

The Role of Ijtihad in the Renewal of Islamic Thought

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Abstract

Basically, there are two sources of Islamic law and thought, the Qur'an and as-Sunnah as a standard source and ijtihad as a source of dynamics (source of development). Ijtihad is the use of critical and in-depth reasoning to understand the depth and breadth of the content of the verses of the Qur'an and al-Sunnah. In other words, ijtihad is an effort to think optimally and seriously in exploring Islamic law from its source, in order to obtain answers to new issues of legal and civilizational nature. However, over the course of several centuries, Ijtihad has had its ups and downs. This is because there is a rigid understanding of the concept of ijtihad and is bound by certain criteria. Therefore, this article attempts to examine the instrumental role of Ijtihad in revitalization of Islamic thought, to create an accommodative legal solution, regulate all problems and challenges that arise in a justice manner and bring the benefit of the Islamic ummah.

Keywords: Ijtihad, Renewal/Revitalization, Islamic Thought, Challenges.

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A. INTRODUCTION

The renewal of Islam in the modern era is something that is so basic for the progress of a country based on Islam, with various problems that arise making it a challenge for Muslims so that it encourages the emergence of Islamic reformers who are able to restore Islamic values and return to The Qur'an and Sunnah, with the *tajdid* movement in purification and modernization, are expected to be able to make a true Islamic society.

Muhammad Iqbal's ideas from his book "The Reconstruction of Religious Thought in Islam"; especially in the renewal of Islamic law, were heavily influenced by the social dynamics that occurred among European society. Iqbal feels that *ijtihad* is a very urgent need in developing Islamic law that refers to the interests of the people and general progress. According to Iqbal, an understanding of the Qur'an and Hadith as a source of ethics must be able to adopt the dynamics of the times. For this reason, Muslims must be able to understand the contents of the texts of Syara (Alquran and Hadith) as a whole and in depth in order to find solutions to social problems that continue to develop and are complex. Iqbal also saw the importance of transferring the power of individual *ijtihad* to collective *ijtihad* (*ijma*).

At the time of Muhammad Abduh, Islamic law as a result of the *ijtihad* of the *mujtahids* forming the *madhhab* was considered final by Muslims and there was no need for excavation (*ijtihad*) from its source (*nash*). This resulted in Islamic law which was originally dynamic and in accordance with the conditions to become a static, frozen law, and could no longer meet the demands of the benefit of the people. Islamic law increasingly loses its vital elan when dealing with western law which is secular and permeates the Islamic world. Muhammad Abduh tried to revive the *ijtihad* that had been promoted by the previous generation and to release the shackles of blind *taqlid* that plagued Muslims. Basically, the *ijtihad* method offered by Muhammad Abduh is no different from the previous *mujtahid* *ijtihad* method and is not tied to a particular school of thought. With this spirit, he developed the principles of *takhayyur* (selection, choice), *talfiq* (combination), and *maslahah* (consideration of the interests of the people).

Al-Qaradawi: Western culture is so closely associated with modernity that some people mistakenly equate modernity with Westernization. As long as something is beneficial, it makes no difference what 'container'

it comes in; his only requirement is that we relate to the world around us in a discerning manner that serves the aims and goals of the Muslim community. What endangers Islamic society is for Muslims to attempt to freeze what should be allowed to change, and to change what should remain as it is, says Qaradawi. The moderation or centrism that is the hallmark of Islam manifests itself most clearly in the areas of belief and conceptualization, in personal piety and worship, in ethics and rules of etiquette, in legislation and order, in permission and prohibition. (Shabbar, 2017 | 137)

This research analyzes the urgency of ijtihad explains that Islam is universal, it has a dynamic not static concept. Islam recognizes changes in human social life.

B. STUDY OBJECTIVES

This discussion has attempted to elaborate and present the following:

1. To know The Definition of Ijtihad
2. To explore and understand that Ijtihad plays an important role in the renewal of Islamic thought
3. To analyzes the challenges of Ijtihad in Contemporary and Pandemic time

C. SCOPE OF THE STUDY

This research to explore and analyze the thoughts of reforming scholars about the role of Ijtihad and how the development of Ijtihad in restoring the progress of the Islamic ummah.

D. METHODOLOGY OF STUDY

This is qualitative research. That is a library-based study. Presenting the data in a descriptive analytical manner, using a historical philosophical approach from Muslim Scholars of Reformers about Ijtihad and analyzing the data by induction. in gathering information is taken from reading from book sources and articles and at the end will be concluded.

THE IJTIHAD

A. THE MEANING OF IJTIHAD

The word *ijtihad* comes from the root word *ijtahada – yajtahidu* (اجتهد - يجتهد). The root comes from three *hijaiyah* letters: *ja-ha-da* (جهد). (Sarwat, 2019 | 10) In the dictionary, this word means *badzlul juhdi* (بذل الجهد) which means being serious, or doing something seriously. Or in a more complete sense often also means: (Kasyful istilahil Funun, Vo. 1 | 198)

بذل الوسع والطاقة في طلب أمرٍ لِيَبْلُغَ مَجْهُودَهُ وَيَصِلَ إِلَى نَهَائِهِ

Ijtihad is mobilizing the ability and energy to get a case so that it reaches what is sought or reaches its end.

Ijtihad, (Arabic: “effort”) in Islamic law, the independent or original interpretation of problems not precisely covered by the Qur’an, Hadith (traditions concerning the Prophet Muhammad’s life and utterances), and *ijmā’* (scholarly consensus). In the early Muslim community every adequately qualified jurist had the right to exercise such original thinking, mainly in the form of *ra’y* (personal judgment) and *qiyas* (analogical reasoning), and those who did so were termed *mujtahids*. (Britannica)

According to Imam al-Ghazali, *Ijtihad* literally means to strive hard or to devote all efforts in a job. But then this pronunciation (*ijtihad*) in the *urf* (custom) of the scholars is devoted to devoting all efforts in studying the laws of the Shari’a. And perfect *ijtihad* is a person who puts out all his efforts in a claim (knowledge of Shari’a law) in such a way that he feels from himself the powerlessness of more demands. (Al Gazali, II | 382)

Meanwhile, in terms of terminology, as stated by Shah Wali Allāh Ad Dahlawi (1385 H: 3):

حقيقة الإجتihad على ما يُقهم من كلام العلماء: إستفراغ الجهد في الشريعة من أدلتها التفصيلية، الراجعة كلياً إلى أربعة إدراك الأحكام، أقسام: الكتاب، والسنة، والإجماع، و القياس.

"The essence of ijti had as understood according to the opinion of the scholars" is the mobilization of all capabilities in order to obtain a shari'ah law from its detailed arguments which are generally from four sources, namely al-kitab, as-sunnah, ijma' and qiyas".

(Athar 'Ali, 2001 | BIIT)

The Summary:

The basic understanding of ijti had actually revolves around the subject matter that has been agreed upon by scholars, especially new problems whose legal status has not been established in the texts and how to establish the law of a problem in which there are disagreements.

B. MUJTAHID'S REQUIREMENTS

Mujtahid is someone who carries out Ijtihad. Anyone has the right to use ijthad to resolve issues if they possess the necessary instruments and standards. According to Yusuf al-Qaradawi, the conditions for ijthad are as follows:

1. Possess a thorough understanding of the Qur'an

All scholars agree that a mujtahid must be familiar with every facet of the Qur'an. Ironic that a mujtahid's understanding of the Qur'an and all of its facets is still limited given that it is the main source and the first of all sources. The only distinction between the scholars is that a mujtahid must memorise the entire Qur'an or just some of it.

A mujtahid must memorise the entirety of the Qur'an, according to some scholars, such as Imam Ash-Shafi'i and specialists in proposals. Al Gazali makes an effort to balance and offer a solution that:

a) It suffices to know roughly 500 verses of the law.

Al-Qadi Ibn al-Arabi, ar-Razi, Ibn Qudama, and al-Qarafi all agreed with this viewpoint.

b) A mujtahid does not have to memorise the verses he needs to know; it is sufficient for him to know where the letter is located and the verses it contains in case he ever needs them. Even more significant and honourable is it for a mujtahid to be able to memorise the Qur'an.

2. Understanding *Nasikh Mansukh*

Some scholars believe that a mujtahid must possess this issue because it is a special and necessary requirement. They are quite strict in how they evaluate this in order to prevent misapplication and inappropriate application when considering how to strengthen a law with justifications that are legitimate and cannot be used as justifications. (1987:15 Ijtihad).

No matter what arguments scholars use to support the existence of *Nasikh Mansukh* in the Qur'an, these dynamics and nuances of thought can help a mujtahid fully comprehend the Qur'an. Understanding the *Nasikh Mansukh's* science can aid in comprehending the verses that are authorized by the verses that follow, provisions that have been in force, are then revoked or expired enforcement and replaced with other provisions/laws.

3. Understanding the *Sunnah*

In general, the understanding put forth by jumhur muhaddisin and Yusuf al Qaradawi that the Sunnah/Hadith is based on the Prophet in the form of words, deeds, determination (taqrir), or similar, is the same. This demonstrates that the definite meaning of the Hadith and Sunnah is not too fundamental to be contested. The most fundamental knowledge that a mujtahid should possess is the number of hadiths as well as the standards by which they can be used as sources of proof.

4. Arabic knowledge

Numerous verses of the Qur'an have emphasised that the Qur'an was revealed in Arabic. As a result, if you want to reveal and understand the contents of the Qur'an, you must be familiar with all facets of Arabic, such as nahwu, sharf, balagah, and etc.

5. Understanding the *Ijma'*-compliant laws

This is done to avoid the stench of disagreement or conflict against the ideas that have grown stale and are starting to gain academic consensus.

As Yusuf al Qaradawi has noted, al-Gazali contends that a mujtahid is not required to memorise all the laws or provisions that have come to be accepted; rather, it suffices to be aware that the fatwa or requirement does not conflict with the conclusions of *ijma'* and that the fatwa is in accordance with one of the sects or that a new issue has arisen, as this eliminates the need to struggle to find.

6. Knowing the *fiqh* and *Usul Fiqh*

This science is organised systematically in accordance with the accepted principles of epistemology with the goal of serving as a tool for problem solving based on solid evidence.

Its existence in performing *ijtihad* is supported by the proposal of *fiqh*, which is a very urgent condition. The implementation of *ijtihad* in *istinbath alahkam* is actually greatly influenced by mastery of *fiqh* proposals, especially on issues that aren't really explicitly stated by the *nash*. As a result, no scholar should perform *ij tihad* without mastering *fiqh* proposals, both relative *ij tihad* and absolute *ijtihad*.

7. Knowing about the people and the environment

A mujtahid must possess strong insight and an understanding of the state of the neighbourhood in this situation. This condition is thought to be extremely important for a mujtahid to keep track of

social progress and civilization. It is intended to prevent errors and irregularities when issuing fatwas or ijihad.

Humans are dynamic, creative beings, so a mujtahid must have a thorough understanding of the issues surrounding his religion, ideology, politics, and economics before issuing a fatwa or ijihad.

8. Fair and Sincere

No scholar contends that a mujtahid should possess high morals, a commendable disposition, taqwa, fairness, or that his actions should never be independent of Allah. and came to understand that his role as a mujtahid and the one who issues fatwas represents the continuation of the message the Prophet brought. A requirement for being a witness in interpersonal interactions is justice and integrity.

9. Knowing *Maqashidus Shari'ah*

Knowing the definition of shari'ah 'ah is one of the fundamental knowledge requirements for a mujtahid. In terms of the Ash-Shatibi doctrine, Maqashid ashshari 'ah is a development of Maslahah. By stating that the One is Maslahah, or the goodness and welfare of humanity, is the ultimate goal of law, Ash-Shatibi explains how to understand the maqashid 'ashshari 'ah doctrine. The doctrine that Ash-Shatibi established is predicated on the generally acknowledged and theologically derived premise that God institutionalised sharia for the benefit of mankind, both in the short and long terms. (Madjid, 2008 | 446-450)

C. THE TYPES OF IJTIHAD AND ACCORDING TO THEIR LEVELS

According to ijihad scholars, there are various stages, they are: (Madjid, 2008 | 451)

1. **Ijihad Mutlaq/Mustaqil**, or ijihad conducted using one's own istinbat norms and rules, which is used as a mujtahid's system or method for researching the law. When deemed necessary, Norman and the rules can be altered by themselves. These mujtahid include Abu Hanifa, Iman Malik, Ahmad bin Hanbal, and Imam Syafii.
2. **Ijihad Muntasib**, or ijihad performed by a mujtahid in accordance with the guidelines and prescriptions of an istinbath imam

(mujtahid mustaqil). Despite the priest's opinion on certain matters.

3. **Ijtihad Mazhab**, or ijtiḥād performed by a mujtahid who adheres to or is a member of a particular school of thought, both in terms of proposals and furu. Additionally, the ijtiḥād is restricted to issues whose legal requirements he does not obtain from the school's scholars similar to how to do takhrij, chose a few of the scholar's opinions and the Imam's viewpoint.
4. **Ijtihad Tarjih**, or ijtiḥād that is performed by fleeing from a variety of existing opinions, both within a single school of thought and from other schools that exist, by selecting the strongest justification or the one that is most advantageous and in line with the needs of the moment.
5. **Ijtihad Mustadil**, or scholars who do not hold tarjih on available opinions, but he presented the justifications for each one and clarified which ones should be accepted be held (followed) without first performing tarjih.

THE ROLE AND URGENCY OF IJTIHAD

Muslims have always had to deal with new issues as they arose over the course of early Islamic history. It could be said that Islam's early issues were straightforward. This is due to social life, which is still not very complicated. However, the social issues of the day were still present and solvable because Muslims had a prophet who was a problem-solver for all of their issues.

In his conversation with Mu'az bin Jabal, the Yemeni governor (known as Hadith Mu'az), the Prophet Muhammad (PBUH) who is cited as saying the following in the narration:

When sending Mu'az to Yemen to serve as governor, the apostle of Allah questioned him, "When will you be called upon to decide a suit, then what will you do?" In response, Mu'az said, "I will judge in accordance with whatever is in the Book of Allah." If it isn't in Allah's Book, the Apostle remarked. I will judge in accordance with the Prophet of Allah's customs,

Mu'az declared. If it isn't in the traditions, the Prophet remarked. Mu'az responded, "I'll decide it based on what I think."

After hearing this, the Prophet of Allah expressed his happiness by patting his chest and saying, "Thanks to Allah for giving the messenger of the Prophet of Allah divine guidance," which pleased the Prophet of Allah. (Dawud, Taqi Amini | 5)

In another Hadith, the Prophet (PBUH) expresses his appreciation for ijtiḥad in the following way: When a fiqhi decides an issue presented to him correctly through interpretation, he receives twice the reward; however, when he decides incorrectly, he still receives reward. (Dawud, Taqi Amini | 6)

As a result, Ijtiḥad has gained enormous significance in Islam's legal history since the time of the Prophet (PBUH).

The function of ijtiḥad as a source of Islamic law is very important for Muslims' lives in an increasingly developed world, as shown by the explanation above, which leads us to the conclusion that it is permissible and has a core. Of course, a mujahid who will engage in ijtiḥad cannot act arbitrarily since it is the third source of law after the Qur'an and the Hadith. Because all Muslims around the world will be impacted by the role of ijtiḥad as a source of Islamic law.

A. THE REFORMIST ISLAMIC SCHOLARS AND THEIR VIEWS OF IJTIHAD

1. Shah Waliyullah Dehlawi (1703-1762)

The separation in the religious field, according to Shah Waliyullah, is one of the causes of the weakness of Muslims. The split caused by conflict between one sect and another, at that time the division did involve various sects, such as Shia and Sunni, Mu'tazilite, Ash'arites, and Maturidites schools, Sufi and Shari'ah schools, and between followers of each of these sects. each of the existing schools of law. Therefore, he tried to synthesize the differences in the schools of law and reduce legal disputes among Muslims.

Another reason for the weakness of Muslims is the syncretism of Hindu teachings to Islamic teachings. In India, according to his view, Muslims

are heavily influenced by the customs and teachings of Hinduism. The beliefs of Muslims must be cleaned of things that can damage the purity of Islamic teachings. They must be brought back to the true teachings of Islam, which are sourced from the Qur'an and Hadith. Therefore, to know the pure teachings of Islam, one must return to those two sources, and not to books of interpretation, fiqh, science of kalam, and so on.

Shah Waliyullah did not agree with taklid, followed and obeyed the interpretations and opinions of scholars in the past. In fact, according to him, the attitude of taklid is one of the reasons for the decline of Muslims. He sees that society continues to develop in a dynamic sense. An interpretation that is appropriate for one era may not necessarily be suitable for a later era. Therefore he opposed taklid and advocated ijthihad, following Ibn Taimiyah for him the door of ijthihad was never closed. The basic teachings contained in the Qur'an and hadith, through ijthihad, must be adapted to the times.

Shah Waliyullah as described is aware of the dynamics of human life, and Islam also contains teachings about social life, which must also be dynamic. For this reason, humans must adhere to universal teachings that make Islam dynamic. (Dahlawi, Vol 1, 2005 | 45)

2. Muhammad Iqbal (1876-1938).

In the stagnant condition of legal thought Islam, Iqbal appears echoing the spirit of independence and freedom of thought and reject any form of taqlid, Iqbal firmly stated that Ijthihad is the principle of movement in Islam (the principle of movement in structure of Islam). This sentence becomes an extraordinary principle influence and cause a lot controversy at the time. Iqbal gave very different meanings of ijthihad and outside the mainstream of thought of scholars and former thinkers. The previous scholars generally gives the meaning of ijthihad as a serious effort to explore the law from the text to respond to new social changes, which there is no provision in the text. (Iqbal, 1982 | 148)

According to Iqbal, Islamic civilization and culture can progress only by doing two things simultaneously, (Iqbal, 1982 | 148) they are the idealization of Islam and the renewal of religious thought. To be able to rise from the fall Muslims must have access to the truth of religious teachings and the long history of civilization.

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With his claim that "The Quran is a book which emphasizes "deed" rather than "idea" (Quran is a book who prioritises charity over ambition)," Iqbal claimed that the Qur'an is the primary source of law. The Koran, in his opinion, is not a law. He makes the case that the interpretation of the Koran can change over time. The gate of ijtiḥad is never closed, and the Qur'an can be understood in a variety of ways according to different scientific disciplines. The Koran's main goal is to raise human consciousness in relation to God and the cosmos. The Koran is not very detailed, so human development is necessary. According to Iqbal, ijtiḥad is what is referred to as with movement in the Islamic structure. (Iqbal, 1982 | 172)

3. Muhammad Abduh (1849-1905).

According to Muhammad Abduh, it is important to adapt religious teachings to modern situations. Besides that, it is important to have a new interpretation and the door of ijtiḥad according to Muhammad Abduh needs to be opened in order to free the mind from taqlid. Ijtiḥad is not only allowed, but it is important and needs to be held. This does not mean that everyone can hold ijtiḥad. According to him only people who meet the requirements can hold ijtiḥad. A person who does not meet the requirements must follow the opinion of the mujtahid that he agrees with. A Muslim according to Muhammad Abduh must view that the results of ordinary human thinking are not free from mistakes and are not always right. Responding to differences of opinion taken by Muslims to return to the Qur'an and Sunnah.

The three main things Abduh renewed his focus on are listed below: (Amiruddin, 2009 | 679)

First, religious reform, the importance of reason, and emancipation from blind faith. both of these political reforms. third educational reforms. The opinion of the classical Mufassir is based on their level of intellectual prowess and degree of knowledge, and only applies to their social group and cultural context at the time, according to Muhammad Abduh, who defines religious renewal as freeing the mind from the bonds of taqlid. Our current way of thinking may not be solely preoccupied with what they have accomplished, and our conclusions should not mirror those of their conclusions.

Since it is this taklid that causes the population's decline in Islam, obedience to the old scholars does not need to be upheld or even fought on its own. Muhammad Abduh asserts that since he believed in the validity of reason, it is necessary to open the door to ijihad and do away with taklid.

4. Muhammad Rasyid Ridha (1865-1935)

He also argues that Muslims are retreating because they no longer adhere to the true teachings of Islam. The understanding of Muslims about religious teachings is wrong and their actions have deviated from the true teachings of Islam. In Islam there have been many heresy that are detrimental to the development and progress of the ummah.

Like Muhammad Abduh thought as his teacher, Rasyid Ridha also highly valued reason. According to him, reason can be used only in matters concerning social life, not in matters of worship. Ijtihad in worship is no longer needed, as well as the verses of the Qur'an and Hadith which have a firm meaning. Intellect can only be used against verses of the Qur'an that do not contain an explicit meaning. And herein lies the dynamics of Islam in Rashid Ridha's understanding. (Kasim, 2012 | 129)

5. Yusuf Al Qaradawi (1926)

He is Muslim scholar from Egypt, Sheikh Dr. Yusuf al-Qaradawi. In the present day, he is referred to as a Mujtahid. He is trusted as the chairman of the fatwa assembly in addition to being a Mujtahid. According to Yusuf al-Qaradawi, ijihad is a scientific and academic activity with its own set of rules rather than just a task to meet the demands of the time and the needs of fatwa applicants. Every Muslim mujtahid must pass the criteria of the ijihad mentioned above for Yusuf al-Qaradawi. Because ijihad calls for accountability not only in this life but also in the hereafter.

Al-Qaradhawi's view that The Ijtihad can be classified into three groups, namely: tarjih ijihad, creative ijihad and creative tarjih ijihad. For this, al-Qaradawi has different terms, namely ijihad intaq'i, ijihad insya'i and ijihad intaqa'i insya'i. (Qardawi, 1981 | 280)

The Summary:

In this summary, the researcher can conclude that most of the scholars, especially in the renewal of Islamic thought, are very clear that the urgency of ijihad has an important role and cannot be abandoned. from Sheikh

Waliyullah Dahlawi until Sheikh Yusuf Qaradawi attach great importance to the ijtiḥad process and its role in solving all problems for the revival of Muslims and the gate of ijtiḥad is always open until the end of this age.

CONCLUSIONS

1. Among the different definitions of ijtiḥad, the essential element that cannot be separated from the concept of ijtiḥad is the existence of a sincere effort made by people who meet specific conditions for a given set of goals and objectives. For ijtiḥad to be realised, certain conditions must be met. These conditions include: ijtiḥad is an endeavour to commit all of one's resources to the ulama; ijtiḥad's goal is to acquire legal clarity and benefit for the Islamic ummah.
2. The reforming Muslim Scholars stated that reviving parts of values and the spirit of Islam to be able to answer the challenges of the times really needed the role of ijtiḥad in every era.
3. The Role and Benefits of Ijtiḥad.
Ijtiḥad has many benefits for Muslims. Some of the benefits of ijtiḥad are as follows.
Ijtiḥad can help Muslims when facing problems that have no law in Islam.
Ijtiḥad is useful for adjusting the applicable law in Islam. So that the law is in accordance with the time, circumstances, and developments of the times.
4. The gate of ijtiḥad must be moved continuously following the dynamics of an increasingly complex era. Moderation of religion (Islam) is one of the manhaj or understanding and flow of Islamic thought that puts forward moderate views and attitudes. Religious moderation gets a very strong legality from the Al Qur'an, ḥadith, ijma', qiyas and Ijtiḥad. Moderation is part of Islamic teachings that have universal characteristics such as fair, balanced, tolerant, mid-open and egalitarian as well as dynamic and dialogical.

Allahu 'alam bisshowwab

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The authors declare no competing interests such as financial or personal relationship, regarding the writing of this article.

Authors' Contributions

The authors designed the study and gathered the literature and wrote the article.

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