheism, it is only a small group. This group is a group that has fallen into the valley of lust and is controlled by low nature. This means that people who reject the existence of the Creator of the universe and all its contents (atheists) are people who do not use reason at all as a means to reach and feel the existence of God. In fact, God is very real and His existence is very clear. It's just that they cannot see Him because of their arrogance and the closed eyes of their hearts plus their condition which is truly controlled by the lust of the stomach and the release of lust, not atheists because of their minds and minds.¹⁴ So that they feel that they are not responsible for their actions, and they also do not need to correct the mistakes and depravity that they have done. That is why the first concern and the most serious preaching of the Prophets is how to make people aware that humans are obliged to worship one

¹²Yusuf al-Qaradawī, Wujūdullah: The Existence of Allah. (Risalah Gusti, 2005) p. 11

¹³Compare this with the opinion of some Sufi circles, that the true essence is only the essence of Allah, others have no essence.

¹⁴Ibid, hlm.

God and eliminate polytheism, *"And We did not create the jinn and mankind except that they may worship Me."* (QS: al-Zariyat: 56). And this mission is what every Prophet brings to his people.

Prophet Noah, as stated in the Qur'an, conveyed to his people, *"Worship Allah, there is no other god but Him"* (QS: al-A'raf: 59). Likewise the other prophets who delivered the first most important teaching is to worship the One God. God said, *"Indeed, We have sent to every nation a messenger (who said), 'Worship Allah and avoid taghut'"* (QS: an-Nahal:36).¹⁵ Similarly, the Prophet Muhammad saw that the Jahiliyyah society of Arabs was not a nation without God. But the people who worship God¹⁶ along with that also worshipping idols, including Jews and Christians. For this reason, it is recorded in the Qur'an that the Prophet's invitation to Jews and Christians to worship only one God, namely Allah swt.¹⁷

E. Argumentation For The Existence Of God

Al-Qaradawi is a famous contemporary Islamic scholar and intellectual, especially in the fields of fiqh (Islamic law) and da'wah (religious teaching). When discussing the arguments for the existence of God, Al-Qaradawi, as a thinker and expert on the Qur'an, based much of his thinking on the texts of the Qur'an as the main source. However,

¹⁵ For more in the discussion of the problem of sending the messengers to establish monotheism, see Ibnu Taymiyah, al-'Ubudiyyah,

¹⁶ QS: al-Zumar: 38 and many verses in other chapters with the same meaning.

¹⁷ QS: Ali 'Imran: 63

he also put forward many things such as scientific facts, history, and even philosophy. Here are some of the arguments presented by him:

1. The Argument of Nature

Say "*Nature*" taken from Arabic, namely fa-tha-ra which means "to open" or "*reveal*", can also be interpreted as nature, character, event, original, religion, and creation. According to the Big Indonesian Dictionary (KBBI), the word "fitrah" is interpreted as original nature, talent, religious feeling. However, if we look at the verses of the Qur'an that explain the essence of fitrah, at least there are three forms of fitrah. (1) fitrah in the sense of having a tendency towards belief in the One God. According to the Qur'an, since the fetus is in its mother's womb, Allah has equipped it with a tendency to believe in monotheism. Allah says in the verse of the Qur'an, which means,

So face your face straight to the religion (of God), (stay on) the nature of God who has created man according to that nature. There is no change in God's creation, (that is) a straight religion, but most people do not know." (QS. Ar-Rum: 30). (2), holy nature (3), intellectual nature (aqliyah). What is being discussed here is the first nature; namely nature which means having a tendency towards religion or belief in the One Almighty God. For Al-Qaradawi, the earliest and most important evidence of the existence of Allah SWT is not outside of humans, but is within humans, namely fitrah. Fitrah is a sharp instinct, which feels that behind everything in the universe that is limited and endless, there is a Being Who Exists, who is unlimited and endless, who oversees everything, takes care of and regulates everything in the universe, whose love is expected, and whose wrath is feared. He is the Being who

is glorified and aimed at.¹⁸This nature, according to al-Qaradawi, can be present and can also disappear. It will disappear in times of ease and relaxation, then it will come back in times of difficulty and hardship.¹⁹The healthier a person's instincts and the cleaner his soul, the thinner the wall that prevents a person from feeling the presence and closeness to Allah. On the other hand, a person will certainly try to free himself from the shackles of the world to achieve the ascent of the spiritual sky. This feeling arises from the deepest part of the heart, and does not arise from the process of thinking or based on cause and effect. However, the existence of nature is brought from the womb. Allah SWT clearly describes the issue of nature as stated in the letter al-A'raf verse 172,

And remember when your Lord took out from the backbone the descendants of Adam, their descendants and God took his testimony against themselves (saying), *"Am I not your God?" They answered, "True (You are our Tuham), we bear witness." (We did it) so that on the Day of Resurrection you (wouldn't) say, "Indeed we were careless about this,"* Thus the presence of God is inherent in every soul of a human being. And once again, no one is able to deny His existence except those whose conscience has died. Therefore al-Qaradawi said that people whose hearts still have conscience, "In such a state (his heart is clean from the stains of the world, trans.) he will feel that the existence of God covers all corners of his being. He will feel that he

¹⁸ Ibid, hlm. 13-14

¹⁹Yusuf al-Qaradhawi, Introduction to Islamic Studies Translated by A. Rahman Al-Kafy. Jakarta: Pustaka Al-Kautsar. (1999), p. 51

does not need proof of the existence of his Lord. He will feel that the existence of God is clearer and more obvious than anything else. Even the existence of God itself is proof of the existence of everything that exists (this universe, trans.)"²⁰

Because the existence of God is so clear, that is why al-Qaradhawi is of the view that theologians who make so many arguments (proofs) to explain the existence of God, it shows that they have a thousand kinds of doubts embedded in them. Al-Qaradhawi also expressed the views of Ibnu Athaillah as-Sakandari which are really impressive and make the soul tremble. Ibnu Athaillah explained, "O my Lord, how do people find proof of Your existence with something whose existence desires You? Does anyone other than You have a clarity that You do not have, so that he is a manifestation of Your existence? When are You invisible, so evidence is needed to show that You exist? And when do You move away, so that the traces You leave become a means of conveying people to You?"²¹ The quote above really makes it very clear how humans are born with a natural disposition or what is also called "*human instinct*". If there are still those who expect more explanation, let's follow this analogy. Imagine we are traveling by plane or other means of transportation. Suddenly the vehicle we are riding in is hit by a big storm in the middle of the dark night. We really feel that the pilot is no longer able to save us. So when the plane plunges down, what else can we expect to help us? At that time, whoever he is, including an atheist, he will definitely call on the Almighty to help him. Because in his

²⁰ God the Existent, op-.cit. page 15

²¹ Ibid, hlm. 17

conscience he can no longer hope for salvation from anyone except the Almighty. And this is fully explained by Allah in the Qur'an, Surah Yunus verse 22, He is the Lord Who made you able to walk on land, and (sail) in the sea. Until when you are on a ship, carrying them (namely the sailors), and the ship is sailing with a good wind and they are happy about it, suddenly they are attacked by a hurricane, waves come from all directions and they realize that they are surrounded, so they pray to Allah, sincerely obey Him alone. They said, "Indeed, if You save us from disaster, we will certainly be among those who know gratitude."

2. The Cosmological Argument

Cosmological argument (*creation of nature*) is not originally from al-Qadhwani. This argument is the oldest argument for the existence of God that has ever existed. Because almost every ideological group bases their arguments on cosmology. For example, Mu'tazilah, Asy'ariah,²²Maturidiyah, and so on. Unlike the theological schools mentioned above, al-Qaradhawi added his explanation with modern scientific evidence that cannot be denied (will be explained below). This argument tries to prove the existence of God through cosmological considerations or about the origin of the universe. For al-Qaradhawi every event or existence has a cause, and therefore there must be a First Cause that has no cause, namely God. That behind this nature there is a Supreme Power that Controls, regulates, and supervises

²²See for example, Muhammad al-Fudholi, Kifayat al-'Awam, Discussion of the Teachings of Tauhid Ahlu al-Sunnah, (Translated) Mujiburrahman, Surabaya, Mutia Ilmu, 2012, pp. 42-43. 2nd ed.

His creation. This Supreme Existence is not only discussed, mentioned or argued by the Qur'an and hadith, long before it was mentioned by many philosophers as identified with "*The Early One*", "*First Sense*", or "*First Mover*", or *The Unmoved Mover*". Meanwhile, the Quran and other heavenly books refer to the Creator of the universe, who has the qualities of beauty and majesty, as Allah.

In fact, the existence of God, the creator of the universe, can be felt very easily just by contemplating (*thinking*), and of course after someone has to let go of lust, imitation, and fanaticism. This vast nature presents various kinds of evidence of His existence. A nature that is so large, beautiful, and orderly that provides life and benefits to life, not only humans, is it possible for it to happen by itself? The earth, the stars, the planets and their skies, and the living creatures on this earth; in the form of humans, animals, plants, minerals and inanimate objects with the components they contain from the smallest substances, atoms to galaxies, and from single cells to the highest organisms. According to al-Qaradawi, a person who meditates and contemplates this universe-with all its contents-will find four cosmic elements (the universe) as clues that will lead him to belief in the existence of God Almighty. The four elements in question are Allah's Creation, perfection in creation, precise and accurate comparison, and guidance (guidance and direction).²³

According to al-Qaradhwai, there are two existences that are the most urgent object of thought to find the Creator. First, the universe

²³ God the Existent, *op.cit*, pp. 27-28

(macro cosmos). For al-Qaradhawi, everything that exists in this world which is infinite in breadth and size, when pondered seriously, then this world of existence will be able to guide a person to its Creator and will show him the existence of God and will even lead a person to the existence of the One God.²⁴ The Qur'an describes it as stated in surah al-Baqarah verse 146, "Indeed in the creation of the heavens and the earth. Day and night alternate, the ark that sails on the sea, carrying what is useful for man, and what God sends down from the sky in the form of water, then with that water He gives life to the earth after it dies (dry) and He spreads on the earth all kinds of animals, and the grinding of the wind, and the clouds that are controlled between the heavens and the earth, indeed (there are) signs (oneness and greatness) God) for people who think " Creatures or creations and the order of creation must have a Creator and must have a Ruler. Allah SWT explains in the letter of al-Thur, verses 35-36), "Were they created without anything or were they the creators (themselves)? Or were they the ones who created the heavens and the earth? In fact, they do not believe (what they say)," Second, humans (micro cosmos). Why are these two essences (nature and humans) distinguished even though both are the same nature created by God and God's creation is of course also called nature. Of course it is true, that both; the universe and humans are both creations of Allah. However, theologians, including al-Qaradawi, distinguish them because the level of specialness and uniqueness of the two essences is different.

²⁴ *Ibid.*, p. 29

For al-Qaradhawi, man himself is a unique symbol, which points to the existence of Allah swt. When someone wants to contemplate and make it an object of contemplation, it (man) is its own cosmos. All perfection is gathered in him. He was created with the best creation surpassing any creation. Having intelligence, feelings and common sense. All that is not found in other beings.²⁵ For this reason, the Qur'an instructs people to pay attention and think about themselves and the nature around them. And when a person sincerely thinks about those two objects, he will reach his creator the Most Beautiful. And that's why the Qur'an affirms, "And on earth there are signs (of God's power) for those who believe, and (also) for yourself. So don't you pay attention...?" Scientific Evidence of God's Creation

3. The Right and Accurate Size Argument

Every creature of Allah SWT can exist and play its function according to Allah's destiny for it in this worldly life. The precision and accuracy are intended so that every creature can carry out its function and role properly and well. So that this nature also continues to exist without any significant damage. Without precision and accuracy, this universe certainly cannot last long. Several verses that are the affirmation of the Qur'an for this issue. Allah SWT, says, "And everything with Him, has a measure" (QS: al-Ra'd: 8). In another verse Allah also confirms, "... He has created everything, and He has determined its measurements with the most precise measurements (QS: al-Furqan: 2)²⁶ Al-Qaradhawi presents an interesting example to explain

²⁵ Ibid, pp. 29-30

²⁶ See also for example QS: Al-Thalaq: 3, al-Qamar: 49), and al-Hijr: 21

this issue. Allah SWT perfected the creation of the sun so that it can carry out its function as a provider of energy and light for the earth. Allah determines its rotation so that it is in its orbit. Thus it will not collide with other stars. Precision and accuracy are phenomena of the universe

4. The Argument of Guidance or Guidance and Guidance

What is meant by guidance here is the inspiration that Allah swt gives to humans regarding the purpose of their lives in this world and is given an easy way to achieve full perfection according to themselves. In short, guidance is guidance and guidance. For al-Qardawi, this guidance and guidance (hidayah) is a very important element for God's existence surpassing the values of creation, perfection, and even accuracy of measurement.²⁷ This guidance and guidance (hidayah) is given to all creatures, whether humans or other living creatures related to how they live their lives and for the continuation of their lives. Such as the urge to eat when someone feels hungry, defending oneself when demanded for it, and so on. The instinct to eat when hungry and defend oneself when hurt is not only possessed by humans but also creatures. Such is the picture of what is meant by guidance. That is the answer of Prophet Moses to Pharaoh when he was pressed by Pharaoh, "then who is your God, O Moses? Moses replied," Our God is (God) who has given to each creature its form, then gave it a pointer"²⁸ Thus, there is no created being in this universe that does not receive the form of events and guidance from Him. For example, eagles, for example, are given

²⁷ Ibid, p. 100

²⁸ Al-Quran Surah Thaha: 20

eyes that seem to be telescopic. With the gift of eyes like that, it can keep an eye on its prey on land or in the sea, even if it is flying high in the sky, plus its claws can grab large prey. In addition, it is interesting to note here. Intuitively, the human ability to detect returning to its original place is very weak. However, humans can cover up their shortcomings with navigation aids and so on. Unlike carrier pigeons, for example, they are able to travel a long way back to their place of origin without the help of a compass. A water snake when it is fully grown leaves the swamp or river where it lives to travel thousands of kilometers across the wide and deep ocean, heading to the waters south of Bermuda in the Pacific Ocean. In this new place, it lays eggs, then dies. After some time, the eggs hatch and small snakes come out without knowing anything other than that they live in shallow waters. So they left that place and sailed across the ocean to return to the place where their parents used to live. Then the snakes go into rivers, lakes or swamps. Because of this, many rivers and swamps become nests of snakes. On the way back to their original place, they passed the sea with its strong currents, storms, wind and so on to reach their parent's place of origin which they had never known.²⁹Two very interesting species to talk about here are ants, and bees and other creatures and especially humans who will drain a lot of thought and energy. We will find out how great the plan of Allah SWT is for His creatures. This means that all of His creations are given guidance and direction to live their lives in this world.

²⁹ Ibid, pp. 103-105

5. The Argument of Salvation History

The important argument that Al-Qaradhawi also put forward about the existence of Allah swt is a historical fact. What is meant by historical facts here is the history of God's salvation of believers. On the other hand, lying against the religion of Allah swt is a source of disastrous disaster and destruction. Allah swt elaborately explained it in the Quran, for example about Noah as, Allah swt said³⁰, "so they denied Noah, then We saved him from those who were with him in the ark and We drowned those who denied Our verses. Indeed, they are a blind people" (al-A'raf: 64). About Prophet Hud, Allah swt said, "So We saved Hud and those who were with him with a great mercy from Us, and We destroyed those who belie Our verses, and they are not believers (al-A'raf: 72). About Prophet Salih and the Thamud people, Allah affirmed, "That is why their houses are in a state of collapse due to their cruelty. Indeed, such a thing (there is) a lesson for the people who know. And We have saved those who believe and they are always pious (Al-Naml:52-53).

The verses above are some of the verses that tell how Allah swt saved the Prophets and their people. It is because of their faith. Not to mention if we read about God's rescue of Prophet Abraham, Moses, Islam and even the very spectacular Holy Prophet Muhammad. Let's recall how God saved Prophet Ibrahim with a process that actually doesn't make sense. The rational mind regurgitates that information, but

³⁰Yusuf al-Qaradawi And the Companions of the Prophet, peace and blessings be upon him, (Cairo: Maktabah Wahbah 2001) p. 29

that's the truth. Almighty God wills and what happens is according to what He wants. Prophet Moses and Jesus are also like that.

F. Conclusion

Based on the explanation above, it can be concluded that there are five arguments for its existence according to al-Qaradhawi: First, the Fitrah Argument, Second, the Cosmological Argument, Third, the Argument of the Right and Accurate Size, Fourth, the Argument of Guidance or Guidance and Guidance, Fifth, the Argument of the History of Salvation. Based on the explanation of the five arguments, that in fact the existence of God (Allah) is real, for every human being, whether directly or indirectly realized.

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