

TRANSMISSION OF ISLAMIC REFORM (*ISLAH*) FROM EGYPT TO MALAYSIA: A STUDY OF HASAN AL-BANNA'S LEGACY

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ABSTRACT

One of the most well known personalities in Muslim society of the twentieth century was Hasan al-Banna (1906-1949). He was the founder of *Jama'at al-Ikhwan al-Muslimin* (the Muslim Brotherhood), one of the influential Muslim organizations in Egypt. His ideas made a great impact on the Islamic movements in the world especially after nineteenth century until today. This paper aims to analyze the influence of Hassan al-Banna into the Islamic Movements in Malaysia particularly *Parti Islam se-Malaysia* (the Islamic Party of Malaysia) (PAS) and *Angkatan Belia Islam Malaysia* (the Muslim Youth Movement of Malaysia) (ABIM). Islamic movements actually call for a total reform (*islah*) in the life of the individual, family, society and social, economic, political, legal, educational and cultural systems. They call for a holistic understanding of Islam which is not reduced to intellectual, economic, or social activities of people. Results show that Hassan al-Banna was one of the most important figures who were responsible for shaping those Islamic movements in Malaysia.

Key words: Islamic movement, *Jama'at al-Ikhwan al-Muslimin*, PAS, ABIM, *islah*.

Introduction

The late 1920s saw the beginnings of an influential Muslim organization in Egypt, *Jama'at al-Ikhwan al-Muslimin* (IM) under Hasan al-Banna (1906-1949) that would – some years later – begin to exert influence in Malaysia. As this global Islamic revivalism swept the world, in the late sixties and early seventies, there emerged at least five main Islamic movements in Malaysia. They are *Parti Islam se-Malaysia* (PAS), *Jama'at Tabligh*, *Darul Arqam*, *Angkatan Belia Islam Malaysia* (ABIM), and *Jemaah Islah Malaysia* (JIM). PAS and *Jama'at Tabligh* were actually established in 1951 and 1955 respectively, but their activities were seen to be rejuvenating and intensifying during this resurgence. The other three emerged later; *Darul Arqam* in 1968, ABIM in 1971 and JIM in 1991, that is during the time of the Islamic revivalism itself. Though JIM seems to be a latecomer, its roots could be traced back to the establishment of the Islamic Representative Council (IRC) in the United Kingdom in 1974. IRC was established by Malaysian Malay-Muslim students studying in that country. After returning home, IRC members led the establishment of JIM with the support of and joined by other former overseas students previously studying in especially Egypt and the United States of America.

Of the five movements, only PAS, ABIM and JIM are registered with the Malaysian Registrar of societies. PAS is registered as a political party, ABIM as a youth movement and JIM as an Islamic Non-Government Organization (NGO). *Darul Arqam* and *Jama'at Tabligh*, on the other hand, operate as unregistered *da'wah* movements. The former considers itself as a study group at mosques and suraus while the later as an informal missionary group without a clear organisational structure. These naturally exclude themselves from the nature of an organisation that necessitates a registration with the Malaysian Registrar of Societies.

The influence of IM can be traced in the development of the Malaysian Islamic movements. There was a very close connection in terms of influence between the dominant world Islamic movement and Malaysian *da'wah* movements. As Khurshid Ahmad (1983: 222) pointed out: "There is an almost continuous chain of Islamic movements operating amongst the Muslim people in all parts of the world."

If the Islamic movements of the world emphasized that Islam was not only a set of beliefs and rituals, but a moral and social movement, it was the same emphasis as the Islamic movements in Malaysia. Khurshid Ahmad (1983: 222) examines: The most important aspect of the mission of these Islamic movements has been their emphasis on Islam, not just as a set of beliefs and rituals, but as a moral and social movement to establish the Islamic order. And by emphasizing this, they have identified themselves with all the *tajdid* and *islah* movements of history. The works of Muhammad Iqbal, and Mawlana Sayyid Abul A'la Mawdudi (Indian subcontinent), of Hasan al-Banna and Sayyid Qutb (Egypt), of Malik bin Nabi and Shaikh Ibrahim al-Jazairi (Algeria), of Said Nursi (Turkey), and others together constitute the most important influence in producing the contemporary revivalist movements in Islam. The existence of Islamic groups and movements, that call to Islam, command the good and prohibit the evil is an obligation prescribed by Allah in the Holy Qur'an: "Let there rise from among you group(s) that invite society to Islam, command society to do what Allah orders and to refrain from what He forbids and these groups are the ones who are successful." [3:104].

The main actors of the *da'wah* movement in Malaysia in the 70s were Malay university students. As Shamsul Amri emphasized, "...they found *da'wah* to be strongly appealing, first in providing reassurance in the 'confused' and 'disorienting' urban milieu,

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and secondly as an important para-political outlet". The students who were involved in da'wah were mainly Malay-educated and religious educated and were ambivalent about western education. When Malaysia began sending its first batch of government-sponsored students to the Western countries in 1974, the Pakistan, Libya, India, Saudi Arabia and Iran connection became important to the Malays. It was through these students, that books on Islam in English by Pakistanis, Indians and others became popular (Mohamed Abu Bakar, 1981: 1043). According to Nagata, the main external link of this da'wah movement which was initiated by these students and later became ABIM was with Egypt, Iran, India, Pakistan, Libya and Saudi Arabia (Judith Nagata, 1980: 131).

In the 1980s, Malaysian *da'wah* movements started to reflect the activities of major Middle Eastern religious movement, IM (Egypt). The Malay students in the Middle East have shown an interest in expanding the role of Islam in the political life and social life of Malaysia. Many have been drawn to PAS and its politicians have often visited students in such centres as Al-Azhar giving Islamic political speeches and PAS's aims in achieving its objectives (Von der Mehden, 1993: 83). In fact, many also have been drawn to ABIM after the establishment of ABIM in 1971. The Malaysian *da'wah* movements are also inspired by IM leaders such as Hasan al-Banna, Sayyid Qutb, Hasan Hudaibi, Muhammad Qutb, Sa'id Hawa, Fathi Yakan, Muhammad al-Ghazali, and Yusuf al-Qaradawi. Books written by these leaders were translated and spread amazingly in Malaysia and were referred and used in *usras* (group of study circle) especially by ABIM and PAS. During this period, PAS and ABIM emphasized the development of personalities, upgrading the spiritual and physical strength, and the understanding of major Islamic teachings among their fellow members. Books written by IM leaders were regarded as '*haraki*' (movement inspirational) books by members of *da'wah* movements since they emphasized the struggle of the *ummah*. Their works and others have been regularly quoted in books on Islam or in periodicals such as *Dakwah*, *Risalah*, or *Al-Nahdah*, *Qiblat*, and included PAS's bi-weekly newspaper *Harakah*. Their works were also quoted extensively in the annual conferences (*Muktamar Tahunan* or *Muktamar Sanawi*) of PAS and ABIM. Their efforts of championing the Islamic causes became examples for PAS's and ABIM's leaders to motivate and courage their members in the struggle of Islam in Malaysia.

PAS itself had been strongly influenced by Arab political and religious thinking, particularly IM. ABIM had also maintained close ties with IM. Many of the idea of PAS and ABIM were also shaped by the literature of IM. In the 1990s, the relations between PAS and IM became stronger. In September 1990, under the IM initiatives, a meeting among leaders of international Islamic movements was held in Amman, Jordan. PAS was among the movements attending the meeting. The meeting came to a decision to send representative to meet the Saudi, Jordan, Iraq, Iran and Kuwait leaders conveying the opinions of the Islamic movements and representing the *ummah* in whole.

This paper will focus on Hasan al-Banna, one of the intellectual figures in Muslim society in general and the IM movement in particular, who regarded as having a strong influence on the rise and development of Islamic movements including in Malaysia, socio-political issues and Islam.

Material And Method

Data for this article is based on the qualitative study conducted using content analysis approach. Content analysis approach is a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding. In this study an analysis on Hasan al-Banna's thought and his influence upon Islamic movements in Malaysia is conducted based on the available literatures. Those literatures discussed the relevance of Hasan al-Banna's thought on Islamic movements in Malaysia.

The term Islamic reform (*islah*) in this article refers originally to the idea of *islah* which is influenced by Pan-Islamic and reform movement in the 19th century especially of Egypt that attempted to rescue the Muslim world from its backwardness. Muhammad 'Abduh (1849-1905) and his mentor Sayyid Jamal al-Din al-Afghani (1838-1897), the two premier proponents of the reformist idea, introduced new approaches aimed at reforming Muslim society particularly in the face of the challenge of modernity. Their ideas of reformism incorporated a new dimension formulated to integrate modern thought and institutions with Islam.

Throughout Islamic history, reform efforts manifested in various forms in a wide spectrum, from groups formed simply to reawaken Islamic consciousness to a more organized and sophisticated organization with a comprehensive program involving socio-economic reforms such as those of the IM in Egypt, the *Jama'at Islami* of the Indian sub-continent.

Results And Discussion

(1) A Brief Introduction on Hasan al-Banna:

Hasan al-Banna (1906-1949) was born in the provincial town of al-Mahmudiyya, in the district of Rashid. He started his early education at the village's religious school, the *kuttab*. At the age of twelve, he began studying at the Madrasah al-Nizamiyyah before attending the Primary Teachers' Training School at Damanhur. In 1923, he moved to Cairo to complete his studies in education at Dar al-'Ulum's teachers' college. In 1927, after he graduated from Dar al-'Ulum, al-Banna began his career as a government teacher in Isma'iliyyah province on the Suez Canal.

Influenced by the reformers Muhammad Abduh and, especially, Rashid Rida (Enayat, 2001: 87-93), he founded the Egyptian IM in 1928 based upon his view that society had fallen into a state of *jahiliyyah* (ignorance), characterized by the corrupt government and Western imperialism that had engulfed Egypt as a result of the *ummah* deviation from the true way of God. He would like to combat the influence of a corrupt society by bringing the Egyptian youth back to their religion.

Mitchell writes that it enabled him to see “the defection of ‘educated youth’ from the Islamic way of life” (Mitchell, 1993). This new phenomenon facing the Egyptians and the youth in particular was due to two main reasons: an imitation of the Western way of life and culture on the one side and the lack of the *culama*’s role in implanting Islamic awareness in society on the other. The situation worsened when there were publicized views of Western educated figures like Taha Hussayn, Muhammad Husayn Haykal and Salama Musa, who saw a religious life to mean backwardness and opposition to a modern civilization.

The continuing social problems facing the country had also caused Hasan al-Banna to feel disillusioned with the ‘*ulama* of al-Azhar, who, from his viewpoint, should also be held responsible for all the contemporary problems facing Muslim society. In this regard, they seemed to care more about their personal welfare than promoting the general well-being of the Egyptian Muslims, who were in need of spiritual guidance. There were also among the ‘*ulama* those who chose to co-operate with the current government, considering that such a policy was for the social, political and economic betterment of the Egyptians. As Abu Rabi’ notes, these Muslim religious authorities “had allied themselves with the colonists, and this situation wreaked havoc in the world of Islam...This alliance with the exploiters is just a reflection of their choice of selfish interests and worldly ambition over the welfare of the country and the nation” (I. Abu Rabi’, 1996).

These developments gradually created doubts and suspicion in the mind of Hasan al-Banna about the efficacy of the al-Azhar to offer even the necessary remedies to the afflicted Muslims. He therefore decided that it was the time to act and establish a new organization capable of meeting the demands of contemporary life. In Isma’iliyya, Hasan al-Banna began to play an active part in the social life of the local community. He gave religious lectures in mosques and schools, explaining to the local community about the existing problems facing the Muslim *ummah* and later asking them to return to Islam as the way of life. During this time, he also became aware of foreign infiltration, such as the British military camp and the Suez Canal Company that was wholly owned by foreigners (Mitchell, 1998). The very presence of those foreigners, in his view, drove Muslim people away from Islam and colonized their minds with the Western way of life. This could be considered among the major factors that led Hasan al-Banna to establish IM in 1928, with the aim of instilling the truth, propagating Islam as a faith and an ideology and disseminating Islamic knowledge throughout Muslim society.

In 1932, Hasan al-Banna moved to Cairo, where his personality and religious commitment attracted both lower and middle class people. His message was that Islam was both a religion and a universal faith with a strong sense of ideological mission. In a short time, as Botman points out, Hasan al-Banna successfully developed a political organization that posed a great challenge to the secular government and directly opposed Western standards of behaviour. From the 1930s to the 1940s IM was particularly strong. Besides taking part in demonstrations and protests against the existing authority, IM also joined the Arab forces in the war between the Palestinians and the Israelis. It is important to note that the strength and popularity of IM during these years were very much due to the personality of its founder, Hasan al-Banna. His assassination in 1949 sent the organization underground for several years.

He was considered as one of the important Muslim figures during the formative phase of Islamic resurgence in the modern Arab world in general and Egypt in particular. His ideas and contribution to the debate of the Islamic revivalism in the 1920s, as Abu Rabi’ writes, “must be understood as that of a religious-minded and rising middle-class intellectual of the Third World labouring under the impact of cultural Westernization and political weakness at home”. (I. Abu Rabi’, 1996).

Up to the present day, the movement become one of the largest Islamic movements and is the largest political opposition organization in many Arab states. For instance, by the end of the Second World War, IM had an estimated two million members. Its ideas had gained supporters throughout the Arab world and influenced other Islamist groups with its "model of political activism combined with Islamic charity work". IM’s credo was and is, "Allah is our objective; the Quran is our law, the Prophet is our leader; Jihad is our way; and death for the sake of Allah is the highest of our aspirations."

(2) A Brief History of IM

IM is an Islamic movement founded in Ismaili, Egypt in 1928 and it is a pioneer in the movement to restore the Islamic Caliphate which is lost in 1924. It is founded by Hasan al-Banna, who was a young scholar who received his education from Dar al-Ulum when he was 23 years.

This movement spread in Arabia and Africa, led by a *Murshidul Am* (Spiritual leader) to guide its members according to the original methodology triggered by Hasan al-Banna. After his death, it was led by other *Murshidul Am*, namely Hassan Hidaybi (1949-1972), Umar al-Tilmisani (1972-1986), Muhammad Hamid Abu al-Nasr (1986- 1996), Sheikh Mustafa Masyhur (1996-2002), Makmun Hidaybi (2002-2004), Muhammad Mehdi 'Akif (2004-2010). Muhammad Badi’ (16 January 2010).

This Islamic movement has produced thousands of community leaders around the world, such as Sayyid Qutb, Sayyid Sabiq, 'Abd al-Qadir Audah, Hamidah Qutb, Aminah Qutb, Rashid Ghanousi, Abdullah 'Azzam, Sa'id Hawwa, Fathi Yakan, Yusuf al-Qaradawi, Abdul Hadi Awang, 'Abd al-Majid Zindani, Mahmud Sawwaf, Ahmad Yasin, Munir Ghaban, Kamal Halabawi, Zainab al-Ghazali, 'Abd al-Karim Zaydan, al-Jubail and more.

In 1934, IM has succeeded in opening over 50 branches across Egypt. Simultaneously with the addition of the branches, IM also established mosques, factories, social service centers and schools that become the centres to educate the members of the movement. After 1938, IM began to focus on Islamic political in the society and the Egyptian government.

Until the end of the Second World War, IM has half a million members and three million supporters. Its branch has also spread to Jordan, Syria, Sudan, Iraq, Palestine, Lebanon, North Africa and Saudi Arabia.

Its influence has also become a model for other Islamic movements, such as *Jama'at Islami* in Pakistan, *HAMAS* in Palestine, *Masyumi* in Indonesia, *Hizbul Muslimin* and later PAS in Malaysia, FIS in Algeria, and Refah Party and AKP in Turkey.

(3) Hasan al-Banna's Thought on Education (*Tarbiyyah*)

Tarbiyah or education aims normally to cultivate and enhance the spiritual quality of pupils under the guidance of their teacher. This term was adopted by Hasan al-Banna, not only for spiritual enhancement but it was also developed as way to transfer Islamic knowledge and other skills needed by his followers.

Tarbiyah, in the terminology of IM is not a simple activity. It is the foundation for this movement. *Tarbiyah* designation for IM cannot be separated from the ideology of its founder, Hasan al-Banna. Among its methods is an *usrah* system which was introduced by Hasan Al-Banna. The term *usrah* is Arabic word which means family. Indeed Hasan al-Banna envisioned the *usrah* to be a family unit where an ideal Muslim is produced (Al-Banna, p.286). The word *usrah* today are very familiar among the Islamists as an Islamic education medium.

Hasan al-Banna in his booklets on the *usrah* system (*nizam al-usari*) listed down three pillars of the *usrah* system which are *ta'aruf* (knowing each other), *tafahum* (understanding each other) and *takaful* (helping and caring for each other). Regarding this he mentioned that: "Islam emphasize heavily on the establishment of family units from among its followers which will direct them to great examples, strengthen its brotherhood and changes the meaning of brotherhood from just a mere theory to real implementation. Hasan al-Banna said: "So prepare yourself my brothers, so that you can be the best building block for this Islamic building." (Al-Banna (2003), p. 543)

Dr. Abdul Halim Mahmud in his book *Wasail al-tarbiyyah 'inda al-Ikhwan* (The Means of Education for IM) described the *usrah* structure as practiced by IM. According to him, *usrah* session is a weekly meeting facilitated by an elected leader which can possibly be alternated among members. There are four basic elements of *usrah* – *taujih* (instructions), *tarbiyah* (education), *tadrib* (training), *takwin wal mutaba'ah* (development and control). Its session usually begins with five minutes instruction or reminders of certain issues. It is followed by discussing and studying selected books or articles on predetermined topics. Included in this session are reading Qur'an, memorizing it and explaining the meaning of the verses. The training element might include performing research on certain topics and presenting them. Training can also be in personality development such as endurance training by undergoing a long walk together.

The last element involved in *usrah* is targets fulfillment. Each member will provide self evaluation of their performance for the pass week. The detail evaluation will be known only to him/her self. The facilitator will declare the general statistics of the group achievement for the week before departing so that everybody can discuss measure to improve their performance for the week to come. The *usrah* will themselves set a KPI (Key Performance Indicator) to measure their continuous achievement and improvement especially in performing different deeds such as prayers and non-obligatory fasting.

Besides *usrah*, there are also monthly *Katibah* in which several *usrah* groups from various enclaves and villages meet to discuss political and religious affairs. There are also trips, camps, courses of study, Islamic workshops, and conferences. Each member is given a schedule with established goals to complete that require the endorsement of key leaders.

(4) The Influence of Hasan al-Banna's Thought on the Islamic Movements in Malaysia

The fall of the Ottoman Caliphate in Turkey in 1924 led to divisions of the Muslim world. The enemies of Islam have utilized this opportunity to weaken the Muslims and conquered their lands.

However, the emergence of IM in Egypt in 1928 is seen as the founder of modern Islamic movement to restore the Islamic caliphate which was lost. The strong *da'wah* and *tarbiyah* of the movement has inspired Muslims, including in Malaya (former name of Malaysia), to rise up against the invaders.

The Malay students, who studied in Mecca or al-Azhar, Egypt, brought the reformism thoughts to Semenanjung Tanah Melayu (Malay Archipelago) in its early developments. The Malay students concentrated to study in Saudi Arabia especially in Mecca and Madinah in the early 20th century. Then in 1920s, there was a major trend where Malay students after studying in Mecca then proceeded to Cairo to continue their study. The pioneering Malay students in Mecca played major role in encouraging friends and parents to send their sons to further their studies in Cairo. Shaykh 'Abd. al-'Aziz Affendi al-Suhaimi, a close friend of Shaykh Rifa'ah al-Tahawi, Principal of al-Azhar University also played a notable role. He travelled to Malaya and explained the benefits of pursuing higher education at al-Azhar and gave recommendations for those who wished to further their studies there.

In 1925, there were about two hundred students who came from the Netherlands East Indies (include Malays) who studied at Al-Azhar University, Cairo (Muhammad Redzuan Othman, 1994: 100). In fact, during the first quarter of the 20th century, the contributing factors why Malay students decided to study at al-Azhar University rather than at Mecca were: the boom in rubber prices, the Al-Azhar educational system was better adapted to the teaching method used at the *surau* and mosques, the opening of more *madrrasah* (schools) throughout the Malay Peninsular, the availability of convenient transportation i.e. steamships, and the capture of the Holy City by Ibn Sa'ud in October 1924 (Ibid: 98-100). Soenarno described the period 1906 until 1926 as the religious stage and religious reformism phase.

In the 19th century, Mecca was a famous place where Muslims from all over the Malay Archipelago converged to further their religious studies. It is no wonder that the Malays were inspired by the ideas of Muhammad Bin 'Abd al-Wahhab. In Mecca also many of the early Malay scholars completed most of their writings on religious teachings especially in the field of Islamic laws, theology and Sufism. In the first quarter of the 20th century, there existed a few Malay students who pursued their study in India such as Burhanuddin al-Helmi. He studied homeopathy in the Ismaeliah Medical College, Secudrabad, Hyderabad, India. He also studied philosophy in Aligarh University, New Delhi and graduated with a bachelor degree in arts and philosophy (Ramlah Adam, 1996: 9).

In India he was exposed to the Naqshabandi teachings and practised it as well. He also once visited Palestine for a few months and saw for himself the political and military aggression of the British for the establishment of the Jewish Israeli State. In Palestine he was involved in a demonstration against the Balfour Treaty. The British detained him for a few days. It is believed in Palestine, he was introduced to journals and periodicals containing the reformism ideas of Jamal al-Din al-Afghani and Muhammad 'Abduh (Ramlah Adam, 1996: 11). In 1937, he published a periodical, namely Taman Bahagia, in Singapore using his own savings. This periodical contained articles on the Muslims' world affairs and society, included articles on the problems of the Palestinian people emphasizing their rights which had been denied by the British and the Jews. The British detained him one hour after the publication of the periodical. He was sentenced to jail for six months for committing an anti-British aggression (Ramlah Adam, 1996: 16).

Burhanuddin was also known as a *Kaum Muda* supporter in spite of actively involving himself in the Malayan politics. He assumed Islam as a Malay political vehicle in order to reveal the Malay attitudes of loving their native country and own race. In his literature, he regularly used al-Qur'an and Hadith of the Prophet to convince his supporters towards the role of Islam as a tool in the revival of the Malay political consciousness. His manifestation on Islam also appeared in his attitudes towards defending and championing the Pattani Muslim struggles in Thailand (Ramlah Adam, 1996b: 257). He was one of the founder members of *Hizbul Muslimin*, which was established in 1948. This party mobilized Islam as its political ideology. *Hizbul Muslimin* was influenced by the Indonesian Muslims' party, *Parti Masyumi* (Stockwell, 1979: 138). Burhanuddin was also involved in several economic and educational bodies. His leadership in PAS manifested his true Islamic political ideology. In the midst of the struggle for Malay nationalism, between 1956 until 1969, Burhanuddin fought for the establishment of *Dar al-Islam* (Islamic State) (Ramlah Adam, 1996b: 257).

It is basically true that those who were educated in the Middle East brought back the idea of reformism to Malaysia. It is observed that those responsible for the edition and publication of the journal were mostly educated in the Middle East particularly in the cities of Mecca and Cairo. It was during their stay in those parts of the world that, according to our sources, they began to observe, and subsequently became interested in, the fundamentalist movement first founded by Muhammad bin 'Abd al-Wahab (1703-1791) in Arabia. They were also inspired by the revolutionary ideology of Pan Islamism founded by Syed Jamaluddin Al-Afghani (1839-1897) and by the zeal of the reformist movement carried on by his two great disciples, Sheikh Muhammad 'Abduh (1849-1905) and Syed Muhammad Rashid Ridha (1865-1835).

PAS has accepted the thought of IM in the early 1950s when its leaders, such as Dr. Zulkifli Mohamad received his education directly from personalities of IM, like Hassan al-Banna and Sayyid Qutb while studying there. He has led Malay students Association in Egypt and attended classes and programs held at IM headquarter in Cairo. As a graduate of the University of al-Azhar and having charismatic leadership, he was given the mandate to lead PAS and he struggled to include the soul of Islam in the party constitution in 1954.

According to Riduan Mohd Noor, other than Dr. Zulkifli Mohamad, Jais Anwar who served as Head of PAS Youth at the session 1968- 1970 also received his education in Egypt. According to Jais Anwar, Sheikh Taqiyuddin who escaped from the Egyptian regime, has fled to Malaysia and served at a religious school in Kedah. Here, he had the opportunity to recruit and educate the students by introducing *usrah* system in 1957.

Riduan Mohd Noor also said that Yusof Rawa, who was educated in Mecca and had led the Students Union of Malaysia-Indonesia also received indirect education from IM through reading books written by IM leaders, although they were banned by the Kingdom of Saudi Arabia at that time. He published a magazine "al-Islam" contained therein translations of *Tafsir Fi Zilal al-Qur'an* of Sayyid Qutb on his return to Malaysia. Through this magazine, many students from Malaysia, namely Wan Mustapha Rusdi, Omar Mohamad and many more students who were studying in Indonesia were affected by this movement.

According to Hasan Shukri, PAS was given a chance to send 10 students to further their studies in Baghdad in 1963. Ten students were Hasan Shukri, Mohamad Daud Iraqi, Hashim Jasin, Abdul Rahim Md Zin, Riza Kasba, Abdul Ghani Kasa, Dahlan Muhammad Zain, Azmi Ahmad, Isamuddin Ahmad and Abdul Halim Yahya, who received guidance directly from the leaders of IM in Iraq. Some of these students become activists of PAS, whether at the state or the federal, such as Hasan Shukri who was the Deputy President of PAS, and Hashim Jasin who is currently the *Murshidul Am* (Spiritual Leader) of PAS. According to Yazid Jaafar, since the 1960s, many PAS leaders exploit books of the IM, such as book "rules and regulations" by Hasan al-Banna, especially in Selangor and Kuala Lumpur.

The establishment of an Islamic youth association, namely *Angkatan Belia Islam Malaysia* (ABIM) in 1970 also helped spread the ideas of IM in Malaysia. At the time, ABIM was seen as part of PAS. When PAS joined Barisan Nasional (BN), ABIM took over the responsibility to train and mobilize the youth.

Muhammad Natsir, a figure in Islamic movement in Indonesia, advised PAS to strengthen its leadership level. This advice has prompted several leaders of the Islamic movement who were in ABIM to join PAS. The entry of some ABIM leaders in PAS at the end of the 1970s, namely Fadzil Mohd Noor, Abdul Hadi Awang, Nakhaie Ahmad, Syed Ibrahim Syed Abdul Rahman, and Abdul Ghani Abdul Rahman, actually enhance the thought of IM into PAS. Also joining PAS were campus activists who received *tarbiyah* of ABIM, such as Abdul Malik Husin, Husin Ismail and Ya'kub Husin.

With the help of ABIM's dynamic leadership such as Anwar Ibrahim, ABIM in a very short time managed to attract many youngsters in universities and colleges to join in. ABIM also published books, translating the writings of IM leaders. In its official magazine, namely "al-Risalah", they also included those writings.

Yusof Rawa, in his policy speech as Acting President of PAS on 29th April 1983, entitled "ke arah pembebasan Ummah (towards liberating the *Ummah*)" said that the Muslim community should be returned to the true leadership as explained in the Qur'an and described by the Prophet (peace be upon him). The Muslim community must be returned to the leadership of scholars who maintain and uphold the laws of Allah swt. Knowledge in the laws of Allah, commitment in its practice, and piety and devotion to God Almighty, shall be the important measures for evaluating the leadership of the Muslim community. The Muslim community must choose a qualified person in the sight of Allah Almighty as their leader, and not the person who is seen fit by the West and its allies.

This Yusof Rawa's statement about the liberation of the *ummah* is not just rhetoric, but the fact is reinforced by the slogan of *ulama* leadership in PAS.

Tarbiyah in PAS *ulama*' leadership becomes more important. In the beginning, it is reinforced by the role of Yahya Othman and Harun Taib as *murabbi* of PAS. Yahya Othman, who was also served as an Exco member for education in Kelantan PAS government in 1990, is famous for the title as the father of *tarbiyah* of PAS. While Harun Taib had been serving as Chairman of PAS Ulama' Council for several terms. In addition, Abdul Hadi Awang who was educated at the University of Madinah also had received education directly from Sheikh Sa'id Hawwa and Dr. Muhammad al-Wakil of IM. While studying at the University of al-Azhar, he again received education of the movement.

According to Riduan Mohd Noor, the strong influence of IM in PAS can be seen in the movement of regenerating students and strengthening the position of the Da'wah and Leadership Training Bureau at PAS Central level. Abdul Hadi Awang was appointed as chairman of the bureau, and assisted by Yahya Othman held a seminar on *tarbiyah* in 1982 to coordinate and unify the syllabus of *tarbiyah*, thus introduced the methodology of *tarbiyah* of PAS.

The outbreak slogan of *ulama* leadership and the establishment of the Shura Council of PAS on October 22, 1982, until the PAS constitutional clause seven (4) the terms of the members of the Shura Council were also impacted by IM, in which the movement is a pioneer of Islamic movements in the world.

In conclusion, the implications of *tarbiyah* influenced by IM in PAS led the party to hold a number of ongoing programs and educational programs that are directly and indirectly. Among them is *usrah* program that was instituted by IM officially in 1943, when many dangers and obstacles began obstructing its movement. In PAS, *usrah* system helped to strengthen the organization and to build loyalty members.

Besides *usrah*, PAS also organize some other programs, such as *rehlah tarbawiyyah* (educational visit), *mukhayyam tarbawi* (camping), *ijtima' tarbawi* (monthly meeting) and *tamrin tarbawi* (cadre program) which were assimilated from *tarbiyah* program of IM.

(5) *Tarbiyah* In PAS

As an Islamic movement, PAS has received the influence of other Islamic movements in the world which are more experienced in facing current challenges. PAS focuses on the aspects of *tarbiyah* as IM of Egypt, Masyumi of Indonesian and Jama'at Islami of Pakistan, and has its own mold of *tarbiyah* (Nizam Tarbiyah PAS, 2015: 12)

(a) Syllabus of *Tarbiyah*

In 1982, the Committee of PAS *Tarbiyah* and Leadership Training Bureau organized a seminar on *tarbiyah* to upgrade the system of *tarbiyah* to be more structured program. Before the seminar, PAS did not have a structured syllabus of *tarbiyah*. In the seminar held, the committee of PAS *Tarbiyah* and Leadership Training Bureau has introduced the contents and syllabus of *tarbiyah* periodically, covering *usrah* program, *tamrin*, *mukhayyam*, *liqa' al-fikri* and *ijtima'*, involving all levels of leadership and members, starting from the branch, region, state and central. Yahya Othman presented the syllabus of *tarbiyah* representing the Committee of PAS *Tarbiyah* and Leadership Training Bureau in 1986 has provided a syllabus of *tarbiyah* specifically for PAS members according to their levels or stages, where each level has been provided a specific syllabus of *tarbiyah*.

This *tarbiyah* is organized into three stages, which are: stage of *ta'rif* (identification), stage of *takwin* (formation) and stage of *tanfiz* (implementation). These stages are actually influenced by the idea of Hasan al-Banna of IM.

PAS syllabus of *tarbiyah* is still used until today and has been re-presented in the *Muzakarah* (Discussion) of *Tarbiyah*, Federal Territory, on 16 March 2002. Among the contents of the syllabus are; the Holy Qur'an, where *tarbiyah* emphasizes of improving the quality of reading and memorizing certain verses such as *juzu' 'Amma*, *surah al-Kahf*, *surah Yasin*, *surah al-Waqi'ah*, *surah*

al-Mulk, *surah al-Muzammil* and some other selective Quranic verses; Some selected *hadith* of the prophet (peace be upon him) such as 40 *hadith* and *Riyad al-Salihin* of Imam al-Nawawi; *Fiqh* particularly *Fiqh Taharah* and Solat (prayer); *Usul Fiqh*, particularly on sources of Islamic jurisprudence, namely the Qur'an, *al-Sunnah*, *al-ijma'*, *al-qiyas*, *masalih al-mursalah* and others; *Tawhid*, matters that must be known by every Muslim. The references are books such as *Aqidah Muslimin* (Muslim belief) by Abdul Hadi Awang, *Four Term* by Shaykh Abul A'la Mawdudi and *Aqidah Islamiyyah* (Islamic belief) by Hasan al-Banna; *tasawwuf* on purification of the soul, building good morality, *ikhlas* (sincerity) and brotherhood, through the books of *Mau'izah al-Mu'minin* and *Riyad al-Salihin*; mastery of Arabic and Jawi; and studying history and *sirah* of the Prophet (peace be upon him) through the books *Nur al-Yaqin*, *Tahzib al-sirah*, the Life of the Companions, *Manhaj al-Haraki li al-Sirah al-Nabawiyah* by Muhammad Munir Ghadban, *Fiqh al-sirah* by Sa'id Ramadan al-Buti and Muhammad al-Ghazali, and *al-Rahiq al-Makhtum* by Safi al-Rahman al-Mubarakfuri.

PAS *tarbiyyah* also focuses on the contemporary issues on Islam through books such as "What Effects With the Fall of the Islamic World", "Islamika Ekonomi", "*Maza ya'ni intimai li al-Islam?*", "*al-Mustaqbal li Haza al-Din*" and "Misunderstanding of Islam"; General knowledge of Islam through the books "*al-'adalah al-ijtima'iyyah*" by Sayyid Qutb, "Islam and Legislation" by 'Abd al-Qadir 'Awdah, "*al-Nuzum al-Islamiyah*" by Subhi Salleh, and "Economics in Islam"; *Fiqh Da'wah* through books such as *Usul al-Da'wah*, *Fiqh al-Da'wah*, *Fiqh 'Amal jama'i*, *Min ahl al-Khuṭwati ila al-Amam*, *Kaifa Nad'u al-Nas*, *Fi Afaqi al-Ta'lim* and *al-Usul al-'Isyrin*; and Attacks on Islam and the Muslims, through books such as "Battle Between Islam and the Western Thought", *Rasa'il* by Mawdudi and "*Ghazwah al-Fikri*".

However, no doubt there might be changes in the PAS syllabus of *tarbiyah* when it has been updated. The syllabus which has been presented by Yahya Othman in 1986, of course might not be the same as syllabus of *tarbiyah* used by PAS nowadays, but it still serves as a guide for sustainability of PAS *tarbiyah* in the future.

(b) Types of *Tarbiyah* in PAS

Tarbiyah is seen as a process of establishing the best Muslims by the Islamic Movements, including PAS. This is because without *tarbiyah*, their purpose to *build baldatun tayyibatun wa rabbun ghafur* (good and blessed state) will not be materialized. Here are some types of *tarbiyah* program practised by PAS, namely:

(i) *Usrah* Program

Usrah program is the foundation in the construction and establishment of the *tarbiyah*. It is also the basis in building individual member of the movement (Nizam *Tarbiyah* PAS, 2015: 86)

It is the most important mean in educating individuals with comprehensive *tarbiyah*, because it is the most effective means and most successful in equipping members with quality. *Usrah* is also the most important unit in the organization as it covers all aspects of the formation of the personality of the individual, required by the Qur'an and the *Sunnah* of the Prophet (peace be upon him). In Arabic, *usrah* means family. *Usrah* which is practiced in the Islamic movement is a special close group meeting, attended by supporters and members only, in small numbers. Members of *usrah* are according to a certain level by a certain syllabus at all stages. In the context of the Islamic Movement, *usrah* means a family unit which is bound by unity of faith (*'aqidah*), unity of thought (*fikrah*), unity of awareness of a common history, and unity of the struggle to have cooperation and mutual help to strengthen the movement in various angles to allow team work and Islamic work practiced properly towards establishing Islamic state or Islamic Caliphate.

Usrah has pillars, objectives, rules, etiquette, program, means, methods of handling, *naqib* (facilitator) and its own history. Idris Ahmad in explaining the guide of *usrah* said that this *tarbiyah* will produce good personality and active members in implementing the works of the movement (Nizam *Tarbiyah* PAS, 2015: 13).

Therefore, *usrah* which is carried out must coincide with the will of PAS *Tarbiyah* and Leadership Training Bureau.

(ii) *Usrah* Coalition or *Madrasah*

Madrasah in Arabic means the school. *Madrasah* is meant in the methodology of *tarbiyah* in PAS is a scientific program with a certain title held specifically for PAS members and supporters only. It can also be categorized as combination of *usrah* groups, but have different agendas and activities compared to regular *usrah*. Its activities are as follows:

- i. Maghrib prayer in congregation and reading *zikir al-Ma'thurat*
- ii. *Taujihah* (advise) from a representative of PAS state leadership on current issues and motivation for their struggle.
- iii. The main slot of *tarbiyah*
- iv. Question and answer session
- v. 'Isha Prayer in congregation

Besides *usrah*, there are other activities under *tarbiyyah* which are also influenced by the IM programs. There are such as (Nizam *Tarbiyah* PAS, 2015: 12):

- i. *Katibah* or *qiyamullail*
- ii. Visits (*Rihlah Tarbawiyah*)
- iii. Program Cadre (*Tamrin Tarbawi*)
- iv. Camping or Jamboree (*Mukhayyam Tarbawi*)
- v. The congregation *Iftar* (*Iftar Jama'at*)
- vi. The Gathering of Thought (*Liqat al-Fikri*)
- vii. Monthly gathering (*ijtima' Tarbawi*)
- viii. Seminar or Convention (*Nadwah Tadrībiyyah*)

ix. General Assembly (*Mu'tamar*)

Conclusion

In conclusion, Islamic movements in Malaysia who struggle towards Islamic reform are normally influenced by the thought and practice of Hasan al-Banna, especially in the mold of educational reform (*tarbiyah*). Among his contributions are the introduction of the *usrah* to the *ummah* and the continuation of the mission and message of *dakwah*. The mission and message which is none other than the mission and message brought by the Prophets, culminated by the Final Prophethood of Muhammad (peace be upon him), continued by his companions and his followers. The message is to invite all mankind to worship only Allah, truthfully and sincerely.

The model of the *usrah* is used and became widespread by the Islamic movements in all parts of the world. It is now a standard and is commonly practised in universities, colleges, educational institutions, schools, departments, offices, *musallas* and other organisations.

The *usrah* is the part that complements Islamic consciousness and is the spirit that brings alive and rejuvenates formal Islamic education, its related fields and studies and also makes possible organised Islamic work.

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