The Concept of Reform According to the Quranic Perspective

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Abstract

This research is an initial attempt to explore the reality of reform and its concept in Islam, and to describe the presence of educational practices in the Arab-Islamic heritage. The importance of this research lies in addressing a number of important issues related to the contemporary Islamic reform system. The research showed the need for authentic educational reform values that draw their reference from the origins of Islam.

The research also emphasized the analysis of the reality of education in the Muslim world and the identification of its problems and the search for solutions through a quick and comprehensive look at the diverse contributions of Muslim thinkers to Islamic educational reform thought, and their active role in addressing reform issues and linking them to their intellectual and realistic framework in the Muslim society. The research was characterized by the diagnosis and analysis of the concept of the Islamic reform system, and the highlighting of its importance in the new and contemporary Islamic system. The research concluded that the fields of reform in the Qur'an, which is a methodology that is suitable for all areas of life, and the Qur'an encompasses all methods, approaches, and tools of reform.

Keywords: *reform, society, values, contemporary, system.*

Introduction

Praise be to God for His blessings, and His prayers and peace be upon His Prophets, and upon his family, companions, and successors.

Reform is one of the most widely used concepts, and it is still ongoing and the visions in it vary. You find it a material that has long been discussed by reformers and philosophers, on the one hand, and it was the focus of the heavenly messages. Therefore, it is necessary to have a comprehensive conception of the concept of reform, as it is the focus of the study in order to identify the mechanisms and methods used, especially in the Islamic methodology. The concept of reform is one of the concepts of the social sciences and the complex and interrelated, based on the perspective of the party that carries out the reform, in addition to that it revolves in the fields of political, social, economic, ethical, and educational life.

The value framework in Islam is characterized by unique characteristics that distinguish it from other religions, both revealed and unrevealed. The subject of values has received great attention from specialists in various fields, as they are considered to be the basic guide for the behavior of the individual within the family and society.

What should be noted is that there is an Islamic educational heritage that has a close relationship with cultural practices and their outlook for the future. It is a heritage that has

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been absent and not known to a sufficient extent. For this reason, we will strive to study in a purposeful way to link the past of the nation with its present. This is because Islamic educational heritage is one of the most effective means that work to instill noble values in the individual and consolidate the cultural and civilizational identity of society.

For the foregoing, we have chosen this research, trying to lift the veil from the topic with great detachment. The research plan necessitated dividing it into an introduction, three requirements, and a conclusion. In the introduction, we discussed the reason behind the choice of the title of the research. We devoted the first requirement to talking about reform linguistically and idiomatically. In the second requirement, we discussed the methodology of reform according to the Islamic perspective. As for the third requirement, it was about the most important pillars of the reform system. As for the conclusion, we summarized the most important results of the research and what we reached in this enjoyable and blessed journey. Finally, this is the effort of the minor, so if we were guided, it is by the pure grace of God, and if the other is from us and from the devil, and God Almighty and His Messenger (peace be upon him) are free from it.

One: Reform linguistically and idiomatically

First: Reform linguistically: The dictionaries of language agree that reform is the opposite of corruption, and it is derived from the same verb and it is righteousness   means peace after a dispute, so we can sayand I fixed the thing after its corruption as imam(2).

As we find that the term reform is derived from the verb and it always comes in the dictionaries of the Arabic language, the opposite of corruption, so they are two interrelated concepts. Reform means removing harm or damage, that is corruption from something and making it useful and restoring safety to it. Therefore, the intended meaning of it linguistically is change and transition to a better and higher position to remove defects, improve, and develop.

We note that the linguistic root of reform does not deviate from the functional use of the meaning of reform and what it aims to change a corrupt reality to the establishment of the case on what wisdom calls for. This is what we will notice from the use of reform.

Second: Reform terminology:

 Reform, as a term, is agreed upon in human thought in terms of its content, but the difference may be in the methodology and tools. For this reason, you will find it in different dictionaries. Muslim scholars say: "There is no dispute in the term."

When reviewing different dictionaries, you will find commonalities in identifying the root of the reform material in all its variations. Thus, we find the material including forming an essential pillar in the Islamic and reform value system for all people(3).

According to one of the English dictionaries, Cambridge dictionary, the term "reform" means "improvement in the behavior of a person or the structure of something and making it better by making any corrections or removing any errors. It is also a set of improvements that have been made to a system, law, organization, etc. to make it more modern and effective(4)."

 From this, it can be seen that it represents a process, a transition or change from a state to a better one, or a transformation from something and turning away from it. The word "reform" has been mentioned in the Qur'an in more than one surah, such as the verse: "And Allah knows the reformer from the corrupter(5)."

And his saying, addressing Pharaoh: "You only want to be a mighty man in the land, and you do not want to be among the reformers" (6). There are many examples, which we will mention in their appropriate places.They agreed that it is suitable for guardianship, that is, it has the capacity to do so(7). Second: The concept of reform in the Islamic methodology

In the beginning, we must realize that the purposes of the heavenly messages are to reform the course of life and draw the path of guidance, as the Qur'an called it, and it was carried by all the prophets and messengers.

God Almighty said: "We said, 'Go down, all of you, from it. Then, if guidance comes to you from Me, then whoever follows My guidance, there will be no fear for them, nor will they grieve(8).'"

The concept of "reform" is one of the basic concepts in the Islamic system. Even if the word "reform" is not mentioned in these letters, it may be mentioned in words and phrases that all fall into the basic contents and dimensions represented by meeting the basic needs that Islam guarantees within human rights and preserving the five necessities, which all the heavenly messages and the wise in every time have agreed on the obligation to preserve, which are preserving religion, life, mind, offspring, and property. Al-Shatibi said: "The nation, but all religions, agreed that the Sharia was established to preserve the five necessities(9), which are: religion, life, offspring, property, and mind(10)."

Here, the idea of preserving human rights that are agreed upon, which are essential for life to be right, is crystallized. It is almost agreed upon in the heavenly laws and the totality of positive legislation(11).

Islam as a methodology has characteristics that make it meet movement, goal, and relationship. This is what makes man happy(12).

Reform may come in the sense of change or transformation or anything that is against deviation or corruption. The two terms are often mentioned according to their context in the Qur'an and the Prophetic Sunnah and their use. The term "change" may be used to refer to the reformative act that seeks to establish the good and remove the evil from situations and actions. This is clear in the authentic hadith: "Abu Sa'id al-Khudri, may God be pleased with him, said: I heard the Messenger of God, peace be upon him and his family, say: "Whoever sees an evil from you, let him change it with his hand. If he cannot, then with his tongue. If he cannot, then with his heart, and that is the weakest of faith(13)."

It is clear from the context of the hadith that change here is a change for the better [14], and resistance to evil and corruption in order to replace it with good and righteousness [15]. Change here is synonymous with reform. Every reform is a change, but not every change is necessarily a reform [16]. Perhaps that is one of the reasons. The Almighty's saying refers to it (that is because God never changes a blessing which He has bestowed upon a people until they change what is in themselves. And indeed, God is All-Hearing, All-Knowing) (17).

Third: The pillars of the reform system

Reform in the Quranic perspective is expressed in more than one case, image, and concept, according to the context, state, phenomenon, or the cause that stands in the way of reform or pushes towards deviation or challenge. Accordingly, reform is a methodology, not just temporary solutions, but it touches all aspects of human relations.

God Almighty said: "The believers are only brothers, so make peace between your brothers, and fear God that you may receive mercy" (18) This blessed verse is a legislative rule for protecting the believing community from quarreling and disintegration.

The Quran has promised in several verses that reform is the mission of the prophets and their primary function. God Almighty said on the tongue of Shu'ayb (peace be upon him):

"O my people, have you considered: if I am on clear evidence from my Lord, and He has given me good provision from Him, and I do not want to contradict you to what I have

forbidden you from. I only want to reform to the best of my ability, and my success is only with God. In Him I trust and to Him I turn."(Al-A'raf: 85)(19)

The Quranic approach to reform is based on the reality of man and his capabilities, and the analysis of the causal factor, so that the solution is not to rotate a crisis, but to manage and treat it. To clarify this fact(20), you must know that the course of the messengers' messages, which the Quran has decided, clarified, and explained, all revolves around reform, without targeting people's interests or seeking worldly benefits, but it is a complex responsibility(21), as God Almighty says on the tongue of His Prophet Shu'ayb (peace be upon him)(22):

"I only want to reform to the best of my ability, and my success is only with God."** (Al-A'raf: 88)(23).

The laws of the prophets, peace be upon them, have followed, pointing to the types of reform, and fighting corruption in all its fields. God Almighty said:

"And do not corrupt the earth after it has been reformed."** (Al-A'raf: 56)(24).

The Quran has spoken about the word of reform in more than sixteen verses. The Quran has also repeated the mention of reform and reformers in contrast to the condemnation of corruption;(25). to complete the divine image that God, Lord of the worlds, wants for humans and human societies. Among them is His saying, the Almighty:

And those who hold fast to the Book and establish prayer, indeed, We do not waste the reward of the reformers."(Al-A'raf: 170)(26).

With this, Sayyid Qutb, may God have mercy on him, says: "However, the verse remains - from behind that exposure - absolute, giving its full meaning, for every generation and every case(27). The verbal formula: {they hold fast} depicts a meaning that is almost felt and seen. It is an image of holding the Book with strength, seriousness, and strictness(28). It does not contradict taking into account reality, but it contradicts the reality being the rule in the law of God, for it is the one that must remain subject to the law of God!"(29).

God has established a methodology for reform and achieving security and dignity for societies, based on the following basic pillars:

1.The belief in one God and the establishment of His religion. This is the foundation of all reform, as it is the source of guidance and light(30).

Second: Science: Science is one of the basic pillars of reform, building the individual and society, and development in all areas of life and all divine religions(31). It emphasized and focused on science and learning(32), and rejected ignorance because ignorance is one of the causes of human misery in this world and the afterlife(33). And that is why God Almighty said: "Say, 'Are those who know equal to those who do not know?'" (34) And therefore we see that the first thing God sent was His prophet to the nation and society. God Almighty said to His Prophet (may God's prayers and peace be upon him and his family) (35) "Recite in the name of your Lord who created"(36) In order to achieve righteousness, knowledge is necessary, and because knowledge has its value, God Almighty said: "Allah will raise those of you who have believed and those who have been given knowledge to degrees" (37).

Third: Morals: Righteous morals are the guarantee for any society that seeks reform and seeks advancement. Morals have received great attention in Islam because of their great impact on the life of society in general and on the lives of individuals in particular (38) and to raise the status of morals, God Almighty praised the morals of His Prophet. (May God's prayers and peace be upon him and his family) when he said: "And indeed, you are of great character" (39) The Messenger of God (may God's prayers and peace be upon him and his family) explained to us his message and its goals when he said: "I was sent only to perfect good morals" (40).

From this we find that reform is in the Holy Qur'an. It guides us to the fact that the reform project is a heavenly project(41), linked to the earth since the first human descended upon it(42).

In God Almighty's dialogue with the angels, the angels asked about the role of the Caliph on earth regarding the reform project, saying: "Will You place therein one who will spread corruption therein and shed blood, while we glorify Your praise and sanctify You?" He said, "Indeed, I know what You do not know. * And He taught Adam all the names, then presented them to the angels and said, "Inform me of the names of these." If you are truthful} (43).This is linked through several features:

The first: The fundamental relationship between the goodness of the earth and the emergence of reform from the infallible argument, as in the Almighty saying:

"Indeed, We have sent Our messengers with clear proofs, and We sent down with them the Book and the Balance, that the people may adhere to justice."(44).

Second: Manifestations of reform(45).

General reform, as in the Almighty's saying: "Indeed, we will not waste the reward of the reformers," and His saying: "Add me to my people and make amends, and do not follow the path of the corruptors" (46), and the Almighty's saying: "Those who make mischief on earth and do not reform" (47). Reform Specific, such as reconciliation between people, such as: "The believers are only brothers, so make peace between your two brothers" (48). and the Almighty's saying: "So fear God and make peace between you" (49) and is represented by reconciliation within families. Yes, as in the Almighty's saying: "If they desire reconciliation, God will reconcile between them."(50) And the Almighty's saying: "And do good for me with regard to my offspring. Indeed, I repent to you, and indeed, I am of those who submit." (51) That improving a person is a degree of piety, as God Almighty said: "So whoever fears and does good, There is no fear for them, nor will they grieve (52).

Third: The relationship of economic reform and its impact on human reform.

The process of reform for a person or society is based on various foundations. The economy, its reform, and the provision of the requirements for a decent living are an essential indicator, and there is an integral relationship between societal security and material sufficiency and stability. And God Almighty says: "And do not spread corruption in the earth after it has been set in order, and call upon Him in fear and hope. Indeed, the mercy of God is He is near to the doers of good.(53).

As for the areas of reform in the Qur'an, which is a method suitable for all areas of life, and the Qur'an contains all the methods, approaches, and tools of reform, many Muslims have neglected to activate the Qur'an in life and take it as a method for life, so the Qur'an began to be read at funerals or for the dead, and they would hire someone to read it to them, which made them lose their job. The Qur'an as a method for reassurance and tranquility of the soul(54), reviving hearts, minds and bodies and employing its abilities; Sheikh Izz al-Din Ramadani says: "What indicates the virtue of reform is the breadth of its fields and the breadth of it. It is a comprehensive and just reform that brings together adversaries, brings those who are far apart together, and erases the hostility of enemies. It begins with the family and relatives, extending to lineages, neighbors, close relatives, and brothers, until it ends with all people, regardless of their backgrounds and natures, without neglect or complacency, and without justification. God Almighty said: "And do not make your oaths vulnerable to Allah, lest you be righteous and fearful, and make peace between people, and Allah is All-Hearing, All-Knowing."(55). That is, do not use faith as an excuse to abandon righteousness and piety.

Conclusion:

After this blessed journey, we must pause to reflect and remember the objectives achieved by the research and the results it reached, which we summarize as follows:

1- All divine messages and wise people at all times agreed on the necessity of preserving them, which is preserving religion, the soul, the mind, lineage, and money.

2- Areas of reform in the Qur'an, which is a method suitable for all areas of life, and the Qur'an accommodates all methods of reform, its approaches and tools.

3- Reform may mean change, transformation, or anything that opposes deviation or corruption.

4- Educational institutions, including the family, school, mosque, media, and others, have a major role in building reformist values.

5- The focus of the Messengers' messages, which the Qur'an has established, made clear, and made clear, all revolve around reform and without targeting people's interests or seeking worldly benefits, but rather it is a complex responsibility.

6-Islamic values are distinguished from other values because they stem from Islam, with its main sources, the Holy Qur'an and the Noble Prophet's Sunnah.

7- Correct values are a set of laws, goals, and high ideals that confront a person, whether in his relationship with the material, social, or heavenly world. Values are a kind of system that exists and people tend toward in nature.

8- Correctional education in the Islamic concept is the process of building a person and directing him to form his personality, in accordance with the approach of true Islam and its goals in life.

9-The values, principles and morals of Islam are the most prominent things that Islam has provided to humanity. The values of Islam stem from revelation that does not speak from whims, so it is not subject to the whims and moods of humans, and this is what left its impact in all areas of life.

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