

Renewal in Islamic Thought and its Role in Repelling Suspicions About Islamic Society

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Abstract

The war led by the enemies of religion and those supported by Muslims who raise slogans of distorting religion on the pretext of renewal is diligent in changing the constants on the pretext of modernity and keeping pace with the rides of civilization. The main problem is the deviation of the Islamic community from working in the Book of God (the Holy Qur'an) and the noble Prophet's Sunnah. And that solving this problem needs radical solutions that lie in suppressing the conversations and declaring war on them, and we will purify Islam by the effects of ignorance and the return of it. What was the time of the Messenger The greatest, and the researchers have taken the descriptive and analytical approach to the phenomenon of renewal in Islamic thought. One of the most prominent results reached by the researchers is one of the areas of renewal exposing the curricula, conditions and principles that contradict Islam because they are the ones that raise suspicions and increase doubts. The renewed exposed these curricula and conditions.

Keywords: renewal, Islamic thought, response to the Islamic community

Introduction

The fierce campaign waged by the Western world against Islam, its values, and its fundamental principles is no longer a secret. The hatred that emanates from their hearts, the truth that appears in their slips of the tongue, and even what their reports, studies, and narratives reveal about Islam and its followers are the greatest proof of this global war against this religion and its adherents. ((Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have made the signs clear to you, if you would understand.)) (Al Imran, verse 11)

This research aims to study renewal in Islamic thought and its role in refuting misconceptions about Muslim society. The research includes several sections. The first section is titled "Renewal: Linguistic and Terminological," while the second section is titled... The characteristics and conditions of a reformer, the third section entitled "The Concept of Renewal According to the Righteous Predecessors," the fourth section entitled "Renewal in Societal Behavior," and the fifth and final section, "The Role of Renewal in Refuting Misconceptions about Islamic Society." Then comes the conclusion, sources, and references.

The fourth section is entitled "Renewal in Societal Behavior," and the fifth and final section is entitled "The Role of Renewal in Refuting Misconceptions about Islamic Society." As for previous studies: they are the study by (Imamah, 1424 AH), the study by (Saeed, 2016), and the study by (Al-Nabhan, 2019). The study by Imamah on renewal in Islamic thought did not give us a clear understanding of the importance of Islamic thought and its role in the lives of Muslims. It established a general framework for the study and did not address the impact of deviant renewal on society. The study by (Saeed, 2016), however, focused on an examination of the key terms and concepts guiding the movement of renewal and ijtihad in contemporary Islamic thought.

First Section: Renewal Linguistically and Technically

Renewal linguistically means making something new, or finding something new (Ibn Manzur, 2000, p. 202; Al-Razi, 1999, p. 95).

It is the opposite of the old. To renew something means to bring it into existence and renew it, as it means to create it (Al-Fayoumi, 1987, p. 92).

Renewal linguistically means the existence of something that was previously... A certain condition is observed, and then something else is seen in it. If it is restored to its original state before it was affected by decay and change, this is considered renewal (Bastami, 2012, p. 15).

As for renewal in Islamic law, it is the same as linguistic renewal, with the addition of what is necessitated by the nature of its connection to Islamic law in terms of a specific meaning and a new significance. Scholars have varied in their definitions of renewal, and their formulations have been numerous, but they have not deviated from three main points.

The first axis: Reviving what has been obscured and forgotten of the Sunnah's landmarks, spreading them among the people, and compelling them to act upon them. Al-Alqami said (Al-Zarkali, 2002, p. 68): The meaning of renewal is reviving what has been forgotten of the practice of the Book and the Sunnah and commanding what is required by them (Al-Manawi, 1356, p. 14).

He said regarding the role of the renewer: He renews what has been forgotten of the rulings of Sharia, what has been lost of the landmarks of Islam, and what has been obscured of the apparent and hidden sciences (Al-Manawi, 1356, p. 14).

Al-Mawdudi says: The renewer is anyone who revives the landmarks of religion after they have been obscured and restores its foundations after they have been broken (Al-Mawdudi, 1398 AH, p. 13).

The second axis: Suppressing innovations and elevating their proponents, declaring war against them, and purifying Islam from the impurities of pre-Islamic ignorance that have become attached to it, and returning it to what it was in the time of the Greatest Messenger (peace be upon him).

Al-Manawi said (Al-Zarkali, 2002, p. 204) (Kahala, Dictionary of Authors, n.d., p. 166) He renews its religion, meaning he clarifies the Sunnah from innovation, increases knowledge, supports its people, and defeats and humiliates the people of innovation (Al-Manawi, 1356) (Al-Manawi, 1356, p. 357). Al-Azim Abadi says (Kahala, Dictionary of Authors, n.d., p. 346) in *Awn al-Ma'bul*, commentary on Sunan Abi Dawud: Renewal is reviving what has been forgotten of acting upon the Book and the Sunnah, commanding what is required by them and trustworthy, and suppressing what has appeared of innovations and novelties (Al-Azim, 1968, p. 391).

Al-Suyuti mentions (Al-Zarkali, 2002, p. 301) in his *Jami' al-Saghir* that what is meant by renewing the religion is its renewal, its clarification, its truth and validity, and the refutation of what befalls its people of innovations and extremism in it, or laxity in its establishment, and consideration of the interests of the people. And the laws of society and civilization in its Sharia (Al-Wa'i, 1975, p. 25)

Mawdudi says: Renewal, in its essence, is purifying Islam from every vestige of pre-Islamic ignorance and then working to revive it in its purest form as much as possible (Mawdudi, 1398 AH, p. 25)

Al-Qaradawi says that renewing something is an attempt to return it to what it was when it first arose and appeared, so that it appears, along with its components, as if it were new. This is achieved by strengthening what has weakened, repairing what has worn out, joining what has been lost, and mending what has been torn, until it returns as close as possible to its original form. Renewal does not mean changing the nature of the old or replacing it with something new and innovative. This is not renewal at all. He then says: ...nor does renewing it mean showing a new nature of it, but rather returning it to where it was in the time of the Prophet, peace and blessings be upon him, and his Companions and those who followed them in righteousness (Al-Qaradawi, 2001). Page 28) He says... and its renewal does not mean revealing a new version of it, but rather returning it to where it was in the time of the Prophet, peace and blessings be upon him, and his Companions, and those who followed them in righteousness (Al-Qaradawi, 2001, page 28)

The third axis: the revelation of the legal rulings to the facts and their events, their treatment stemming from the guidance of revelation: the writer Omar Obaid Hasanah says that what is meant by diligence, renewal, cancellation, alteration and transgression of the text, but what is meant is the new and right understanding. For the text, they guide the Muslim to address his problems and reality issues in every era he lives in a way that stems from the guidance of revelation (Hasna, 1419 AH, page 20).

Religion and reminding people of what they have forgotten and linking what they find in people's lives with regard to the perspective of religion, not by their view of religion." (Mahgoub, 1995, p. 53).

The reins of civilized initiative in the world as a pivotal balance force through the provisions of its relevance to the laws of horizons, souls and guidance that allow it more knowledge, spirit, behavioral and urbanization)) (Mrah, 1999, page 1)

From the sum of these definitions of renewal, we can formulate the definition formulas inclusive of it as follows: the renewal of religion means the revival and resurrection of a lesson from it, ridding it of heresies and innovations, and downloading it to the reality of life and its developments. We note through these definitions, which aim to subjugate religion and make it peaceful to the ignorance and in keeping with the forces of infidelity imposed by the norms of Western norms and denies under the slogan of renewal, development and reform. Sheikh Muhammad Al-

Ghazali says, attacking the people with the developmental trend in Islam: ((Every attempt to amputate, add, or modify it is a departure from Islam, a slander against Allah, a fatwa against people, and an attack on the truth without knowledge. Its time, or that it is a judgment that has spent its days, or that life has reached a phase that requires leaving such rulings, or overcoming such laws, and these are attempts to destroy Islam and bring it back to ignorance. Al-Mukura, and none of the first or other scholars understood that the renewal of religion means the justification of heresies, the compliment of desires, and the availability of tampering with the texts and principles of every attacker, except that a gang of people is a degree in these days to provoke a strange word about The possibility of what they call the development of the religion and making their provisions appropriate to the modern era) (Al-Ghazali, How to Understand Islam, 2005, p. 183) (Al-Ghazali, How To Understand Islam, 2005, pg. 183)

and Abdul Azim says Al-Deeb on the authority of renewal is that it does not mean the alternative or its change, but rather it is a return to the first pure sources, which is the correct Qur'an and Sunnah, and the jurisprudence of the Companions and the Followers, without being a denial of the present and neglect of reality) (Mrah, 1999, page 2)

Reflecting on the definition of renewal reveals that what is being renewed is the nation's relationship with religion and its intellectual engagement with its texts, not religion itself. There is religion and religiosity. Religion is the divine methodology with which God sent His Messenger and revealed His Book, encompassing creed, worship, ethics, and laws to regulate the relationship between humanity and God, and the relationships between people.

Religion, in this sense, is fixed in its foundations and principles, not subject to change or renewal. Religiosity, however, refers to the state of people in their relationship with religion—in thought, feeling, action, and ethics. In this sense, it is said that someone is weak in their religion, or strong in their faith, good in their Islam, or bad in their faith. This state is what is subject to growth and is open to reform and change. Therefore, the title of this research is "Renewal in Islamic Thought," not "Renewal in Islam," because Islamic thought is embodied in The Muslims produced sciences, knowledge, and interpretations on the path of interpreting, understanding, and explaining the rulings of Islam. As for Islam, it is the divine revelation in the Book and the established Sunnah (Al-Ghazali, Not from Islam, 2019, pages 126-135).

The Second Topic: The Qualities and Conditions of the Reformer

The reformer is not a prophet, of that there is no doubt, but his nature and temperament are close to the temperament of prophethood. Among the characteristics that the reformer must possess are: a clear mind, penetrating insight, and upright thought without deviation; the rare ability to discern the path of moderation between excess and deficiency, and to observe balance between them; the strength to think abstractly, unaffected by current conditions and deeply rooted prejudices that have persisted for centuries; the courage and boldness to challenge the deviant course of time; the innate aptitude for leadership and authority; the exceptional competence for independent reasoning, constructive work, and development; and, above all, a heart at peace with the teachings of Islam, being a true Muslim in his perspective, understanding, and feelings, distinguishing between Islam and ignorance even in the smallest details, and discerning the truth from the accumulated falsehoods.

he problems that have persisted through the ages—these are the characteristics without which no one can be a reformer, and they are the qualities that are found in prophets and messengers, magnified and multiplied. (Mawdudi, 1398 AH, pp. 52-53) (Al-Amin, 2014, pp. 47-70)

As for the conditions that must be met in Al-Mujaddid are as follows:

1. **The first condition:** that the renewer is known for the purity of the Islamic faith and the integrity of the curriculum, because one of the most important tasks of renewal is to restore Islam, pure and pure from all the intrusive elements, and this does not happen unless it is Al-Mujaddid is from Ahl al-Sunnah wal-Jama'ah, who follow the approach of the Messenger (may God's prayers and peace be upon him and his family), as how can religion be revived and the deviation from those who deviated from the path of Ahl al-Haqq to the sect of misguidance and falsehood. The Shiite scholars said in his response to him: "There is no doubt that their number of the innovators is an obscene mistake and a mistake, because the Shiite scholars, even if they reached the level of ijtiḥad, reached the highest levels of science, and they became very popular, but they are not worthy. How they destroy the religion, how do they renew it? And they die the Sunnah, so how do they revive it, and they promote heresies, so how do they erase them? 1968, p. 10) (Al-Amin, 2014, pages 47-70).
2. The second condition: to be a scholar, not even a diligent one. It is generated in every era and ijtiḥad in developing legal solutions to it, and this is only capable of those who have reached the rank of ijtiḥad, and therefore it is required to know the conditions of his time with its reality. Al-Manawi says that Al-Mujaddid should be based on the argument, a supporter of the Sunnah, who has the ability to return the similarities to the courts, and the power to elicit facts and theories from the texts, guidelines, connotations and requirements of Al-Furqan. (Al-Manawi, 1356, p. 10).
3. The third condition: that his renewal includes the field of thought and behavior in society, because correcting deviation is one of the most important tasks that the renewer should perform. Rather, most of the behavioral deviations originate from intellectual deviations, so the regenerator corrects and clears ideas from the doubts and suspicions within them, and loves beneficial knowledge and the correct understanding of Islam. This is the condition of their saying about Al-Mujaddid that it has adopted the Sunnah and from heresy, abounds in knowledge, distinguishes its people, suppresses heresy, and breaks its people. (Ebadi, 1968, p. 70).
4. The fourth condition: that the people of his time will benefit the people of his time: that the renewer is a man of a time period that extends for a century. The knowledge of Al-Mujaddid prevails and the people of his time benefited from his reform efforts, and that his reform efforts have a clear impact on people's thought and behavior.

Third Section

The Concept of Renewal According to the Righteous Predecessors:

First: Revival:

By the righteous predecessors here we mean the Companions and those who came after them, the people of the best generations, and those who adopted their methodology and followed their path. (Al-Amin, 2014, pp. 47-70)

The term "renewal" (tajdid) among the early generations of Muslims (Salaf) did not receive the same level of attention and debate as it does today. This is because the Muslim community in those centuries was close to the light of Prophethood. It appears in commentaries on Prophetic traditions (hadith). Returning to these commentaries, we see how the early generations understood this term. Their initial understanding was as follows:

"Reviving what had been obscured and forgotten of the Sunnah (Prophetic traditions), spreading it among the people, and urging them to act upon it." Thus, it became clear that a renewer (mujaddid) could only be someone knowledgeable in religious sciences, whose constant focus and effort, day and night, was to revive and spread the Sunnah, support its adherents, eradicate innovations and newly introduced practices, and refute their proponents through speech, writing books, teaching, or other means. Anyone

who lacked these qualities could not be a renewer at all, even if they were renowned for their knowledge and a reference point for the people. (Abadi, 1968, pp. 334-342)

In explaining the matter of their religion, meaning what had been obscured of the rulings of Islamic law, what had disappeared of the Sunnah, and what had been hidden of the apparent and hidden religious sciences, as stated by the following scholar: "God sends to the last (Al-Manawi, 1356, p. 10) (Al-Atabi, 2014, p. 67)

Therefore, there is no report or evidence that the reformers will present people with new rulings, novel principles, or innovative legislation that is strange and unusual in religion. Rather, they present people with the familiar, established law. Had they followed a different path, unity would have been shattered, opinions would have multiplied, and the wall of Islam would have cracked because of them. But God Almighty chose them for unity, not division.

Therefore, He subjected their hearts, souls, and minds to the familiar, established religion, which is following the Sunnah, avoiding innovations, engaging in good deeds, and calling people to it with sincerity and devotion... All reformers, according to the way of the People of the Sunnah, do not renew except by reviving the spirit in the hearts of the believers, stimulating them to act upon the Sunnah after lethargy, and awakening them to jihad after slumber. This is achieved in one of two ways: either through leadership in politics combined with understanding the religion—and true leadership is only possible with understanding—or through leadership in knowledge. And piety (Al-Khawadh, 2009, p. 142)

Secondly: Eliminating innovation and adhering to the Sunnah:

Renewal is distinguishing what is part of the religion from what is confused with it, and purifying the religion from deviations and innovations, whether these deviations result from internal factors or external influences. Therefore, we find that Al-Subki considered Abu al-Hasan al-Ash'ari the renewer of the third century, saying, "And others said that the one sent at the beginning of the third century was Abu al-Hasan al-Ash'ari, because he was the one who upheld the foundations of the religion, defended the creed of the monotheists, and wielded the unsheathed sword against the heretical Mu'tazilites and the various innovators who opposed it" (Al-Subki, 1413, p. 251).

Thirdly: Doctrinal ijthihad

In this regard, Abd al-Ra'uf al-Manawi says, "This is because He, the Exalted, made the Chosen One the Seal of the Prophets and Messengers, and the events of humankind were beyond enumeration. Knowing the rulings of the religion, which are necessary until the Day of Resurrection, was not sufficient to explain them. Rather, a comprehensive method was necessary, and the wisdom of the All-Knowing King necessitated the emergence of knowledge..." From the media at the beginning of each century, to bear the burdens of events, a procedure for this nation from its scholars, like the Children of Israel with the prophets, and so it was..." (Al-Manawi, 1356, p. 10)

Al-Suyuti says: "God has placed us in the position of ijthihad for years, and what our ijthihad has led to is a renewal of the religion." This statement is like me, and at the end of time people claim ijthihad and have prepared that I am called upon three times, and so on. And it was raised against him in his time because of his standing, and no one in his era was safe from him, and they asked to debate him, but he refused and said: I will not debate except with one who is a mujtahid like me, and there is no mujtahid in the era except me, as he narrated about himself." (Al-Manawi, 1356, p. 11)

Therefore, the understanding of renewal among the Salaf in explaining hadith did not go beyond these three meanings: reviving what had been lost of the religious sciences, removing innovation and reviving the Sunnah and ijthihad of the schools. This is the concept of renewal among the righteous Salaf, in which we do not find that the renewers present people with new fields of renewal (Al-Amin, (2014, pp. 47-70) (Al-Saeed, 2015, pp. 25-30)

Areas of Renewal

Renewal in Islamic thought has several areas, which are: (Amama, 1424 AH, p. 135)

1. **Renewal in the Science of Creed:** This involves purifying Islamic creed from misconceptions that have become attached to it in people's minds. It also involves renewing the method of conveying the creed so that it is not presented rigidly, and renewing the extent of the influence of creeds on people's behavior and actions. This is achieved by moving away from the rote learning of creed and focusing on its behavioral and practical aspects.
2. **Renewal in the Science of Jurisprudence:** This involves restoring ijthihad (independent reasoning) to the Muslim community after the movement of research and ijthihad had ceased for a long period, especially since there are a large number of new issues that require research and consideration. It also involves correcting the practice of many people who seek out dispensations and the easiest paths, and this is achieved by refocusing the compass towards seeking the truth and understanding the rulings of God Almighty. Regarding the issues:
3. **Renewal in the sciences of the Sunnah:** This involves reviving the process of verifying hadiths, clarifying their authenticity and weakness, and verifying hadiths that have not yet been verified in the hadith collections, as well as creating indexes to facilitate access to them. Renewal in the science of exegesis: This involves reviving exegesis based on its sound foundations and principles, and protecting people from factors that lead to deviation in understanding the word of God Almighty. This is achieved by purifying books of exegesis from Isra'iliyyat (narratives of Jewish origin), superstitions, and falsehoods that have no basis in Islamic teachings.
4. **Renewal in the science of spiritual purification and conduct:** This involves purifying this science from deviations and superstitions that have crept into it, and restoring the correct understanding of spiritual purification through the Book of God Almighty and the Sunnah of His Prophet (peace and blessings be upon him).
5. **Renewal in the science of biography and history:** This involves documenting historical accounts and events, distinguishing between authentic and weak narrations, and clarifying the correct understanding of these narratives and events.

Fourth Topic: Renewal in Societal Behavior

By working on shaping the lives of Muslims in all their details according to Islamic principles and utilizing the heartfelt, emotional meanings that are supposedly beginning to awaken in people's souls, by linking detailed rulings to them, it is clear that behavioral deviations in the lives of truly faithful Muslims stem from two causes:

1. **Ignorance of the rulings of God and His Messenger (peace and blessings be upon him) on the matter.**
2. **Weakness of faith and willpower, such that a person is overcome by their desires or circumstances, thus falling into what is forbidden** (Al-Amin, 2014, pp. 47-70) (Hatem, 2009, pp. 36-40).

This, in turn, has led to the infiltration of impurities and distortions into the concepts of Muslims, altering their individual and collective behavior. These erroneous concepts were compiled by Al-Maydani (Mawdudi, 1398 AH, p. 74) (Al-Mousawi, 2009, p. 32).

Five images, summarized below:

The first image: This is the confused and distorted image held by some Muslims regarding the true nature of Islamic teachings. This image arises from the mixing of facts and the failure to understand each in its proper context. The distortion in this image stems from the overlapping and blending of its elements, and the lack of clear distinctions between them. For example, major sins are not distinguished from minor sins, forbidden acts from disliked acts, major obligations from minor duties, or obligatory acts from recommended acts. The dividing lines between what must be done or omitted, what piety dictates be done or omitted, and what is merely permissible are not clear. The reason for this confused and distorted image is ignorance of correct Islamic teachings and the scarcity of public Islamic education institutions in various Muslim countries. (Al-Amin, 2014, pp. 47-70) (Al-Zarkani, 2019, pp. 2-22)

2 .The second scenario: This is the scenario in which errors have crept in the formulation of correct Islamic concepts. These errors stem from the following general principles:

- Error in ijthad (independent reasoning), which has many causes known to scholars of Islamic jurisprudence. A competent mujtahid (qualified scholar) and his followers may be excused for this error.
- Error in evaluating the conclusions reached through ijthad by considering them the sole truth, even though absolute certainty is not present. This error is absolutely inexcusable.
- Bias towards one's own opinion or school of thought against other opinions or schools of thought. This bias is absolutely inexcusable. (Imama, 1424 AH, pp. 155-174)

3. The third image: It is the forged and distorted image created by the enemies of Islam, which was poorly presented and its beauty was made ugly and its beauty was made bright by the cunning and corrupting people, through the false suspicions and accusations they directed at it. The purpose of the enemies of Islam in expressing suspicions, distortions, lies, and misguidance and attaching them to Islamic teachings is to corrupt the minds of the children of Muslims and tempt them away from their religion.

4 .The fourth image: This is the image in which the proportions between the elements and components of Islamic teachings have changed. Some of these elements have come to occupy a larger space in the minds and hearts of a segment of Muslims than their allotted share in the original Islamic legislation. This is similar to a manipulator altering a map, giving a small village a large area and a large city a very small one. One of the reasons for this change in proportions is the loss of a sound, complete, and comprehensive understanding of Islamic concepts in general (Al-Khouli, n.d., p. 166), as well as the importance of each concept and how they relate and harmonize within the overall Islamic framework.

This loss of a sound, complete, and comprehensive understanding of Islamic concepts leads to...(Al-Amin, 2014, pp. 47-70)

- 1 .The corruption of the proportions of the components of the great Islamic image.
- 2 .The flaw in the unity of the overall system of Islamic concepts, which complement each other.
- 3 .The fragmentation of Muslim unity, given that each group has its own particular image of Islam, with the proportions of its components differing from those of other groups. This leads to each group's fanaticism for the image through which it views Islam.
4. The simultaneous channeling of all efforts towards achieving what has occupied the majority of the scene in this distorted image. What exacerbates the problem is that what has occupied the majority of the scene is limited to forms and appearances, rather than to the core tenets of belief, ethics, and practice. (Al-Amin, 2014, pp. 47-70)
5. The fifth image: This is the distorted image of Islamic teachings, whether completely or partially. We find such distortions among deviant sects that work to create enemies of Islam, feigning affiliation with it hypocritically in order to undermine it from within. All these images need to be addressed so that renewal can occur in individual and collective behavior. We see this renewal in the behavior of the first reformer, Umar ibn Abd al-Aziz. Upon returning from the funeral of his predecessor, Sulayman ibn Abd al-Malik, he returned saddened. His servant asked him the reason for his sadness, and he replied, "What I am doing should sadden me.

There is no one in the nation whose rights I do not want to fulfill, except for myself. I have no one to turn to but myself, nor do I demand them from me." Then he wept in his prayer place. His wife asked him, and he said, "I have been entrusted with the affairs of the nation of Muhammad (peace and blessings be upon him and his family), both its black and white people, and I thought about the poor and hungry." (Al-Ghazali, *The Incoherence of the Philosophers*, n.d., p. 75)

The sick, lost, naked, exhausted, oppressed, oppressed stranger, captive, old sheikh, those with many dependents and little money, and their like in the corners of the earth and the edges of the country. I knew that my Lord would ask me about them on the Day of Resurrection, so I feared that I would not have an argument, so I wept. And out of fear of responsibility, he appoints two of the best men he can find to sit opposite him when he sits in the council of the Emirate, so that they have no work except

looking at him. If they see something from him that does not agree with the truth, they frighten him and remind him of God (Al-Nadawi, 1344 AH, pages 274-275).

We observe a renewal in individual and collective behavior when describing Sheikh Abdul Qadir al-Jilani and his reform efforts. Al-Nadwi (al-Nadwi, 1344 AH, pp. 248-249)

says: "There, in Baghdad, the City of Peace and the heart of the Islamic world, arose a man of strong character, strong faith, strong knowledge, strong advocacy, and strong influence. He renewed the call to true faith and Islam, pure servitude, and the ethics of sincere believers. He fought the hypocrisy that had gathered in Islamic society with unparalleled force in the history of reform and renewal.

He opened wide the door of allegiance and repentance, through which Muslims from every corner of the Islamic world entered, renewing their covenant and pledge with God. They vowed not to associate partners with God, not to disbelieve, not to commit sins, not to innovate in religion, not to oppress, not to deem lawful what God has forbidden, not to neglect what God has ordained, not to dwell on worldly matters, and not to forget the Hereafter. He entered

From this door, which God opened at the hands of Sheikh Abdul Qadir, a creation that only God can revive, and their conditions improved and their Islam became good. The Sheikh continued to raise them, hold them accountable, and supervise them and their progress. These spiritual disciples began to feel a new sense of responsibility after the pledge of allegiance, repentance, and renewal of faith at the hands of a sincere servant and a learned scholar.

A strong and deep bond remained between them and the Sheikh, stronger than the bond of disciples with teachers and sheikhs, stronger than the bond of a soldier with his commander, and stronger than the bond of the flock with the shepherd. Rather, it is a spiritual and religious bond that does not weaken or break, but rather it is a covenant that is not broken or violated. This is how the renewal was in individual and collective behavior and its connection to the lives and news of the early renewers.

Fifth Topic: The Role of Renewal in Refuting Misconceptions about Islamic Society.

Among the areas requiring renewal is the exposure of methodologies, conditions, and principles that contradict Islam. The root of this problem lies in the translation of Greek texts and the subsequent fascination of society with Greek philosophy, which had a significant impact. As Al-Amin (2014, pp. 47-70) notes, beliefs were shaken by the influence of Greek philosophers. Since the hadith scholars and jurists lacked a grasp of rational sciences, they were unable to explain the Islamic religious system to the people in a convincing and rational manner appropriate to their time. Consequently, they resorted to reprimand and rebuke to suppress their misguided beliefs.

Those renowned for their expertise in rational sciences, however, lacked insight not only into religious sciences but also into the rational sciences themselves. They did not approach these sciences with the critical understanding of a qualified scholar but rather blindly imitated the Greek philosophers.

None of them possessed the discerning eye to examine the books and works of the Greeks with the discerning eye of a critic. They accepted everything that came to them from the Greeks as if it were a revelation from a wise and praiseworthy God, and they began to interpret the true divine revelation in a way that compromised their faith. They considered their religion something incompatible with reason and unsound, and they began to doubt everything in its doctrines and teachings. The belief that their Islamic faith could not withstand the test of reason and that its falsehood would be revealed upon first encounter with it remained firmly entrenched in their minds. This intellectual error (Mawdudi, 1398 AH, p. 74)

was something that the imams attempted to refute until al-Ghazali came along and responded to them with his book, **The Incoherence of the Philosophers**, in which he explained his motives for writing it, saying: "When I saw this widespread folly among these ignorant people, I undertook the task of writing this book as a refutation of the ancient philosophers, demonstrating the incoherence of their beliefs and the contradictions in their statements concerning theology." And revealing the flaws and defects of their doctrine, which are truly laughable to the wise and a lesson to the intelligent—I mean what they have distinguished themselves from the masses and the common people in terms of the arts of beliefs and opinions—this is a recounting of their doctrine in its entirety, so that these atheists may realize, through imitation, the agreement of every prominent figure, past and present, on belief in God and the Last Day, and that the differences are due to details outside of these two poles. This will deter from their arrogance

those who think that adorning themselves with disbelief through imitation indicates the soundness of their opinion and makes them feel shrewd and intelligent, as it becomes clear that those whom they imitate from among the leaders and chiefs of the philosophers are innocent of what they are accused of regarding the denial of the divine laws, and that they are believers in God. He continues, saying, "And we will reveal the arts of the trickery and falsehoods by which they were deceived, and show that all of that is mere exaggeration." Al-Ghazali, *The Incoherence of the Philosophers*, n.d., p. 45)

Then the esoteric doctrines spread, the reason for which Imam al-Ghazali explains, saying: "The bottom line is that these people have nothing to offer, and their words are pointless." Had it not been for the poor support of the ignorant friend, this innovation, despite its weakness, would not have reached this level. However, the intensity of fanaticism led those defending the truth to engage them in lengthy debates on the premises of their arguments and to refute everything they said.

They struggled with them over the claim of "the need for education and a teacher," and their claim that not every teacher is suitable, but rather an infallible teacher is necessary. Their argument became clear in demonstrating the need for education and a teacher, and the argument of those who denied it was weak in comparison. A group was deceived by this and thought that this was a sign of the strength of their doctrine and the weakness of the doctrine of their opponents. They did not understand that this weakened the supporter of the truth and his ignorance of the correct approach. Rather, the correct approach is to acknowledge the need for a teacher and that the teacher must be infallible.

Our infallible teacher is Muhammad, peace be upon him. (Al-Ghazali, *The Deliverer from Error*, 1962, p. 52)

Imam Al-Ghazali authored a book exposing the esoteric doctrines, titled "The Scandals of the Esotericists," which aimed to renew the understanding of the doctrines that had been falsely attributed to Islam. This work further explores the methods, practices, and deviations from Islam that had infiltrated the lives of Muslims. In his refutation of logic and its proponents, Sheikh Al-Islam Ibn Taymiyyah addresses this topic. In his book "Refutation of Logic" (Al-Amin, 2014, pp. 47-70), he discusses logic, refutes the claim that it is a communal obligation, and then mentions the Muslims' condemnation of it.

He argues that logic is insufficient for attaining truth and that it does not benefit its practitioners in terms of obligatory faith. He asserts that a logician is often a heretic, even if they possess faith. He then discusses analogy, stating that it is innate and requires no instruction in logic. He mentions that he was deceived by logic and then demonstrates its futility. Finally, he addresses the criticisms of theologians regarding logic, speaking...

The study of analogy, metaphysics, the connection of logic to the sciences, and its lack of relevance to practical matters (Al-Sayyid, n.d., p. 418). It goes on to say that happiness is not attained through logic, wisdom, or the philosophy of logicians, sages, and philosophers. It demonstrates that nothing other than divine knowledge offers certainty and is not a path to salvation. Furthermore, it establishes that the discourse of logicians is limited to definitions that reconstruct concepts in syllogisms that reconstruct judgments, and that most of their discourse on this subject is contrived in its scientific and rhetorical aspects, and largely empty rhetoric with no benefit. (Ibn Taymiyyah, 1951, p. 16)

This constitutes renewal in this area. Exposing the scandals of methodologies and systems that contradict Islam is another area of renewal, especially in intellectual spheres such as Orientalism, Christianization, secularism, atheism, and other contemporary intellectual schools of thought.

Conclusion

1. Defining renewal and its linguistic meaning, which is close to its legal meaning, and that the early generations of Muslims understood it as revival, the removal of innovation, and scholarly interpretation within the schools of thought.
2. Among the areas of renewal are individual and collective behavior, and the fact that distorted images of Islam have infiltrated Muslim society and altered its behavior. Renewal here begins with thought and ends with individual and collective behavior.

3. Another area of renewal is exposing the methodologies, conditions, and principles that contradict Islam, as these are what raise doubts and increase suspicions. Reformers have worked to expose these methodologies and conditions.

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