Analysis of the Priority Elements on Common Society According to the Thoughts of Yusuf Al-Qaradawi

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ABSTRACT

This article discusses the priority elements for common society in the aspects of knowledge and thought according to Yusuf al-Qaradawi's views in his book "Fi Fiqh al-'Awlawiyyah wa Dirasah Jadidah fi ḍau'i al-Qur'an wa Sunnah". As Al-Qaradawi points out, knowledge is not only the privilege of scholars and intellectuals, but it is also an obligation of every individual, including the common men. This study utilizes a qualitative research method where the works of al-Qaradawi are analyzed in a descriptive approach. Important aspects stressed are the preference of action to knowledge, knowledge to memory, the purpose of the Shariah to its texts, and ijtihad to taqleed (imitation). The study finds that each of these priority elements not only elevates an individual's status in the sight of God but also nurtures a wiser, more critical, and competitive society in various aspects of life. This article provides guidance for the common society on how to understand and apply the prioritization of knowledge in daily life in line with Shariah demands and current realities.

Keywords: Fiqh al-Awlawiyyat, knowledge, priority elements, thoughts

INTRODUCTION

Comprehensive knowledge and critical thinking are essential for establishing a high-quality and competitive society. In this context, Yusuf al-Qaradawi (1996), a modern Islamic intellectual, emphasizes the significance of emphasizing knowledge as both a right and a duty for every individual, including the general populace. In his publication, Fi Fiqh al-'Awlawiyyah wa Dirasah Jadidah fi Ḍau'i al-Qur'an wa Sunnah, he examines the facets of prioritizing in knowledge and thought that the Muslim community must comprehend and implement (al-Qaradawi, 1996). The focus on knowledge is not confined to scholars; it encompasses all individuals striving to enhance their quality of life and devotion to Allah. Al-Qaradawi contends that knowledge is not solely the domain of intellectuals and scholars; it is a right afforded to every individual, including the public. Knowledge serves as both an obligation and a conduit for mercy and direction for every Muslim endeavoring to improve their quality of life. Thus, comprehending and utilizing knowledge is essential for connecting diverse individuals.

In the modern era, Muslims frequently encounter difficulties in establishing priorities for education and intellectual pursuits. Misunderstanding these priorities may result in confusion and misinterpretation in religious practice (Mohd Yazid et al., 2020). Numerous laypersons often engage in practices driven by emotion and rote repetition, lacking an understanding of the fundamental principles and aims of religious teachings. This difficulty is manifest in multiple facets of life, ranging from decision-making in quotidian matters to the comprehension of Islamic jurisprudence. Without profound comprehension, society risks intellectual stagnation and engages in activities lacking information, resulting in losses across various dimensions. By comprehending and assimilating the priorities in knowledge and cognition, Muslims ought to cultivate more sophisticated and judicious modes of thought. They will prefer truth substantiated by knowledge over sentiment or uncritical imitation (Muhamad, 2008).

This study seeks to examine the fundamental components of knowledge and thought as articulated by Yusuf al-Qaradawi, offering direction to the general populace on the practical application of these concepts in daily life.

The four highlighted elements consist of the precedence of knowledge over deeds, understanding over rote memorization, grasp of Shariah aims, and ijtihad over taqlid. This article aims to provide greater insights on the practical application of Islamic teachings in the present context, so reinforcing the Muslim community's position in addressing contemporary difficulties.

LITERATURE REVIEW

Definition of Fiqh Al-Awlawiyyat

From an etymological viewpoint, the term fiqh linguistically signifies understanding (Z. Othman, 2021), however from a terminological perspective, it denotes a profound comprehension of intricate evidence. Fiqh includes the interpretation of Sharia law concerning many circumstances and contexts, resulting in its ongoing evolution influenced by time and place (Umam, 2022). The name "al-Awlawiyyat" originates from "awla," signifying precedence or choice (Bakri Abd Hamid, 2022). Consequently, "fiqh al-Awlawiyyah" denotes the understanding of prioritized issues. Fahmi Abdul Khir states that "awlawiyyat" is the plural form of "awla," signifying greater importance or preference. "Fiqh al-Awlawiyyat" pertains to the principles or methodologies for comprehending issues of paramount importance in religion (Abdul Khir, 2010).

The phrase "fiqh al-Awlawiyyat" signifies the understanding of religious subjects that are of precedence. It additionally functions as a framework for understanding more significant elements of religion. In essence, "fiqh al-Awlawiyyat" emphasizes the principle of prioritizing in the comprehension and application of religious laws and teachings.

Al-Qaradawi emphasizes the significance of emphasizing knowledge and intellect. A specific chapter at the outset of his work explicitly discusses this subject. This chapter's early placement in his work underscores his particular emphasis on encouraging Muslims to contemplate the importance of information and cognition. Al-Qaradawi categorizes many responsibilities in establishing the priorities of knowledge and cognition at the individual level. Although Al-Qaradawi does not specifically articulate or classify this in his writings, the function of individual Muslims within society distinctly illustrates the disparities in roles he delineates.

Al-Qaradawi delineates the explicit priority of knowledge and intellect for individual Muslims, contingent upon their level of understanding, so facilitating their adherence to religious regulations in their daily lives. The identification of these goals allows individual Muslims within a community to adequately fulfill their tasks in alignment with authentic religious principles.

The Significance of Knowledge For The Common Society

The precedence of knowledge over deeds, understanding over memorization, grasp of Shariah objectives, and ijtihad over taqlid are fundamental concepts in Islamic jurisprudence and epistemology. These themes underscore the significance of profound comprehension and analytical reasoning in the implementation of Islamic law and principles. The integration of these concepts is crucial for the development of a dynamic and responsive Islamic legal framework that can successfully tackle contemporary concerns.

Knowledge ('ilm) holds a significant status in Islam, considered the foundation of all ethical actions. The Qur'an and Hadith emphasize the importance of acquiring knowledge, which is considered superior than ordinary acts of devotion. The Prophet Muhammad underscored the superiority of knowledge over worship, claiming that a small quantity of knowledge exceeds comprehensive worship (Faryab & Soltan Mohammadi, 2012). The amalgamation of knowledge and action is vital for attaining honesty and accountability before God and His creation. This integration guarantees that acts are executed in a manner that is both significant and consistent with Islamic beliefs (Faryab & Soltan Mohammadi, 2012).

Understanding the purposes of Shariah (maqasid al-Shariah) is essential for the accurate interpretation and implementation of Islamic law. Al-Shatibi's work underscores the necessity of comprehending the basic and secondary implications of Shariah writings to accurately ascertain their aims (Rabbani, 2022). Islamic education ought to emphasize the integration of information for the management of personal and societal

dimensions of life, rather than solely the rote memorizing of Shariah texts. This methodology enables learners to implement Islamic concepts proficiently in their everyday lives (Baba & Zayed, 2015).

The aims of Shariah (maqasid al-Shariah) provide a framework for the interpretation and application of Islamic law in accordance with its intended intentions. The objectives encompass the preservation of life, intelligence, property, lineage, and religion (Kamali, 1991). Comprehending these objectives is essential for tackling modern challenges, like bioethics and family law, by harmonizing legal decisions with the fundamental principles of Shariah (Auda, 2012). Ijtihad, the process of autonomous thinking, is crucial for formulating new legal rules that confront contemporary difficulties. It facilitates the adaptation of Islamic law to modern circumstances, ensuring its relevance and applicability (Tamsir & Zaini, 2023). The function of ijtihad is to investigate and formulate regulations necessary for addressing emerging issues, particularly those resulting from breakthroughs in science and technology. This approach recognizes the significance of human intelligence in the interpretation of Islamic law (Tamsir & Zaini, 2023).

Although the focus on knowledge, comprehension, and ijtihad is essential, it is also necessary to acknowledge the significance of traditional customs and memorization in safeguarding Islamic teachings. Taqlid, or the adherence to established interpretations, guarantees continuity and stability within the Islamic legal tradition. A balance between taqlid and ijtihad is essential to preserve the dynamism and adaptability of Islamic jurisprudence in meeting the demands of modern society.

RESEARCH METHODOLOGY

This study utilizes a qualitative methodology to investigate the essential components of knowledge and thought as articulated by Yusuf al-Qaradawi, particularly in relation to fiqh al-awlawiyyat. This methodology enables the researcher to examine and comprehend the topics emphasized by al-Qaradawi more thoroughly. Data collection was conducted via document analysis, wherein the researcher will scrutinize the primary text Fi Fiqh al-'Awlawiyyah wa Dirasah Jadidah fi Ḍau'i al-Qur'an wa Sunnah and other pertinent sources to elucidate al-Qaradawi's perspectives on knowledge and thought within the framework of contemporary society.

Document analysis is a qualitative research methodology that entails the methodical examination and assessment of documents to derive significant data. Executing document analysis in a study entails numerous essential stages to guarantee the reliability and validity of the results. Preparation is crucial; researchers must delineate the study's aim and ascertain the requisite documents, setting explicit selection criteria while guaranteeing access to these materials (Kusimba, 2023; Morgan, 2022). Subsequently, in the data extraction phase, systematic techniques like thematic coding or content analysis must be utilized to ensure consistency and dependability in the results (Dalglish et al., 2021). The analysis phase necessitates the utilization of suitable analytical frameworks that correspond with the study aims, employing methodologies such as critical or hermeneutic analysis to extract significant interpretations from the data (Sankofa, 2022). Validation is essential; researchers must corroborate their findings with alternative data sources or obtain peer evaluations to strengthen the credibility and rigor of the analysis (Souza & Giacomoni, 2021). This thorough methodology guarantees that document analysis significantly aids the study's overarching research goals.

This study also includes a literature evaluation that examines al-Qaradawi's works and the perspectives of other Islamic scholars on the topic. Through the analysis of several sources, the researcher can juxtapose and correlate al-Qaradawi's perspectives with modern discourse in education and epistemology. This technique will facilitate the identification of patterns and themes about the priority of knowledge, understanding, and ijtihad within the framework of contemporary Muslim society.

The study finishes with findings derived from the analysis, offering practical counsel on the application of al-Qaradawi's emphasized concepts in daily life. This essay aims to significantly enhance the comprehension of the influence of knowledge and cognition in fostering a more enlightened and competitive society via the application of this methodology.

DISCUSSION OF FINDINGS

Priority Elements in the Aspects of Knowledge and Thought According to Al-Qaradawi

This section seeks to elucidate the significance of knowledge and intellect as articulated by Yusuf al-Qaradawi, emphasizing the principal features underscored in his work Fiqh al-Awlawiyyat. Al-Qaradawi contends that knowledge serves as the cornerstone of piety and virtuous conduct within the Muslim society. Consequently, a profound comprehension of this concept is essential for individuals, particularly the general populace, to implement Islamic teachings in their daily lives.

The Priority of Knowledge Over Actions

According to al-Qaradawi, knowledge holds significant importance over actions, especially for laypeople. He believes that anyone wishing to perform an action must be guided by knowledge to ensure that the act is carried out correctly (al-Qaradawi, 1996). Al-Zarnuji similarly posits that knowledge directs a Muslim's behavior (Al-Zarnuji, n.d.). Imam Al-Ghazali also acknowledged that any action a person intends to take should be preceded by an understanding of that action (Al-Ghazali, 1998). Therefore, knowledge determines whether a person's actions are right or wrong. People tend to choose to do what they believe is correct based on the knowledge they possess.

Al-Qaradawi further explains that the beginning of fear toward Allah stems from possessing knowledge (al-Qaradawi, 1996). He references the verse from Surah Al-Fatir, verse 28, which means, "Indeed, it is only those with knowledge among His servants who fear Allah." Ibn Uthaimin, interpreting this verse, says that the highest form of fear toward Allah is one based on knowledge. Meanwhile, Ibn Asyur explains that the verse highlights how piety toward Allah is often observed among those who possess religious knowledge (Ibn Aysur, 1984). Thus, understanding knowledge is key to a believer's piety toward their Lord. It would be difficult for anyone to reach a high degree of piety without first acquiring knowledge.

Al-Qaradawi stresses that actions or behavior driven by sentiment without a foundation of knowledge lead to more harm than good. In the context of the general public, this is evident when many people form opinions on certain issues based solely on sentiment without understanding those issues with accurate information or sound knowledge. Al-Qaradawi references the Khawarij, who were known for their excessive worship but lacked knowledge, leading them to kill Ali bin Abi Talib, the legitimate caliph at the time (al-Qaradawi, 1996). Actions based on sentiment alone only damage the quality of those actions, preventing them from being done effectively (Ridzuan et al., 2018).

Thus, the prioritization of knowledge over actions within the general public should be emphasized through three important aspects. Primarily, knowledge is vital in assessing the legitimacy or accuracy of any action. Secondly, an individual's piety and faith commence with knowledge. Third, emotion devoid of understanding is the fundamental origin of numerous erroneous behaviors. Consequently, knowledge need to function as the principal guide for the populace in decision-making and activities, guaranteeing that all measures undertaken promote kindness and welfare, while simultaneously enhancing one's piety before God.

The Priority of Understanding Over Memorization

Al-Qaradawi considers the emphasis on memorizing at the expense of comprehensive understanding to be harmful. He contends that genuine knowledge is not merely memorized but is analyzed and understood by the intellect. Information becomes into knowledge only once it is subjected to intellectual analysis. He stresses that the essence of knowledge lies in understanding it, not just memorizing it (al-Qaradawi, 1996).

Typically, religious education within the Muslim community has long been focused on memorization and repetition without emphasizing the meaning behind the taught recitations (Rawi et al., 2016). Yet understanding is far more important because memorized knowledge can easily be forgotten due to factors like excessive effort or unclear goals behind the memorization (Zhou Ye, 2016).

According to Khamees (2016), while memorization and understanding are distinct activities, they complement each other. He further explains that individuals do not rely solely on one channel to comprehend something, but rather they utilize linguistic and non-linguistic information memorized to understand what they are learning. Therefore, while memorization is important, understanding helps individuals acquire true knowledge. This aligns with al-Qaradawi's assertion that the foundation of knowledge is understanding, not merely memorization.

Al-Qaradawi also emphasizes that well-understood knowledge provides greater benefits than knowledge that is only memorized (al-Qaradawi, 1996). Typically, religious education within Muslim communities has long begun with memorization and repetition, without emphasizing the meaning of the readings being taught (Rawi et al., 2016). However, understanding is more important because memorization can easily be forgotten due to several factors, such as overexertion in memorization or not having a clear goal for it (Zhou Ye, 2016).

According to Khamees (2016), while understanding and memorization are two different activities, they actually complement each other. He further explains that one does not rely on a single channel to comprehend something; instead, they use both linguistic and non-linguistic information memorized to understand what they are learning. Thus, although memorization is important, understanding helps in acquiring knowledge. This aligns with al-Qaradawi's argument that the foundation of knowledge is understanding, not merely memorizing it.

Al-Qaradawi asserts that comprehensively and accurately grasped knowledge is more advantageous than just rote memorization (al-Qaradawi, 1996). This perspective is substantiated by the notion that comprehensive comprehension facilitates the cultivation of higher-order thinking skills, enhances problem-solving abilities, and promotes the application of information in practical contexts, especially in the realm of science. In the medical sciences, comprehension enables students to cultivate advanced cognitive abilities, enhance problem-solving skills, and apply knowledge more proficiently in practical scenarios (Miller et al., 2002). Although the memorization of facts is deemed equally significant, it is inadequate for developing coherent understanding and enhancing problem-solving capabilities (Kreinovich & Kosheleva, 2015). A person with profound understanding perceives knowledge as an expansive framework rather than as disjointed segments.

Furthermore, al-Qaradawi asserts that the status of individuals who comprehend knowledge surpasses that of those who merely memorize it. This pertains to his earlier assertion that a one who comprehends knowledge is deemed to possess it, in contrast to one who only memorizes it. According to Hanani, the position and status of knowledgeable people are elevated because knowledge itself raises one's rank in the sight of Allah (Nor Hanani, 2017). This is stated in the Quran, which means, "And when it is said: 'Rise up,' Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is aware of what you do" (Surah al-Mujadalah:11). This verse distinguishes between believers and non-believers, as well as between those with knowledge and those without. Even on the Day of Judgment, different rewards will be given to the knowledgeable, in addition to the honor they receive in this world (Mohd Nawi, 2020). It is also mentioned that knowledgeable individuals hold a high status because they are seen as role models and icons within society (Harun, 2013).

Understanding clearly takes precedence over memorization in any learning process. This applies to both religious studies and other fields of knowledge. Al-Qaradawi strongly emphasizes the importance of understanding as the foundation of knowledge. Deep understanding enables one to see knowledge as a whole, stimulating the development of analytical, critical, and creative thinking. Thus, it is emphasized here that understanding not only provides greater benefits but also raises one's status in the sight of God and is highly regarded in society. Therefore, in the pursuit of knowledge, understanding should be emphasized as the primary foundation, while memorization remains an important component that complements understanding.

The Importance of Understanding the Objectives of Shariah over the Literal Meaning

Al-Qaradawi emphasizes the importance of knowledge among laypeople in meeting Shariah obligations, advocating that individuals should grasp the intentions underlying certain laws rather than solely focusing on the literal texts and evidences (al-Qaradawi, 1996). It is essential for laypeople to comprehend the goals of

Shariah, as it is designed to address the concerns of all humanity, not solely scholars (Tarmizi, 2020). Comprehending the purposes of Shariah enables the discernment of its benefits, harms, and diverse practices from both Shariah and empirical viewpoints (Al-Azhari, 2011).

Al-Qaradawi contends that for laypeople, comprehending the advantages (maslahah) of Shariah is essential as a foundational step towards grasping the aims of Shariah (al-Qaradawi, 1996). The maslahah is essential for comprehending the intent behind a specific Shariah rule designated for a mukallaf (Jamaluddin et al., 2023). The notion of maslahah within the framework of maqasid al-shariah includes the safeguarding of religion, life, intellect, lineage, and riches (JAKIM, 2020). By comprehending the maslahah of Shariah, laypersons can discern the fundamental human values preserved by Shariah to safeguard the interests and welfare of the ummah. This comprehension allows individuals to make more precise decisions according with Shariah principles, considering context and evolving circumstances.

Therefore, comprehending the maslahah of Shariah is considered the initial step for laypersons in completely understanding the purposes of Shariah and in engaging with Islamic teachings more meaningfully and responsibly in daily life. Al-Qaradawi also believes that understanding Shariah allows laypeople to recognize Allah's wisdom and mercy in every act of worship prescribed (al-Qaradawi, 1996). Indirectly, this strengthens one's faith in performing worship, rather than viewing it solely as divine law imposed upon them (A. A. Rahman, 2019). In this context, it is important to understand that Shariah functions not only as a set of laws and regulations but also as a holistic guide to life for all Muslims (Quraishi-Landes, 2015).

The Importance of Ijtihad Over Blind Imitation

According to Muhammad Ali al-Sayis, ijtihad is the exertion of all available efforts by an individual to resolve new issues by referring to the principles of the Quran and Sunnah (al-Sayis, 1970). Ijtihad is categorized into two components: the derivation of legal rulings from their sources and the elucidation and application of these rulings to modern issues (Dogan, 2020). Ijtihad is essential in Islamic jurisprudence, as numerous contemporary topics do not have clear legal decisions in the Quran or Sunnah and were not addressed in traditional fiqh literature (Rosele et al., 2019). Al-Qaradawi contends that although the general populace frequently adheres to the views of esteemed scholars or modern jurists, they ought to comprehend the rationale underlying a rule, even when they are merely engaging in imitation (taqlid) (al-Qaradawi, 1996).

Al-Qaradawi underscores the necessity of avoiding rigidity in religious practice, highlighting the importance of recognizing the breadth of Islamic knowledge. The inflexible adherence of certain jurists to textual evidence, disregarding broader circumstances, renders the faith seemingly insular and resistant to modern developments. This issue intensifies when the public embraces such inflexibility, rejecting Islam's allowance for ijtihad. One reason for this rigidity in fiqh is the failure of some scholars to give adequate attention to maqasid shariah (the objectives of Islamic law) (M. R. Ghazali, 2014).

Additionally, al-Qaradawi stresses that ijtihad is based on interpretation and not definitive divine law. Ijtihad may vary according to the context or circumstances (al-Qaradawi, 1996). Fathullah Asni asserts that in Islamic jurisprudence, the advent of one ijtihad does not invalidate another (Asni, 2021). Consequently, in comprehending the openness and adaptability in expressing opinions and conducting ijtihad on permitted subjects, it is essential to acknowledge that one should not be restricted to a pre-existing opinion if a more pertinent or suitable perspective is accessible for the present circumstances.

Ijtihad is essential for resolving modern religious dilemmas. It is regarded as more advantageous than a strict devotion to antiquated texts and perspectives without regard for contemporary context. Ijtihad, albeit adaptable, necessitates profound knowledge and an open mindset to scrutinize literary sources and reconcile them with modern contexts. Therefore, even though the general public may not be encouraged to engage in ijtihad independently, they should at least follow scholarly interpretations with an understanding of the rationale behind the rulings to avoid rigidity. Al-Qaradawi also suggests that the public may shift from one school of thought to another to adopt stronger opinions (Habibi, 2013). This process, known as tarjih, involves selecting the stronger opinion. According to Mahmood Zuhdi, tarjih ijtihad is the lowest level of ijtihad since it involves examining existing scholarly views rather than independent legal reasoning (Ab Majid, 2004).

An open attitude toward new perspectives is essential for educating the public, allowing them to appreciate the breadth of Islamic law, which offers multiple viewpoints for different human conditions. While ijtihad offers solutions to contemporary complexities, openness of mind and thorough research are still required. The general public should not follow blindly but instead be taught to understand the reasoning behind rulings. Thus, ijtihad remains a relevant and ongoing intellectual endeavor in addressing the demands of modern times and societal development.

The Importance of Research and Planning in Worldly Affairs

Beyond worship and religious obligations, al-Qaradawi underscores the necessity for Muslims to actively engage in secular pursuits. He asserts that for Muslims to attain advancement in this world, they must pursue knowledge rather than behave blindly or recklessly (al-Qaradawi, 1996). He implores Muslims to abandon complacency and recklessness in their pursuits. Islam emphatically advocates for its adherents to exert diligence and dedicate their skills and capabilities to their endeavors (Murcitaningrum et al., 2019). Muhammad Abduh observed that Muslims are deficient in knowledge relative to the West due to the decline of intellectual traditions that promote free and creative thought in their endeavors (Nurisman & Iqbal Haraka, 2022). Planning is seen as an essential activity in management, since it constitutes the preliminary stage towards attaining desired goals and objectives (Ritonga et al., 2022). Ali Althuwaybi (2020) asserts that for effective planning, it is essential to first establish goal setting and outline significant ideas, particularly in a team context (Althuwaybi, 2020).

According to al-Qaradawi, meticulous planning should be a common practice among members of the Muslim community (Qaradawi, 1996a). Careful planning establishes a solid foundation for achieving goals and objectives in any undertaking. Renewing thoughts and perseverance in planning can pave the way for holistic progress encompassing economic, social, and intellectual aspects. Al-Qaradawi also advocates for meticulousness and the use of appropriate tools in managing worldly affairs in daily life. The use of tools such as statistics and data is highly encouraged in the planning process. Data analysis practices that involve design thinking are essential tools for problem-solving in the implementation of planned activities (McGowan et al., 2023).

Setting specific objectives in worldly affairs is also emphasized by al-Qaradawi for the Muslim community as they navigate their worldly endeavors (al-Qaradawi, 1996). By establishing specific objectives, the public can clearly organize what needs to be achieved in a step-by-step manner. Clear objective setting leads towards a shared goal based on the planning and models developed (M. S. Othman & Kassim, 2018). Through the emphasis on establishing specific objectives, al-Qaradawi sees this as a practical approach to mobilizing the potential of the Muslim community toward achieving greater goals in worldly affairs through wise planning, structuring, and execution.

Overall, al-Qaradawi strongly emphasizes the importance of Muslims actively engaging in worldly matters with seriousness and wisely planning to achieve holistic progress. He stresses the need for knowledge, hard work, and careful planning as crucial steps towards the advancement of the Muslim community.

THE ROLE OF KNOWLEDGE AND THOUGHT IN SHAPING SOCIETY

Al-Qaradawi's paradigm emphasizes the importance of integrating information and intellect in societal development, emphasizing comprehension, objectives, and invention over mere memorization and imitation. This aligns with the Islamic view of knowledge, which is considered comprehensive and transformative. The amalgamation of rational and non-rational knowledge with a focus on comprehension and application is crucial for social advancement.

The Qur'an and Hadith emphasize the importance of obtaining information before taking actions, as it provides guidance and understanding for ethical conduct. Incorporating knowledge into actions ensures societal activities align with Islamic beliefs, promoting a balanced and equitable society. Comprehension over rote learning fosters critical thinking and problem-solving abilities, making significant contributions to society. Comprehending the objectives of Shariah beyond its literal interpretation promotes flexibility and adaptation in

applying Islamic principles to contemporary challenges. Ijtihad, or autonomous reasoning, promotes creativity and innovation, fostering societal progress.

Research and planning are essential for navigating the intricacies of contemporary existence. Integrating Islamic epistemology with conventional knowledge enhances individuals' capacity to manage personal and societal affairs. By highlighting the comprehensive nature of knowledge and its application, communities can address these challenges while upholding their fundamental values and beliefs.

CONCLUSION

In this article, we have explored the concept of prioritizing knowledge and thought according to Yusuf al-Qaradawi through the lens of fiqh al-Awlawiyyat (prioritization). The emphasis placed by al-Qaradawi on the superiority of knowledge over action, understanding over memorization, and the objectives of Islamic law over mere literal meanings underscores the significance of knowledge in shaping the identity and character of a Muslim. This approach is not only relevant for individuals but also has a significant impact on society as a whole.

The effective application of these elements in daily life demonstrates that knowledge is not merely information but serves as a guide that shapes one's attitudes and actions. By prioritizing knowledge, the Muslim community can cultivate individuals who are more knowledgeable, critical, and adaptable to contemporary changes. This will help ensure that Islamic teachings remain relevant and can be implemented effectively without compromising the fundamental principles that underpin religious life.

Ultimately, a deep understanding and practice of the concepts of prioritizing knowledge and thought are key to the progress and harmony of the Muslim community. By emphasizing the importance of knowledge and critical thinking, we not only strive to improve ourselves but also contribute positively to the broader society. Therefore, it is our responsibility to continue seeking knowledge and endeavoring to apply it as effectively as possible for the common good in upholding the noble values of Islam.

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