

THE SOUL REVOLUTION: AN INTEGRATIVE STUDY ON CREATING A NEW HUMAN IN THE ISLAMIC CIVILIZATION

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Abstrak: Artikel ini bertujuan untuk mengungkap alasan di balik revolusi terbesar dalam sejarah manusia. Revolusi ini telah memukau para pemikir, baik kuno maupun modern, karena dampaknya yang mendalam dan efeknya yang permanen. Penelitian ini menggunakan pendekatan kualitatif, deskriptif, dan berbasis kepustakaan untuk meneliti apa yang telah ditulis tentang revolusi tersebut, baik dari Al-Qur'an, Sunnah, maupun karya para ulama dan pemikir. Temuan penelitian ini menunjukkan bahwa titik awal revolusi tersebut adalah jiwa sebagai esensi umat manusia. Tauhid sebagai esensi Islam telah membawa mereka keluar dari kerumitan terbesar jiwa mereka. Nabi Muhammad telah mendidik mereka melalui penyucian jiwa dan praktik moral dengan standar tertinggi. Melalui pembentukan jiwa, karakter, dan perilaku ini, mereka diubah menjadi makhluk terbaik yang pernah Allah ciptakan untuk seluruh umat manusia.

Kata kunci: Jiwa, Revolusi, Nabi Muhammad, Manusia Baru, Peradaban Islam

Abstract: This article aims to identify the reason behind the greatest revolution in human history. The revolution has astonished thinkers, both ancient and modern, due to its profound impact and lasting effects. This research used a qualitative, descriptive, and library-based approach to examine what has been written about that revolution, whether from the Qur'an, the Sunnah, or the works of scholars and thinkers. The findings of this research showed that the starting point of that revolution was the soul as the essence of humankind. *Tawhīd*, as the essence of Islam, has brought them out of the greatest complication of their souls. The Prophet Muhammad had educated them successfully by purifying their souls and practicing the highest moral standards. Through this new formation of soul, character, and behavior, they were transformed to be the best creatures God had ever produced for all humankind.

Keywords: Soul, Revolution, The Prophet Muhammad, a New Human, Islamic Civilization

A. Introduction

The Prophet Muhammad (570-632) is the first person of the most influential persons in history. He was responsible for the theology, ethics, and practice of Islam. On the other hand, his leadership has proven successful in both religious

and secular contexts.¹ His impact surpasses time and place and permanently influences more than one billion Muslims all over the world.² History would never be like it was if the Prophet Muhammad had never come to life.³ It has never seen a change as deep and large⁴ as what the Prophet Muhammad has done in that short time.⁵ He changed the Arabs from idolatrous tribes into a civilized nation; reconstructed humanity on a simple, clear, and strong religion; and preserved morality, which, in a generation, transformed the nation into an empire.⁶

That was a total revolution, encompassing all aspects of life; a peaceful revolution with minimum casualties compared to all those revolutions that occurred throughout history; and a humanistic revolution that liberated humanity from all kinds of oppression, leading to true freedom.⁷ It is imperative to add soul revolution as the core of all aspects mentioned. It is impossible to imagine that all those aspects of revolution would take place without starting from the soul. And this is the importance and academic anxiety that lies as the background of this research.

Furthermore, the most challenging question is how the Prophet Muhammad changed the souls of his companions to be different before and after they embraced Islam. Furthermore, how did the Prophet Muhammad bring Arabs from backward civilizations to be the frontliners of history and to lead the world based on the principles of virtue, freedom, equality, brotherhood of humanity, social justice, and global peace? And finally, how has the Prophet Muhammad changed the world?

This article aims to find the answers to these questions using library research based on the view of al-Qur'an, historical evidence as described in the

¹ Michael H. Hart, *The 100 A Ranking of the Most Influential Persons in History* (New York: Citadel Press Book, 1993), 9.

² Benjamin Wormald, "The Future of World Religions: Population Growth Projections, 2010-2050," *Pew Research Center*, April 2, 2015, <https://www.pewresearch.org/religion/2015/04/02/religious-projections-2010-2050/>.

³ Abbas Mahmud Al-Aqqad, *Abqariyyat Muhammad* (Cairo: Hindawi, 2013), 141.

⁴ Abu al-Hasan An-Nadawi, *Madza Khasira al-Alam bi Inhithath al-Muslimin* (Cairo: Maktabah al-Iman, 1945).

⁵ Muhammad Husain Haikal, *Hayat Muhammad* (Cairo: Hindawi, 2014), 23-24.

⁶ Will Durant and Ariel Durant, *The Story of Civilization the Age of Faith*, XVI, vol. IV, X vols. (New York: Simon and Schuster, 1950), 174.

⁷ "Prophet's (PBUH) Supreme Humanistic Revolution and Its Inverted Version," accessed March 22, 2026, <https://www.islamicity.org/78608/prophets-pbuh-supreme-humanistic-revolution-and-its-inverted-version/>.

authoritative literature, and philosophical thoughts of Islamic teachings. A multi-disciplinary approach must be used in this study to get a comprehensive result and conclusion.

B. From Revelation to Revolution

Let the Qur'an itself talk intertextually about this matter. The Prophet Muhammad is called a close friend (*sāhib*) to the people of Mecca. (al-Takwir [81]: 22; al-Najm [53]: 2).⁸ They know everything about him: family, childhood, teenage years, adulthood, marriage, economic activities, social interactions, habits, and so on. They trusted him for his nobility, truthfulness, and trustworthiness during the forty years before the prophecy. (Yūnus [10]: 16).⁹

During that period, Muhammad was under the full protection of Allah. He was born as an orphan, surrounded by people who were lost in error and deviation, and he started his life in a state of poverty. Almighty Allah, however, has been blessing him with the best possible arrangement to surpass those situations: sheltering him, guiding him to stay on the right path, and enriching him through a successful trade with his partner cum wife. (al-Duhā [93]: 6-8).

At the same time, al-Qur'an describes the Arabian people's situation as "*jāhiliyyah*" regarding their not knowing the right belief in Allah and His Messenger (*zhan al-jāhiliyyah*) (Al Imrān [3]: 154); their fanaticism to their tribe regardless righteous or wrongness (*hamiyyah al-jāhiliyyah*) (al-Fath [48]: 26); the hegemony of unjust laws as the basis of socio-economic-political construction (*hukm al-jāhiliyyah*) (al-Mā'idah [5]: 50); and the habit of women in exposing their beauties to appeal man's attentions (*tabarruj al-jāhiliyyah*) (al-Ahzāb [33]: 33).¹⁰

They lived in a fragmented society, which could suddenly be a bloody conflict triggered by a simple thing. (Al Imrān [3]: 103). Every single member of the clan was over-proud of his clan and ready to pay for it regardless of the cost it takes. (al-Takāthur [103]: 1-2). Economic activities stood on capital accumulation, high-interest rate-based debt, and fraudulent transactions (*ribā*), which allowed the elites to fully exploit the poor people or slaves. (Al Imrān [3]: 130), al-Mutaffifān [83]: 1). Social obscenity (such as intoxicants, free sex, gambling, etc.) were widespread like viruses in their everyday lives. And above

⁸ Sayyid Abul A'la Mawdudi, *The Meaning of The Quran the English Version of Tafhim Al-Qur'an*, n.d., 2335-2336.

⁹ Mawdudi., 724-725.

¹⁰ Mahdi Harits Malik Al-Ganimi, "Al-Jahiliyyah fi al-Qur'an Qira'ah fi al-Dalalah," *Majallah al-Qadisyyah fi al-Adab wa al-Ulum at-Tarbawiyah* 9, no. 1 (2010): 63-86.

all, they created idols and treated them as gods (polytheistic). (an-Najm [53]: 19-22, al-A'rāf [7]: 33).¹¹

Amid those kinds of stuff of *jāhiliya*, Muhammad (peace be upon him) and some followers of *al-hanifiyah*, true faith of the Prophet Abraham, like Ubaydilla ibn Jahsy, Waraqa ibn Naufal, and Zayd ibn Amr were in fidelity with *fiṭrah*, pure nature of righteousness, and belief in the only One God: The Almighty Allah. (al-Rām [30]: 30).¹² That was, however, not enough at all to save the situation. The world was like a building on the edge of a riverbank about to collapse in a massive suicide. (Āl Imrān [3]: 103, al-Taubah [9]: 109). The world was in real need of a savior, the messenger of God, to make it back to the right path. (al-Duhā [93]: 7)¹³

It was the Prophet Muhammad who was sent by Almighty Allah to accomplish the mission: "...the weightiest task any human being ever has been charged with".¹⁴ (al-Muzzammil [73]: 5). And the revelation began. It was the month of Ramadan when the first five verses of al-Qur'an were revealed (al-Baqarah [2]: 185). That was the historical turning point for all human beings.¹⁵ Al-Qur'an itself named it the night of destiny (*laylat al-qadr*), the blessed night (*laylah mubārakah*), and the moment of truth to declare that all humankind must do a quantum leap and qualitative change in their lives from now and then along their historical trajectory. (al-Qadr [97]: 1-5, al-Dukhān [44]: 1-6).

The Prophet Muhammad here becomes the center of gravity, the core of the movement, and in the end, the leader of the peaceful revolution. Almighty Allah addressed him personally and commanded him to arise and warn his people in Mecca and those around it (al-Muddatsir [74]: 2, al-Shūrā [42]: 7)¹⁶, deliver all revelation has given to him (al-Mā'idah [5]: 67), and recite al-Qur'an and become a role model in such reciting and absorbing its meaning into the soul. (al-'Ankabūt [29]: 45). Al-Qur'an also described him as the light (al-Mā'idah [5]: 15-16), the mercy (al-Dukhān [44]: 6), the good example (al-Ahzāb [33]: 21), the witness (al-Baqarah [2]: 143), the bearer of good news, the warner, the one who

¹¹ "The Age of Jahiliya: What Did Arabia Look Like Before Islam?," TheCollector, July 3, 2023, <https://www.thecollector.com/arabia-before-islam-jahiliya/>.

¹² Karen Armstrong, *A History of God; The 4000-Years Quest of Judaism, Christianity, and Islam* (New York: Ballentine Books, 1994), 146.

¹³ Abu al-Hasan Al-Nadawi, *Al-Sirah al-Nabawiyah* (Beirut: Dar Ibn Katsir, 1999), 612-614.

¹⁴ Mawdudi, *The Meaning of The Quran the English Version of Tafhim Al-Qur'an.*, 2753.

¹⁵ Aisha Abdurrahman Bint as-Syathi', *Ma' al-Musthafa* (Cairo: Dar al-Ma'arif, 1992), 41-42.

¹⁶ Mawdudi, *The Meaning of The Quran the English Version of Tafhim Al-Qur'an.*, 2763.

calls people to Allah by His leave, the bright-shining lamp (al-Ahzāb [33]: 45-46), and the clear evidence of the truth. (al-Bayyinah [98]; 1-2).

Here, the will of the sky met the dynamic of the earth. (al-Qadr [97]: 4-5).¹⁷ Since that first revelation, the Prophet Muhammad was commanded to stay connected with the Almighty Allah "...even if he is deeply involved in his worldly occupations". (al-Muzzammil [73]; 8).¹⁸ In around 23 years, the Qur'an was revealed "...bit by bit, line by line, and verse by verse..."¹⁹ depending on the will of Allah and the need of real facts on the ground. (al-Furqān [25]: 32, al-Isrā [19]; 106).^{20,21} That is one aspect of the miracle of al-Qur'an: the way it had been composed. It was revealed gradually in twenty-three years, but became a complete holy book without any contradiction in it as if it had been revealed all at once. (al-Nisā' [4]; 82).²²

As the man in charge, the Prophet Muhammad has an intimate, organic, and irreplaceable relationship with the Qur'an.²³ Al-Qur'an is admonition (*zikr*), and the Prophet Muhammad is admonition itself. (al-Talāq [65]: 10-11). Al-Qur'an is true evidence (*bayyinah*), and the Prophet Muhammad is true evidence itself. (al-Bayyinah [98]; 1-2). It implies that the Prophet Muhammad embodied the meanings of al-Qur'an. Therefore, Sayyidah Aisha said that the Prophet's *akhlâq* (moral, ethic, and behavior) is al-Qur'an itself.²⁴ Moreover, Almighty Allah said in verse 4 of Surah al-Qalam, "and you are certainly on the most exalted standard of moral excellence".²⁵

According to the Qur'an itself, he is the best example -the ultimate standard of mankind's life, regardless of time and space. (al-Ahzāb [33]: 21). He was the genius of leading by example in every occupation a man can be charged with; as a person, family man, businessman, educator, commander in chief, political

¹⁷ Al-Aqqad, *Abqariyyat Muhammad*, 23.

¹⁸ Mawdudi, *The Meaning of The Quran the English Version of Tafhim Al-Qur'an*, 2754.

¹⁹ Armstrong, *A History of God; The 4000-Years Quest of Judaism, Christianity, and Islam*, 148.

²⁰ Abi Ja'far Muhammad ibn Jarir Al-Tabari, *Jami' al-Bayan 'an Ta'wil Ayi al-Qur'an*, vol. 8 (Cairo: Dar al-Hadith, 2010), 504.

²¹ Muhammad Abid Al-Jabiri, *Madkhal Ila al-Qur'an al-Karim*, I, vol. 1, 4 vols. (Beirut: Markaz Dirasat al-Wahdah al-Arabiyah, 2006), 430.

²² Muhammad Abdul Azhim Az-Zarqani, *Manāhil al-'Irfan fi Ulum al-Qur'an*, I (Beirut: Dar al-Kitab al-Arabi, 1995), II, 265-266.

²³ Al-Jabiri, *Madkhal Ila Al-Qur'an al-Karim*, vol. 1., 429-433.

²⁴ Abu al-Fida' Isma'il ibn 'Umar Ibnu Kathir, *Tafsir Al-Qur'an al-Azim*, 2nd ed., vol. 8 (Riyad: Dar Tibaḥ li al-Nashr wa l-Tawzi', 1999), 188.

²⁵ Mawdudi, *The Meaning of The Quran the English Version of Tafhim Al-Qur'an*, 2695.

leader, social reformer, and even leader of revolution.²⁶ He is a man of perfection.²⁷ Sayyid Muhammad al-Maliki said that as the final religion of Almighty Allah, Islam has to be perfect, preserved, and eternal. (al-Mā'idah [5]: 3). Thus, the man who was sent to bring it as the final messenger of Allah also must be perfect.²⁸

This is a great standing point of the Prophet Muhammad, the last Messenger of Almighty Allah. Perfection comes from the great combination of the human dimension and God's revelation. (al-Kahf [18]: 110). He grew up, lived, and interacted in and with a real society; deeply understood the acute problems of his people; and was very interested in finding out how to fix those problems. But he was bewildered about how to do that (al-Duhā [94]: 7) until the revelation was sent down to him gradually to guide him in getting his people back on the right path. (al-Jumu'ah [62]: 2), al-Fath [48]:2). Since then, the great changes had begun.

The Prophet Muhammad was commanded to declare explicitly that he is the messenger of Allah to all humankind. (al-A'rāf [7]: 157). He has endless compassion for all creatures. Allah designated him as the last messenger for nothing but mercy to all of them. (al-Anbiyā' [21]; 107, al-Taubah [9]: 128). His main assignment is to liberate all humankind from all kinds of deviations and oppressions; guide them in leaving false gods toward Almighty Allah, the only One God; uphold justice; distribute prosperity; and –briefly–bring them out from the darkness to the light. (al-Jumu'ah [62]: 2, al-A'rāf [7]: 157, al-Kahf [18]: 110, al-Nahl [16]: 90, al-Hashr [59]: 7, al-Talāq [65]: 11, al-Baqarah [2]: 257).

That was a candle in the dark due to the world's circumstances when the Prophet Muhammad took the mission. He, however, had a big, brave heart to accomplish it. And the revolution began. Once again, revolution is a rapid and fundamental change of society in all dimensions. Its subject, at the first stage, is human beings. This kind of change can take place only if its agent (human being) changes. A human being can be changed only if their soul changes. (al-Ra'd [13]: 11). Thus, total revolution, briefly, is soul revolution.²⁹

²⁶ Al-Aqqad, *Abqariyyat Muhammad*.

²⁷ Sayyid Muhammad ibn Abbas al-Hasani Al-Maliki, *Muhammad al-Insan al-Kamil* (Beirut: Syarikah Abna' Syarif al-Anshari, 2007), 9-10.

²⁸ Al-Maliki, 9.

²⁹ Jaudat Said, *Hatta Yugayyiru Ma Bi Anfusihim*, 8th ed. (Cairo: al-Ahram, 1998).

C. The Soul Revolution as the Starting Point

Why soul? Because it is the essence of every human. It lies inside every human body, defines his personality, responds to the outside inputs, drives his desires, decides whether or not to do or not, produces behaviors, bears responsibilities, and communicates with the divine world.³⁰ Al-Qur'an named it "*nafs/nufus/ anfus*" and required everybody to deeply think about it. (al-Dhāriyat [51]: 21). Keywords and key concepts are provided in 295 verses of the Qur'an to show that mankind's soul is an extremely important field of studies, explorations, and comprehensions on how to improve the entire human life and to make the world a better place.³¹

According to al-Qur'an, humankind is the noblest and the best creature of Almighty Allah on earth. (al-Isrā' [17]: 70). It consists of three elements: spirit (*rûh*), soul (*nafs*), and body (*jasad*). Spirit is the source of life. No life exists without it. The only one who knows the essence of the spirit is Almighty Allah. (al-Isrā' [17]: 85, al-Hijr [15]: 29). The soul is the inner formation of humankind, the software of the gadget, encompassing time and space, subject of right and obligation, and the hub between the material and divine world. (as-Shams [91]; 7-10). The body is outside the formation of humankind. It is made from clay and then the mix of sperm and ovum of a human spouse. (al-Insān [76]; 2). It is associated purely with the material world as the tool of the soul and spirit. Its movement is dependent on the direction of both.³²

The human entity is often called "*nafs*" (soul) in the Qur'an (al-Mā'idah [5]: 32) because the true quality of a man is determined by his soul. Most human activities lie within the soul formation. Al-Qur'an identifies specifically those activities and names every part by specific terms such as *fu'ād*, *qalb*, and *lubb*. *Fu'ād* is bonded directly with body sense tools. It functioned as short memory storage to receive all external stimuli, especially desires and emotions. *Qalb* works as a manager of all memories received by *fu'ād*. The main task of *qalb* is logical reasoning (*aql*) to judge whether those inputs are right or wrong. Meanwhile, *lubb* is the next level of *qalb* when it is purified from all kinds of self-

³⁰ Abi Hamid Muhammad ibn Muhammad ibn Muhammad Al-Gazali, *Ma'arij al-Quds fi Madarij Ma'rifat al-Nafs*, I (Beirut: Dar al-Kutub al-Ilmiyah, 1988), 45.

³¹ Hassan Al-Basy, *Al-Insan fi Mizan al-Qur'an* (Tripoli: Jam'iyah ad-Da'wah al-Islamiyah al-Alamiyah, n.d.), 95.

³² Ahmad Karar Ahmad Al-Shanqithi, *Mahiyat al-Nafs: Al-Nafs wa al-Jasad, wa al-Ruh* (Syria: Maktabah Amjad, 2019), 171-177.

interests and properly in line with common rights, goods, and beauties. Its main tool is --what is so-called-- *fitrāh* in the Qur'an. (al-Rūm [30]: 30).

Fitrah works as an innate insight (*basirah*) of every soul to distinguish whether certain things are true or false, right or wrong. (al-Qiyāmah [75]: 14). It works perfectly if there is a freedom of choice and a simultaneous reminder (al-Gāshiyah [88]: 21) to stay in fidelity with the divine guidance. It will never work properly in oppressive and toxic circumstances. Once this situation occurs continuously, the human soul will be lost in false beliefs and immoral acts. The soul loses its ability to decide right and wrong things. Furthermore, it will perceive something right as wrong, good as bad, and beautiful as ugly. And vice versa. (al-Mā'idah [5]: 79-80).³³

At this point, the Prophet Muhammad (peace be upon him) came in a time of no other choice. He came to bring the human soul back to the right path under the light of revelation. (al-Jumu'ah [62]: 2). The first thing to do was to recite the revealed verses to restore the efficacy of *fitrah* inside the human soul. The verses of al-Qur'an have a magical effect in awakening the awareness of *fitrah* through their voice, composition, and content.³⁴ Al-Qur'an is not a poem but more than all poems; not magic but more than all magics; not a book of science but the spirit of the universe; not a compilation of positive law but consists of the most wonderful way of human life arrangement. It is beyond all things mentioned. It is the last and the greatest miracle of God.³⁵

Al-Qur'an intentionally addresses the very depths of the human soul (*fiṭrah*) in the first place as a spirit that brings it back to a life of *tawhīd* and 'ilm from the death of unbelieving (*kufr*) and unknowing (*jahl*) (al-Shūrā [43]: 52, al-Anfāl [8]: 24). That is the way al-Qur'an speaks to its interlocutors, regardless of their level of thinking. The first focus of al-Qur'an is awakening the religious and the true spirit of the human soul.³⁶ That is how the verses of al-Qur'an should be recited. Reciting al-Qur'an is not merely like reading any book.³⁷ It is reading with the whole human capacity, as the Prophet Muhammad experienced the revelation. It

³³ Khalid ibn Dahwi Al-Zufairi, "Al-Fitrah Adillatuhā Wa Ma'nahā," *Hawliyah Kulliyat Al-Da'wah al-Islamiyah Bi al-Qahirah* 22, no. 39 (June 2014): 1–52.

³⁴ Mustafa Sadiq Ar-Rafi'i, *I'jaz al-Qur'an Wa al-Balagh al-Nabawiyyah* (Beirut: Dar al-Kitab al-Arabi, 1973), 14, 15, 22, 30, 31.

³⁵ Ar-Rafi'i, 30-31, 274-275.

³⁶ Ahmad Amin, *Duha Al-Islam* (Cairo: Maktabah al-Usrah, 1997). v. 1, 386-387.

³⁷ Armstrong, *A History of God; The 4000-Years Quest of Judaism, Christianity, and Islam.*, 153.

is a reading with full belief that al-Qur'an is a miracle that changed the human soul upside down and thus made the biggest revolution in human life history.³⁸

That was how the divine touch corresponded to the pure origin of the soul. Look at how Umar ibn al-Khattab surrendered to convert to Islam after listening to the recitation of some verses of Surah Taha.³⁹ Look also at Walīd ibn al-Mugīrah, the nobleman of Quraish, shocked by the beauty of the Qur'an, although his arrogance prevented him from converting to Islam.⁴⁰ The studies of classical and contemporary scholars showed that the recitation of al-Qur'an affected the soul of humankind as a result of its miraculous sound, composition, and content. This is the psychological miracle of al-Qur'an⁴¹, which is defined as the ability to discover the hidden essence of human souls, extract the store of their secrets, and address them with what they do.⁴²

The essence of the human souls had been making an oath in the eternal world that there is no god but Allah. (al-A'rāf [7]: 172). The acceptance of the oneness of Allah is innate in the soul of humankind. (ar-Rūm [30]: 30). In the Arabic language, the word "*ahad*," which means "one," can only be associated with Allah if it is used in positive composition.⁴³ Therefore, the belief that no god but Allah is called "*taḥwīd*" in Islamic teaching. Ibn Arabi, the pillar of the Sufism-Philosophy of Islam, stated that this view implies that there is only one reality: the reality of Allah. All other realities are dependent on His Almighty.⁴⁴ The biggest complication of the human soul occurs when it goes astray from that belief. And all messengers were sent to bring humankind out of that complication.⁴⁵

Ismail Raji al-Faruqi said that the essence of Islamic civilization is *taḥwīd*. It consists of three fundamental principles: first, the principle of dualism (*thunā'iyah*), which means the clear-cut separation in entity between Allah as the Creator and the entire universe as the creature. Second, the principle of

³⁸ Farid Al-Ansari, *Majalis Al-Qur'an*, 4th ed., vol. 1 (Cairo: Dar al-Salam, 2015), 19-24.

³⁹ Abbas Mahmud Al-Aqqad, *Abqariyat Umar* (Cairo: Nahdlat Mishr, 1998), 66-67.

⁴⁰ Abu Abdullah Muhammad ibn Ahmad ibn Abi Bakr Al-Qurtubi, *Al-Jami' Li Ahkam al-Qur'an*, 1st ed., vol. 21 (Beirut: Mu'assasah al-Risalah, 2006), 377.

⁴¹ Abdullah Ali Abdurrahman Abu as-Saoud, "*Al-I'jaz al-Nafsi fi al-Qur'an al-Karim Dirasah Ta'shiliyah*" (Amman, University of Jordan, 2005).

⁴² Abu as-Saoud., 31-32.

⁴³ Fakhr al-Din Al-Razi, *Tafsir Al-Fakhr al-Razi*, 1st ed., vol. 32 (Beirut: Dar al-Fikr, 1981), 178.

⁴⁴ *Importance of Tauhid in Islamic Psychology* ► ISIP, May 29, 2023, <https://www.isip-foundation/tauhid-in-islamic-psychology/>.

⁴⁵ An-Nadawi, *Madza Khasira Al-Alam Bi Inhithath al-Muslimin.*, 78-81.

comprehensible (*idrākiyah*). It is within the reach of human reasoning to comprehend the relation of both. Third, the principle of goal-oriented (*gā'iyah*) means that everything has an innate goal as created by the almighty Allah.⁴⁶

Reciting al-Qur'an, therefore, had opened the gate to the road of the true faith, and teaching *tawhīd* liberated Arabs and all human beings from all complications of the soul as if they were reborn with completely new souls. *Tawhīd* had made them no fear but to Allah, no hope but to Allah, and no safeguard but from Allah. The Prophet Muhammad had brought their souls back to life with true faith (*īmān*), pride, honor, fighting for right, rational thinking, brotherhood, freedom, justice, and total submission to almighty Allah (*islām*).⁴⁷

They were transformed, according to Qur'anic terms, to become the best people who have ever come among all humankind. (Āli Imrān [3]:110). How did it come true? After bringing *tauḥīd* back to the souls of his companions, the Prophet Muhammad educated them in the belief and practice of how to purify their souls under the light of revelation. In the Qur'an, Almighty Allah emphasizes the greatness of the human soul (al-Duhā [91]: 7), educating (purifying) it as the way to real prosperity (al-Duhā [91]: 9), the signs of his almighty's power in it (Fuṣṣilat [41]: 53), and the requirement to deeply think about its essence, character, and behavior (al-Dharyāt [56]:21-22).⁴⁸

Some studies showed that the soul is the essence of a human being. This essence is bound by some characters, either good or bad. Human behaviors that can be observed physically arise from these characteristics.⁴⁹ Abdullah Darraz, furthermore, concluded from al-Qur'an what he called "*La Morale du Koran*," which is translated into Arabic as "*Dustūr al-Akhlāq fi al-Qur'ān*" and classified it into theoretical morale and practical morale. The first lies inside the soul as good characters, and the second reflects those characters as human behaviors, which are explained in detail by the verses of the Qur'an.⁵⁰ As a comparison, in another tradition, Dr. Shmuel Asher, of a Karaite-Hebrew background, was seeking authentic truths from the combination of ancient text and contemporary sciences

⁴⁶ Ismail Raji Al-Faruqi and Louis Lamya Al-Faruqi, *Atlas al-Hadarah al-Islamiyah*, I (Washington - Riyadh: IIIT - Maktaba Obeikan, 1996), 131-134.

⁴⁷ An-Nadawi, *Madza Khasira Al-Alam Bi Inhithath al-Muslimin*.

⁴⁸ Ibrahim Muhammad Sirsiq, *An-Nafs al-Insaniyah fi al-Qur'an al-Karim* (Jeddah: Tihama, 1981).

⁴⁹ Mahmud Hamdi Zaquq, *Muqaddimah fi 'Ilm Al-Akhlāq* (Kuwait: Dar al-Qalam, 1983).

⁵⁰ Muhammad Abdullah Darraz, *Dustur Al-Akhlāq fi al-Qur'an* (Cairo: Dar al-Buhuth al-Ilmiyyah, 1973).

to find the trinity of spirit, soul, and body as a holistic existence of human beings. He urged the soul revolution to find a way for the soul's return to The Creator.⁵¹

In a more specific way, al-Jabiri said that the core value of character in the Qur'an is the value of goodness (*maṣlahah*).⁵² His main reference at this point is Izzuddin ibn 'Abd as-Salam (577-660 H) through two of his masterpieces: "*Shajarat al-Ma'ārif wa al-Aḥwāl wa Sālih al-Aqwāl wa al-A'māl*"⁵³ and "*Qawā'id al-Aḥkām fi Islāh al-Anām*".⁵⁴ The main purpose of Izzuddin was to build Islamic characters based on the Qur'an only, without any adoption of the ethical philosophy of Greece or the illuminating ethics of the Persians. What he named the character of al-Qur'an (*akhlāq al-Qur'ān*) is nothing but the character of the good act (*akhlāq al-'amal al-ṣālih*).⁵⁵

Therefore, it is not surprising that the term *īmān* frequently comes with '*amal sālih*' in the Qur'an. The phrase '*amal sālih*' comes about 200 times in the Qur'an and 75 times together with *īmān*. Why is this togetherness? Because the complementary combination of both is a precondition or obligatory requirement for the success of humankind's role as vicegerent of Allah on earth. (al-Nūr [24]: 55).⁵⁶

This is, I think, the answer to why the Prophet Muhammad was commanded to purify human souls as the second stage of his inseparable prophecy's assignments: reciting revelation, purifying souls, and teaching knowledge. (al-Jumu'ah [62]; 2). In a similar narrative, Taha Jabir al-'Ulwani concluded three supreme values as the fundamental missions of Islam: bringing humankind back to the true faith (*tauḥīd*), nurturing their souls with good behaviors (*tazkiyah*), and developing a better world under the guidance of Almighty Allah (*'umrān*).⁵⁷

⁵¹ Shmuel Asher, *Soul Revolution: The Trinity of Humanity* (USA: CreateSpace, 2016), <https://books.google.co.id/books?id=0fpuDwAAQBAJ&printsec=frontcover&hl=id#v=onepage&q&f=false>.

⁵² Muhammad Abid Al-Jabiri, *Al-'Aql al-Akhlāq al-Arabi Dirasah Tahliliyah Naqdiyyah li Nuzm al-Qiyam fi al-Thaqafah al-Arabiyyah* (Beirut: Markaz Dirasat al-Wahdah al-Arabiyyah, 2001), 593-594.

⁵³ Izzuddin Ibn Abd as-Salam, *Syajarat al-Ma'arif wa al-Aḥwal wa Shalih al-Aqwal wa al-A'mal*, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyah, 2002).

⁵⁴ Izzuddin Ibn Abd as-Salam, *Qawa'id al-Aḥkam fi Ishlah al-Anam*, 1st ed., 2 vols. (Damascus: Dar al-Qalam, 2000).

⁵⁵ Al-Jabiri, *Al-'Aql al-Akhlāq al-Arabi Dirasah Tahliliyah Naqdiyyah Li Nuzm an-Qiyam Fi at-Tsaqafah al-Arabiyyah*, 596-597.

⁵⁶ 'Abd al-Rahman Helli, "Iqtiran Al-Iman Bi al-'Amal al-Salih Fi al-Qur'an al-Karim Wa Dalalatuh al-Hadariyyah," *Majallah Jami'ah Dimasyq Li al-Ulum al-Iqtisadiyyah Wa al-Qanuniyyah* 27, no. 3 (2011): 439-63.

⁵⁷ Taha Jabir Al-Ulwani, *At-Tauhid Wa at-Tazkiyah Wa al-Umran* (Beirut: Dar al-Hadi, 2003).

D. From the Soul Revolution to the Leading Civilization

Abd al-Sabūr Shahin, a prominent scholar of Egypt, in his preface as a translator to the Arabic language of *“La Morale du Koran”*, said that any revolutions were proven to fail if they were not starting from what he called *“al-thaurah al-akhlaqiyah”* (character revolution).⁵⁸

As we have noted above, characters are laid at the second layer of the human soul as a condition of it. So, we argue further to propose more than character revolution but soul revolution, which means the total change of the essence of humankind, not merely a partial change of its state or condition. It is like demolishing an old building to build a new one on its ruins.⁵⁹ The soul revolution, thus, will bring forth a character and behavior revolution.

Al-Qur’an describes how bad the souls of society were that the Prophet Muhammad dealt with. Those souls, in the Qur’anic term, are dirty (at-Taubah [9]: 110), broken (al-Baqarah [2]: 7), astray (al-Nisā’ [4]: 116), arrogant (al-Jāthiyah [45]:8), iniquitous (al-Saff [61]: 7.), liar (al-Qalam [68]: 8), obedient to their lusts as their God (al-Jāthiyah [45]:23), and –therefore- they are the worst creature of God (al-Bayyinah [98]:6). Is there any choice against this kind of soul but destructing it? Nothing at all.

The miracle of the Prophet Muhammad, in this case, is building on the ruin (*al-binā’ alā al-anqād*). Destroy the old soul to build a new one. That is the difference between a man-made revolution and a Qur’anic revolution.⁶⁰ Many revolutions took place all over the world, and the society returned in a short time to what it was by order of their character inherited from fathers to children. The Arabs who believe in the Prophet Muhammad and the religion he brought were a great example in history. They remove the old psychological essence into the new just as a snake removes its old skin to replace it with a new one.⁶¹

The very determinant variable in this huge and drastic change is the original essence of the human soul, which is called *“fiṭrah”* in the Qur’an. The Prophet Muhammad, as the last messenger of Allah, the recipient of revelation, the perfect translator of the Qur’an in soul, character, and behavior, and the blessing of God to all humankind, had brought a “big bang” to the sick, deviant, or even dead souls of his society. Al-Qur’an is used to bring those souls back to their

⁵⁸ Darraz, *Dustur Al-Akhlaq Fi al-Qur’an..*, m [a, b, c].

⁵⁹ Said, *Hatta Yugayyiru Ma Bi Anfusihim..*, 60.

⁶⁰ Ar-Rafi’i, *I’jaz al-Qur’an Wa al-Balagah an-Nabawiyah..*, 85-86.

⁶¹ Ar-Rafi’i., 85.

originality. Once they were awakened and found their consciousness, they became in line with the spirit of al-Qur'an and the very basic message of Islam.

Al-Qur'an has been bringing an existential language within its deep structure, which is completely compatible with the frequency of the original essence of humankind (*fitrah*). Its positive vibration could trigger the universal, eternal, and transcendental origin of humankind's soul character. The Qur'an itself named it as "light" (*nūr*).⁶² When this light of *fitrah* is illuminated by the light of revelation, any humankind will stand up as a perfect reflection of God's desire to arrange humankind's life. (al-Nūr [24]; 35).⁶³ This is the very basic message of Islam, *islām al-wajh li Allah*, a total submission to Allah's commandments.⁶⁴

In this context, I argue that the soul revolution means the birth of elites whose souls, characteristics, and behaviors were interconnected between the moral clarity of *fitrah* and the eternal messages of the Qur'an, between human efforts of soul self-educating and the assurance of Allah to bless them with beautiful life, and between the true challenge of history and available response which reflected the leap of civilization. This argument is in conformity with the summary of five decades of al-Imam al-Ghazali's intellectual journey as stated in "*mishkāt al-anwār*". It is actually possible for humankind to break through the truth beyond the physical dimensions by purifying the soul, insisting on the road to Allah, and activating true reasoning to get in the light of lights, the light of the Creator.⁶⁵

Al-Qur'an describes them as one heart bonded by love to Allah (al-Anfāl [8]: 63), independent from everything but Allah (al-A'rāf [7]: 157), upholders of justice regardless the situation and circumstance (an-Nisā' [4]: 135), and objective in making *taqwa* (fear to Allah) as the highest parameter of the dignity among the people regardless their gender, race, and nationality (al-Hujurāt [49]: 13).

This is just the tip of the iceberg of how the Prophet Muhammad and his companions reflected the values of Islam in their souls, character, and behavior. Ibn al-Qayyim said that the foundations of Islam as *sharia* are virtues and goodness of all humankind in this life and the hereafter. The Prophet Muhammad had invited Arabs, thus all humankind, to total harmony with the

⁶² Ibnu Kathir, *Tafsir Al-Qur'an al-Azim*, vol. 6., 57.

⁶³ Muhammad al-Tahir Ibnu 'Ashur, *Tafsir Al-Tahrir Wa al-Tanwir*, 1st ed., vol. 8 (Tunis: Dar Ibnu Hazm, 2021), 173-174.

⁶⁴ Saeed Hawwa, *Al-Islam*, 4th ed. (Cairo: Dar al-Salam, 2001), 5-8.

⁶⁵ Abi Hamid Muhammad ibn Muhammad ibn Muhammad Al-Gazali, *Mishkat Al-Anwar*, 1st ed. (Beirut: 'Alam al-Kutub, 1986).

universe, to the widest space of humanity, to the endless future of historical trajectory, and the quantum leap of civilization.

In front of thousands of his followers, on *Arafah* day, and on what so-called farewell pilgrimage (*hajjah al-wadā'*), the Prophet Muhammad delivered his phenomenal speech where he emphasized total protection of the right to life and property, the obligation to guard the integrity, the prohibition of *ribā*, the prohibition of bloody conflict, the acknowledgment on women rights, and the declaration of brotherhood among Muslims. Soon after this speech, the last revelation was sent down (al-Mā'idah [5]: 3):

This is the permanent aspect of the soul revolution. The relation of humankind's soul with Islam is just like the relation of his body with the essential materials of life. Its soul's need to *tauhīd*, for example, is just like its body's need for oxygen. The list can be prolonged by this formula. Almighty Allah will change the situation of any society depending on their efforts to change their own condition. (al-Ra'd [13]: 11). The locus of Almighty Allah's acts is on the measured parameter of social life as a figure of development index, and the locus of humankind's acts is in their souls, as the Prophet Muhammad had done due to the souls of his companions.⁶⁶

Once the soul changed, they had created a quantum leap in civilization. They had been entering the gravity center of human civilization, throwing their *jāhiliyah* far behind at the point of no return. They start speaking the universal language of humanity, equality, brotherhood, social-economic justice, and so on, not just in oral but also-- and more frequently-- in action.⁶⁷ Everybody is a preacher of Islam regardless of profession and level of knowledge. Their characters and behaviors are the best armor to convince people of the places they visit, understanding the beauty of Islam and thus letting their souls be enlightened by the guidance and true religion brought by the Prophet Muhammad, peace be upon him.⁶⁸ (al-Taubah [9]: 33), al-Şaff [61]: 9):

Based on cleaning the soul (*tazkiyah*) and true faith (*tauhīd*), they were fighting to develop, improve, and prosper human life on earth-- the widest meaning of *jihād fi sabīl Allah*— “as though they are a solid wall cemented with molten lead”. (al-Şaff [61]: 4).⁶⁹ They were one in the faith and objective. They

⁶⁶ Said, *Hatta Yugayyiru Ma Bi Anfusihim.*, 48.

⁶⁷ Ar-Rafi'i, *I'jaz al-Qur'an Wa al-Balagah an-Nabawiyah.*

⁶⁸ Husain Mu'nis, *Al-Islam al-Fatih* (Jeddah: Rabita Alam Islami, 1980).

⁶⁹ Mawdudi, *The Meaning of The Quran the English Version of Tafhim Al-Qur'an.*, 2560.

were willing to sacrifice anything they had to fulfill their common mission, which ended in the tranquility of soul, and were well-pleased with Allah. (al-Taubah [9]: 40, al-Mujādilah [58]: 22). This is the leading factor that made Muslims lead the world, and is supposed to do that, for the prosperity and tranquility of all humankind surpassing any place and time.

E. Conclusion

Embracing Islam for humankind's soul is breathtaking for any human body. It is only a sick or even dead soul who can not understand and feel the original, pure, and fresh sensation of Islam. Once the core of the soul comes back to its originality as it was created by Almighty Allah, any humankind will drastically change and thus move in total harmony with the movement of the universe and the will of Allah. That was how the Prophet Muhammad changed the souls of his society by reciting the revelation, purifying them under the light of al-Qur'an, and educating them by the example of his noble soul, character, and behavior.

That was an eternal and transcendental revolution regarding the combination of human efforts and the guidance of Almighty Allah. Islam, thus, found its relevance as the last revealed religion brought by the last messenger of Allah. The Prophet Muhammad, in this case, had been leading by example the biggest and most permanent revolution in human history to produce the best generation that has ever arisen for all humankind. Only by purifying their soul, characters, and behavior can any society take responsibility with integrity and capability to develop, improve, and prosper the whole world. If not, it is just an artificial improvement, not a comprehensive one.

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