



An Analysis of the Ijtihad and Thought of Abdullah Ahmed An-Na'im

Ahmad Rosyadi^{1*}, Adang Djumhur Salikin¹

¹*Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia*

*Corresponding Email: ahmadrosyadi08071975@gmail.com

Abstract

As a mechanism for renewing Islamic law, Ijtihad becomes crucial in facing contemporary challenges. Abdullah Ahmed An-Na'im offers a progressive perspective on ijthihad, especially in the context of Islamic law reform and human rights. This research aims to analyze An-Na'im's model of ijthihad to understand his approach and its implications for contemporary Islamic law. The research method used is library research by analyzing An-Na'im's works, including books and journal articles, and secondary sources that discuss his thoughts. The data were analyzed descriptively and critically to reveal An-Na'im's method of ijthihad, its theological basis, and its relevance to modern Islamic law. The results show that An-Na'im's ijthihad is rooted in the methodology of evolutionary renewal, inspired by Mahmoud Muhammad Taha's theory of *naskh*. An-Na'im emphasizes the reinterpretation of Meccan period verses of the Qur'an, which are considered more universal and in line with human rights values. His approach encourages critical reflection on traditional sharia and emphasizes the principles of equality, freedom of religion, and tolerance. An-Na'im also adopts a hermeneutical and anthropological approach to interpreting the Qur'an, emphasizing the dynamic relationship between scripture, Islamic tradition, and human experience. According to him, the transformation of sharia must be open, adaptive, and inclusive of socio-cultural changes and the global environment.

Keywords: Human rights, *ijthihad*, islamic law, islamic legal reform, *naskh*.

1. Introduction

Ijthihad is one of the fundamental elements in the Islamic legal tradition that enables legal reform in accordance with the context of the times (Harisi, Irawan, & Abdullah, 2024). Ijthihad, as a reference methodology for interpreting and developing Islamic law (Hassan, 2024), has become increasingly crucial in navigating this challenging landscape. Various approaches and interpretations of ijthihad have emerged (Misno, 2014), each trying to offer solutions and understandings in accordance with the demands of the times. This is because Islamic law is always in dialog and dialectic with the reality of its times (Shalahuddin, 2022).

Historically, ijthihad has been a medium for adapting Islamic norms to social, political, and cultural dynamics that continue to evolve. One contemporary thinker offering a unique, progressive, and interesting perspective on ijthihad is Abdullah

Ahmed An-Na'im (Akbar, Busyro, & Abbas, 2020), an academic focusing on Islamic law reform issues concerning human rights and cultural diversity. An-Na'im offers a method of shari'ah evolution (*nasakh*) (Hidayat, 2022) that he believes can answer contemporary issues today. This is because he considers *nasakh* to be one of the most important methods and has a wide and high complexity in Islamic theology and *fiqh* (jurisprudence) (An-Na'im, 1994).

The study of Ahmed An-Na'im's *ijtihad* model is crucial to comprehensively understand his thoughts and explore the practical implications of his approach to various contemporary issues. An analysis of his works makes it possible to identify the basic premises underlying his arguments and evaluate the strengths and weaknesses of his proposed *ijtihad* methodology.

Furthermore, this study also provides an opportunity to analyze how An-Na'im's thinking can contribute to the development of Islamic law that is more inclusive and responsive to the needs of humanity in the 21st century. Based on this, this study aims to analyze Ahmed An-Na'im's *ijtihad* model. This research is also expected to provide a deeper understanding of Ahmed An-Na'im's thinking.

2. Method

This research uses a library research method that focuses on analyzing literature related to Abdullah Ahmed An-Na'im's thoughts on *ijtihad*. This approach comprehensively explores An-Na'im's ideas by critically reviewing his principal works, such as books and journal articles. In addition, secondary sources in the form of analysis and criticism of An-Na'im's thoughts are also used to complement and enrich the understanding of his ideas' context, basis, and implications. The data collection process involved identifying, selecting, and evaluating literature with high academic credibility to ensure the validity of the research findings.

The data from the literature study is analyzed descriptively and critically to reveal the *ijtihad* method used by An-Na'im, its theological basis and its relevance in contemporary Islamic law. This approach allows the researcher to understand An-Na'im's mindset in depth while exploring the influences and challenges faced in implementing his ideas. By analyzing various views that support and criticize An-Na'im's thinking, this research is expected to contribute to developing the discourse on Islamic law reform that is relevant to the needs of the times.

3. Results and Discussion

3.1 An-Na'im's Methodology of Thought

Understanding An-Na'im's methodology is inseparable from the ideas of reform that Taha had previously voiced (Taufiq, 2018). Therefore, talking about An-Na'im's trend of thought, especially regarding the basic concept of Sharia reform, cannot miss

the methodology of reform called the evolution of legislation initiated by Taha before. The core of Taha's controversy arose when he reflected on his thoughts while still in exile and then published a book entitled *The Second Message of Islam*.

As a believing Muslim, Taha believed that God delivered every word of the Qur'an to the Prophet Muhammad in the 7th century AD. However, Islam itself was delivered by God to change the harsh character of Arab society. The Qur'an underwent two phases of development in its transmission (Khaeroni, 2017). The first phase was addressed to the Arabs in the early days when they accepted monotheism (Rozi, 2016). Some of the changes associated with the first message were the unprotected female infanticide, the restriction of polygamy to more than four, the protection of non-Muslims, and giving women half of the male share of inheritance.

The second message is also inspired by Qur'anic verses that are addressed to all human beings throughout time and have been the practice of the Prophet Muhammad. These verses emphasize equality between men and women, as well as the imperative to embrace Islam forever with firm conviction without coercion and to extend forgiveness and mercy to lawbreakers instead of violent punishment (Howard, 2002).

An-Na'im took up Muhammad Taha's process of 'naskh theory' not without reason, namely to reform the public law aspects of Islamic shari'ah. An-Na'im sees that all the problematic principles of Islamic shari'ah are based on the Qur'anic and Sunnah texts of the Medina period. The theory of naskh, as understood by Muhammad Taha, says that a text or verse will be abrogated because it no longer fits the situation of the times and will then be replaced by a more appropriate verse, namely verses from the Makkah period (Rozi, 2016).

The intellectual commitment that An-Na'im continues to hold is the responsibility after Taha's death to carry out new reflections on the renewal of Islamic thought based on Taha's tradition. This obsession is evidenced by his efforts to translate Taha's seminal work *ar-Risâlah as-Tsâniyah min al-Islâm* into English under the title *The Second Message of Islam* (1987). After that, to emphasize Taha's ideas, An-Na'im wrote his masterpiece, *Towardmic Reformation: Civil Liberties, Human Rights and International Law*, in 1990

If examined in depth in his scattered writings today, a red thread will be found in the mainstream of thought he offers. The method used is how to do a model of renewal through a hermeneutic approach in understanding universal human rights and historical adaptation when dealing with the realities of the modern world, especially concerning the application of shari'ah in the field of public law (constitutionalism, criminal law, human rights, and international law) (An-Na'im, 1991).

Concerning hermeneutics, An-Na'im says that the need for interpretation to understand the purpose and normative implications of texts such as the Qur'an and the Bible is undisputed. However, the exact basis and the actual application of hermeneutics and what relates to interpretation between one religion, and another will differ. However, It must be realized that all participants in the hermeneutical process will claim that their understanding of scripture is correct. Others may also challenge the authority of a given interpretive framework and try to provide an alternative. It is the claims of such combinations that underlie the differences between Orthodox, Catholics, and Protestants, Sunni and Shi'a Muslims, Sufis and non-Sufis, and also among various factions within religion (An-Na'im, 1991).

As such, it emphasizes the need to understand the process through an interpretive framework that is established, proven, refined, or reformulated. How and by whom is this asserted and established? Does the process provide for reformulation or revision according to criteria, and how is it validated? Finally, who is the arbiter between competing claims about the framework of interpretation and/or its application? According to An-Na'im, it is here that the community of followers must become the living interpretive framework and the final mediator of interpretive rules, techniques, and basic assumptions. This seems to have been the case during the ranking of the major religions. Few tend to provide and monopolize the process of interpretation and turn it into an exclusive and technical art (An-Na'im, 1991).

An-Na'im's analysis could be described as an anthropological approach to the Qur'an and Islam. This perspective is rooted in the organic and dynamic relationship between the Qur'an and Qur'an on one hand, and human nature—comprising understanding, imagination, opinions, behavior, experiences, and more—on the other. According to An-Na'im, an anthropological approach to the Qur'an and Qur'an is not only justified but also imperative.

Two key arguments support the validity of this anthropological approach. First, the human intermediary is unavoidable when interpreting the Qur'an and Qur'an traditions of the Prophet and deriving ethical norms and foundational principles or laws to regulate individual behavior and social relationships. Second, the complex and diverse differences within Islamic theology and jurisprudence clearly illustrate the dynamic relationship between Islamic scripture and Muslims' understanding, imagination, and experiences.

Thus, the orientation of modern Muslims in An-Na'im as An-Na'imat must differ from previous generations due to the radical transformation of their existential and fundamental living conditions. Whether for better or worse, contemporary Muslims live in an era defined by globalization in politics, economics, security, and interdependent socio-cultural influences. Modern individual perceptions and shared interests within this profound global change must shape their conception of Islam

and efforts to live according to its teachings. Any vision Muslims may hold for transforming or improving the world today must also be grounded in the current realities and conditions of the global environment (An-Na'im, 1991).

Of course, the most decisive factor of An-Na'im is what is known in social science as geographical and environmental theory, which states that a society can only arise and develop if there is a place to stand and a place to live for that society (Soekamto, 1990). An-Na'im, based on this theory, the methods and style of thought he initiated indeed related to the social, cultural, and political factors that developed in Sudan.

3.2 The Concept of Sharia Evolution in Abdullah Ahmad An-Na'im's Ijtihad

The term adequate reform methodology is a concept introduced by An-Na'im, derived from the English phrase (adequate reform methodology) (An-Na'im, 1994). This term demonstrates that An-Na'im does not disregard or undermine the activity and creativity of earlier scholars' ijtihad. However, he argues that the methodologies they developed have become irrelevant due to the ever-changing context. Therefore, an adequate methodology is paramount. With this methodology, An-Na'im begins by engaging in self-criticism of shari'ah. Traditionally, shari'ah has been understood by the majority of Muslims as the final formulation of divine law. Consequently, it has become absolute, rigid, and resistant to change (Engineer, 1994).

An-Na'im also believes that as long as Muslims adhere to the framework of historical shari'ah, they will never achieve the urgent reform needed for shari'ah, particularly public law, to function effectively (An-Na'im, 1994). According to him, what Muslims regard as shari'ah is essentially the outcome of interpretations conducted by medieval Islamic jurists (7th to 9th centuries CE) of the Qur'an and Hadith. Thus, equating shari'ah with the Qur'an and Hadith is not an accurate conclusion. In this context, the human relativity of those jurists interpreting the Qur'an and Hadith must be reconsidered.

This is where An-Na'im's reform model diverges from other reformist scholars, such as Ibn Taymiyyah (661 AH/1263 CE - 728 AH/1328 CE), who is recognized as one of the most prominent pioneers of Islamic reform. While both reject the rigidity of earlier fiqh schools, Ibn Taymiyyah still acknowledges and emphasizes the authority of early Muslim traditions, alongside the authority of texts (the Qur'an and Sunnah), and rejects ra'yu (the opinions of jurists) as a source of shari'ah (An-Na'im, 1994).

The application of the renewal method, which serves as a benchmark for Abdullah Ahmed An-Na'im in examining various legal issues, can be classified into several categories as follows (Dahlan, 2009):

- a. Evolutionary Approach

Unlike Fazlur Rahman, An-Na'im asserts that Islam did not emerge from a blank slate, as it did not appear in a vacuum devoid of religious, social, economic, or political contexts. Islam represents the continuation and culmination of the Abrahamic tradition. Furthermore, Islamic law within shari'ah incorporated and modified many pre-Islamic Arab customs and practices. However, early Islam developed principles and various methodologies to "weave a social fabric ab initio." This mental attitude and psychological orientation, which are now lost, must be reclaimed for Islam's legacy to continue fulfilling its fundamental mission. In line with the perspectives of J.N.D. Anderson and John L. Esposito, An-Na'im, argue that the social changes Muslims face in the modern era have posed significant challenges to Islamic law. At the same time, the methods developed by reformers to address these issues remain unsatisfactory (Esposito, 1982).

Anderson and Esposito concluded in their studies that the methods typically adopted by Islamic reformers to address legal issues often rely on ad hoc and fragmented approaches, exploiting the principles of *takhayyur* and *talfiq*. However, these methods fail to produce a comprehensive legal framework. Echoing Schacht, An-Na'im emphasizes that for modernist Islamic jurisprudence to be logical and enduring, it requires a more coherent and consistent theoretical foundation.

In other words, Islamic reformers urgently need to develop a systematic methodology grounded in a solid Islamic foundation to establish a comprehensive and consistently evolving Islamic legal system. According to An-Na'im, Mahmoud Muhammad Taha has proposed this creative initiative. The fundamental premise involves an open examination of the content of the Qur'an and Sunnah, which reveals two levels or stages of the Islamic message: the Meccan period and the subsequent Medinan stage. The Meccan message is considered the eternal and fundamental core of Islam, emphasizing the inherent dignity of all humanity regardless of gender, religious belief, race, and other distinctions.

This message is characterized by gender equality and complete freedom in matters of religion and faith. The Islamic message's substance and its developmental behavior during the Meccan period are based on 'ismah – freedom of choice without any threat or shadow of coercion or violence. When the high-level Meccan message was vehemently and irrationally rejected, reflecting unpreparedness for its implementation, the more practical Medinan message was revealed and applied. Through this approach, aspects of the Meccan message that were not ready for practical implementation in the 7th-century context were postponed and replaced by practical principles revealed and applied during the Medinan period. However, Taha argues that the postponed aspects of the Meccan message remain an eternal source of

law, merely deferred until appropriate conditions arise in the future (An-Na'im, 1994).

The notion of binding detailed teachings (laws) for all times and places is essentially technical and temporary, as their formulation was influenced by Arab customs and culture when the texts were revealed. If detailed teachings were universally binding, they would restrict societal dynamics and contradict the universal movement of the Qur'an (Zein, 1995).

Taha's central thesis is that the alternation between messages represents a matter of timing, as the lofty message was not ready for practical application in the 7th century. According to Taha, the deferral of the Meccan message and the application of the Medinan message do not signify limitations in God's knowledge. He explains two reasons for the revelation of the Meccan message that was not immediately implementable. First, in line with Muslim belief, the Qur'an is the final revelation, and Prophet Muhammad is the last Prophet. Consequently, the Qur'an must encompass, and the Prophet must preach all that God intended to be taught, whether for immediate implementation or application in distant future contexts.

Second, for the dignity and freedom bestowed by God upon all humanity, God intended humans to learn through their own practical experiences. The initial inapplicability of the Meccan message, which was then deferred and replaced by the more practical Medinan message, allowed societies to develop a stronger and more authentic conviction about the feasibility of the message. Eventually, this led to practically applying its principles during the Medinan period (An-Na'im, 1994).

b. brogation (*Naskh*) as a Starting Point for Sharia Reform

What does An-Na'im consider an adequate formulation for Sharia reform? He emphasizes the necessity of revisiting the principle of naskh (abrogation or replacement of certain Qur'anic verses with others) in the contemporary context. This principle, widely accepted by Sunni jurists and various other schools of thought, has been a foundational element in numerous Sharia principles, particularly in public matters (An-Na'im, 1994).

Historically, positive laws have been developed based on the revelations of the Medina period, which abrogated those of the Mecca period. The naskh method was primarily implemented to ensure legal certainty (*rechtszekerheid*) when contradictory provisions or texts arose (Yafie, 1995). Scholars have considered the diversity in Qur'anic provisions as a logical consequence of the gradual nature of the legal establishment, accommodating a phased process of education and awareness. In his efforts to reform public aspects of Sharia law through *ijtihad*, An-Na'im adopts Mahmoud Muhammad Taha's theory of naskh. He observes that problematic principles of Sharia law stem from Qur'anic texts and Sunnah from the Medina

period. Taha's understanding of naskh asserts that certain verses are abrogated when they no longer align with the contemporary context, to be replaced by more suitable ones, particularly those from the Mecca period. According to this view, abrogation in the Qur'an merely signifies the expiration of the earlier verse's applicability (*intihâ' zamân hukm al-mansûkh*). The initial law had temporary benefits and limited influence, while the verse that abrogated it signals the end of its relevance (Baidawi, 2003).

Thus, automatically, An-Na'im recognizes the reading (*nunsi'haa...*) by adding a hamzah at the end, which means suspending. Al-Zarkasyî previously used this reading as evidence that naskh means suspension of the law and does not mean canceling, namely: What is commanded for a specific reason, then the reason disappears, such as when it is weak and few, the command to be patient and ask for forgiveness for those who expect to meet Allah and the like, when there is no command to do good and forbid evil, jihad, and so on, then the command is naskh with the obligation to do these things. This is not naskh, but deferral, as Allah says: *au nunsi'ha.....*, what is deferred is the command to fight until the Muslims become strong. When they are still weak, the command is to be patient and endure painful obstacles.

Based on this explanation, naskh replaces a text with another while maintaining both texts (Zayd, 2000). According to An-Na'im, based on the principle of shari'ah evolution, what al-Zarkasyî said also applies when the current demands require the application of the Makkah verses again. The Makkah verses that had been postponed in their application are now chosen as the basis or basis of legislation. The verses of the Qur'an from the Makkah period thus replaced the verses or texts from the Medina period as the principle in reforming the political-legal aspects of Islamic shari'ah. The content of verses or texts from the Makkah period is believed to be more on the situation and context of the present era.

The verses and texts of the Qur'an and Sunnah from the Makkah period deserve to be used as the basic principles of Islamic shari'ah to answer questions concerning constitutionalism, international law, and especially human rights. To explain his preference for verses or texts from the Makkah period, An-Na'im quotes Taha's statement, "Texts (Qur'an) from the Makkah and Medina periods differ not because of the time and place of revelation, but because of the intended public." The phrase 'O you who believe' (frequent in the Qur'an from the Medina period) is addressed to a specific nation. In contrast, the phrase 'O mankind' or 'O son of Adam' (characteristic of the Qur'an from the Makkah period) speaks to everyone.

Unsurprisingly, the content of the Qur'anic verses from the Makkah period is more appreciative of justice, peace, equality, and upholding human dignity regardless of ethnic, cultural, gender, or religious differences. There are many quotations from the

Makkah surahs that ask Muslims to be patient and tolerant of attacks by infidels. In contrast, some Madinah surahs ask Muslims to respond to attacks by infidels and kill them wherever they are found (Rozi, 2016).

So, by basing themselves on texts or verses of the Qur'an or Sunnah from the Makkah period, presumably aspects of law, especially Islamic shari'ah public law, will be more in line with the demands of human values in the (post)modern age. According to An-Na'im, Mahmoud Thaha's contribution is the comprehensive framework he provides to identify which verses should be applied and which verses should be replaced by the modern context (An-Na'im, 1994).

c. Human Values

Humanitarian values mean that justice without discrimination against women and non-Muslims is something urgent to be considered in studying every legal issue, such as equality and freedom (Musleh, Wardi, & Jamiluddin, 2019). In this case, An-Na'im believes that recognizing human values in studying legal texts can escape the old burdens that burden Muslims today. All of this, according to Abdullah Ahmad An-Na'im, can only be realized through An-Na'im's approach, namely as follows:

- 1) Freedom of conscience: The freedom to take all actions that can be accounted for and not violate other human rights. Performing actions based on one's own will: Namely, a person is said to be free if he does every activity based on his own will without coercion from other parties, directly or indirectly.
- 2) Guaranteeing the safety of human reason, Islamic law must pay attention to the safety of human reason as a basis for every free and responsible activity.
- 3) Empowerment of humans: Namely, Islamic law must empower humans at the intellectual and behavioral levels.

d. Reason (logic)

In this case, it is a consequence of the two considerations above, the text and human values. Abdullah Ahmad An-Na'im said that reason is an intermediary in connecting the text with human reality. Therefore, Abdullah Ahmad An-Na'im, to understand the Nash, puts the position of reason (ijtihad) in the third position with the principle of producing Islamic law products that are more humane. In this case, too, Abdullah Ahmad An-Na'im believes that when reason is used to examine a source of law nash with regardless of the mindset of madhhabs that has been well known, it will produce legal products that are more humane by always striving to combine the text of Islamic law with human values (based on international human rights standards) (Dahlan, 2009).

Nevertheless, the radical thought of Abdullah Ahmad An-Na'im in every study of Islamic law from its source still recognizes that the Qur'an and hadith are the primary

sources of Islamic law that can not be separated in every effort of someone studying Islamic law today. It's just that what distinguishes Abdullah Ahmad An-Na'im with other Islamic legal thinkers, especially from traditional Muslim intellectuals, Abdullah Ahmad An-Na'im prioritizes human values (justice) in every interpretation of the text. As the author has alluded to, lah Ahmad An-Na'im completely rearranged the ushul fiqh theory by classical scholars (the period of the Imam Madhab). In this case, he believes that al-Shafi'i is the founding father of the theories in ushul fiqh.

4. Conclusion

This study concludes that the ijthihad thought of Abdullah Ahmed An-Na'im shows that his intellectual approach is rooted in an evolutionary reform methodology that aims to answer contemporary challenges in Islamic law, especially public sharia. Through the influence of Mahmoud Muhammad Taha's naskh theory, An-Na'im proposes a reinterpretation of Qur'anic verses with a focus on the messages of the Makkah period that are considered more universal and relevant to human rights values and modern global realities. This approach underscores the importance of critical reflection on traditional shari'ah, which is no longer considered adequate to meet the needs of the times while emphasizing the principles of equality, religious freedom, and tolerance.

In addition, An-Na'im adopts a hermeneutic and anthropological approach to reading the Qur'an, which views the dynamic relationship between scripture, Islamic tradition, and human experience. He emphasizes that the transformation of shari'ah must involve an intellectual process that is open, adaptive, and inclusive of socio-cultural changes and the global environment. With this approach, An-Na'im not only offers a critique of historical shari'ah formulation but also formulates a more systematic and consistent reform methodology. This analysis confirms that An-Na'im's thinking is relevant to building a progressive paradigm of Islamic law without losing its Islamic roots.

References

- Akbar, D. S., Busyro, B., & Abbas, A. F. (2020). Pemikiran Abdullah An-Na`Im Tentang Teori Evolusi Syari`Ah (Nasakh) Dan Relevansinya Dengan Metode Istinbath Hukum Islam. *Al Hurriyah: Jurnal Hukum Islam*, 5(1), 1-21. <https://doi.org/10.30983/alhurriyah.v5i1.2110>
- An-Na'im, A. A. (1991). Toward an Islamic Hermeneutics for Human Rights. In A. A. An-Na'im (Ed.), *Human Rights in Cross-Cultural Perspectives: A Quest for Consensus* (pp. 229-242). Pennsylvania: University of Pennsylvania Press. https://doi.org/10.1163/9789004669963_018
- An-Na'im, A. A. (1994). *Dekonstruksi Syari`ah*. Yogyakarta: LKIS.
- Baidawi, A. (2003). *Teori Naskh dalam Studi al-Qur'an: Gagasan Rekonstruksi MH*.

AtTabataba'i. Yogyakarta: Nur Pustaka.

- Dahlan, M. (2009). *Abdullah Ahmed An-Na'im, Epistemologi Hukum Islam*. Yogyakarta: Pustaka Pelajar.
- Engineer, A. A. (1994). *The Right of Human in Islam*. Yogyakarta: Bentang.
- Esposito, J. L. (1982). *Women in Muslim Family Law*. Syracuse: Syracuse University Press.
- Harisi, I. La, Irawan, D., & Abdullah, M. W. (2024). Renewal of Islamic Law: Comparative Study between Progressive Islamic Theory and Ijtihad Method. *Al-Afkar, Journal For Islamic Studies*, 7(4), 732-747. <https://doi.org/10.31943/AFKARJOURNAL.V7I4.1672>
- Hassan, D. M. (2024). The Concept of Collective Ijtihad, its Need and Role in the Development of Islamic Law and Legislation in Modern Era. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.4905704>
- Hidayat, R. (2022). Thought Construction of Nasikh Mansukh: Study of Abdullah Ahmad An-Na'im. *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 11(1), 17-30. <https://doi.org/10.24090/jimrf.v11i1.6529>
- Howard, W. S. (2002). Transformational Leadership in Islam: Mahmoud Mohammed Taha and the Possibilities of Faith. In *Kultur*. Yogyakarta: Islamic University of Indonesia.
- Khaeroni, C. (2017). SEJARAH AL-QUR'AN (Uraian Analitis, Kronologis, dan Naratif tentang Sejarah Kodifikasi Al-Qur'an). *HISTORIA : Jurnal Program Studi Pendidikan Sejarah*, 5(2), 195. <https://doi.org/10.24127/hj.v5i2.957>
- Misno, A. (2014). REDEFINISI IJTIHAD DAN TAKLID. *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial*, 2(04), 389-402. <https://doi.org/10.30868/AM.V2I04.133>
- Musleh, M., Wardi, M., & Jamiluddin, J. (2019). Kearifan Lokal & Hak Azazi Manusia Perspektif Abdullahi Ahmed An-Na'im. *Reflektika*, 14(1), 139-166. <https://doi.org/10.28944/REFLEKTIKA.V14I1.941>
- Rozi, A. B. (2016). PENERAPAN SYARI'AH DI NEGARA MODERN (Analisis Ijtihad Pemikiran Abdullahi Ahmed An-Na'im). *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 10(2), 359-392. <https://doi.org/10.19105/al-lhkam.v10i2.734>
- Shalahuddin, S. (2022). Teori Naskh Mahmoud Muhammad Taha Dan Sumbangsihnya Bagi Pembaruan Hukum Islam Di Dunia Modern. *Al-Mazaahib: Jurnal Perbandingan Hukum*, 3(2), 401. <https://doi.org/10.14421/al-mazaahib.v3i2.2838>
- Soekamto, S. (1990). *Sosiologi Suatu Pengantar*. Jakarta: Raja Grafindo Persada.
- Taufiq, A. (2018). Pemikiran Abdullah Ahmed An-Naim tentang Dekonstruksi Syari'ah sebagai Sebuah Solusi. *International Journal Ihya' 'Ulum Al-Din*, 20(2), 145-166. <https://doi.org/10.21580/ihya.20.2.4044>
- Yafie, A. (1995). *Menggagas Fiqh Sosial: Dari Soal Lingkungan Hidup, Asuransi, Hingga Ukhwah*. Bandung: Mizan.
- Zayd, N. H. A. (2000). *Maḥḥûm al-Nash; Dirâsah fi 'Ulûm al-Qur'an*. Beirut: al-Markaz as-

Tsaqafi al-'Arabi li at-Taba'ah wa an-Nasyar wa al-Tawzi'.

Zein, S. E. M. (1995). Munawir Sjadzali dan Reaktualisasi Hukum Islam di Indonesia. In *Kontekstualisasi Ajaran Islam*. Jakarta: Kerjasama Ikatan Persaudaraan Haji Indonesia (IPHI) dengan Yayasan Wakaf Paramadina.