

The thought of Abû Al-Hasan ‘Alî al-Hasanî al-Nadwî on Islamic Movement in Malaysia: An Analysis

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ABSTRACT

This study examines the influence of Abû al-Hasan ‘Alî al-Hasanî al-Nadwî's thought on Islamic movements in Malaysia, particularly the Muslim Youth Movement of Malaysia (ABIM). It is based on the need to understand how Nadwi's spiritual worldview and critique of Western modernity shaped Islamic ideals in Malaysia, an aspect often overlooked in previous research. The objectives are to identify the nature of Nadwi's influence, assess its adaptation in the local context, and evaluate its relevance to current moral and spiritual challenges. Employing a qualitative approach, the study combines document analysis and in-depth interviews with Ustaz Muhammad Syafiq bin Ismail, ABIM's Head of Information, and conducts thematic analysis grounded in Nadwi's core ideas of tarbiyyah ruhiyyah (spiritual education), islah al-mujtama' (social reform), and his critique of modern materialism. The findings reveal that Nadwi's thought has significantly shaped ABIM's da'wah and educational orientation by emphasizing a balance between knowledge, action, and spirituality while rejecting secularism. The study recommends strengthening Nadwi's intellectual legacy through integration in Islamic education and digital dissemination to maintain its relevance in addressing contemporary issues.

Keywords: Methodology, Thought, Abû Al-Hasan ‘Alî, ABIM, Malaysia.

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INTRODUCTION

The thought of Abû Al-Hasan ‘Alî al-Hasanî al-Nadwî plays an important role in the discourse of contemporary Islamic thought, especially in raising the awareness of the people of their responsibility as the universal transmitters of the Islamic message. As a prolific scholar, thinker, writer and educator, al-Nadwî has contributed various major ideas that include the issue of education, the restoration of Islamic civilization, the role of knowledge in the development of society, as well as responses to the challenges of modernization and secularism that have befallen the Muslim community.

In the framework of the modern world that is squeezed by various crises such as the decline of morality, the loss of spirituality, the division of the community and the strong influence of Western civilization, the approach of al-Nadwî's thought appears as a comprehensive alternative. He rejects the dualism between the knowledge of revelation (*naqli*) and the knowledge of reason (*aqli*), and instead proposes the concept of the unification of epistemology as the basis of Islamic thought and education. In addition, he emphasized that education is not just a process of collecting information, but a tool for spiritual transformation that can build a divine and highly civilized ummah (Setiawan, 2017).

The need to study al-Nadwî's thought has become increasingly relevant as Muslims are now struggling with

identity issues, a crisis of manners, the weakness of educational institutions and alienation from the fundamental values of Islam. His methodology provides a basis of thought that can be used as a guide in forming a generation of Muslims who are not only knowledgeable, but also moral, spiritual and oriented towards the mission of the ummah. In other words, his approach provides a framework for reform and tajdid that can respond to the challenges of the modern era holistically and rooted in Islamic tradition.

In addition, according to Setiawan (2017), al-Nadwī emphasized that the crisis of Muslims today does not solely lie in the deterioration of political and economic aspects, but is more spiritual and intellectual in nature. He expressed the need for internal change in the ummah, which begins with the education of the soul (tazkiyah al-nafs), character building, and strengthening the intellectual power of the ummah through a deep tarbawi and da'wah approach. His ideas are also based on the historical treasures and experiences of past scholars as a model of revival that should be referred to and revived in a contemporary framework.

In this regard, this chapter will describe an analysis of Abū Al-Hasan ‘Alī al-Hasanī al-Nadwī's thinking in detail. Focus is given to his epistemological approach, the framework of Islamic education, his views on the collapse of civilization and his response to secularism and modernism. This study aims to show that al-Nadwī's thinking is a significant and relevant contribution in shaping the discourse of contemporary Islamic revival and can be used as a basis in the reform movement and the reconstruction of Islamic civilization.

Thought of Abū Al-Hasan ‘Alī Al-Hasanī Al-Nadwī

The thinking of Abū Al-Hasan ‘Alī al-Hasanī al-Nadwī cannot be separated from the methodology that is the basis of his entire ideas and approach in addressing the issues of modern Muslims. His methodology is not merely reactive to modern challenges, but proactive through a solid organization of thought based on revelation, Islamic scholarly tradition and current reality. Within this framework, he developed a comprehensive and integrative methodology, which reflects a deep understanding of the spiritual and intellectual crisis of the people and their potential for revival.

An-Nadwi developed a methodological approach that encompasses five main dimensions: (1) an integrative approach between naqli and aqli knowledge, (2) a spiritual approach through tarbiyah and tazkiyah al-nafs, (3) a textual-historical approach, (4) a contextual approach to current issues, and (5) an analytical-critical approach to foreign thought, especially Western.

First, the integrative approach between naqli and aqli knowledge is the epistemological basis of al-Nadwi's thought. He rejected the dichotomy between revealed knowledge and rational knowledge that occurred due to the influence of secularism, and called for the unity of knowledge within the framework of monotheism.

According to him, Islamic education must balance spiritual and intellectual strength, in order to produce individuals who are capable of leading the world with divine values (an-Nadwi, 1951).

Second, the spiritual approach founded on the concepts of tarbiah (holistic education) and tazkiyah al-nafs (purification of the soul) is the backbone in the development of Muslim individuals according to al-Nadwī. He emphasized that any form of social or political reform must begin with a strong spiritual formation. The tarbiah model of the Prophet Muhammad (PBUH) is an inspiration in the development of a people who have morals, historical awareness and commitment to Islam (Kamil et. al, 2021).

Third, the textual and historical approach is also reflected in the use of classical texts and the history of the struggles of Islamic figures as a mirror to analyze contemporary situations. In his work Tarikh Dawah wa Azimah, he examines the struggles of the mujaddids as a moral reference and a strategy for revival. He sees history not as a passive record, but as an active lesson to shape the future of the community (Nadwi, 1999).

Fourth, al-Nadwī's methodology also contains a strong contextual element. He adapts the message of Islam to contemporary challenges such as the crisis of values, secularism, the division of the community and cultural colonization. His interpretation of nas syar'ie takes into account the atmosphere and needs of society, in line with the maqasid and usul approaches of contemporary fiqh (Kamil et. al, 2018).

Finally, al-Nadwî's methodology presents a critical approach to foreign thought, especially modern Western civilization. He deeply analyzes the adverse effects of materialism and secularism on humans and society. His criticism is not reactive, but constructive: offering an alternative narrative of Islam that is spiritual, moral and just (Ghazali & Mahyuddin, 2021). All these dimensions form an-Nadwi's methodology of thought that is dynamic, balanced and able to actively interact with current reality without sacrificing the basic principles of Islam. Therefore, his approach can be used as a methodological model for modern Muslims in their efforts to rebuild civilization based on universal Islamic values.

Integrative Approach: Naqli and Aqli Knowledge

Abû Al-Hasan 'Alî al-Hasanî al-Nadwî emphasized an integrative approach to knowledge, namely the unification of naqli (revelation) knowledge and aqli (rational) knowledge. He rejected the division of knowledge into separate categories such as religious and non-religious, or East and West, because in essence, knowledge is a comprehensive entity. In one of his speeches, he stated that:

"Knowledge is one and indivisible, and to separate it into parts, into ancient and modern, eastern and western, and ideological and practical is incorrect." (al-Nadwi, in *Tuhfa al-Kashmir*)

This view proves that for al-Nadwî, the separation between worldly knowledge and the knowledge of the hereafter is the result of dualistic thinking born of secular Western influence. On the contrary, he invited Muslims to return to the unity of knowledge centered on revelation and strengthened by balanced and ethical rationality.

According to a study conducted by Monang (2020), al-Nadwî believed that the fall of Muslims was not due to military weakness or lack of material resources alone, but rather to the loss of the religious spirit in education and community life. Therefore, education centered on the integration of naqli and aqli knowledge is an urgent need to reshape a balanced Muslim personality in terms of spiritual, intellectual and social aspects (Monang, 2020).

This was also emphasized by Setiawan (2017) who explained that education according to an-Nadwi should be a tool to nurture the soul and make people aware of their role as Allah's caliphs on earth. Therefore, knowledge is not solely intended to obtain a job or position, but also as a means to purify oneself and build a civilization based on divine values.

The integration approach between naqli (revelation) knowledge and aqli (rational) knowledge initiated by Abû Al-Hasan 'Alî al-Hasanî al-Nadwî has inspired several contemporary Islamic educational institutions in Malaysia. Among them, Universiti Sains Islam Malaysia (USIM) officially implements this approach through the formulation of a holistic and integrated curriculum. This approach can be seen in the implementation of the NAPCOD (Naqli-Aqli Pedagogical Content Development) Model which forms the basis for curriculum and pedagogy design across faculties, including professional fields such as dentistry, Islamic banking, and information technology. This model emphasizes the integration of spiritual values and technical competencies, in line with the vision of building a Muslim generation that is intellectually and spiritually balanced (Mohamad, Ahmad, & Khambali, 2016).

Meanwhile, the International Islamic University of Malaysia (IIUM) emphasizes the Islamization of Knowledge approach, which is an effort to integrate Islamic values and principles into various modern disciplines. Although the terms "naqli and aqli" are not used explicitly, the philosophy of integrating knowledge is still applied through basic courses such as Islamic Worldview and Knowledge and Civilization in Islam, which are mandatory for all students from various faculties (Zarkasyi, 2019).

Overall, the integrative approach highlighted by al-Nadwi aims to restore the identity of Muslims who have lost their way in the post-colonial era. Knowledge that comes from revelation needs to be revived in the education system, accompanied by the power of a clean mind and solid moral values. This is the main thrust of al-Nadwi's methodology in forming a generation of Muslims who are able to face the challenges of the modern era based on Islamic values.

Methodology of Tarbiah and Tazkiyah Al-Nafs

Among the main thrusts in the methodology of Abû Al-Hasan 'Alî al-Hasanî al-Nadwi's thinking is the emphasis on the aspects of tarbiah and tazkiyah al-nafs. For him, the formation of resilient and dignified Muslims cannot be achieved only through external aspects such as knowledge or organization, but requires internal reformation of individual Muslims through a process of soul purification and spiritual education. Therefore, the tarbiah approach presented by an-Nadwi is not merely reactive or political, but rather is a long-term process that touches the root of questions of faith, morality and the purpose of human life.

In his work *Education and Nurturing of Muslim Mass*, al-Nadwî emphasized that the true Islamic education system should be based on the model of the Prophet Muhammad (PBUH) which emphasizes the development of faith, morals and balanced social practices. Education should not be seen as a mere academic process, but as a tool for improving oneself and society. He wrote:

"Education is not merely about information, but about transformation of the soul, of the heart, and of the society." (an-Nadwî, *Education and Nurturing of Muslim Mass*, 1977).

The concept of tazkiyah al-nafs highlighted by al-Nadwî is also not mystical or limited to Sufi orders alone. On the contrary, he combines the aspects of fiqh zahir and fiqh batin, namely between external shariah and internal purification that complement each other in forming a godly Muslim personality (Mulyadi Ibrahim, 2020). In this case, al-Nadwî rejects forms of education that only emphasize intellectual aspects without paying attention to the formation of manners, spiritual perseverance and social ethics.

Mulyadi et al. (2025) in their study stated that al-Nadwî's tazkiyah approach is very suitable for overcoming the crisis of values and morals in the modern education system, because it makes spiritual values the basis for building students' character. The concept of tarbiah according to al-Nadwî also emphasizes the importance of learning in practice and based on exemplary examples (*uswah hasanah*), as practiced by the Prophet S.A.W. in shaping his companions. This method is known as mobile education or dynamic learning, meaning that it occurs through daily interaction, social interaction and experience of serving.

In addition, al-Nadwî also emphasizes that tarbiah must form individuals who are active in society, not just good for themselves. Therefore, the educational process must produce Muslims who have a mission of da'wah, social sensitivity, and a spirit of serving the people. This makes the concept of tarbiah presented by al-Nadwî not just religious studies, but a process of developing civilization based on Islamic values.

In conclusion, the methodology of tarbiah and tazkiyah al-nafs presented by Abû Al-Hasan 'Alî al-Hasanî al-Nadwî offers a comprehensive and balanced educational approach. It not only emphasizes the delivery of knowledge, but also strives to build individuals who are faithful, moral, and have a role in society. This approach is very relevant to be used as the basis for educational reform and da'wah of contemporary Muslims.

Textual and Contextual Approach

One of the main methodological aspects of Abû Al-Hasan 'Alî al-Hasanî al-Nadwî's thought is his ability to combine a textual approach to the sources of revelation with a contextual understanding of the reality of the community. He holds that the main sources of Islam such as the Qur'an, Hadith and the works of the turath of the ancient scholars need to be understood in depth not only in terms of wording, but also in terms of meaning, maqasid (shariah objectives), and their suitability with the reality of the times (Setiawan, 2017).

In his work *Tarikh Da'wah wa Azimah* which was translated into English as *Saviours of Islamic Spirit*, al-Nadwî presents figures of the Islamic revival from time to time, not as a mere historical record, but as a reflection of spiritual struggle, reformation of manners, and the da'wah of tajdid. According to him, history is not just a record of events, but a tool for the spiritual awakening of the community. This is in line with his view that Islamic history should be seen as a source of lessons and motivation for struggle, not just a chronology of political victories and defeats (Nadwi, 1999).

For example, the character of Sayyid Ahmad Shaheed al-Barelwi is presented not only because of his role in the jihad movement against the colonialists, but as a symbol of the combination of monotheism, tazkiyah al-

nafs and da'wah actions. Through this approach, al-Nadwi reinterprets history with the aim of building the moral strength of the community, as well as reviving the conviction of the responsibility of da'wah and spiritual leadership.

Al-Nadwi's contextual approach can also be seen in his work *Madha Khasira al-'Alam bi Inhitat al-Muslimin* (translated as *Islam and the World*), where he assesses the crisis of the community not only as a political or economic failure, but as a result of the loss of the spirit of Islam in the system of life. He describes the phenomenon of secularism as a form of "modern jahiliyyah" that separates the values of revelation from human civilization.

In his work, al-Nadwî wrote:

"The West has lost its soul, and so it cannot be a guide for humanity. Only Islam, revived in its true spirit, can offer the world an alternative to its moral collapse." (Al-Nadwî, 1951)

This view clearly reflects how the texts of revelation and Islamic history are used by him not literally, but are interpreted with awareness of the needs of the times. He criticizes the attitude of scholars who are too obsessed with the textual approach without taking into account current reality, and at the same time, rejects the liberal attitude that ignores the text in the name of tajdid. Therefore, he calls for a balanced approach that is centered on the maqasid and manhaj nabawi.

In addition, this approach is not only theoretical. In the context of education and da'wah, al-Nadwî often emphasizes that knowledge must produce understanding that builds action and renewal. According to him, Islamic studies that only focus on memorizing texts without an appreciation of social reality will not produce a generation of reformers (mujaddid), but only repeaters of traditions.

Overall, al-Nadwî's textual and contextual approach can be summed up as a combination of loyalty to the principles of revelation and the ability to read the times wisely. This makes his methodology very significant in the effort to form a reform and educational movement that is centered on rabbani values, yet remains responsive to modern challenges.

Modern Criticism and Intellectual Dialogue

In his work *Mādhā Khasira al-'Ālam bi Inhītāt al-Muslimīn* (1951), he presented the argument that the decline of Muslims in terms of spiritual and moral leadership has affected not only the Islamic world, but the entire world. According to him, the decline of Muslims has opened the way for the dominance of Western civilization centered on materialism and secularism, thus resulting in global spiritual and social damage (Al-Nadwî, 1951).

Al-Nadwî believed that although the West was successful in science and technology, it was experiencing a deep crisis in terms of spirituality and morality. According to him:

"Modern civilization has everything except peace of mind, moral guidance and the highest goal in life." (AnNadwi, 1951)

His criticism is not emotional or dogmatic, but rather is built through critical analysis of the foundations of Western philosophy that separates religion from life. According to him, secularism has produced humans who have lost meaning, fallen into hedonism and individualism, and lost a balanced moral compass (Setiawan, 2017). He describes Western civilization as a technologically sophisticated system but spiritually bankrupt.

Al-Nadwî does not reject all Western achievements, but rather invites Muslims to evaluate the West objectively, recognizing its strengths from a technical perspective and its weaknesses from a value perspective. In this regard, he proposes a *tawāzun* (balance) approach, namely that Muslims should utilize Western knowledge and progress, but within the framework of pure Islamic values (Ghazali & Mahyuddin, 2021).

Apart from criticizing the foundations of Western thought, al-Nadwî also rejects the idea of secular nationalism that emphasizes the construction of nation-states based on race and territory. He sees this understanding as the cause of the division of the people and weakening the solidarity of universal Islam. As an alternative, he

presents the idea of the ummah as a global unity based on Islamic faith and brotherhood. He called for the people to return to their identity as a divine entity guided by revelation and a history of shared struggle (Anwar, 2022).

In carrying out this criticism, al-Nadwî used an approach of intellectual dialogue, not empty rhetoric. He cited historical experience, explained the crisis of thought, and presented solutions from Islamic tradition. According to him, only through the construction of an integrated intellectual and spiritual awareness, Muslims can present an alternative to modern Western civilization which is experiencing a crisis of meaning.

According to Ghazali and Mahyuddin (2021), al-Nadwî's methodology in analyzing Western civilization features an integration between the textual approach (nas and turath) and the contextual approach (analysis of current reality), in line with the principles of maqasid syariah. He assessed the impact of secularism on the five main objectives of syariah, namely religion (dîn), soul (nafs), intellect ('aql), lineage (nasl), and property (mâl).

Overall, al-Nadwî's approach in criticizing Western civilization reflects his ability to build a balanced discourse of thought—not rejecting the West in total, but not being obsessed with foreign values either. On the contrary, he presented Islam as a complete alternative system, uniting revelation, reason, and universal values. This intellectual criticism and dialogue became an important part of the reform and tajdid framework that he fought for throughout his intellectual work and activism.

Islamic Worldview and the Construction of an Alternative Civilization

Abû al-Hasan 'Alî al-Hasanî al-Nadwî's thinking was based on a comprehensive and integrated Islamic worldview. He saw Islam not simply as a ritual religion, but as a system of life that included spiritual, social, political, and civilizational aspects. According to him, the main cause of the decline of Muslims did not lie in economic or military weakness alone, but stemmed from the loss of the religious spirit in the lives of the people and their dependence on Western civilization based on materialism and secularism (Al-Nadwî, 2003).

Al-Nadwî offered an alternative narrative to the spiritual damage that occurred due to the dominance of Western civilization by presenting a vision of Islamic civilization that was divine and based on the maqasid syariah. In his main work *Madha Khasira al-'Alam bi Inhitat al-Muslimin*, he stated that the non-Muslim world is experiencing a collapse of values because it is no longer centered on revelation. Therefore, Muslims have a historical responsibility to offer solutions to values and morals based on the Islamic worldview as the basis for building civilization (Al-Nadwî, 2006).

According to Adibah Abdul Rahim & Saud Muhammad (2021), an-Nadwi emphasizes that Islamic revivalism must begin by building the people's awareness of the holistic and monotheistic view of Islam. This includes efforts to harmonize naqli and aqli knowledge, strengthen Islamic educational institutions, and build a society that is moral and oriented towards the pleasure of Allah. This approach is seen as important to form an alternative civilization that not only develops the physical, but also empowers the spiritual and moral of humanity.

More importantly, the Islamic worldview presented by al-Nadwi is open, global and inclusive. It rejects any form of sectarian fanaticism, narrow nationalism and extremism, instead calling for Islamic brotherhood and cooperation between nations in order to uphold divine values in the modern world (Bhat, 2016). Therefore, building civilization according to an-Nadwi's framework is not a nostalgic dream, but a practical agenda based on building individual Muslims as the basis for reforming society and the people as a whole.

Respondent Profile

The main respondent of this study is Mr. Muhammad Syafiq bin Ismail, an Islamic activist who currently serves as Head of Central ABIM Information. He has extensive experience in the field of da'wah, management of Islamic youth organizations, and is currently pursuing his Doctor of Philosophy (PhD) studies at Universiti Malaysia Sabah in the field of Social Sciences of Civilization, with a focus on Islam and modernity.

In an interview conducted on 30 September 2025, he emphasized that the relationship between ABIM and al-Nadwî is not just a historical relationship, but also an intellectual and spiritual relationship rooted in al-Nadwî's visit to Malaysia in 1987, where he was invited by ABIM when Anwar Ibrahim became President. Respondents also explained that al-Nadwî's thinking became part of the basis of ABIM's educational thought formation, especially in the aspect of criticism of Western secularism and materialism.

The respondent described himself as part of a new generation in ABIM that strives to maintain the fighting spirit of previous figures such as Syeikh Siddiq Fadzil, Dato' Ahmad Azam, and Ustaz Muhammad Nur Manut, in addition to connecting the preaching spirit with the relevance of modern challenges faced by Muslims today.

Al-Nadwî's criticism of Modernity and Materialism

One of the main themes that emerged from the interview was al-Nadwî's deep criticism of Western modernity and materialism which is considered to be the cause of the spiritual loss of Muslims. Respondents explained that al-Nadwî's greatest contribution was "criticism of modernity that erodes spiritual values among Muslims." He emphasized that the concept of "jahiliah modern" presented by al-Nadwî is not just a historical reference to the pre-Islamic era, but is a continuous phenomenon involving the clash of values between Islam and the materialistic modern lifestyle.

According to him, "al-Nadwî reinterpreted the meaning of ignorance; anything that opposes Islam is ignorance, regardless of age."

This passage describes al-Nadwî's view which is consistent with his theory in the work *Madha Khasira al-'Alam bi Inhitat al-Muslimin* ("What the World Loses When Muslims Fall"), where he considers the fall of Muslims as a moral and spiritual fall, not just politics (Setiawan & Azhari, 2017).

Respondents also explained that al-Nadwî saw Western colonialism not only in physical form, but thought colonialism (*al-ghazw al-fikri*) which caused Muslims to lose their sense of spirituality in their daily lives. This is in line with the view of Samee-Ullah Bhat (2016) who asserted that an-Nadwi sees the modern humanitarian crisis as a result of the dominance of rationalism and secularism which denies the role of revelation as a moral source.

In the context of Malaysia, this idea has an impact on ABIM and its education movement. Respondents stated that al-Nadwî's criticism of materialism was translated in the form of educational programs, scientific discourse and the building of spiritual awareness among young activists. According to him, "al-Nadwî not only criticizes the West, but also provides solutions through the approach of education and knowledge. This is what we bring in ABIM – not only rejects, but educates."

This analysis shows that al-Nadwî's idea of a modern spiritual crisis is not only relevant, but also a basis in shaping ABIM's idealism of preaching and education, where human development is placed as a priority over material progress alone.

Respondents also emphasized that the relationship between al-Nadwî and ABIM is not just a history of visits, but involves the exchange of ideas and knowledge networks. He explained that in 1987, an-Nadwi's visit to Malaysia strengthened the relationship between ABIM and local Islamic figures such as Tuan Guru Haji Hadi Awang and Ustaz Siddiq Fadzil. In fact, according to him, a special seminar on al-Nadwî's thinking was once organized by ABIM in conjunction with the organization's 30th anniversary, in collaboration with Sheikh Ahmad Fahmi Zamzam al-Nadwî, a direct student of al-Nadwî.

Analysis of the respondent's statement shows that the influence of an-Nadwi's thinking has had an impact on ABIM's thought structure and preaching orientation. Al-Nadwî's ideas about islah (improvement of society through spiritual education) and tajdid (reform) were translated by ABIM in the form of education based on knowledge and morals.

As explained by Adibah Abdul Rahim and Saud Muhammad (2021), al-Nadwî emphasized the importance of uniting knowledge and faith in facing modern challenges, because the division between worldly knowledge

and religious knowledge causes people to lose spiritual and intellectual balance. This is clearly reflected in ABIM which makes spiritual education and ummatic awareness the main core of their struggle.

In addition, respondents also related al-Nadwî's influence on ABIM and WADAH (Wadah Pencerdasan Umat), which became an extension to the generation of ABIM activists aged 40 and over. According to him, these two entities share an ummatic soul and a harakah philosophy that emphasizes the blessings of charity and social responsibility in the Islamic struggle.

Respondents also emphasized that al-Nadwî's thinking is still relevant to be applied in the context of the modern world which is laden with moral crisis and the collapse of human values. He linked current issues such as Palestinian oppression, corruption, and global economic imbalance with the phenomenon of modern materialism that al-Nadwî has criticized since the mid-20th century.

According to him:

“This material problem is not only spiritual, but has damaged human morals and judgment... including among Islamic leaders themselves.”

Researchers think this view shows the continuation of al-Nadwî's idea that materialism is not just a lifestyle, but an ideology that distorts people's view of the nature of life and moral responsibility. In the context of Malaysia, the increasingly serious symptoms of corruption and economic greed show that al-Nadwî's criticism of Western culture still has the value of moral guidance.

Al-Nadwî asserted that the recovery of Muslims can only happen through spiritual awakening (nahdah ruhiyyah), not just political or economic change (Adibah Abdul Rahim & Saud Muhammad, 2021). Respondents also emphasized the same point by stating that the solution to the modern crisis does not come from the government or political parties, but through Islamic NGOs and civil society that are able to build awareness and educate the community.

In addition, respondents also highlighted aspects of the importance of writing and scientific works in continuing al-Nadwî's struggle. According to him:

“We Muslims write less. We have to follow the example of Sheikh al-Nadwî who wrote a lot and spread ideas through the pen.”

This statement illustrates an important aspect of al-Nadwî's thinking, which is the emphasis on the dissemination of knowledge through writing. In a contemporary context, this writing tradition can be translated through digital media and modern educational platforms to ensure that al-Nadwî's ideas continue to live in the new generation.

This analysis proves that the relevance of al-Nadwî's thinking is not only at the theoretical level, but also in the practical application of current moral and social challenges, making him an important reference in understanding Islam as a dynamic and comprehensive religion.

CONCLUSION

Abû Al-Hasan 'Alî al-Hasanî al-Nadwî's thought methodology forms a systematic framework that is capable of addressing various religious and social challenges of Muslims. His major works such as Mâdhâ Khasira al-'Âlam bi Inhîyat al-Muslimîn (1951), Tarîkh Da'wah wa 'Azîmah, as well as the Rasâ'il collection reflect an integrated approach between revealed and rational knowledge, with a focus on the tradition of Islamic scholarship and sensitivity to the realities of the times (Setiawan, 2017; Ghazali & Mahyuddin, 2021).

One of the main strengths of this methodology is the emphasis on the continuity of traditional and spiritual knowledge as the main basis for the revival of the ummah. In Mâdhâ Khasira al-'Âlam, an-Nadwî emphasizes that the decline of the Muslim ummah gives way to the dominance of Western civilization based on secularism, thus eroding the spiritual strength of the ummah (Al-Nadwî, 1951). He saw the decline of the people not

simply as a result of political weakness, but as something deeper involving neglect of the role of knowledge, manners, and the integrity of the soul (Adibah & Saud, 2021).

An-Nadwi's methodology also demonstrated the integration of textual and contextual approaches. In *Tarīkh Da'wah wa 'Azīmah*, he not only recorded the history of the struggle of Islamic figures, but also interpreted it as a source of spiritual inspiration and a driving force for revival. His ideas reflected an understanding of Islamic texts combined with an analysis of the historical and social context (Ghazali & Mahyuddin, 2021). This made his writing not merely retrospective, but rather a guide to reform based on the spirit of da'wah.

The educational aspect was also at the core of his methodology of thought. According to Adibah and Saud (2021), an-Nadwi rejected the secular education system brought by the colonialists, and called for the construction of an integrated Islamic education system which combined religious knowledge and contemporary knowledge. The educational model developed at Nadwatul Ulama is a direct manifestation of this approach, which emphasizes the development of a balanced Muslim personality in terms of intellect, spirituality and social.

In the context of the awakening of the ummah, an-Nadwi calls for the development of an alternative system based on Islamic values. He scientifically criticizes the framework of modern Western civilization which, according to him, fails to answer human spiritual and moral questions. On the contrary, he offers Islam as a comprehensive and just system, which unites revelation, reason and universal human values (Al-Nadwī, 1951; Setiawan, 2017).

Overall, al-Nadwī's thinking methodology has contributed significantly to the modern tajdid and islah discourse. His approach, which is based on the integration of tradition and current reality, provides a solid foundation for Muslims to design relevant educational, social and intellectual reforms based on Islamic values.

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