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التجديد والاجتهاد: دراسة تحليلية في ضوء مقاصد الشريعة الإسلامية

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Renewal and Ijtihad Practices: An Analytical Study in Light of the Objectives of Islamic Sharia

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الملخص:

يمثل مفهوما التجديد والاجتهاد القدرة الديناميكية على التكيف في الفقه الإسلامي، مما يضمن أهميته في سياقات تاريخية ومعاصرة متنوعة. تستكشف هذه الدراسة التطور التاريخي والأطر النظرية والتطبيقات المعاصرة للتجديد والاجتهاد في ضوء مقاصد الشريعة الإسلامية. وتؤكد على تأثير التقنيات الجديدة والعولمة والتحديات المجتمعية الحديثة على هذه الممارسات. وبالاستعانة بالدراسات الكلاسيكية والمعاصرة، ودمج الآيات القرآنية والأحاديث، تدافع المقالة عن نهج دقيق لمعالجة القضايا الناشئة مثل الذكاء الاصطناعي والتكنولوجيا الحيوية والاستدامة البيئية، مع الحفاظ على سلامة المبادئ الإسلامية.

كلمات مفتاحية: التجديد.، الاجتهاد.، مقاصد الشريعة.، الفقه الإسلامي.، التقنيات الجديدة.، التحديات المعاصرة.، الذكاء الاصطناعي.

Abstract:

The concepts of tajdid (renewal) and ijtihad (independent reasoning) represent the dynamic adaptability of Islamic jurisprudence, ensuring its relevance in diverse historical and contemporary contexts. This study explores the historical evolution, theoretical frameworks, and contemporary applications of tajdid and ijtihad in light of the maqasid al-Sharia (objectives of Islamic law). It emphasizes the impact of new technologies, globalization, and modern societal challenges on these practices. Drawing upon both classical and contemporary scholarship, and integrating Quranic verses and hadith, the article argues for a nuanced

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approach to address emerging issues such as artificial intelligence, biotechnology, and environmental sustainability, while safeguarding the integrity of Islamic principles.

Keywords: Tajdid; Ijtihad; Maqasid al-Sharia; Islamic jurisprudence; new technologies; contemporary challenges; artificial intelligence.

INTRODUCTION

Islamic jurisprudence *(fiqh)* has maintained a balance between tradition and adaptability, ensuring that its principles remain relevant across diverse contexts. This balance is rooted in the practices of *tajdid* and ijtihad. *Tajdid* involves renewal, a revival of Islamic principles to align with contemporary realities, echoing the prophetic tradition: "Indeed, Allah will send for this Ummah at the head of every hundred years someone who will renew for it its religion."[1] On the other hand, ijtihad denotes independent reasoning to derive legal rulings in unprecedented situations, guided by the Qur'an, Sunnah, and the *maqasid al-Sharia*.

The *maqasid al-Sharia,* famously systematized by scholars like Al-Shatibi, refer to the overarching objectives of Islamic law: the preservation of religion *(din),* life (nafs), intellect *('aql),* lineage *(nasl),* and property *(mal).* [2] These objectives ensure that the outcomes of ijtihad and tajdid align with justice, mercy, and public welfare, as emphasized in the Qur'an: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." [3]

This article delves into the theoretical, historical, and practical dimensions of *tajdid* and ijtihad, with a focus on the challenges and opportunities presented by new technologies. It highlights the evolving role of scholars in addressing ethical dilemmas, economic systems, and global sustainability issues.

Theoretical Foundations of Tajdid and Ijtihad

The practices of *tajdid* (renewal) and ijtihad (independent reasoning) are central to Islamic thought, rooted in the tradition's emphasis on adaptability and continuous intellectual engagement. These practices ensure that Islamic jurisprudence remains dynamic and responsive to the evolving needs of society, guided by the Qur'an, Sunnah, and the overarching objectives of Islamic law (*maqasid al-Sharia*).

Tajdid and Its Prophetic Basis

Tajdid is a concept deeply embedded in Islamic theology and jurisprudence, derived from the prophetic tradition: "Indeed, Allah will send for this Ummah at the head of every hundred years someone who will renew for it its religion." [4] This hadith underscores the ongoing necessity for intellectual and spiritual revival, ensuring that Islamic principles remain aligned with the challenges of each era. Renewal is not about altering the core tenets of Islam but about reinterpreting and applying these principles to new contexts, a concept reflected in the Qur'anic verse: "We have not sent you, [O Muhammad], except as a mercy to the worlds." [5]

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Scholars like Al-Ghazali and Ibn Taymiyyah articulated the importance of tajdid in reviving Islamic values and addressing societal changes. Al-Ghazali, in his magnum opus *Al-Mustasfa min 'Ilm al-Usul*, argued that renewal requires a return to the foundational sources of Islam, particularly in times of moral or intellectual stagnation.[6] Ibn Taymiyyah expanded this concept, emphasizing that tajdid must align with the maqasid al-Sharia, ensuring that it promotes justice, mercy, and public welfare.[7]

Ijtihad: A Mandate for Critical Reasoning

Ijtihad, often described as the intellectual lifeblood of Islamic jurisprudence, involves deriving legal rulings through critical engagement with the Qur'an and Sunnah. The Qur'an repeatedly calls for reflection and reasoning, as seen in verses like "So reflect, O you who have vision" [8] and "And those who have been given knowledge know that what is revealed to you from your Lord is the truth." [9]

Prophet Muhammad (peace be upon him) explicitly endorsed the practice of ijtihad when he instructed Mu'adh ibn Jabal to rely on his reasoning in situations where no explicit guidance was available.[10] This prophetic endorsement underscores the necessity of ijtihad in addressing novel circumstances, ensuring that Islamic jurisprudence remains adaptable and relevant.

Historically, ijtihad flourished during the early centuries of Islam, exemplified by the efforts of the four Sunni imams—Abu Hanifa, Malik, Shafi'i, and Ahmad ibn Hanbal—who established methodologies for interpreting Islamic law. Their approaches, rooted in sources like qiyas (analogical reasoning) and istihsan (juridical preference), reflect the Qur'anic principle of pursuing justice and equity: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." .[11]

The Ethical Framework of *Maqasid al-Sharia*

The **maqasid al-Sharia** provides the ethical foundation for **tajdid** and **ijtihad**, guiding scholars in their pursuit of rulings that promote human welfare. Al-Shatibi, in his seminal work *Al-Muwafaqat fi Usul al-Sharia*, categorized the maqasid into five core objectives: the preservation of religion (**din**), life (**nafs**), intellect (**'aql**), lineage (**nasl**), and property (**mal**). .[12] These objectives ensure that Islamic rulings prioritize justice, mercy, and public interest, as emphasized in the Qur'an: "Indeed, Allah commands justice, good conduct, and giving to relatives." .[13]

Contemporary scholars like Kamali and Auda have expanded on the maqasid framework, arguing that it is particularly suited for addressing modern challenges. Kamali emphasizes that **ijtihad**, guided by maqasid, ensures that legal rulings are not only rooted in scriptural sources but also oriented toward achieving practical benefits and preventing harm. .[14] Auda highlights the importance of **maslahah** (public interest) in this process, noting that the maqasid framework prioritizes outcomes over rigid adherence to historical

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precedent.[15] This perspective resonates with the Qur'anic emphasis on adaptability and balance: "And establish weight in justice and do not make deficient the balance."[16]

Tajdid, Ijtihad, and Social Justice

The interconnection between **tajdid**, **ijtihad**, and social justice underscores the ethical dimensions of these practices. Islamic jurisprudence aims to establish a just and equitable society, as reflected in the Qur'anic verse: "And We have sent you, [O Muhammad], as a bringer of good tidings and a warner, to establish justice among the people." [17] **Tajdid** ensures that Islamic teachings remain relevant in addressing issues like poverty, education, and governance, while **ijtihad** provides the methodological tools for deriving context-specific solutions.

Prominent reformists like Muhammad Abduh (1974) and Jamal al-Din al-Afghani advocated for the use of **ijtihad** in promoting education, women's rights, and political accountability.[18] Their efforts reflect the Qur'anic call to "invite to the way of your Lord with wisdom and good instruction." [19] Abduh, in particular, emphasized that the renewal of Islamic thought required a synthesis of traditional knowledge and modern science, aligning with the **maqasid** principle of preserving intellect.

The Role of Interdisciplinary Knowledge in Ijtihad

One of the key developments in contemporary **ijtihad** is the integration of interdisciplinary knowledge. Modern issues like artificial intelligence, bioethics, and climate change require scholars to engage with fields like science, technology, and economics. This approach aligns with the Qur'anic encouragement of intellectual inquiry: "And He gave you hearing, vision, and intellect that you might give thanks." [20]

For instance, advancements in biotechnology, including genetic engineering and organ transplantation, pose ethical questions that require **ijtihad**. Scholars have debated the permissibility of these practices, emphasizing the **maqasid** principles of preserving life and lineage. Similarly, Islamic finance represents a domain where **ijtihad** has been instrumental in developing interest-free banking systems, guided by the Qur'anic prohibition of **riba** (usury): "But Allah has permitted trade and has forbidden interest." [21]

Auda (2008) argues that interdisciplinary collaboration is essential for addressing such issues, as it allows scholars to integrate traditional Islamic principles with contemporary knowledge.[22] This perspective is echoed by Sardar (2010), who emphasizes the need for a forward-looking approach to Islamic jurisprudence, one that anticipates and addresses emerging challenges. [23]

Challenges to Tajdid and Ijtihad

Despite their importance, **tajdid** and **ijtihad** face significant challenges, including political polarization, sectarian divisions, and a lack of qualified scholars. Sectarianism often hinders collaborative efforts, while rigid

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adherence to traditional interpretations stifles innovation. Furthermore, the absence of interdisciplinary training among Islamic scholars limits their ability to address complex issues effectively.

Prominent scholars like Chapra (1992) and Ramadan (2009) have proposed solutions to these challenges. [24] Chapra advocates for the establishment of research institutions dedicated to **ijtihad**, while Ramadan emphasizes the importance of ethical leadership and public engagement. These initiatives align with the Qur'anic directive: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." [25]

The theoretical foundations of **tajdid** and **ijtihad** highlight their centrality to Islamic jurisprudence. Rooted in the Qur'an, Sunnah, and the **maqasid al-Sharia**, these practices ensure that Islamic law remains dynamic and relevant, capable of addressing the evolving needs of society. As the challenges of modernity and globalization continue to reshape the world, **tajdid** and **ijtihad** offer a framework for engaging with these changes while preserving the ethical and spiritual integrity of Islamic principles.

Historical Evolution of Ijtihad and Tajdid

The historical development of **ijtihad** and **tajdid** reveals their pivotal role in ensuring the dynamism and adaptability of Islamic jurisprudence across various eras. From the formative period of Islam to contemporary times, these practices have evolved in response to the shifting social, political, and intellectual landscapes, shaping the contours of Islamic law. Their progression underscores the balance between tradition and renewal, a balance that has allowed Islamic principles to remain relevant while addressing the challenges of each age.

The Formative Period: The Flourishing of Ijtihad

During the early centuries of Islam, **ijtihad** flourished as scholars sought to address emerging legal and ethical issues in rapidly expanding Muslim territories. This era, often referred to as the Golden Age of **Ijtihad**, was characterized by the active engagement of jurists with the Qur'an, Sunnah, and the needs of their communities. The efforts of the four major Sunni imams——Abu Hanifa, Malik, Shafi'i, and Ahmad ibn Hanbal——exemplify the diversity and intellectual rigor of this period.

Abu Hanifa, for instance, emphasized the use of analogical reasoning (**qiyas**) to derive rulings in cases where explicit guidance was unavailable. His methodology reflects the Qur'anic principle of applying reason and insight: "So reflect, O you who have vision." [26] Similarly, Imam Malik's reliance on the practices of the people of Medina (**amal ahl al-Madina**) highlights the importance of context in shaping legal rulings. Both scholars' approaches align with the overarching objectives of **maqasid al-Sharia**, particularly the principles of justice and public welfare.

The formative period also witnessed the codification of Islamic jurisprudence through works such as Al-Shafi'i's *Risala*, the first systematic treatise on legal theory. Al-Shafi'i established a hierarchical framework for

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interpreting legal sources, prioritizing the Qur'an and Sunnah while allowing for reasoned interpretation through **ijtihad**. His methodology underscores the importance of aligning legal rulings with divine intent, as reflected in the Qur'anic directive: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." [27]

The Classical Period: Institutionalization and Decline of Ijtihad

The classical period of Islamic history, spanning the 10th to the 15th centuries, saw both the institutionalization and the eventual decline of **ijtihad**. During this era, the major Sunni schools of thought (**madhahib**) were formalized, providing structured methodologies for interpreting Islamic law. These schools played a crucial role in preserving the intellectual heritage of Islam, ensuring that legal reasoning remained rooted in scriptural sources while addressing the diverse contexts of Muslim communities.

However, the classical period also witnessed the emergence of the notion that the "gates of **ijtihad**" had been closed. This concept, often debated among scholars, suggests that the capacity for independent reasoning had been exhausted and that subsequent jurists should focus on interpreting existing rulings rather than engaging in original **ijtihad**. Scholars like Wael Hallaq (2005) argue that this shift was influenced by political and social factors, including the consolidation of centralized authority and the rise of rigid traditionalism. [28]

Despite this decline, notable figures like Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah resisted the trend, advocating for the revival of **ijtihad**. Ibn Taymiyyah, in particular, emphasized the necessity of returning to the Qur'an and Sunnah as primary sources of guidance, arguing that **ijtihad** was essential for achieving justice and social harmony. His assertion that "every rule derived must aim to achieve justice, mercy, and wisdom" reflects the **maqasid**-oriented approach to Islamic jurisprudence. [29]

The Medieval Period: Tajdid and Socio-Political Contexts

The medieval period saw significant efforts toward **tajdid**, often driven by socio-political challenges and the need to address moral and intellectual stagnation. Scholars like **Al-Ghazali** and **Ibn Khaldun** emerged as key figures in this era, emphasizing the importance of renewal in both individual and societal contexts.

Al-Ghazali's contributions to tajdid are particularly noteworthy. In his seminal work *Ihya Ulum al-Din* (Revival of the Religious Sciences), he sought to reconcile Islamic theology with mysticism, ethics, and philosophy. Al-Ghazali argued that renewal required a holistic approach that encompassed both the outer practices of Islam and the inner dimensions of faith. His emphasis on personal accountability and spiritual growth aligns with the Qur'anic exhortation: "Indeed, Allah does not change the condition of a people until they change what is in themselves." [30]

Ibn Khaldun, often regarded as the father of sociology, approached **tajdid** from a socio-political perspective. His work *Muqaddimah* highlights the cyclical nature of civilizations and the role of renewal in

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preventing societal decline. Ibn Khaldun's insights into governance, economics, and education reflect the **maqasid** principle of preserving communal welfare, as emphasized in the Qur'an: "And establish weight in justice and do not make deficient the balance." [31]

The Modern Period: Resurgence of Tajdid and Ijtihad

The modern period, spanning the 19th and 20th centuries, witnessed a resurgence of **tajdid** and **ijtihad** in response to the challenges posed by colonialism, modernity, and globalization. Reformist scholars like **Muhammad Abduh**, **Jamal al-Din al-Afghani**, and **Rashid Rida** emerged as leading voices advocating for the renewal of Islamic thought.

Muhammad Abduh emphasized the compatibility of Islam with reason and science, arguing that **ijtihad** was essential for addressing contemporary issues such as education, governance, and social reform. His reinterpretation of Islamic principles reflects the Qur'anic call to engage in constructive dialogue: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best." [32] Abduh's efforts to modernize Islamic education, particularly through his reforms at Al-Azhar University, highlight the role of **tajdid** in preserving intellect ('**aql**), a key objective of **maqasid al-Sharia**.

Jamal al-Din al-Afghani, a contemporary of Abduh, advocated for political and intellectual renewal as a means of resisting colonial domination. His emphasis on unity among Muslim nations and the revival of Islamic governance reflects the **maqasid** principles of preserving religion (**din**) and communal welfare. Similarly, **Rashid Rida's Tafsir al-Manar** sought to reinterpret the Qur'an in light of modern realities, emphasizing the need for contextualized **ijtihad**.

Contemporary Challenges and Opportunities

In the 21st century, **tajdid** and **ijtihad** continue to evolve in response to emerging challenges, including technological advancements, environmental crises, and globalization. Contemporary scholars like **Jasser Auda**, **Tariq Ramadan**, and **Mohammad Hashim Kamali** emphasize the importance of integrating traditional Islamic principles with modern knowledge to address these issues effectively.

Jasser Auda's emphasis on systems theory and the **maqasid** framework offers a methodological approach for addressing complex, interdisciplinary problems. His work highlights the need for holistic thinking in **ijtihad**, aligning with the Qur'anic directive: "And He gave you hearing, vision, and intellect that you might give thanks." [33] Similarly, **Tariq Ramadan** advocates for a radical reform of Islamic ethics, emphasizing the role of **ijtihad** in promoting social justice and environmental sustainability.

Mohammad Hashim Kamali's contributions to contemporary **ijtihad** focus on its application in areas like Islamic finance, human rights, and governance. His work underscores the importance of public interest

(**maslahah**) in shaping legal rulings, as reflected in the Qur'an: "Indeed, Allah commands justice, good conduct, and giving to relatives." [34]

The historical evolution of **ijtihad** and **tajdid** demonstrates their centrality to Islamic jurisprudence. From the formative period of intellectual flourishing to the modern resurgence of reformist thought, these practices have ensured the relevance and adaptability of Islamic law across diverse contexts. As the world continues to grapple with unprecedented challenges, the principles of **tajdid** and **ijtihad** offer a framework for engaging with these changes while preserving the ethical and spiritual integrity of Islamic principles.

The Impact of New Technologies on Tajdid and Ijtihad

The rapid advancement of technology presents both unprecedented challenges and unique opportunities for *tajdid* (renewal) and *ijtihad* (independent reasoning). As the contours of modernity expand with innovations in artificial intelligence (AI), biotechnology, and environmental sustainability, Islamic jurisprudence faces the task of navigating these developments while adhering to the principles of **maqasid al-Sharia** (objectives of Islamic law). The Qur'an, which calls for reflection and adaptability, provides the foundational guidance for such intellectual endeavors: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." [35] Through *tajdid* and *ijtihad,* scholars ensure that Islamic ethics remain a vital force in addressing the ethical dilemmas posed by emerging technologies.

Artificial Intelligence and Ethics

Artificial intelligence (AI) is rapidly transforming industries and daily life, raising questions about accountability, privacy, and the ethical implications of human-machine interaction. Islamic scholars have begun to address these issues through the lens of *maqasid al-Sharia,* particularly the preservation of human dignity (*karamah insaniyyah*) and intellect (*'aql*).

The Qur'an emphasizes the unique faculties of human reasoning and responsibility: "And He gave you hearing, vision, and intellect that you might give thanks." [36] These faculties form the ethical foundation for engaging with AI, underscoring the moral accountability of developers and users. Kamali (2003) highlights the importance of accountability, noting that every decision must align with justice and equity.

1. Accountability in AI

AI's ability to make autonomous decisions raises questions about responsibility, particularly when errors occur. In Islamic jurisprudence, the principle of *kafa'ah* (equity) ensures that liability is clearly assigned. This is reflected in the Qur'anic verse: "And no bearer of burdens will bear the burden of another." [37] Scholars like Auda (2008) argue that AI systems must be designed to incorporate mechanisms for accountability, ensuring alignment with *maqasid* principles.

2. Privacy and Surveillance

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AI-driven surveillance technologies challenge the Islamic emphasis on privacy. The Qur'an prohibits invasive practices: "And do not spy or backbite each other." [38] *Ijtihad* in this area must address the balance between security and individual rights, emphasizing that technological advancements should not lead to moral compromises. Ramadan (2009) stresses the need for ethical frameworks that prioritize human dignity and avoid exploitation.

3. Bias and Ethical AI

The potential for bias in AI algorithms contradicts Islamic principles of justice. The Qur'an commands: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." [39] Ethical AI systems must be designed to ensure fairness, particularly in areas like recruitment, criminal justice, and healthcare. Kamali (2003) emphasizes that **ijtihad** should address systemic inequities embedded in technology.

Biotechnology and Genetic Engineering

Biotechnological advancements, including gene editing, cloning, and reproductive technologies, challenge traditional Islamic notions of human identity and ethics. These innovations necessitate nuanced discussions within *ijtihad,* grounded in the *maqasid* principles of preserving life *(nafs)* and lineage *(nasl).*

1. Gene Editing and Therapy

The Qur'an highlights the sanctity of life and the duty to protect it: "And whoever saves one [life]——it is as if he had saved mankind entirely." [40] Gene editing technologies such as CRISPR offer the potential to cure genetic disorders, aligning with this *maqasid* principle. However, scholars like Kamali (2013) stress the importance of maintaining ethical boundaries, ensuring that genetic interventions do not harm future generations.

2. Cloning and Reproductive Ethics

Reproductive cloning raises profound theological questions about human identity and the role of God as the Creator. The Qur'an declares: "It is He who forms you in the wombs however He wills." [41] While therapeutic cloning may be permissible for medical purposes, reproductive cloning is widely regarded as incompatible with the *maqasid* objective of preserving lineage. **Al-Ghazali (1937)** and **Ibn Taymiyyah (1991)** emphasized that all human innovations must align with divine intent.

3. Stem Cell Research

Stem cell research, particularly involving embryonic cells, presents ethical dilemmas. Scholars engaged in *ijtihad* have debated the permissibility of using embryos, balancing the potential for medical breakthroughs with the sanctity of human life. The prophetic hadith, "There should be neither harm nor reciprocating harm,"

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[42] serves as a guiding principle in these discussions, ensuring that scientific progress does not lead to exploitation.

Environmental Sustainability

The environmental crisis is one of the most pressing global challenges, requiring a *maqasid*-oriented approach to sustainability. Islamic teachings emphasize stewardship **(khalifa)**, urging humanity to act as caretakers of the Earth. The Qur'an commands: "And do not commit abuse on the earth, spreading corruption."[43]

1. Stewardship and Ethical Responsibility

The concept of **khalifa** is central to Islamic environmental ethics. The Qur'an states: "It is He who has made you successors upon the earth," [44] emphasizing humanity's responsibility to preserve natural resources for future generations. Kamali (2003) and Auda (2008) argue that ijtihad must address environmental degradation, promoting policies that prioritize sustainability.

2. Renewable Energy and Islamic Finance

Renewable energy initiatives, such as solar and wind power, align with the **maqasid** principles of preserving life and public welfare. The Qur'an underscores the balance in nature: "And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest." [45] Scholars like Chapra (1992**)** emphasize the integration of sustainable practices into Islamic finance, advocating for investments in eco-friendly technologies.

3. Climate Justice and Global Equity

Climate change disproportionately affects vulnerable populations, necessitating an ethical response rooted in justice and equity. The Qur'anic principle of moderation——"And do not be excessive. Indeed, He does not like those who commit excess"[46] ——provides a moral framework for combating overconsumption and promoting equitable resource distribution. Ramadan (2009) highlights the role of *ijtihad* in advocating for policies that address global inequalities exacerbated by environmental crises.

4. Water Conservation

Water scarcity is a growing concern, particularly in arid regions of the Muslim world. The Qur'an describes water as a divine gift: "And We made from water every living thing."[47] **Ijtihad** in this area focuses on developing equitable water management systems, ensuring that access to this vital resource is preserved for all.

Opportunities for Tajdid and Ijtihad in the Technological Era

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The integration of technology into daily life presents significant opportunities for *tajdid* (renewal) and *ijtihad* (independent reasoning) to promote justice, welfare, and ethical progress. Modern digital tools, such as blockchain technology and AI-powered education platforms, are reshaping how individuals and institutions interact, offering possibilities for enhancing transparency, accessibility, and equity in alignment with *maqasid al-Sharia* principles.

Scholars like Auda (2008) and Kamali (2013) stress the importance of interdisciplinary approaches, emphasizing the necessity of combining traditional Islamic knowledge with contemporary expertise in science and technology. This perspective resonates with the Qur'anic call for reflection and intellectual engagement: "So reflect, O you who have vision." [48] This integration ensures that *tajdid* and *ijtihad* remain practical and relevant in addressing modern challenges.

The adaptability of *maqasid al-Sharia* provides a robust framework for navigating technological advancements. By focusing on the overarching objectives of preserving religion, life, intellect, lineage, and property, scholars can ensure that technological progress aligns with Islamic values of justice, mercy, and public welfare. This section explores how these principles can be applied to contemporary issues and sets the stage for more specific case studies and applications.

Contemporary Applications of Tajdid and Ijtihad

The principles of t*ajdid* and *ijtihad* have found diverse applications in contemporary Islamic thought, enabling solutions to challenges in areas such as finance, social justice, gender equity, bioethics, and governance. These applications highlight the capacity of Islamic jurisprudence to remain dynamic and relevant while adhering to the *maqasid al-Sharia.* The Qur'an emphasizes this adaptability and mercy: "We have not sent you, [O Muhammad], except as a mercy to the worlds." [49]

Islamic Finance

One of the most significant applications of *ijtihad* in contemporary contexts is Islamic finance, which seeks to create ethical and interest-free economic systems. Rooted in the Qur'anic prohibition of **riba** (usury), this field has expanded dramatically over the past few decades, aligning with the verse: "But Allah has permitted trade and has forbidden interest."[50] Islamic finance operates on principles such as **profit-and-loss sharing**, **risk-sharing**, and **ethical investment**, ensuring that financial transactions are conducted without exploitation or harm. Scholars like Chapra (1992) and Kamali (2003) have underscored the role of *maqasid al-Sharia* in shaping these frameworks, particularly the objectives of preserving wealth (*mal*) and promoting justice. For example:

- Islamic banks avoid speculative investments (*gharar*), reflecting the Qur'anic warning: "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent."[51]

- Instruments like *Sukuk* (Islamic bonds) have been developed through *ijtihad*, providing Sharia-compliant alternatives to conventional financial systems. These innovations align with the *maqasid* principle of promoting public welfare *(maslahah)* and contribute to economic development, especially in Muslim-majority countries.

Collaboration between Islamic jurists and economists remains essential for the continued growth and ethical sustainability of Islamic finance. Scholars like Auda (2008) emphasize that such interdisciplinary efforts ensure that modern financial systems remain faithful to Islamic principles.

Social Justice and Gender Equity

The principles of *tajdid* and *ijtihad* have also been instrumental in addressing issues of social justice and gender equity. These areas are particularly critical in modern contexts, where Muslims grapple with evolving societal norms and heightened awareness of fairness, equality, and human rights.

1. Reinterpreting Inheritance Laws

Islamic inheritance laws, as outlined in the Qur'an, are rooted in justice and equity. The verse, "For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much—a determined share,"[52] was groundbreaking in its time, granting women inheritance rights in patriarchal societies. However, contemporary scholars have employed *ijtihad* to reinterpret these laws in light of modern family structures and economic contexts, ensuring continued alignment with the **maqasid** principles of justice and the preservation of wealth.

2. Promoting Gender Equity

Gender equity has emerged as a critical area for *tajdid* and *ijtihad.* Scholars like **Fatima Mernissi** and **Amina Wadud** have argued for the reinterpretation of Islamic principles to support women's participation in leadership, education, and public roles. The Qur'an states: "Indeed, the most noble of you in the sight of Allah is the most righteous of you,"[53] emphasizing that piety and competence, rather than gender, determine an individual's worth.

These interpretations align with the *maqasid* principle of preserving human dignity (*karamah insaniyyah*) and have inspired initiatives aimed at empowering women in Muslim societies. For example, efforts to improve access to education and economic opportunities for women reflect the Qur'anic exhortation to "invite to the way of your Lord with wisdom and good instruction."[54]

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3. Social Justice Initiatives

Ijtihad has been pivotal in addressing broader social justice concerns, such as poverty alleviation, workers' rights, and access to education. The Qur'an commands: "And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully."[55]

Key examples of t*ajdid* efforts in this domain include:

- The establishment of *zakat*-based social welfare systems to address economic disparities.

- The development of microfinance initiatives that provide interest-free loans to marginalized groups, empowering them to achieve financial independence.

- Advocacy for fair labor practices in accordance with Islamic ethical principles, ensuring that workers are treated with dignity and compensated justly.

These initiatives demonstrate the enduring relevance of t*ajdid* and *ijtihad* in promoting equitable societies, addressing systemic injustices, and ensuring that Islamic ethics guide social and economic policies.

Bioethics

Bioethical issues, including euthanasia, surrogacy, and organ transplantation, present some of the most complex challenges for contemporary Islamic jurisprudence. These issues necessitate nuanced applications of ijtihad, guided by the maqasid principles of preserving life (*nafs*), lineage (*nasl*), and dignity (*karamah insaniyyah*).

1. **Euthanasia and End-of-Life Care:** Euthanasia and physician-assisted suicide are controversial topics in Islamic bioethics. Scholars generally oppose these practices, citing the Qur'anic verse: "And do not kill the soul which Allah has forbidden, except by right".[56] However, discussions on withholding or withdrawing life support for terminally ill patients have been more nuanced, with scholars emphasizing the *maqasid* principle of preventing unnecessary suffering. Such decisions are informed by prophetic traditions, such as, "There should be neither harm nor reciprocating harm".[57]

2. **Surrogacy and Assisted Reproductive Technologies:** The use of assisted reproductive technologies, including surrogacy, has been debated within Islamic jurisprudence. While surrogacy challenges traditional notions of lineage, scholars have allowed some forms of assisted reproduction under strict conditions. The Qur'an emphasizes the sanctity of family ties: "It is He who created you from a single soul and made its mate".[58] Scholars like Kamali argue that these technologies must not compromise the maqasid principle of preserving lineage.[59]

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3. **Organ Transplantation and Donation:** Organ transplantation is often deemed permissible in Islamic law, provided it aligns with the maqasid principle of preserving life. The Qur'an states: "And whoever saves one [life]——it is as if he had saved mankind entirely" (Qur'an 5:32).[60] However, ijtihad in this area must address ethical concerns such as consent, exploitation, and the commodification of human body parts. Ethical guidelines emphasize informed consent and the prohibition of financial exploitation, reflecting the principle of justice outlined in the Qur'an: "Indeed, Allah commands justice" (Qur'an 16:90).[61]

Challenges and Opportunities in Ijtihad and Tajdid

Despite the significant contributions of tajdid and ijtihad to contemporary issues, these practices face several challenges, including political polarization, sectarianism, and a lack of interdisciplinary training among scholars. Prominent scholars like Auda (2008) and Chapra (1992) have called for collaborative efforts to overcome these barriers, emphasizing the need for intellectual openness and innovation.

1. **Sectarian Divisions:** Sectarianism often impedes the collective efforts needed for effective ijtihad. Differences among Sunni and Shia schools of thought can lead to fragmented interpretations, reducing the potential for unified responses to contemporary challenges. The Qur'an warns against division: "And hold firmly to the rope of Allah all together and do not become divided" (Qur'an 3:103). [62] Scholars like Wael Hallaq have advocated for fostering mutual respect and dialogue among sects to achieve broader consensus on critical issues. [63]

2. **Lack of Interdisciplinary Expertise:** Modern challenges require scholars to engage with fields like science, technology, and economics. However, many Islamic scholars lack the interdisciplinary training needed to address complex issues. Ramadan (2009) emphasizes the importance of integrating modern knowledge into Islamic jurisprudence, arguing that this approach is essential for fostering a culture of renewal.[64]

3. **Opportunities for Collaboration:** The globalization of knowledge presents opportunities for collaboration among scholars, scientists, and policymakers. By leveraging digital tools and international networks, Islamic jurists can engage in collective ijtihad, ensuring that their rulings are informed by diverse perspectives. This aligns with the Qur'anic directive: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression".[65]

Discussion and Recommendations

The evolving role of *tajdid* (renewal) and *ijtihad* (independent reasoning) in contemporary Islamic thought reflects their enduring significance in addressing the challenges of the modern world. This section

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expands on their applications and offers actionable recommendations for enhancing their effectiveness in the future.

Tajdid and Ijtihad: Expanding Horizons

The adaptability of Islamic jurisprudence lies in its capacity to engage with evolving contexts. Whether addressing technological advancements, social justice, or ethical dilemmas, tajdid and ijtihad remain pivotal. However, their effectiveness depends on several factors, including the intellectual rigor of scholars, the inclusivity of diverse perspectives, and the ability to integrate contemporary knowledge with traditional Islamic principles.

1. **The Role of Scholars and Institutions:** Islamic scholars and institutions bear the responsibility of leading efforts in tajdid and ijtihad. Historically, figures like Al-Ghazali (1937) and Ibn Taymiyyah (1991) exemplified how scholars could navigate the complexities of their times. Today, this responsibility is magnified due to the accelerated pace of change. Institutions such as Al-Azhar University and the International Institute of Islamic Thought (IIIT) play a crucial role in fostering a culture of intellectual engagement.[66]

For instance, the Qur'an emphasizes the importance of knowledge and intellectual inquiry: "And say, 'My Lord, increase me in knowledge'". [67] Scholars must embody this ethos, embracing interdisciplinary approaches that incorporate fields such as economics, technology, and environmental science into their jurisprudential efforts.

2. **Collaboration Across Sects and Disciplines:** The challenges of modernity demand collaborative efforts across sectarian and disciplinary divides. Sectarianism often hinders the unified application of ijtihad, limiting its scope and impact. The Qur'an advises unity: "Indeed this, your religion, is one religion, and I am your Lord, so worship Me". [68] Collective ijtihad, involving Sunni and Shia scholars, as well as experts from various academic disciplines, can foster innovative solutions to global issues.

3. **Digital Platforms for Ijtihad:** Digital technology offers new avenues for disseminating Islamic knowledge and facilitating ijtihad. Online platforms can connect scholars and practitioners globally, enabling the exchange of ideas and collaborative problem-solving. Digital tools also allow for the democratization of Islamic knowledge, empowering communities to engage with *tajdid* and ijtihad in meaningful ways.[69]

Discussion: The Primacy of Knowledge in Tajdid and Ijtihad

The Qur'an establishes knowledge (*ilm*) as a cornerstone of human purpose and a foundation for intellectual engagement. The processes of *tajdid* (renewal) and *ijtihad* (independent reasoning) depend on the

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cultivation and application of knowledge to address contemporary challenges. By exploring key Qur'anic verses, classical scholarly insights from Ibn Taymiyyah, Al-Shafi'i, and Imam Malik, and authentic *ahadith*, this section highlights the indispensable role of knowledge in *tajdid* and *ijtihad*. The reflections of Karen Armstrong on the intellectual and ethical legacy of Islam add further depth to this discussion.

The Elevated Status of Knowledge: "Say, are those who know equal to those who do not know?"

The Qur'an poses a profound rhetorical question: "Say, are those who know equal to those who do not know?".[70] This verse underlines the superiority of knowledge as a prerequisite for discernment and effective decision-making. Ibn Taymiyyah emphasized that knowledge enables individuals to fulfill their duties to Allah and humanity, serving as a light that guides them toward justice and mercy. He noted that scholars bear the unique responsibility of using their knowledge for the benefit of society, ensuring their efforts align with the *maqasid al-Sharia* (objectives of Islamic law).[71]

Imam Al-Shafi'i contributed significantly to this discourse, stating: "Knowledge is what benefits, not what is memorized."[72] His assertion underscores the practical dimension of knowledge, which must be used to address real-world challenges. For example, the development of Sharia-compliant financial systems illustrates how scholars integrate Islamic principles with economic knowledge to provide equitable solutions.

The Prophet Muhammad (peace be upon him) reinforced the elevated status of knowledge in an authentic hadith: "When Allah wishes good for someone, He bestows upon him the understanding of the religion".[73] Karen Armstrong, in her work *Muhammad: A Prophet for Our Time*, observed that the Prophet prioritized education as a communal obligation, creating a culture in which knowledge was sought, shared, and applied for societal betterment.[74]

In today's context, this verse calls for interdisciplinary approaches, where scholars combine Islamic sciences with fields such as technology and environmental science. This alignment with the Qur'anic ethos ensures that knowledge becomes a tool for achieving justice and promoting public welfare.

Knowledge as a Path to Reverence: "Only those fear Allah, from among His servants, who have knowledge"

The Qur'an asserts: "Only those fear Allah, from among His servants, who have knowledge".[75]This verse links true knowledge to reverence for Allah. Ibn Al-Jawzi explained that this reverence arises from understanding Allah's greatness and recognizing His signs in creation. He argued that scholars with knowledge bear a deeper responsibility, as their awareness of divine truths instills both awe and accountability.[76]

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Imam Malik ibn Anas reflected on the ethical implications of this verse in his work *Al-Muwatta*, asserting that true knowledge is accompanied by humility and sincerity. He noted that knowledge devoid of ethical purpose becomes a tool of arrogance rather than a means of serving Allah's creation.[77]

The Prophet Muhammad (peace be upon him) similarly highlighted the connection between knowledge and reverence: "The superiority of the scholar over the worshiper is like the superiority of the moon over all other celestial bodies".[78] This comparison illustrates how scholars illuminate the path for others by embodying both intellectual rigor and spiritual mindfulness.

Karen Armstrong observed that the Prophet's decisions consistently reflected his deep reverence for Allah and his profound understanding of human nature.[79] This example serves as a model for contemporary scholars engaged in *tajdid* and *ijtihad*, encouraging them to balance technical expertise with spiritual consciousness.

Intellectual Engagement and Reflection: "So remember Me, O people of understanding"

The Qur'an invites people of understanding to engage in reflection and remembrance: "So remember Me, O people of understanding".[80] Ibn Taymiyyah viewed this verse as a call for intellectual rigor and spiritual mindfulness, arguing that true understanding requires a synthesis of knowledge and devotion.[81]

Imam Al-Shafi'i emphasized the importance of reflection in jurisprudence, stating: "If you seek knowledge, reflect upon it and apply it to your life." [82] This principle is vital in contemporary contexts, where scholars address complex issues such as artificial intelligence and bioethics. For example, in the application of blockchain technology within Islamic finance, scholars must consider both its technical feasibility and its alignment with Islamic ethical principles.[83]

An authentic hadith reinforces this perspective: "The best remembrance is 'There is no god but Allah,' and the best supplication is 'All praise is due to Allah'".[84] Karen Armstrong highlighted the Prophet's habit of deep reflection before making decisions, ensuring that his actions aligned with divine guidance.[85]

For scholars today, this verse emphasizes the importance of intellectual and spiritual engagement in *tajdid* and *ijtihad*, ensuring that their conclusions reflect both analytical rigor and ethical integrity.

Wisdom and Insight in Judgments: "And We gave understanding of it to Solomon"

The Qur'an praises Prophet Solomon (Sulaiman) for his ability to make nuanced judgments: "And We gave understanding of it to Solomon".[86] Ibn Taymiyyah viewed this verse as an illustration of the importance of context-sensitive reasoning in *ijtihad*. He argued that Solomon's example demonstrates the need for tailored judgments that address specific circumstances while remaining faithful to divine principles.[87]

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Imam Malik emphasized the interplay between knowledge and wisdom, stating: "Knowledge without action is a burden, and action without knowledge is misguided." [88] This perspective is particularly relevant in contemporary debates over environmental sustainability, where scholars must issue rulings that balance ethical considerations with practical outcomes. [89]

The Prophet Muhammad (peace be upon him) encouraged such reasoning in an authentic hadith: "When a judge exerts himself to arrive at a decision and is correct, he will have two rewards; and if he is incorrect, he will still have one reward". [90] Karen Armstrong noted that the Prophet's judgments were informed by both divine principles and an acute awareness of societal needs, exemplifying the balance of wisdom and insight required in *ijtihad*.[91]

The Divine Act of Teaching: "And He taught Adam the names—all of them"

The Qur'an recounts Allah teaching Prophet Adam the names of all things: "And He taught Adam the names—all of them".[92]This verse signifies the divine origin of human knowledge and the unique capacity of humans to learn, understand, and innovate. Ibn Taymiyyah interpreted this verse as a testament to humanity's responsibility to use knowledge ethically. He noted that just as Adam was entrusted with understanding creation, scholars are entrusted with interpreting and applying Islamic principles to contemporary realities.[93]

The Prophet Muhammad (peace be upon him) emphasized the sacred nature of knowledge, stating: "*The seeking of knowledge is an obligation upon every Muslim*".[94] Karen Armstrong (2006) observed that the Prophet's emphasis on education created a legacy in which knowledge was seen as a divine trust, inspiring generations of scholars to pursue learning for the benefit of humanity.[95]

The Limitations of Human Knowledge: "And of knowledge, you have been given but a little"

The Qur'an humbles humanity with the reminder: "And of knowledge, you have been given but a little".[96]Ibn Al-Jawzi reflected on this verse, emphasizing that humility is essential in the pursuit of knowledge.[97]He argued that acknowledging the limitations of human understanding fosters reliance on divine guidance. Imam Al-Shafi'i cautioned against arrogance in scholarship, stating: "No one seeks knowledge with pride and achieves success." [98]This principle is particularly relevant in contemporary contexts, where scholars must collaborate with experts from other disciplines to address multifaceted challenges.

The Prophet Muhammad (peace be upon him) exemplified this humility, as evidenced by his frequent supplication: "O Allah, benefit me with what You have taught me, and teach me what will benefit me, and increase me in knowledge".[99]

Accordingly, The Qur'an's emphasis on knowledge, wisdom, and reflection provides a robust foundation for *tajdid* and ijtihad. Insights from classical scholars such as Ibn Taymiyyah, Imam Al-Shafi'i, and Imam Malik

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ibn Anas,[100] along with authentic *ahadith* and Karen Armstrong's reflections on the Prophet Muhammad (peace be upon him), underscore the transformative potential of knowledge.[101]

By grounding their efforts in the Qur'anic ethos of humility, intellectual rigor, and spiritual mindfulness, contemporary scholars can ensure that tajdid and ijtihad remain effective tools for addressing the complexities of the modern world. Whether tackling bioethics, environmental sustainability, or technological innovation, the pursuit of knowledge remains central to the Islamic tradition's ability to inspire justice, mercy, and public welfare.

Recommendations

To ensure that *tajdid* and ijtihad continue to thrive in the face of modern challenges, several key steps are recommended:

1. **Establish Interdisciplinary Training Programs:**

   Islamic scholars should be equipped with knowledge from diverse fields, including science, economics, and law.[102] Institutions can offer specialized training programs to prepare scholars for the complexities of contemporary ijtihad. For example, integrating bioethics into Islamic legal studies can enable scholars to address emerging issues such as genetic engineering and artificial intelligence. 103] Such training will ensure that Islamic jurisprudence remains relevant in addressing modern ethical dilemmas while staying rooted in *maqasid al-Sharia*.[104]

2. **Promote Collaborative Ijtihad:**

3. Collective ijtihad, involving scholars from different schools of thought and disciplines, should be institutionalized.[105] This approach can reduce sectarianism and foster a unified response to global challenges. The Qur'an underscores the importance of cooperation: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression".[106] Collaborative platforms could include joint academic conferences, interdisciplinary workshops, and digital networks that facilitate the exchange of ideas among jurists, scientists, and policymakers.[107]

4. **Encourage Youth Engagement:**

   The younger generation should be encouraged to participate in *tajdid* and ijtihad initiatives.[108] Educational programs can teach the principles of *maqasid* al-Sharia and their applications in addressing modern issues.[109] Youth engagement ensures that the practice of ijtihad remains vibrant

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and forward-looking. Establishing mentorship programs where seasoned scholars guide younger researchers can create a pipeline of informed and innovative thinkers.[110]

5. **Leverage Technology for Dissemination:**

Digital platforms can serve as powerful tools for disseminating ijtihad-based rulings and engaging broader audiences.[111] Websites, apps, and online courses can make Islamic jurisprudence more accessible, fostering greater awareness and participation. This digital approach aligns with the *maqasid* principle of spreading beneficial knowledge *(maslahah)* and creates avenues for communities worldwide to interact with scholars and their work.[112]

6. **Develop Ethical Guidelines for Emerging Technologies:**

Comprehensive ethical frameworks should be developed to address the challenges posed by emerging technologies.[113] These guidelines can ensure that advancements in AI, biotechnology, and other fields align with Islamic principles of justice, mercy, and public welfare. Such efforts should emphasize the Qur'anic call for balance and fairness: "And establish weight in justice and do not make deficient the balance".[114]

Contemporary Islamic Law and Ethics: Jonathan A.C. Brown's Perspective

Jonathan A.C. Brown, a contemporary scholar of Islamic studies, provides critical insights into how Islamic law and ethics can adapt to modern contexts through ijtihad. In his book, *Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy* (2014), Brown explores the tension between historical interpretations and the need for contemporary relevance. He asserts that Islamic law must remain flexible to address changing social and cultural realities, as rigid adherence to outdated rulings can undermine the maqasid al-Sharia (objectives of Islamic law).[115]

Brown's analysis of slavery in Islamic history illustrates the application of *tajdid*. He demonstrates how earlier rulings on slavery were contextually appropriate but have since become obsolete due to shifts in societal norms. This evolution aligns with the Qur'anic principle of justice and human dignity: "And We have certainly honored the children of Adam".[116] Brown emphasizes that scholars must use ijtihad to reinterpret classical rulings in ways that align with contemporary understandings of justice and equity.

Brown's scholarship is particularly relevant in addressing issues like gender equity, religious pluralism, and economic justice. For example, he highlights how ijtihad can guide discussions on women's leadership roles, emphasizing that the Qur'an prioritizes piety and competence over gender: "Indeed, the most noble of

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you in the sight of Allah is the most righteous of you".[116] His work underscores the importance of maintaining the dynamism of Islamic jurisprudence in addressing modern ethical challenges.

Islam and Science: Osman Bakar's Exploration

Osman Bakar, a leading scholar in the philosophy of science, bridges the gap between Islamic teachings and modern scientific advancements. In his book, *The History and Philosophy of Islamic Science* (1999), Bakar argues that Islam's intellectual tradition encourages scientific inquiry, as evidenced by the Qur'an's repeated emphasis on observation and reflection: "Do they not look into the realm of the heavens and the earth and everything that Allah has created?". [118] Bakar emphasizes the need for tajdid in reconciling Islamic theology with contemporary scientific disciplines. He calls for the use of ijtihad to address ethical dilemmas arising from fields such as genetic engineering, artificial intelligence (AI), and climate science. For instance, in the context of AI, Bakar highlights the importance of ensuring that technological advancements align with the maqasid principles of justice and human welfare.[119]

Practical examples of Bakar's ideas can be seen in the establishment of interdisciplinary research institutes like the International Institute of Advanced Islamic Studies (IAIS) in Malaysia. These institutions integrate Islamic values with scientific research, fostering collaborations that exemplify tajdid in action.[120]

Case Studies in Tajdid and Ijtihad

Real-world applications of *tajdid* and ijtihad provide tangible evidence of their relevance in addressing contemporary challenges. The following case studies highlight their practical impact:

1. **Blockchain in Islamic Finance:** Blockchain technology is revolutionizing Islamic finance by enhancing transparency and trust in financial transactions. Sharia-compliant blockchain platforms, such as Stellar and Ethereum-based systems, have developed innovative tools for managing investments and contracts. These initiatives align with the Qur'anic prohibition of *riba* (usury): "But Allah has permitted trade and has forbidden interest"[121]. By ensuring compliance with Islamic principles, blockchain technology reflects the *maqasid* objective of preserving wealth *(mal)*.

2. **Gene Editing in Bioethics:** In 2019, a group of Islamic scholars and bioethicists convened to discuss the permissibility of genetic editing technologies. The consensus was that gene editing for therapeutic purposes aligns with the *maqasid* principle of preserving life *(nafs)*, provided it adheres to strict ethical guidelines. The Qur'an supports the principle of saving lives: "And whoever saves one [life]—it is as if he had saved mankind entirely" [122]. This case study exemplifies how collective ijtihad can address complex bioethical issues.

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3. **Environmental Stewardship in Morocco:** Morocco's *Noor* Solar Project, one of the world's largest renewable energy initiatives, demonstrates how Islamic principles of environmental stewardship *(khalifa)* can guide sustainable development. The Qur'an commands: "And do not commit abuse on the earth, spreading corruption".[123] Morocco's integration of Islamic values into its environmental policies serves as a model for other Muslim-majority countries seeking to implement *tajdid* in governance.

Deepening Technological Engagement

Emerging technologies present both challenges and opportunities for *tajdid* and *ijtihad*. Islamic scholars must proactively engage with these advancements to ensure that they align with ethical and spiritual values.

1. **AI in Governance:** Artificial intelligence is increasingly used in governance systems, raising questions about accountability and fairness. Islamic scholars must develop ethical frameworks to ensure that AI systems uphold the *maqasid* principles of justice and human dignity. The Qur'an emphasizes fairness in judgment: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice".[124]

2. **Quantum Computing and Ethical Frameworks:** Quantum computing has the potential to revolutionize fields like cryptography and scientific research. However, its misuse could have significant ethical implications. Scholars must collaborate with scientists to establish guidelines that prioritize public welfare and prevent harm, aligning with the prophetic hadith: "There should be neither harm nor reciprocating harm".[125]

Enhancing Youth Engagement

Engaging the youth in tajdid and ijtihad is essential for ensuring the sustainability of these practices. Educational programs and digital platforms have emerged as vital tools for involving younger generations in Islamic scholarship.

1. **Educational Initiatives:** Programs like the Young Muslim Scholars Program in Malaysia provide training in Islamic jurisprudence, equipping young scholars with the skills needed for ijtihad. These initiatives align with the Qur'anic emphasis on preparing future generations: "And prepare for them whatever you are able of power"[126]

2. **Digital Platforms:** Websites like SeekersGuidance and Bayyinah TV make Islamic knowledge accessible to a global audience, fostering greater participation in *tajdid* initiatives. These platforms exemplify how technology can democratize access to Islamic scholarship, empowering young Muslims to engage with contemporary issues through the lens of Islamic principles.[127]

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Conclusion

This study has demonstrated that tajdid (renewal) and ijtihad (independent reasoning) remain pivotal to the dynamism and adaptability of Islamic jurisprudence.

Rooted in the principles of the maqasid al-Sharia (objectives of Islamic law), these practices serve as vital mechanisms for addressing the ethical, legal, and societal challenges of both historical and contemporary contexts. By integrating classical Islamic principles with emerging interdisciplinary knowledge, scholars can ensure that Islamic jurisprudence remains both relevant and transformative.

The research highlights the critical role of tajdid and ijtihad in responding to complex issues such as artificial intelligence, biotechnology, and environmental sustainability. These advancements require nuanced applications of the maqasid framework, emphasizing justice, mercy, and public welfare. The study underscores that the ethical integrity and adaptability of Islamic jurisprudence are enhanced by its capacity to synthesize traditional values with modern realities.

Moreover, the discussion reveals that while tajdid and ijtihad face significant challenges——such as political polarization, sectarianism, and insufficient interdisciplinary collaboration——there are substantial opportunities for renewal through collective efforts, digital innovation, and youth engagement. These avenues align with the Qur'anic imperative of intellectual engagement and communal welfare.

However, the continued vitality of tajdid and ijtihad depends on fostering a culture of intellectual openness, interdisciplinary training, and ethical leadership. By embracing these principles, Islamic jurisprudence can effectively navigate the complexities of the modern world, ensuring its enduring relevance and commitment to the universal values of justice, equity, and sustainability.

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36. Qur'an 16:78.

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38. Qur'an 49:12.

39. Qur'an 4:58.

40. Qur'an 5:32.

41. Qur'an 3:6.

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43. Qur'an 2:60.

44. Qur'an 35:39.

45. Qur'an 50:9.

46. Qur'an 6:141.

47. Qur'an 21:30.

48. Qur'an 59:2.

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52.   Qur'an 4:7.

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