

The Future Prospects of the Evolution of Islamic Law Thought from the Classical to the Contemporary Era

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Abstrak: *The growth of Islamic legal philosophy from the classical to the present era illustrates the rapid transformations in the social, political, and intellectual situations within the Muslim community. This study is based on the evolution of Islamic legal philosophy, transitioning from rigid interpretations of classical texts to more adaptable and contextual methodologies in the contemporary period. This research seeks to examine the future possibilities of Islamic legal thought by elucidating the elements that are catalyzing these transformations and its ramifications for the application of Islamic law in the modern context. The methodology utilized is qualitative, using literature analysis that includes both classical and contemporary materials, alongside the concepts of distinguished Islamic legal thinkers. The findings indicate that, notwithstanding difficulties in upholding the authority of traditional Islamic law, there exists considerable potential for the evolution of a more inclusive and adaptable Islamic legal framework to confront modern concerns. The study emphasizes the significance of discussion between classic and contemporary experts in influencing the future of Islamic legal philosophy.*

Keywords : *Future Prospects, Evolution, Classical, Contemporary*

INTRODUCTION

Sharia, or Islamic law, is a big aspect of how Muslims live their lives. It has changed a lot since the beginning of Islam, and it still does. Islamic law comes from divine revelation and the Sunnah of the Prophet Muhammad (peace be upon him). It talks about a lot of different things. It regulates not just the vertical relationship between humanity and God but also the horizontal connections among individuals in various aspects of existence, including social, economic, political, cultural, and even environmental issues. Islamic law has been existing for more than fourteen centuries, and it is always changing, growing, and adapting to fit the requirements of the times and the changing character of society.¹

During the classical period, which lasted from the 7th to the 13th century CE, a lot of work was done on Islamic legal thought, including its formation and codification. Many schools of Islamic law (madhhab)

¹Hovden, E., & Mauder, C. (2024). The transmission of canonized Islamic legal knowledge: Practices, genres, and institutions. *Oxford Journal of Law and Religion*. Advance online publication. <https://doi.org/10.1093/ojlr/rwae023>



began to show up about this time. Every school had its own ways of understanding the Qur'an and Hadith, which are the fundamental sources of Islamic law, as well as its own methods and independent legal reasoning (ijtihad). Scholars and jurists of this era went beyond simple textual interpretation; they developed legal reasoning procedures such as ijma (consensus of scholars), qiyas (analogy), *istihsan* (juridical preference), and *istishab* (presumption of continuity). This wide range of methods has made Islamic law's past very rich in terms of ideas. This is seen from the many great texts that are still vital references today.²

The Hanafi, Maliki, Shafi'i, and Hanbali schools all grew and altered in different political and social situations. This resulted in diverse fatwas and legal instruments tailored to the specific needs of the cultures they addressed. For instance, the Hanafi school, which began in Iraq, was more willing to use logic and comparison. The Maliki school, on the other hand, was established in Medina and used the traditions of the local community (amal ahl al-Madinah) as a main source of law. This fact demonstrates that Islamic law has always been flexible and adaptable in meeting the diverse demands of many societies.

The classical era also witnessed the establishment of Islamic law through the formation of judicial bodies, muftis, and qadis (judges), who played a crucial role in upholding Sharia in society. Scholars functioned as interpreters of religious texts and as adjudicators of social and political policies. The jurisprudential and methodological books produced during this period, such as Al-Muwatta' by Imam Malik, Al-Umm by Imam Shafi'i, and Al-Mabsut by Imam Sarakhsi, illustrate the intellectual prowess of classical scholars in formulating laws that were both pragmatic and contextually relevant.³

Between the 13th and 19th centuries, Islamic legal thought had to deal with new difficulties as the Muslim world lost government power and outside forces started to affect its societies. During this period, ijtihad (independent thinking) ceased in certain regions, resulting in a more conservative interpretation of Islamic law that emphasized taqlid (uncritical respect to precedent). But this didn't mean that development came to a full halt. In several capitals of Islamic culture, such as Egypt, Turkey, and the Malay Archipelago, intellectual dynamism persisted as scholars endeavored to harmonize Islamic teachings with regional social and cultural settings.

Another significant transformation during this period was the emergence of novel concepts regarding *maqasid al-sharia* (the objectives of Sharia), influenced by scholars such as Imam Al-Ghazali and Al-Shatibi. They underlined how vital it is to know the basic purposes and substance of Islamic law: to protect religion, life, intellect, lineage, and property. This *maqasid* approach later laid the groundwork for

²Kurnaz, S. (2024). Transhumanism as a Challenge for Islamic Law. *Journal of Ethics and Emerging Technologies*, 12(1), 45–67. <https://doi.org/10.5678/jeet.2024.12.1.45>

³Tahiev, A. (2025). Application of Shia Islamic law in contemporary legal systems. *Laws*, 14(2), 23–45. <https://doi.org/10.3390/laws14020023>

rejuvenation in Islamic legal philosophy, enabling scholars to analyze not only textual components but also the overarching benefits (*maslahah*) to humanity.

Islamic legal doctrine has undergone profound alteration in the modern and contemporary eras, particularly from the 19th century to the present, influenced by globalization, modernization, and advancements in science and technology. Colonization brought secular Western legal systems to many Muslim countries, which weakened the idea that Islamic law was the main legal system in society. Because of this, Muslims began efforts for renewal (*tajdid*) and reform (*islah*) to make sure that Islamic legal teachings stayed useful and up-to-date as times changed.⁴

Modern Muslim thinkers including Muhammad Abduh, Rashid Rida, Fazlur Rahman, and Yusuf al-Qaradawi came up with new ideas like bringing *ijtihad* back to life, changing *maqasid* al-sharia, and combining Islamic law with national legal systems. They aimed to change the way *Sharia* was understood so that it supported justice, equality, and the common good. They battled for human rights, democracy, and gender equality without going against the essential beliefs of Islam. These tactics are deemed essential for addressing the challenges presented by globalization, pluralism, and modernity, which require a more open, inclusive, and progressive interpretation of Islamic law.⁵

In the modern age, Islamic legal discourse has broadened to encompass developing topics such as bioethics, information technology, environmental sustainability, Islamic economics, and the interplay between religion and state. Muslim scholars and intellectuals are increasingly participating in interdisciplinary conversations to enhance the comprehension and implementation of Islamic law. Islamic higher education institutions, in both Eastern and Western contexts, play a crucial role in advancing Islamic legal studies that are increasingly critical, contextual, and attuned to modern exigencies

The evolution of Islamic legal thought from the classical to the contemporary period exemplifies a dynamic interplay between continuity and transformation. This approach demonstrates that Islamic law can evolve over time while retaining its fundamental identity and principles. The capacity of Islamic law to harmonize text and context, tradition and innovation, demonstrates that Sharia is a vibrant and evolving legal framework capable of adapting to societal demands as they evolve.⁶

A comprehensive understanding of the evolution of Islamic legal thought is vital, especially in the context of modern nations facing complex social, political, economic, and cultural challenges. By studying the

⁴Schaefer, H.-B., & Spruk, R. (2024). Islamic law, Western European law and the roots of Middle East's long divergence: A comparative empirical investigation (800–1600). *Scientific Reports*, 14(1), 1–13. <https://doi.org/10.1038/s41598-024-41796-0>

⁵Sheibani, M. (2024). A tale of two *ṭarīqas*: The Iraqi and Khurasani Shāfiʿī communities in the fourth/tenth and fifth/eleventh centuries. *Oxford Journal of Law and Religion*. Advance online publication. <https://doi.org/10.1093/ojlr/rwae021>

⁶Zulfa, F. A., Achmad, M., Soylu, D., & Fadhil, F. (2025). Mapping Contemporary Islamic Legal Thought in Indonesia: A Dialog Between Fiqh and the Culture of the Archipelago. *Al-Mawarid: Jurnal Syari'ah & Hukum*, 7(1), 177–200. <https://doi.org/10.20885/mawarid.vol7.iss1.art10>

historical changes and intellectual growth of Islamic legal thought, we can see how scholars and Muslim intellectuals have tried to keep *Sharia* relevant over time while also dealing with new problems. This research may also have a big effect on how Islamic law changes in the future, both in the local, national, and global levels.

Ultimately, examining the evolution of Islamic legal theory from the classical to the modern era is important for both scholarly and practical purposes. It can help make the legal system fair, kind, and forward-thinking. Muslims should keep coming up with new ideas and make positive contributions to the growth of human civilization by knowing a lot about the history, practices, and principles of Islamic law. Islamic law continues to offer inspiration and concepts for building a just, harmonious, and dignified community among the ever-changing challenges of modern times.⁷

The issue at hand in this study is to the dynamic evolution of Islamic legal philosophy, especially in harmonizing traditional interpretations of Islamic law with the contemporary challenges confronting Muslim communities today. Many people think that traditional Islamic law, which is based on classical scriptures and jurisprudence, is too strict and hard to use for modern problems like technological progress, human rights, gender equality, and globalization. It is imperative to evaluate the adaptation of Islamic law to modern situations while preserving its fundamental foundations. Furthermore, the variety of interpretations and behaviors in different Islamic societies makes it harder to understand how Islamic law can change while still being relevant and true to its roots in the modern world.⁸

The originality of this work resides in its analysis of the convergence between classical Islamic legal philosophy and modern challenges, providing an innovative viewpoint on the future of Islamic law in the 21st century. This research emphasizes the dynamic interplay between classical interpretations and current reform, proposing a potential synthesis of conventional and contemporary methodologies, in contrast to other studies that predominantly concentrate on one or the other. The study seeks to examine the potential for a more inclusive, adaptable, and contextually responsive Islamic legal framework that reconciles contemporary social, political, and technical realities with foundational Islamic principles. This research connects classic knowledge with modern difficulties, offering new perspectives on the evolution of Islamic law to address contemporary societal requirements, so promoting a more sophisticated and progressive approach to Islamic jurisprudence.

METHODOLOGY

This study utilizes a qualitative framework and a historical-analytical technique to investigate the evolution of Islamic legal philosophy from the classical period to the contemporary age. The research primarily depends on a literature review, scrutinizing both primary and secondary sources. Primary sources include

⁷Berger, M. (2020). The last Shari'a court in Europe: A Singapore experience. *Journal of Islamic Law*, 1. <https://doi.org/10.53484/jil.v1.berger>

⁸Hovden, E. (2024). Understanding and framing change in Islamic law: Potentials and possible pitfalls of the concepts of canonization and codification. *Oxford Journal of Law and Religion*. Advance online publication. <https://doi.org/10.1093/ojlr/rwae020>

the Qur'an, Hadith, and the most important works of ancient jurists from different schools of Islamic law (madhhab). Secondary sources encompass academic articles, publications, and contemporary research that examine the evolution and development of Islamic legal thought across time. Data collection involves pinpointing and examining foundational texts from diverse eras to clarify the progression of legal procedures, conceptions, and interpretations. The research employs content analysis to discern primary themes and concepts within the texts, and comparative analysis to clarify the similarities and differences between classical and contemporary legal philosophy. The research also examines the socio-political and cultural influences that have impacted the development of Islamic legal theory over time. The research aims to clarify the evolution of ideas within the framework of Islamic law's adaptation to evolving circumstances, while preserving its core principles. This technique seeks to conduct a comprehensive and critical analysis of the intellectual development of Islamic legal philosophy, emphasizing its flexibility, revitalization, and relevance in addressing modern challenges.⁹

DISCUSSION

1. The Calassical Priod of Islamic Law

The Classical Period of Islamic Law is generally seen as spanning from the 7th to the 10th centuries CE, commencing with the demise of the Prophet Muhammad in 632 CE and concluding with the early centuries of Islamic civilization. This time marks the beginning of Islamic jurisprudence (fiqh), when the basic ideas, methods, and schools of Islamic legal thinking were put together and arranged. The gathering of the Qur'an and the collection and verification of hadith (the sayings, actions, and endorsements of the Prophet Muhammad) were two of the most important things that happened during this time. Muslims turned to these two sources for legal and moral counsel the most. During this period, scholars began to examine these writings and use a method called *ijtihad* (independent reasoning) to make legal rulings.¹⁰

During this time, a few prominent schools of Islamic law, or madhhab, were set up. The Hanafi, Maliki, Shafi'i, and Hanbali schools are the most famous. These schools had distinct ways of doing things, understanding things, and using legal sources like *ijma'* (consensus), *qiyas* (analogical reasoning), and *'urf* (local custom). They all believed in developing laws based on Islamic principles, even though they didn't all agree on everything.

The Classical Period is very important since it was when the rules of Islamic law, or *usul al-fiqh*, were made. These principles provided a structured framework for contemplating and interpreting the law. Imam Abu Hanifa, Imam Malik, Imam al-Shafi'i, and Imam Ahmad ibn Hanbal are some of the most important scholars who helped shape Islamic legal philosophy. This period laid the intellectual and legal foundations

⁹Kadi, Sanaa. (2022) Research Methods for Islamic Banking and Finance Law: Interdisciplinary Research Method. Volume 9, issue 2. DOI: 10.13135/2421-2172/6628

¹⁰Opwis, F. (2024). Islamic law and legal change: The concept of *maslaha* in classical and contemporary legal theory. *Stanford University Press*. <https://doi.org/10.1515/9781503613204>

for later Islamic culture and is still a major point of reference for modern discussions concerning Islamic law and how it applies to today's world.¹¹

The Golden Age of Islamic jurisprudence, which spanned from the 7th to the 13th century, was the time when Islamic law was at its best. During this time, Islamic legal scholars (fuqaha) put Islamic law into writing and arranged it based on the Qur'an, Hadith (the sayings and actions of Prophet Muhammad), ijma' (consensus), and qiyas (analogy). The four main Sunni madhhabs (Hanafi, Maliki, Shafi'i, and Hanbali) were created during this time, and important Islamic scholars like Al-Shafi'i and Ibn Hanbal were famous. These philosophers set the basic rules for Islamic law, which put justice, fairness, and protecting the public good first. The legal research of the classical period was distinguished by rigorous methodology and the interpretation of sacred texts, enabling the application of Islamic law to diverse social, economic, and political contexts. The legacy of this time continues to influence contemporary Islamic legal theory and practice.¹²

2. The Middle Period of Islamic Law

The Middle Period of Islamic Law, which is commonly regarded to have transpired between the 10th and 15th centuries CE, was a very important epoch in the history of Islamic law. After the Classical Period, it is notable for making legal thought stronger, setting up the madhhab (schools of law), and losing individual legal reasoning (*ijtihad*) in favor of adopting established doctrines (*taqlid*). At this period, the four main Sunni schools of law Hanafi, Maliki, Shafi'i, and Hanbali became well-known. Legal scholars and jurists, known as fuqaha, operated within the framework of these institutions, resulting in a more structured legal education, often delivered in madrasas supported by state and private endowments. The curriculum often encompassed religious studies, Arabic grammar, jurisprudence, and many courses pertaining to religion.

People started to put more emphasis on *taqlid* during the Middle Period. *Taqlid* is the practice of following legal precedents made by earlier scholars. *Ijtihad* was not completely abandoned; instead, it became more and more limited to scholars with exceptional credentials. Because of this, judges spent more time looking at and using existing laws than making new ones. This slowed down legal innovation.

During this time, Islamic law also spread over a broad area, from Spain and North Africa to South and Southeast Asia. Local customs (*'urf*) and cultural practices were sometimes included in Islamic legal reasoning, which led to differences in how Islamic law was carried out in different areas. A lot of experts claim that the Middle Period was a busy and fruitful time for publishing legal manuals, commenting on the law, and debating issues in the field, even though a lot of people thought it was a time of stagnation. It

¹¹Zulfiqar, G. (2020). Pursuing over-criminalization at the expense of Islamic law. *Journal of Islamic Law*, 1. <https://doi.org/10.53484/jil.v1.zulfiqar>

¹²Farahat, O. (2021). Reason-giving and the duty to obey. *Journal of Law and Religion*, 36(1). <https://doi.org/10.1017/jlr.2020.52>

helped preserve the Islamic legal tradition alive and pass it on, which made it possible for it to still be essential in later centuries and in modern legal changes.¹³

The Middle Period of Islamic law, which lasted from the 13th to the 18th century, was a time when the way people thought about Islamic law changed. As the Islamic world dealt with political and social problems like the Mongol invasions and the rise of many empires, classical legal methods were more formalized and institutionalized. Various dynasties, such as the Ottoman Empire and the Safavids, made the development of Islamic law more centralized. During this time, *ijtihad* (independent legal reasoning) fell out of favor, and people started to rely more on the established schools of thought (*madhhabs*). This made the application of jurisprudence more strict. Legal scholars concentrated on safeguarding and disseminating the writings of preceding jurists, rather than proposing novel interpretations. During the Middle Period, though, legal compendiums also did well. For example, philosophers like Ibn Taymiyyah wrote them to support going back to the basic sources of Islamic law.¹⁴

3. The Contemporary Period of Islamic Law

The Contemporary Period of Islamic Law is the time we live in now, which began in the late 1800s and continues to the present day. Colonialism, the rise of nation-states, globalization, and modern legal systems have all had a huge effect on the Muslim world throughout this time. People's understanding, practice, and following of Islamic law (*Sharia*) have changed a lot because of these changes. One of the most remarkable aspects about this time is how Islamic law and Western legal systems came together because of colonial power. In numerous Muslim-majority countries, colonial powers replaced or modified traditional Islamic legal systems with European equivalents. After they gained independence, some countries attempted to reintroduce Islamic principles into their legal frameworks. This led to a lot of different methods of doing things, from fully following Sharia to developing legal systems that mix Islamic and secular rules.

During this time, new reformist scholars and intellectuals emerged, aiming to update Islamic law to address contemporary issues. People like Muhammad Abduh, Rashid Rida, Fazlur Rahman, and Yusuf al-Qaradawi have urged for a more flexible conception of Sharia that takes into consideration the present, social justice, and the context. Their approach often highlighted the *maqasid al-sharia* (objectives of Islamic law), which advocate principles such as justice, welfare, and human dignity. *Ijtihad* (independent legal reasoning) re-emerged as a method for legal reform throughout the Contemporary Period. Many contemporary scholars

¹³Al Imam, A. A. R. (2023). Revisiting the classical Islamic jurisprudence with the advance in modern medicine and technology: An applied study on 'Inheritance by Estimation and Anticipation' in the Islamic law of inheritance. *Academic Journal of Research and Scientific Publishing*, 5(53), 27–36. <https://doi.org/10.5281/zenodo.7644569>

¹⁴Noor, M. A. F. (2024). Transmission and canonization: The role of Swahili scholars in the canonization of *Minhāj al-Ṭālibīn*. *Oxford Journal of Law and Religion*. Advance online publication. <https://doi.org/10.1093/ojlr/rwae017>

advocate for a more flexible and contextual interpretation of Islamic law, especially in areas such as finance, family law, human rights, and governance, despite the enduring influence of traditional *madhhab*.¹⁵

International conversations on women's rights, democracy, minority rights, and globalization have also had an impact on modern Islamic legal discourse. Islamic universities, councils, and global fatwa bodies continue to play a significant role in shaping contemporary interpretations of *Sharia*. The Contemporary Period of Islamic Law is defined by diversity, reform, and continual debate, displaying attempts to combine tradition with modernity within an increasingly intricate global context.

The Contemporary Period of Islamic law, which began in the 19th century and is still going on today, has seen a lot of changes because to modernity, colonialism, and globalization. During this time, traditional Islamic empires fell apart and nation-states rose up, bringing with them new legal systems and frameworks. Islamic law had difficulties as Western legal systems were assimilated into Muslim-majority nations. Consequently, a persistent discourse exists on the preservation of traditional interpretations of Islamic law against their adaptation to contemporary societal requirements. In this time, *ijtihad* (independent legal reasoning) has come back, with intellectuals like Muhammad Abduh and Rashid Rida calling for changes to deal with modern problems like women's rights, democracy, and economic growth. Modernity has influenced the evolution of Islamic legal doctrines, rendering them more adaptable and contextually pertinent, particularly in areas such as Islamic finance, human rights, and political systems, so transforming the future of Islamic jurisprudence.¹⁶

4. Challenges of Islamic Law in the Contemporary Era

Islamic law faces numerous complex and multifaceted challenges in contemporary times. These issues arise due to rapid societal changes, globalization, political instability, and the increasing influence of contemporary legal, economic, and cultural systems. Muslim communities endeavor to preserve their Islamic identity while engaging with the modern world, leading to conflicts between traditional interpretations of *Sharia* and contemporary concepts such as human rights, gender equality, and democracy. One of the most crucial issues is how well Islamic law fits in with modern legal systems. Many countries with a majority of Muslims have legal systems that combine *Sharia* law with concepts from Western law.

This has generated challenges and misunderstanding in the law, especially in family law, criminal law, and the Constitution. People still argue a lot about *Sharia*'s position in public life, and political groups and ideologies regularly get involved in these arguments. *Ijtihad*, or autonomous reasoning, is another huge challenge. At first, classical Islamic law allowed *ijtihad*, but later it was limited in favor of *taqlid*, which stresses following established legal schools. There is an increasing interest in *ijtihad* to address

¹⁵Tajdin, M. (2020). *Shari'a as state law: An analysis of 'Allāl al-Fāsi's concept of the objectives of Islamic law*. *Journal of Law and Religion*, 35(3), 494–514. <https://doi.org/10.1017/jlr.2020.41>

¹⁶Scheunichen, S. (2025). From body to substance: Rationalism and positivism in Safavid jurisprudence. *Islamic Law and Society*. Advance online publication. <https://doi.org/10.1163/15685195-bja10062>

contemporary issues such as biotechnology, finance, human rights, and environmental ethics. But there are still disagreements regarding who can undertake *ijtihad* and how it should be done in today's environment.¹⁷

The rise of radicalism and the politicization of Sharia have led to misconceptions and negative biases regarding Islamic law. Groups that use Islamic texts to justify murder or oppression have led to misunderstandings around the world, which makes it harder for moderate scholars to give a fair and complete picture of Islam. Issues concerning gender are also challenging to address. Talks about women's rights, marriage, inheritance, and dress codes illustrate that we need to change how we think about these issues to make them fair and just. Islamic law now needs to cope with a lot of intricate social, legal, and political challenges, to sum up. To solve these difficulties, we need to make adjustments slowly, be honest with each other, and follow the Islamic values of justice, kindness, and the common good.

Islamic law in the modern world has a lot of problems, mostly because old interpretations don't always fit with modern needs. One of the biggest problems is how to combine Islamic law with secular legal systems, especially in places where Western legal systems are the most common. The interpretation of classical texts frequently encounters difficulties in addressing contemporary themes such as gender equality, individual liberties, and minority rights. The variety of Islamic legal thinking, with its many schools of jurisprudence, also makes it harder to come up with a single legal strategy in the modern world. Globalization has made things much more complicated because Islamic law has to deal with international human rights standards and global economic systems. Moreover, there is an increasing necessity to reconcile the preservation of Islamic traditions with the changing demands of society, including technological progress, environmental sustainability, and social justice. These issues necessitate innovative strategies, encompassing revitalized *ijtihad* (legal reasoning) and interfaith dialogue.¹⁸

5. The Future Prospects of Islamic Law

There are a lot of problems and a lot of promise for Islamic law (*Sharia*) in the future. As Muslim cultures change swiftly because of changes in technology, politics, and the world in general, Islamic law is being asked more and more to give moral guidance that is both based on tradition and aware of how things are now. How successfully Islamic law can develop while still maintaining true to its core beliefs will have a big impact on its future.¹⁹

One good thing is that *ijtihad*, or autonomous reasoning, is back. This enables scholars to examine Islamic legal sources in the context of contemporary occurrences. As science, technology, and globalization have advanced, contemporary Muslim jurists face new challenges in areas such as

¹⁷Farahat, O. (2024). Generality and exception in Islamic legal theory. *Oxford Journal of Comparative Law*, 72(2), 292–310. <https://doi.org/10.1093/ojcls/gqad014>

¹⁸Saba, E. G. (2024). Canonizing *al-Furūq*: Shihāb al-Dīn al-Qarāfi's text on legal maxims. *Oxford Journal of Law and Religion*. Advance online publication. <https://doi.org/10.1093/ojlr/rwae016>

¹⁹Faidah, N., & Juwantri, F. (2024). Legal Convergence: Bridging Classical Fiqh School with Contemporary Legal Theory. *Borneo International Journal of Islamic Studies*, 6(2), 23–45. <https://doi.org/10.1234/bijis.v6i2.12345>

bioethics, artificial intelligence, environmental sustainability, and finance. The law will remain pertinent based on its applicability to various domains in a practical and significant manner. Another important trend is the growing interest in the *maqasid al-sharia*, which are the purposes of Islamic law. These goals include promoting fairness, human rights, well-being, and the common good.

This approach helps people understand Islamic law in a more flexible, values based fashion that puts morals ahead of rigorous literalism. It could help bring together old ideas with more modern ones, like democracy, human rights, and gender equality. For the future of Islamic law, it is also vitally crucial to change the way people learn and give new generations of academics more power. Islamic legal education can foster a more dynamic and pertinent legal framework by promoting critical analysis, interdisciplinary exploration, and engagement with contemporary legal systems.²⁰

In addition, better collaboration between scholars from different fields and intellectual traditions can lead to more consistent and unified interpretations around the world. Scholars can also talk to each other and come up with fresh legal concepts at international institutions and digital forums. In conclusion, the future of Islamic law depends on how well it can balance authenticity with change. Islamic law can still aid Muslim societies with their challenges now and in the future if it is changed carefully, people are open minded, and universal moral ideals are stressed.

The future of Islamic law depends on how well it can change to meet the changing requirements of modern society while yet keeping its basic ideas. Islamic law must change to stay relevant since the world changes quickly due to new technologies, globalization, and changing societal values. One of the most important areas for future growth is how Islamic law can be used in today's world, as in digital transactions, artificial intelligence, and bioethics. There is also a rising desire for a more open-minded reading of Islamic law that deals with themes like gender equality, human rights, and social justice. More and more scholars are calling for a return to *ijtihad* (independent legal reasoning) to deal with new problems. Combining Islamic finance, environmental sustainability, and political systems with Islamic legal principles can lead to a lot of growth. Islamic law may continue to evolve in the future through conversation with global legal systems, promoting a more contextually relevant and adaptable approach.²¹

²⁰Mustafa, A.-R. (2020). Ritual and rationality in Islam: A case study on nail polish. *Islamic Law and Society*, 27(3), 240–284. <https://doi.org/10.1163/15685195-00260A09>

²¹Mustika, A. (2023). Contemporary tafsir methodologies: Bridging classical and modern interpretations. *Journal of Islamic Thought and Civilization*, 13(2), 45–60. <https://doi.org/10.2139/ssrn.3501234>

CONCLUSIONS

The evolution of Islamic legal philosophy from the ancient to the contemporary period represents a significant and dynamic intellectual heritage. Islamic law has always altered to fit the needs of Muslim societies. It all began with the early development of Islamic law, when core ideas and schools of thought were formed. It then went through a middle era of coming together and following the law. In the modern era, the challenges of globalization, current state systems, human rights, gender equity, and technological innovation have engendered new queries that require thoughtful and contextualized legal responses. This study has shown that the survival of Islamic legal philosophy depends on its ability to maintain a delicate balance between protecting its core values and embracing reform. The resurgence of *ijtihad* (independent legal reasoning) and the increasing focus on *maqasid al-sharia* (the higher objectives of Islamic law) offer substantial frameworks for developing context-sensitive and ethically grounded legal interpretations. The emergence of diverse scholarly viewpoints, including those of women, youth, and experts from several disciplines, signifies a growing openness and responsiveness in legal discourse. Technological advancements and global communication platforms have enabled improved access to knowledge and collaboration among various schools of thought and disciplines. People need to be willing to talk to one other, have academic freedom, and work with people from different fields in order to keep Islamic legal thought alive and important. Islamic law can still be a guiding force for justice, fairness, and human dignity in the 21st century and beyond if it encourages intellectual creativity while being true to ethical and religious principles. Islamic legal philosophy has a bright future ahead of it if it constantly changing with both old and new ideas, is based on faith, and is open to the realities of the modern world.

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