

Islah and Tajdid: The Approach to Rebuilding Islamic Civilizations

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ABSTRACT

This article discusses the issue of islah and tajdid that took place during the time where Islamic civilizations is at a stagnant point from making contributions to the world and how far islah and tajdid act as one of the methods in rebuilding Islamic civilizations. Amongst the subjects that will be analyzed are those related to islah and tajdid concept as mentioned in the al-Quran and hadith as well as the opinions of Islamic notables. Other than that, this article also talks about the scope and method of islah that became the focus of mujaddid when making improvements and renewals as a respond towards problems faced by the Muslims. The focus and the approach of mujaddid in executing the duty of islah and tajdid can be seen in the aspects of politics, religion, social, education and others. Another aspect which has also being discussed is those related to the objectives to be achieved in islah and tajdid movement based on the Islamic perspectives. This article reviewed some al-Quran verses that touched on the issue of islah and tajdid whether directly or indirectly. Finally, it is found that islah and tajdid is an important process practiced by the Muslims to return the golden age of Islamic civilizations based on the guidelines set in Islam.

Keywords: Islamic Civilizations, Islah, Tajdid, Method, Objective.

1.0 INTRODUCTION

Since thousands of years ago, the world has witnessed the emergence of many civilizations from many nations that possess their own characteristics which resulted from factors such as thinking and reasoning, environment or external influence from other civilizations. There are also some civilizations from certain nations that still maintain its existence till today and there are some who completely vanished and remained as the materials for historical research.

A civilizations that has come to a halt from making contributions is different than a civilization that has extinct or destroyed. A standstill is a spontaneous process faced by a

civilization that is caused by a damage of some or all of its criteria. Conceptually, the civilization still exist, in fact maybe some of the elemental concepts are still being practiced, but the scope of contributions is becoming very limited. An Islamic civilization at its standstill from making contributions still possess some components that still contributes to other civilizations. Meanwhile, extinction and destruction means a civilization ceased to exist and turned into the remnants of cultural heritage which is usually being assessed through architectures, scholastic literatures and philosophy (Dannawi, 2006).

For the Muslims, a pause from making contributions has its own significance (Dannawi, 2006). Among the blessings that arise from this event is it makes the Muslims work hard to restart the journey of the civilization. They realize the huge responsibilities they have to bear as a result of the slowdown of a civilization, which some of the Muslims take it as a punishment from people's deviations from the true Islamic teachings and practice. It is unreasonable for a civilization to make a noticeable contribution under such transgress state as it is unreasonable to leave the transgress situation untreated without a fair punishment (Dannawi, 2006).

Truly the rise of islah movements that emerge during the time where the Muslims are being challenged with predicaments is a blessing against those deteriorations. This movement apparently has never stopped to call for the Muslims to return to Islam in its true sense and perfect nature. This movement always give reminders that it does not matter how advanced a human civilization can be, the pureness of Islam has to be maintained and protected at all times. It is clear that the emergence of Islah is a manifestation of perseverance by some Muslims to put Islam and its followers in the most honorable and respected place (Mohamed, 2015).

2.0 THE DEFINITIONS AND CONCEPT OF ISLAH AND TAJDID

The word Islah originated from the Arabic word الإصلاح, in verbal form (infinitive) from the root words أصلح-يصلح-إصلاحاً, taken from the base component صل-ل-ح and defined by Ibnu Manzur (1990, p. 517) in *Lisan Al-Arab* as an antonym to destruction (فساد) which means to prevent destruction or to restore or repair something that has collapsed or damaged.

In *Mu'jam Muyassar*, islah means to repair a damage or to eliminate rivalry and disunity among the people or to improve something (Al-Nahwi, 1991). Meanwhile, according to Kamus Dewan (Malay – English Dictionary), Islah means the effort to rectify a situation to another situation which is right, accurate and suitable as well as to solve crisis in a good or peaceful way (*Kamus Dewan Edisi Ketiga*, 1997).

El-Muhammady (2015) suggested that, the word Islah covers more extensive meanings which is to make something good, correct, reasonable with proper position, well-organized, soleh (pious), piety, healthy, flourishing, useful, beneficial, appropriate, eligible, to put something to where it belongs, to return back to the deserving, to correct, to improve or make better, to renew whatever needed, to rectify, to make something successful, to create peace between two rivals and so on and so forth.

Besides that, Ibrahim Madkour in *Al-Mu'jam Al-Wajiz* stated that the word الإصلاح contains two meanings; beneficial and compatibility as well as protected from damages. This word, when combined with other words, will have specific meanings; for example if it is

combined with الشيء (something) then it means to repair; if it is combined with إليه (to him) then it means to do/act good; if it is combined with the pronoun هـ (its) then it means to allow, correct, improve or beautify; when it is combined with بينهم (amongst them) then it means to eliminate conflicts and rivalry between both of them; when it is combined with في عمله (in his/her work) or في أمره (in his/her endeavors) then it means come with something good and beneficial (cited in Abdurrahman, 2015).

From the above definitions of *Islah*, it is clear that *Islah* is being widely used and it carries various meanings covering various aspects. In the al-Qur'an for instance, the word *Islah* and its fragments are used in all aspects of human lives from improving oneself and repenting, to reconciliation of a husband and a wife when in disputes, up to the extent of solving the matters of the nation. In fact, it is also being used as a prophetic and an apostolate message in upholding Allah's words (Yaacob, 2006).

The concept of *Islah* technically means an effort to repair the conditions of the Muslims which have impaired or transgressed from the teachings of al-Qur'an and Prophetic Sunnah (verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic prophet Muhammad) by the method of summoning the Muslims to return to the level of the Muslims in early generation of Islam, under the leadership and guidance from Rasulullah SAW or at least reaching near their levels and conditions. *Islah* does not mean to change the religious teachings to make it fit to the times, instead it is the humans themselves who have to change in order to fit to the Islamic teachings which is based on al-Qur'an and the Sunnah of Rasulullah SAW (Yaacob, 2006).

Tajdid, according to Ibn Manzur (1990), originated from *jaddada* and *yujaddidu*. Tajdid means *sayyarahu jadidan* which is to make it new or it breathes new. The basis for the concept of tajdid among the Muslims is based on the hadith of the prophet Muhammad SAW:

عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: إِنَّ اللَّهَ يُبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا.

(رواه أبو داود)

Translation: From Abu Hurairah r.a. from Rasulullah SAW he said: "Verily Allah will send to this nation at the top of every one hundred years the people who renew (to the nation) the religion."

(Hadith narrated by Abu Daud)

Al-Qaradhawi (1994) in his book *Min Ajli Sahwah Rashidah Tujaddidu al-Din wa Tanhadu bi al-Dunya* mentioned, al-Azizi defined tajdid as reviving things learned from al-Qur'an and al-Sunnah and other matters corresponded to both of them. This type of tajdid is more prone towards tajdid amal (renewals of attitude towards work/actions). He also suggested tajdid as an effort and attempt to restore something to its original condition. This matter is explained by him as:

“The practice of *tajdid* means the effort to restore something to its original state until it appears like a new thing. This is done by strengthening something that is weak, repairing something that is old and patching something that is cracked until it resembles its original state. In other words, *tajdid* does not mean demolishing the original structure or replacing it with a new one. The effort to practice *tajdid* in the religion does not mean changing the religion but restoring it to be like during the times of Rasulullah SAW, his companions and the *tabi’in* (the generation of Muslims who were born after the death of the Prophet Muhammad SAW but who were contemporaries of the Companions).

Meanwhile, Muḥammad al-Ghazali likens the process of *tajdid* by referring to the act of washing clothes. What is done is washing the clothes so they become as clean as new, not changing, adding or removing something from the clothes entity in order to show its renewed form even though the stain is still there (Ramli & Majid, 2012).

This means *tajdid* is the effort to improve the understandings for the Muslims and the entire nation towards Islam, not to repair the teachings of Islam itself. As a revealed religion, Islam has been perfected by Allah SWT. Any changes made by humans will only impair that perfection, not improve it. Islam also does not need continuous improvements as though it evolves with time. The perfection on the understanding of Islam is gained through changes on human, not on Islam itself (Ramli & Majid, 2012).

Therefore in the context of Islam, a new thing must not change the religion, instead the interpretations and opinions have to be renewed due to situational demands, yet it should not deviate from the meanings and the requirements of the arguments in the al-Qur’an and al-Sunnah. In other words, reviving Islam means bringing the nation back to the original teachings of Islam which has been polluted and forgotten with the changes of situations and time, or making new translations and opinions according to time yet still based on al-Qur’an and al-Sunnah (Abidin, 2015).

Tajdid can also happen in two conditions; physical *tajdid* and *maknawi tajdid*. The physical *tajdid* is the improvements that involve physical aspects. For example the restoration of classical buildings such as palaces, houses of worship and mosques. Physical restoration does not mean demolishing the old building and then build another building based on a new model on the old site, but what is referred to as restoration is maintaining the old building by restoring its original form with all the panorama (Al-Qaradhawi, 1994, see also Majid, 2000).

On the other hand, *Tajdid Maknawi* happens to the religion whether in the form of understanding renewals (*tajdid fikri*) or *tajdida mal* which includes *tajdidi mani* and *tajdid ruhi* (*spiritual renewals*). Abu Ala al-Maududi said, *tajdidi mani* is a human need to rectify the understanding and practice of Islam as soon as it is tainted with *jahiliyyah* (ignorant or the period preceding the revelations of al-Quran) element. The need to perform *tajdid* on the Islamic faith is explained by an authentic hadith from Abu Hurairah r.a.:

عن أبي هريرة أن النبي صلى الله عليه وسلم قال قال ربكم عز وجل لو أن عبادي أطاعوني لأسقيتهم المطر بالليل وأطلعت عليهم الشمس بالنهار ولما أسمعتم صوت الرعد وقال رسول الله إن حسن الظن بالله عز وجل من حسن عبادة الله وقال رسول الله صلى الله عليه وسلم جددوا إيمانكم قيل : يا رسول الله وكيف يجدد إيماننا؟ قال : أكثروا من قول لا إله إلا الله.

Translation: From Abu Hurairah r.a.the Prophet SAW said, “Your Lord commanded, “if only my servants are obedient then I will provide for them rain at night and I will give them sunlight during the day. And surely I will not scare them with the sounds of thunder and lightning.” Rasulullah SAW added, “Verily a good notion towards Allah SWT is the best deed by Allah’s servants”. And then Rasulullah SAW added some more, “renew your faith.” Whereby Rasulullah SAW was asked, “How do we renew our faith?” Rasulullah SAW answered, “(By) reciting a lot of *la ilahailallah*.”

(Hadith narrated by Ahmad)

Renewals in religion is to call out for the Muslims’ commitments towards Islam in its holy and pure form. It is an improvement process or a change aims at bringing back the Muslims to the perfect Islamic purity. This means that tajdid is related to the effort to return the attitude and practice of the Muslims towards the teachings of Islam itself and not to replace Islam with a new teaching because it is considered to be no longer suitable with the times (Mohamed, 2010).

The main keys to religious tajdid are awareness and understanding. An understanding in the religion is not merely the understanding on the laws contained in fiqh (Islamic jurisprudence) knowledge, but that understanding covers the extent of knowledge related to Islam that we gained which is truly pure and authentic from the teachings that can mislead and confuse the Muslims.

In short, tajdid or islah carries the same meaning, which is the process of change based on aqidah (faith). These terms carry the meanings of the resurrection of Islam starting from restorations and changes to be done in some aspects that has shaken the stability and harmony of the Muslims.

3.0 THE EMERGENCE OF MUJADDID

The rise or fall of a civilization depends a lot on the people chosen by Allah to be the khalifah (representatives) on this earth. Everything that happens in a civilization act as the chronicles of the life journeys of humans that contains happy and sad stories that come and go. The rise of a civilization is also seen as the evolvement of humans through the process of birth, advancement, excellence, downfall and death. In other words, it is the humans who are responsible to the advancement of a civilization because it is them who give birth to it, indeed they are also the ones who develop and bring it down (Mohamad et. al. 2014).

At the times when the Muslims found themselves in a state of jumud (narrow or close-minded) and face failure in expanding the history of Islamic civilization, during these times, Allah SWT protects His religion through a medium; a person who can practice tajdid to revive and purify the religious understandings and return it back into its place. The emergence of

mujaddid (the one who brings renewals) in the Islamic world has been mentioned in the hadith of Rasulullah SAW (Sunan Abi Dawud, in Salih bin 'Abd al-Aziz Ala l-Syakh, 2000, p. 13) :

عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا. (رواه أبو داود)

Translation: From Abu Hurairah r.a. from Rasulullah SAW, he said: “Verily Allah will send to this nation at the top of every one hundred years the people who renew (to the nation) the religion.”

(Hadith narrated by Abu Daud)

This hadith clearly shows that Allah SWT will always protect this religion through mujaddid to fight against threats on Islam and to revive the true Islamic teachings. According to Yusuf al-Qaradhawi, this hadith aims to incite optimistic feelings on the soul of every Muslimin and to remind the Muslims that Islam will never die, and at a certain time Allah SWT will dispatch someone who can perform tajdid and islah on the religion (al-Qaradhawi, 1994).

This hadith is also a good news to the Muslims and a firm evidence on the religion of Islam which will always be protected by Allah through His Messengers, Prophets, as well as those who pursue the missionary works to enlighten the Muslims about their weaknesses and to free them from being astray. This hadith also provide a strength for the Muslims to perform tajdid and to have confidence in Allah’s help towards His believers.

The scholars have debated some matters to understand the history of tajdid based on this hadith. Among the aspects being discussed related to this hadith is determining when did tajdid came into existence. This refers to the sentence “At the top of one hundred years” or رأس كل مائة سنة which does not mean ‘one hundred years’ or ‘one hundred and one’, but at the end of the century and the beginning of next century. Truthfully, we have not been able to ensure what is meant by Hijriah years, whether it refers to the year Rasulullah SAW passed away or the year of his prophecy. What is more important though, is the fact that Allah will never ignore the Muslims without sending the people who can wake them from neglect and unify them from disunity (al-Qaradhawi, 1994).

This hadith explained about religious tajdid and the people who will execute the tajdid tasks. Based on the scholars’ opinions, among them Ahmad bin Hanbal as mentioned by Ibn al-Jauzi, truly Umar bin Abdul Aziz was the first *Islah* and tajdid figure chosen by Allah to uphold the truth and to make comprehensive renewals for the Muslims (Ibn Kathir , 1998).

With relate to the word *man* or “someone” in the above hadith as understood by the majority is a word for mufrad (a person). Because of that, there are some who believed that mujaddid consists of an individual who was involved with problem solving at that time.

According to al-Hafiz al-Zahabi and Ibn Athir, *man* in this hadith is also addressed to jamak (many people), not solely for mufrad (one or a person). Imam al-Nawawi, on the other hand, asserted that it is possible that the emergence of mujaddid on every century to be in the form of a group of people from various backgrounds and areas corresponding to their grandeur and expertise such as in warship, fiqh, hadith, tafsir (interpretation) or anyone who enjoins what is right and forbids what is wrong. This is based on the hadith لا تزال طائفة من أمتي ظاهرين على الحق

(there always will be a group of my servants who uphold the truth) which clearly indicated that the truth will surely be enforced by a group of people chosen by Allah. It is also not necessarily that mujaddid will emerge simultaneously in one state or place (Ibn Kathir , 1998).

As a conclusion, it can be said that mujaddid does not necessarily have to be an individual as happened in the past, but also can be in the form of a group. Maybe they are a group that has an organization, a thinking flow or a movement. This is based on the reason that the damage that engulfed the Muslims has almost penetrated and sneaked into all of the important aspects: aqidah (creed), thinking, behavior, social lives, economy, and politics. Most probably if mujaddid is an individual, he will not be able to fight and face the major damage that overwhelmed us (Ibn Kathir , 1998).

Even though the struggle of the mujaddid can be either individually or in a group, the differences of *manhaj* (the methodology of receiving, analyzing and applying knowledge) in the practice for the sake of Islam and the many groups in the framework of tajdid is not something that is condemned by Allah and the believers, as long as the differences is in terms of diversity and not rivalry and disunity (Ibn Kathir , 1998).

The word religion in this hadith carries two meanings. The first definition is the religion which refers to the teachings sent down by Allah SWT to the Prophet Muhammad SAW which contain the aspects of aqidah, ibadah (obedience to Allah by worshipping Him), akhlaq (ethics, morals or manners) and syariat (Islamic laws or rules). The teachings contained in Islam aimed at managing the affairs of humans and their God as well the affairs of humans to other humans. If analyzed from the basics, this teachings are *qat'ī* (solid) matters which do not take changes or renewals (Ibn Kathir , 1998).

Meanwhile, the second definition is related to humans' conditions and their connections to the teachings as explained in the first definition. This is to see how far the Muslims hold on to the teachings of Islam which is assessed in terms of their understanding, thinking, practice and appreciation. This is what is meant by religion in this hadith which is the ever-changing appreciation towards religion by the Muslims. People's comprehension towards religion always change based on their level of faith which sometimes become strong and sometimes weak (Ibn Kathir , 1998). Therefore, it is clear here that religious tajdid does not mean performing tajdid on the religion of Allah, rather it means performing tajdid on the people of this religion.

4.0 ISLAH AND TAJDID AS THE APPROACH TO REBUILDING THE CIVILIZATION

The fact that needs to be known by the Muslims is the downfall of a civilization does not mean the downfall of Islam. However, a downfall is a sign that shows the life journeys of humans which were created by Allah SWT to become His khalifah to prosper this world has derailed from its original platform and deviated from the main purpose of humans' creations which is to worship Allah SWT. Consequently, the Muslims not only faced with the downfall of a civilization, but also faced with humanity crisis which resulted from the factors that caused the downfall of this civilization (Ahmad in Bahari & Ibrahim, 2009).

The downfall of Islamic civilization also witnesses the rise of Western civilization that dominated other civilizations from every angle. However, the rise of that civilization does not merely bring an impressive advancement in science and technology, instead behind the

greediness to build a civilization, they also heightened the humanity crisis happening nowadays. History indicated that the Western civilization built its civilization through oppression, tyranny and threat to humanity which happened in more sophisticated manner. They produced advancement in science and technology that puts humans' minds in a huge confusions and disorder (Ahmad in Bahari & Ibrahim, 2009). The consequences of this decline in Islamic civilization is the emergence of numerous *Islah* and *tajdid* figures to purify the understanding and the practice of Islam as a universal religion as well as to return the glory of Islamic civilization. It turned out that their presence has given a new breath and enlighten the Islamic world which was always been overwhelmed with decadence and weaknesses in the past. This is in accordance with Allah SWT commandment:

"Let there arise from among you a band of people who should invite to righteousness, enjoin good and forbid evil; such are the ones who shall be successful,"

(Surah Ali Imran 3:104)

Among the renewal aspect which always being the attention of *Islah* notables is to revive the spirit and understanding of the religion among the Muslims in a pure form and free from any kind of *bidaah* (innovations in religious matters) which is misleading, *khurafat* (superstitions) and abuse. The command of *Islah* according to Islamic perspective generally calls for comprehensive repair that covers repair from the aspect of *aqidah*, *ibadah*, *akhlak*, economy, politics and others (Ahmad in Zalilah Bahari & Siti Suhafzan Sh. Ibrahim, 2009, pp. 4-5).

Al-Zarqani mentioned in his book, "*Manahil al-'Irfan*" a few shapes or methods of *Islah* and its executions. Amongst them are:

1. *Islah al-aqa'id* (restoration of creed), by guiding the people to the reality of life and death as well as the things in between under the scope of *iman* (believers' faith) towards Allah SWT, His Angels, His messengers and the Judgement Day.
2. *Islah al-'ibadah* (restoration of obedience), by guiding the humans towards something that purifies their souls, straightens their desires, and provides benefits to others be it an individual or a group
3. *Islah al-akhlak* (restoration of ethics), by guiding the humans towards the goodness in themselves and protecting them from things that can bring humiliation to them without the element of exaggeration or otherwise.
4. *Islah al-ijtima'* (restoration of the community), by guiding humans to become a unified community and removing *ta'asub* (extreme obsession towards something) as well as eliminating the differences that divide the Muslims.
5. *Islah as-siyasah* (political reform) *oral-hukmi ad-dauli* (administration laws), by upholding justice in absolute manner, prioritizing the similarities of humans, being fair, being trustworthy, fulfilling promises, not practicing favoritism and full with love; far from oppression, betrayal, lie and deceptions (Abdurrahman, 2015).

Therefore, we found out that the matter which always being highlighted by islah figures is the importance for the Muslims to return to al-Qur'an and Sunnah and hold firmly on the true Islamic teachings. They made effort to correct the confusions of the people that said Islam is only for spiritual and obedience aspects (Rahim in Hamat et al., 2004). They also made effort to rectify the Muslims understandings towards Islam which has been polluted with jahiliyyah elements and foreign elements that deviated from the syariat of Islam. The Muslims' distance from al-Qur'an and al-Sunnah that should be their guidance is a sign of diminishing strength of Islamic civilization (Mohamed, 2015).

As an example, Badiuzzaman Said Nursi (1399H/1979M) has struggled through *Rasail al-Nurto* restore the Muslims faith towards Islam within the Turks secular community. Badiuzzaman Said Nursi is an Islamic figure in the transformation era between the Ottoman Empire and Turkey under Kemal Ataturk that witnessed the fall of Ottoman Empire and caliphate systems and how on this Islamic base, emerged the Republic of Turkey, a country that adopted a secular ideology. Observations on the situations at that time made him saw that the understanding and appreciation of faith is the best way to save the Muslims from the problems they were facing (Mohamad Zaidin Mohamad, 2015)

The mujaddid also performed islah and tajdid in educational aspect. They focused on the process of creating and strengthening the Muslims' intellectualism power as an important fundamental in rebuilding the Islamic civilization (Rahimin Affandi Abd. Rahim in Mohd Fauzi Hamat et al., 2004, p. 218). They stressed out that for the Muslims to rise again, they must possess the expertise in both knowledge areas; religious knowledge and worldly knowledge, because originally both of these knowledge belong to Allah SWT. This matter has also being highlighted by Badiuzzaman Said Nursi who stated the importance of learning science knowledge and religious knowledge in an integrative way in order to compete with the Western power and to protect the Muslims from denying the truth and extreme obsession (Mohamad Zaidin Mohamad, 2015).

The efforts of tajdid and islah also focused on politics. The Muslims are not only faced with attack and opposition of enemies from the Western countries who want to bring Islam down, but also the internal crisis as a result of weak leadership. The existence of untrustworthy leaders is the real direct cause for the deterioration of the Muslims (Ramli & Majid, 2012). With relate to that, the process of islah and tajdid is important to ensure the Muslims are able to perform the Islamic syariat successfully, whether through *juz'ie (partial)* practice in certain countries or the urge to make the Islamic syariat as the source of legislations and Islam as the top religion (Dannawi, 2006).

Islah in whatever contexts and situations has certain purposes whether for a short or long term. Generally, the purposes of islah works as mentioned in the al-Qur'an are as follows (Abdurrahman, 2015) :

1. To objectify the concept of ukhuwwah (brotherhood), to guard trusts and to preserve affection and love amongst humans (Surah al-Hujurat 49: 10 and Surah Ali-Imran 3: 103).

2. To protect the harmony of the society which begins from a family life (Surah al-Baqarah 2: 182, Surah al-Nisa' 4:128-129 , Surah al-Anfal 8 : 1).
3. To protect the preservation and balance of the universe (Surah al-Syuara'26: 150-152 and Surah al-'Araf 7: 56)
4. To eliminate fear or worries and sadness in undergoing daily life (Surah al-An'am 6: 48).
5. To protect the secrets of the disputing parties (Surah al-Nisa'4: 114).
6. To carry out one of the obligations towards Allah SWT by realizing that *islah* is one of the *ibadah* that He commanded to be performed by His servants (Surah al-Anfal 8: 1 and Surah al-Hujurat 49: 9-10).
7. To seek for forgiveness and *maghfirah* (pardon) from Allah SWT as well as His rewards and pleasures in the hereafter and to enter heaven with the family who works together to perform restoration (Surah al-Maaidah 5: 39, Surah al-Nisa' 4: 114 and Surah al-Ra'd 13: 23-24).

5.0 CONCLUSION

In this century, the Muslims have to deal with the Western uprising that surpassed them especially in the aspects of science and technology. This situation has resulted on numerous responses from among the Muslims according to their Islamic pattern in order to solve the conflicts that they are facing. Some admitted that the Muslims are left far behind than the West and suggested that the Muslims need to one hundred percent copy the progress achieved in the West by putting religion aside. Some responded by rejecting whatever came from the West because of the notion that whatever came from the West is not Islamic. Meanwhile, the reformist group believed that Islam is the best solution to the existing problems and the Muslims has to return to al-Qur'an and al-Sunnah.

From the above analysis, it is clear that *islah* and *tajdid* is a continuous process that has to be carried out by all Muslims in an effort to return the glory of Islamic civilization. What needs to be understood is *tajdid* cannot be made equal to modernization. This is due to the fact that *tajdid* modifies humans and their conditions, whereas modernization modifies religion so it fits the humans and their conditions. Therefore, people have to take cautions in assessing the modifications to be made in executing the process of *tajdid* and *islah* (Ramli & Majid, 2012).

As a summary, the effort and movement of *islah* and *tajdid* is a necessity for the Muslims all over the country especially when they are facing internal crisis which is made worse with the Western interference. The dignity for the people who perform *islah* and *tajdid* is mentioned in the hadith of Rasulullah SAW which carries the meaning:

“Indeed Islam began as something strange. And it will return as something strange the way it began. So give glad tidings to the strangers”. He was asked, “Who are the strangers O Allah’s Apostle?” He answered, “Those who are righteous when the people have become corrupt.” (Hadith reported by Ahmad cited in Abidin, 2015).

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