

## The Implementation of Yusuf Al-Qaradawi's Method of Understanding Hadith Regarding the Fatwa on the Meaning of *Fī Sabīlillāh* in the Context of Zakat

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### Abstract

*This study aims to implement Yusuf al-Qaradawi's method of understanding hadith in Kaifa Nata'āmal ma'a al-Sunnah al-Nabawiyah regarding the hadiths used as the basis for his fatwa on the the "Meaning of Fī Sabīlillāh in the Verse of Zakat." The background of this research is the importance of understanding the context of jihad in Islam in the modern era. The methodology employed is descriptive-analytical, involving steps such as explaining Yusuf al-Qaradawi's method of understanding hadith and analyzing the implementation of this method in his fatwa. The results show that in his fatwa, Yusuf al-Qaradawi applies two methods of hadith understanding: compiling thematically related hadiths and distinguishing between the variable means and the constant objectives. The implication of this understanding method is that jihad in Islam is not limited to physical warfare but also encompasses efforts in da'wah and defending the faith. The means have shifted from tools of war to support for those engaged in da'wah. This study contributes significantly to contemporary understanding of jihad in Islam.*

**Keywords:** *Yusuf al-Qaradawi, Hadith Understanding Method, Zakat, Jihad.*



### Abstrak

Penelitian ini bertujuan untuk mengimplementasikan metode pemahaman hadis Yusuf al-Qaradawi dalam *Kaifa Nata'āmal ma'a al-Sunnah al-Nabawiyah* terhadap hadis-hadis yang dijadikan sebagai dasar fatwanya tentang "Makna Fī Sabīlillāh dalam Ayat Zakat". Latar belakang penelitian ini adalah pentingnya memahami konteks jihad dalam Islam di era modern. Metodologi yang digunakan adalah deskriptif analitis, di mana langkah-langkah yang dilakukan meliputi pemaparan metode pemahaman hadis Yusuf al-Qaradawi dan analisis implementasi metodenya terhadap fatwa tersebut. Hasil penelitian menunjukkan bahwa dalam fatwanya, Yusuf al-Qaradawi mengimplementasikan dua metode pemahaman hadis, yaitu menghimpun hadis-hadis yang setema dan membedakan antara sarana yang berubah-ubah dan tujuan yang tetap. Implikasi dari metode pemahaman ini adalah bahwa jihad dalam Islam tidak terbatas pada peperangan fisik, melainkan juga mencakup upaya dakwah dan pembelaan akidah. Sarananya telah beralih dari alat perang menjadi dukungan bagi mereka yang berdakwah. Penelitian ini memberikan kontribusi penting terhadap pemahaman kontemporer tentang jihad dalam Islam.

**Kata Kunci:** Yusuf al-Qaradawi, Metode Pemahaman Hadis, Zakat, Jihad.

### Introduction

Understanding hadith is not merely a matter of knowing what the Prophet intended to convey about religion and his behavior. Beyond that, understanding hadith also involves the effort to actualize religious teachings within a contemporary context and to revive the spirit contained in the sunnah as an integral part of religious life. The study of methods for understanding hadith becomes important in the context of developing hadith studies, as exemplified by Yusuf al-Qaradawi. This figure is regarded as providing hadith studies that are well accepted in the modern era and within the Indonesian context, where he is considered one of the key references and a central subject in hadith understanding at Islamic Higher Education Institutions.<sup>1</sup>

Yusuf al-Qaradawi is a contemporary Muslim scholar from Egypt who holds significant influence in the realm of Islamic intellectualism. His works in the field of hadith are highly meaningful. One of his most influential works is the book *Kaifa Nata'āmal ma'a al-Sunnah al-Nabawiyah*. The method he presents for understanding hadith in this book has been widely accepted and has caused little controversy. This Muslim scholar, who was once a prominent figure in the

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<sup>1</sup> Muhammad Alfatih Suryadilaga, "Membaca Pemahaman Hadis Muḥammad Al-Ghazālī dan Yūsuf Al-Qarḍāwī: Studi Kasus Pemikiran Suryadi," *Refleksi* 19, no. 2 (Oktober 2020): 201–216.

*al-Ikhwan al-Muslimun* movement, has always been active in discussion forums addressing contemporary methods of understanding hadith.<sup>2</sup>

Based on the review conducted by the researcher through an exploration of previous studies found on Google Scholar over the past five years, there are many studies relevant to this topic, specifically those related to Yusuf al-Qaradawi's perspective on the method of understanding hadith. For example, Zainul Hasan has researched Yusuf al-Qaradawi's hermeneutical thought. He concluded that the method offered by Yusuf al-Qaradawi for understanding hadith texts already touches on Schleiermacher's hermeneutical concepts, namely the principles of grammatical and psychological hermeneutics.<sup>3</sup>

Similar to Zainul, Ahmad Syahid's research also examines Yusuf al-Qaradawi's hermeneutical thought. However, the figures he compares are Hassan Hanafi and Gadamer. He also concludes that out of the eight steps in Yusuf al-Qaradawi's method of understanding hadith, seven of them focus on the text.<sup>4</sup> The one step that he refers to as not text-centered is the method of "distinguishing between changing means and constant goals."

Still regarding Yusuf al-Qaradawi's hermeneutical thought, Tabrani and Neny state that his study of hadith goes beyond aspects of sanad, matan, and authenticity. It also employs historical and sociological approaches. This enables interpreters to see the complexity and the condition of the Prophet as the author, viewed from the authority and status of the Prophet ﷺ. In their analysis, they divide Yusuf al-Qaradawi's hermeneutical method into two aspects: understanding the linguistic aspect and understanding the socio-historical aspect.<sup>5</sup>

The three studies mentioned above, when referring to Yusuf al-Qaradawi's hermeneutics, essentially align with the eight methods of understanding hadith that Yusuf al-Qaradawi presents in his book *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyah*. In contrast to them, Sansan Ziaul Haq and Asep Salahudin refer to these eight methods of understanding hadith as the "principles of moderation in hadith understanding." In their research, they state that Yusuf al-Qaradawi's

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<sup>2</sup> Amrulloh, "Hadis sebagai Sumber Hukum Islam (Studi Metode Komparasi-Konfrontatif Hadis-Al- Qur'an Perspektif Muhammad Al-Ghazali dan Yusuf al-Qaradawi)," *Ahkam: Jurnal Hukum Islam* 3, no. 2 (November 2015): 287–310.

<sup>3</sup> Muhammad Zainul Hasan, "Analisis Pemikiran Hermeneutika Hadis Yusuf al-Qaradawi," *Al Irfani: Journal of Al Qur'anic and Tafsir* 01, no. 02 (Desember 2020): 33–46.

<sup>4</sup> Ahmad Syahid, "Telaah Hermeneutika Hadis Yusuf al-Qaradawi," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 16, no. 1 (Juni 2020): 163–189.

<sup>5</sup> Tabrani Tajuddin dan Neny Muthiatul Awwaliyah, "Hermeneutika Yusuf Al-Qardawi dalam Kitab Kaifa Nata'amal Al-Sunnah Al-Nabawiyah Ma'alim wa Dawabit," *Al-Mustla: Jurnal Ilmu-ilmu Keislaman dan Kemasyarakatan* 3, no. 1 (Juni 2021): 29–42.

approach to understanding the sunnah is a moderate understanding that mediates between textual-rigid and contextual-liberal interpretations.<sup>6</sup>

Besides descriptive-analytical studies like those mentioned above, there are also descriptive-informative studies. These tend to summarize the book *Kaifa Nata 'amal ma 'a al-Sunnah al-Nabawiyyah* without offering new analysis, as done by Ahmad Sugeng Riady.<sup>7</sup> There are also comparative studies that examine Yusuf al-Qaradawi alongside other hadith scholars. For example, research by Zulkifli and Achievinna. There are also studies that compare Yusuf al-Qaradawi with other hadith scholars. For example, the research by Zulkifli and Achievinna compares Yusuf al-Qaradawi's understanding of hadith with that of al-Ghazali, Ali Mustafa Yaqub, Nasiruddin al-Albani, and Hasbi ash-Shiddiqy. They conclude that Yusuf al-Qaradawi's understanding of hadith is essentially not much different from that of the classical hadith scholars.<sup>8</sup>

From the review of previous studies above, there has been no research like the one to be examined in this study. This research aims to implement Yusuf al-Qaradawi's method of understanding hadith on the hadiths used as the basis for his fatwas regarding the "Meaning of *Fī Sabīlillāh* in the Zakat Verse," which is written in the book *Fatāwā Mu'āṣirah*. This will also enrich examples of how to apply the method of understanding hadith that Yusuf al-Qaradawi outlines in his methodology book, *Kaifa Nata 'amal ma 'a al-Sunnah al-Nabawiyyah*.

This type of research is a library-based study. The data sources in this research are divided into two categories: primary and secondary sources. The primary sources are the books *Kaifa Nata 'amal ma 'a al-Sunnah al-Nabawiyyah* and *Fatāwā Mu'āṣirah*, both works of Yusuf al-Qaradawi. Besides the primary sources, all forms of writings containing biographies of Yusuf al-Qaradawi, his thoughts, or critiques of his ideas are considered secondary sources. The steps to be taken in this study are first to describe Yusuf al-Qaradawi's method of understanding hadith, and then to analyze how this method is implemented in his fatwa regarding the "Meaning of *Fī Sabīlillāh* in the Zakat Verse.

### Yusuf Al-Qaradawi's Intellectual Biography

His full name is Yusuf bin Abdullah bin Ali bin Yusuf al-Qaradawi. He was born on September 9, 1926, in Shaft al-Turab, al-Gharbiyyah Province,

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<sup>6</sup> Sansan Ziaul Haq dan Asep Salahudin, "Moderasi 'di atas' Tekstualisme-Kontekstualisme: Metodologi Pemahaman Sunnah Yusuf al-Qaradhawi," *Al Quds: Jurnal Studi Alquran dan Hadis* 6, no. 3 (Agustus 2022): 965–985.

<sup>7</sup> Ahmad Sugeng Riady, "Hadis Kontemporer (Studi Kajian dalam Memahami Hadis Perspektif Yusuf al-Qardhawii)," *Al-Mu'tabar: Jurnal Ilmu Hadis* 1, no. 2 (Juli 2021): 58–70.

<sup>8</sup> Zulkifli Abdurrahman Usman dan Achievinna Mirza Senathalia, "Analisis Komparatif Metode Pemahaman Hadis Ulama Kontemporer: Studi Teori Yusuf Al-Qaradhawy," *Al Fawatih: Jurnal Kajian Al-Qur'an dan Hadis* 2, no. 2 (Desember 2021): 64–77.

Egypt. When he was five years old, his mother wished for him to learn and memorize the Qur'an. Therefore, he was enrolled in a Qur'anic educational institution (*al-Kuttāb*).<sup>9</sup> At the age of seven, in addition to continuing his education at the *al-Kuttāb*, he also began attending Madrasah al-Ilzamiyyah. So, in the mornings he studied and memorized the Qur'an at the *al-Kuttāb*, while in the afternoons, he learned various sciences at al-Ilzamiyyah, such as mathematics, algebra, history, and health sciences. Before reaching the age of ten, he had already completed memorizing the entire Qur'an.<sup>10</sup>

After completing his basic education at al-Ilzamiyyah, at the age of fifteen, Yusuf al-Qaradawi continued his education at the junior high school level (*al-Marhalah al-Ibtidā'iyah*) and senior high school level (*al-Marhalah al-Šanāwiyyah*) in the city of Thanta. During his senior high school studies, Yusuf al-Qaradawi studied directly under Sheikh Mutawalli al-Sya'rawi and received the highest grades from him.<sup>11</sup>

Yusuf al-Qaradawi continued his higher education at the Faculty of Ushuluddin, Al-Azhar University in Cairo. At this level, he studied under the guidance of several prominent Al-Azhar scholars, such as Sheikh Abdul Halim Mahmud, who taught him Islamic philosophy during his third and fourth years at the faculty. Yusuf al-Qaradawi graduated and obtained his degree from this university in 1953—when he was twenty-seven years old—ranking first among his peers from three faculties at Al-Azhar, totaling one hundred eighty students.<sup>12</sup>

In 1957—when he was thirty-one years old—he continued his studies at the Higher Institute for Research and Arab Studies (*Ma'had al-Buḥūš wa al-Dirāsāt al-'Arabiyah al-'Āliyah*), an academic institution under the Arab League. At this institute, he obtained a higher diploma in the Department of Arabic Language and Literature. In 1960, he further pursued his studies in the Graduate Program at Al-Azhar University in Cairo, Faculty of Ushuluddin, Department of Tafsir and Hadith.<sup>13</sup>

The socio-political crisis in Egypt forced Yusuf al-Qaradawi to migrate to Qatar in 1961. Before deciding to move to Qatar, he was even detained several times by the Egyptian authorities due to his activities supporting the *al-Ikhwānul Muslimūn* movement. In 1973, the Faculty of Education (*Tarbiyah*) was established in Qatar, and Yusuf al-Qaradawi was entrusted with forming the

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<sup>9</sup> Yusuf al-Qaradawi, *Ibnu al-Qaryah wa al-Kuttāb Malāmiḥ Sīrah wa Masīrah* (Kairo: Dar al-Syuruq, 2002), 1/105-120.

<sup>10</sup> Sulaiman bin Salih al-Khurasani, *al-Qaradāwī fī al-Mīzān* (Riyadh: Dar al-Jawab, 1999), 9.

<sup>11</sup> al-Qaradawi, *Ibnu al-Qaryah wa al-Kuttāb Malāmiḥ Sīrah wa Masīrah*, 1/205.

<sup>12</sup> Amru Abd al-Karim Sa'dawi, *Qaḍāyā al-Mar'at fī Fiqh al-Qaradāwī* (Mesir: Qatr al-Nada, 2006), 3.

<sup>13</sup> Muhammad al-Majzub, *'Ūlamā' wa Mufakkirūn 'Araftuhum* (Kairo: Dar al-Syuruq, 1992), 465.

Department of Islamic Studies (*al-Dirāsāt al-Islāmiyyah*), of which he became the head. In 1977, he was assigned to lead the establishment and simultaneously became the first dean of the Faculty of Sharia and Islamic Studies at Qatar University. He served as dean until the end of the 1989–1990 academic year. After his tenure as dean ended, Yusuf al-Qaradawi was appointed director of the Center for Sunnah and Prophet's Biography Research (*Markaz al-Buḥūs li al-Sunnah wa al-Sīrah al-Nabawiyyah*) at Qatar University.<sup>14</sup>

Yusuf al-Qaradawi continued his doctoral studies in 1973, with a dissertation entitled "*al-Zakah wa Aṣaruhā fi Ḥall al-Masā'il al-Ijtimā'iyyah*" (Zakat and Its Impact on Solving Social Problems). He submitted this doctoral dissertation for examination and defense before the professors at Al-Azhar University. He successfully defended his research and was awarded the Doctorate degree with cum laude distinction at the age of forty-seven.<sup>15</sup> He achieved the highest academic career rank as a lecturer by being appointed as a professor (*darajat al-ustāz*) in 1976—when he turned sixty years old. —<sup>16</sup>

### Methods Of Understanding Hadith From Yusuf Al-Qaradawi's Perspective

Through a systematic methodological approach, a correct understanding of hadith can preserve the integrity of Islamic teachings and prevent harmful misinterpretations.<sup>17</sup> To that end, Yusuf al-Qaradawi offers eight methods for understanding the Prophet's hadith in his book *Kaifa Nata'āmal ma'a al-Sunnah al-Nabawiyyah*, which are important to consider in our efforts to internalize the Prophet's hadith that are *ṣālih likulli zamān wa makān*. These eight methods are:

#### a. Understanding Hadith in Accordance with the Guidance of the Qur'an

The Qur'an is the core of Islam's existence and its primary foundation. It serves as the first and most important basic constitution, acting as the source of all Islamic regulations. Meanwhile, Hadith provides detailed explanations of the contents of that constitution, both in theoretical aspects and in practical application.

Yusuf al-Qaradawi argues that it is impossible for something that functions as an "explanation" to contradict that which it explains. Likewise, a "branch" cannot be in conflict with its "root." Therefore, the explanations given by the Messenger of Allah (peace be upon him) are always in harmony with the guidance of the Qur'an, without any contradiction. As such, it is

<sup>14</sup> al-Khurasyi, *al-Qaradāwī fi al-Mīzān*, 10.

<sup>15</sup> al-Qaradawi, *Ibnu al-Qaryah wa al-Kuttāb Malāmiḥ Sīrah wa Masīrah*, 3/269-279.

<sup>16</sup> al-Qaradawi, 337.

<sup>17</sup> Zul Ikromi, "Fiqh al-Hadits: Perspektif Metodologis dalam Memahami Hadis Nabi," *Al-Bukhari: Jurnal Ilmu Hadis* 3, no. 1 (2020): 105–29.

impossible for an authentic hadith to contradict the clear message of the Qur'an. If there appears to be a contradiction between the Qur'an and a hadith, it is most likely that the hadith is not authentic, our understanding is mistaken, or the contradiction is merely assumed and not real.<sup>18</sup> Based on this principle, Yusuf al-Qaradawi states that the hadith describing the character of women, which says:

شَاوَرُوهُنَّ وَخَالَفُوهُنَّ

“Consult with them (women), but act contrary to their advice.”

That is a fabricated and false hadith. This is because it contradicts the word of Allah, the Exalted: “But if both desire weaning (before two years) by mutual consent and consultation, there is no blame on them.” (Q.S. al-Baqarah/2: 233).

#### b. Compiling Thematically Related Hadiths

One of the methods that must be taken to understand hadith comprehensively is to compile authentic hadiths that share the same theme. Understanding a hadith in isolation, without connecting it to other related hadiths, can lead to misunderstanding. An example of this is the hadiths that prohibit wearing garments that extend below the ankles (*isbāl*).

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ (رواه البخاري)

*Narrated by Adam, who said: Shu'bah narrated to us, who said: Sa'id ibn Abi Sa'id al-Maqburi narrated to us, from Abu Hurairah r.a., from the Prophet (peace be upon him), who said: "Whatever of the lower garment hangs below the ankles is in the Fire."<sup>19</sup>*

The above hadith has been used by some young individuals as a basis to criticize anyone who wears a sarong or trousers extending below the ankles. However, if they were to compile all the hadiths related to this matter, they would gain a more comprehensive understanding of the true meaning behind these narrations. The primary issue addressed here is the attitude of arrogance that motivates a person to extend their garment in such a manner; it is this arrogance that is subject to severe admonition.<sup>20</sup> This is further clarified in several other narrations as follows:

<sup>18</sup> Yusuf al-Qaradawi, *Kaifa Nata'āmal ma'a al-Sunnah al-Nabawiyah* (Kairo: Dar al-Syuruq, 2002), 113.

<sup>19</sup> Muhammad bin Isma'il al-Bukhari, *Ṣaḥīḥ al-Bukhārī* (Riyadh: Dar al-Salam, 1999), 14/454.

<sup>20</sup> al-Qaradawi, *Kaifa Nata'āmal ma'a al-Sunnah al-Nabawiyah*, 123.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَ أَبُو بَكْرٍ إِنَّ أَحَدَ شِقْمِي تَوْبِي يَسْتَرْجِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خِيَلَاءَ قَالَ مُوسَى فَعُلْتُ لِسَالِمٍ أَذْكَرَ عَبْدُ اللَّهِ مَنْ جَرَّ إِزَارَهُ قَالَ لَمْ أَسْمَعُهُ ذَكَرَ إِلَّا تَوْبَهُ (رواه البخاري)

*Muhammad ibn Muqatil narrated to us; Abdullah informed us; Musa ibn 'Uqbah narrated from Salim ibn Abdullah from Abdullah ibn 'Umar (may Allah be pleased with them) who said: The Messenger of Allah (peace be upon him) said, "Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection." Abu Bakr then said, "One side of my garment is loose unless I hold (lift) it up." The Prophet (peace be upon him) replied, "You do not do that out of arrogance." Musa added that he asked Salim, "Did Abdullah specifically mention those who drag their lower garments (sarongs)?" Salim responded, "I never heard him mention anything except 'garment.'"<sup>21</sup>*

When these hadiths are considered together, *isbāl* becomes prohibited only if it is motivated by pride and arrogance; otherwise, if such intentions are absent, the ruling of prohibition does not apply.

### c. Reconciling or Doing *Tarjīh* Between Hadiths That Seem Contradictory

The fundamental principle regarding the texts of Sharia is that there is no contradiction among them. If an apparent contradiction arises, it is merely an assumption, as in reality, no such contradiction exists. Based on this premise, it is obligatory to resolve these contradictions. If the contradiction can be addressed through reconciliation and harmonization between the two *naṣ*, this approach is preferable to *tarjīh*. This is because *tarjīh* involves choosing one text at the expense of the other. In this context, the focus is solely on authentic hadiths, not weak ones.<sup>22</sup> An example of an apparent contradiction is found in the hadiths that prohibit women from visiting graves, such as the following narration.

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ زَوَارَاتِ الْقُبُورِ (رواه أحمد)

*Yahya ibn Ishaq narrated to us, Abu 'Awanah informed us, from 'Umar ibn Abu Salamah, from his father, from Abu Hurairah (may Allah be pleased with him),*

<sup>21</sup> al-Bukhari, *Ṣaḥīḥ al-Bukhārī*, 9/200.

<sup>22</sup> al-Qaradawi, *Kaifā Nata 'āmal ma'a al-Sunnah al-Nabawiyah*, 133.

who said: "The Messenger of Allah (peace be upon him) cursed women who visit graves."<sup>23</sup>

This hadith explicitly prohibits women from visiting graves. However, there are other hadiths that clearly state women are permitted to visit graves, just as men are.

حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا أَبُو جَنَابٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلَا تَقُولُوا هُجْرًا (رواه أحمد)

Waki' narrated to us; Abu Janab narrated to us from Sulaiman ibn Buraidah, from his father, who said: The Messenger of Allah (peace be upon him) said, "I had previously forbidden you from visiting graves; now go ahead and visit them, but do not speak improperly."<sup>24</sup>

This hadith indicates that the Prophet (peace be upon him) ultimately encouraged visiting graves, for both men and women. Rather than favoring one hadith over the other, the solution proposed by Yusuf al-Qaradawi is to reconcile and harmonize all related narrations. In this case, the curse mentioned in the first hadith is understood to apply specifically to women who frequently (*zawwārāt*) visit graves to the extent that they neglect their responsibilities, or those who do so while engaging in excessive display of adornment (*tabarruj*).

#### d. Understanding Hadiths in Light of Their Background, Context, Circumstances, and Purpose

A comprehensive understanding of hadith requires knowledge of the socio-cultural context and the causes of its emergence (*asbāb al-wurūd*). A purely textual reading of a hadith may be tied to specific situations or reflect cultural norms that are no longer relevant to contemporary realities. In such cases, what should be extracted is the essence of the message, not its literal meaning.<sup>25</sup>

An example is the hadith narrated by Jarir ibn 'Abdillah, in which the Prophet (peace be upon him) said:

أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ لَا تَرَاءَى نَارَاهُمَا (رواه أبو داود)

"I disavow any Muslim who resides among the polytheists." (Narrated by Abu Dawud).

This hadith is often misunderstood by some who ignore its *asbāb al-wurūd*, concluding that it serves as a general prohibition against Muslims

<sup>23</sup> Ahmad bin Hanbal, *Musnad al-Imām Ahmad Ibn Hanbal* (Muassasah al-Risalah, 1999), 14/164.

<sup>24</sup> Hanbal, 38/156.

<sup>25</sup> al-Qaradawi, 145.

residing in non-Muslim lands.<sup>26</sup> However, Yusuf al-Qaradawi emphasizes the need to examine the full context of the hadith to understand the real reason the Prophet (peace be upon him) made such a statement. The complete narration is as follows:

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً إِلَى خَثْعَمٍ فَأَعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ فَأَسْرَعَ فِيهِمْ الْقَتْلُ قَالَ فَبَلَغَ ذَلِكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ هُمْ بِنِصْفِ الْعَقْلِ وَقَالَ أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ لَا تَرَأَى نَارَهُمَا. (رواه أبو داود)

*Narrated to us by Hannad ibn As Sarri, who said, Abu Mu'awiyah narrated to us, from Isma'il, from Qais, from Jarir ibn 'Abdullah, he said, The Messenger of Allah (peace be upon him) dispatched us in a military expedition to the tribe of Khath'am, some of them sought protection by prostrating in submission, but killings quickly occurred among them. When this reached the Prophet (peace be upon him), he ordered that half of the (diyah) be paid for them. Then he said: "I disavow any Muslim who resides among the polytheists." They asked; "O Messenger of Allah, why is that?" He replied: "Because their campfires (in battle) should not be visible to each other." Abu Dawud commented, this hadith was also narrated by Hushaym, Ma'mar, Khalid al-Wasiti, and others, however, they did not mention Jarir in their chains of narration."<sup>27</sup>*

The Prophet's (peace be upon him) statement, "I disavow every Muslim who resides among the polytheists," means that he would not be held responsible for the fate of such a person if they were to be killed. This is because the individual had, by their own decision, exposed themselves to danger by remaining among those who were at war with Islam. This also implies that if the circumstances under which the hadith was uttered have changed—such that there is no longer any harm to be feared or benefit to be lost—then the legal ruling associated with that particular *naṣ* is no longer applicable. This is in line with the legal maxim: "A ruling revolves around its effective cause ('illah), it applies when the cause exists and is lifted when the cause no longer exists."<sup>28</sup>

<sup>26</sup> Ahmad Yusronil Haq, "The Study of Misrepresented Hadiths in the Internet About Muslim and Non-Muslim Relationships," Nabawi: Journal of Hadith Studies 4, no. 1 (March 2023): 125–145.

<sup>27</sup> Abu Dawud Sulaiman al-Sijistani, *Sunan Abī Dāwud* (Beirut: Dar al-Kutub al-'Arabiyyah, n.d.), 2/349.

<sup>28</sup> al-Qaradawi, *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyyah*, 147.

### e. Distinguishing Between Changeable Means Permanent Objectives

One of the reasons a hadith may be misunderstood is the failure to differentiate between the permanent objectives it aims to achieve and the temporary means employed to achieve them. Some individuals tend to focus on the means as though they were the ultimate objectives themselves. However, anyone who seeks to understand the *sunnah* and the wisdom it contains will recognize that what truly matters are the fundamental, enduring goals. The means, on the other hand, are subject to change according to shifts in environment, time, or cultural practices.

Therefore, when a hadith refers to a particular tool or method, it is merely describing a historical reality—not intending to bind the Muslim community to that specific means. Based on this understanding, Yusuf al-Qaradawi interprets the Prophet's command to use *siwāk* as aiming to preserve oral hygiene in order to attain the pleasure of God, as expressed in the following hadith:

أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَ مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَتِيقٍ قَالَ حَدَّثَنِي أَبِي قَالَ سَمِعْتُ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ السَّوَاكُ مَطَهْرَةٌ لِلْفَمِ مَرْضَاءٌ لِلرَّبِّ (رواه النسائي)

*Narrated to us by Humaid ibn Mas'adah and Muhammad ibn 'Abd al-A'la, from Yazid—namely Ibn Jurayj—who said, 'Abd al-Rahman ibn Abu 'Atiq conveyed to me that his father said: I heard from 'A'ishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: "Using the siwāk cleanses the mouth and pleases Allah."*<sup>29</sup>

Therefore, there is no objection for people who have limited access to the traditional *siwāk* stick to use alternative tools, such as modern toothbrushes. This view is also supported by a number of *fuqahā*.

Yusuf al-Qaradawi cites the opinion of Imam al-Nawawī, who stated that anyone who removes impurities and bad odor from the mouth—by any means—is considered to have fulfilled the *sunnah* of using the *siwāk*. This could include using a piece of cloth or even one's fingertip. From this, it is clear that a toothbrush and toothpaste can fully serve as substitutes for the traditional *arāk* wood stick, especially when used at home, after meals, or before going to sleep.<sup>30</sup>

### f. Distinguishing Between Literal and Figurative Expressions

An essential principle for correctly understanding hadith is the ability to distinguish between statements intended to be understood literally (*ḥaqīqī*) and

<sup>29</sup> Ahmad bin Syu'aib al-Nasa'i, *Sunan al-Nasā'ī* (Beirut: Dar al-Ma'rifah, 2000), 1/17.

<sup>30</sup> al-Qaradawi, *Kaifa Nata'āmal ma'a al-Sunnah al-Nabawiyyah*, 159–162.

those meant figuratively. Figurative expressions do not convey their intended meaning directly but require contextual clues—either verbal or situational—to be properly interpreted (*majāzī*). In general, figurative meanings can be identified through such indications, which point to a shift in meaning from the literal to the metaphorical. In certain cases, interpreting a hadith figuratively is not only acceptable but necessary, as a literal reading may lead to misunderstanding. One such example is found in the Prophet's (peace be upon him) words to his wives in the following hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ أَبُو أَحْمَدَ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السَّيْنَانِيُّ، أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَى بْنِ طَلْحَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَسْرَعُكُمْ لِحَاقًا بِي أَطْوَلُكُمْ يَدًا". قَالَتْ: فَكُنَّ يَتَطَاوَلْنَ أَيُّهُنَّ أَطْوَلُ يَدًا، قَالَتْ: فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ؛ لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ. (رواه مسلم)

*Narrated to us by Maḥmūd ibn Ghailān Abū Aḥmad, who said: al-Faḍl ibn Mūsā al-Sinānī narrated to us, who informed us from Ṭalḥah ibn Yaḥyā ibn Ṭalḥah, from 'Ā'ishah bint Ṭalḥah, from 'Ā'ishah (may Allah be pleased with her), who said: The Messenger of Allah (peace be upon him) said, "The one among you who will meet me first on the Day of Judgment will be the one with the longest hand." 'Ā'ishah continued, "So the wives of the Prophet (peace be upon him) began measuring whose hand was the longest." She added, "We found that Zaynab had the longest hand among us, because she used to work and give generously in charity with her own hands."<sup>31</sup>*

The wives of the Prophet (peace be upon him) initially assumed that he was referring to the one who literally had the longest hand. As 'Ā'ishah (may Allah be pleased with her) reported, they began measuring one another's arms to determine whose was the longest. However, the Prophet (peace be upon him) did not intend the phrase in a literal sense. What he meant by "the one with the longest hand" was the one who engaged most in acts of goodness and generosity. The Prophet used a figurative expression (*majāzī*), not a literal one (*ḥaqīqī*), and this became evident later. Among the wives of the Prophet, the first to pass away after him was Zaynab bint Jaḥsh (may Allah be pleased with her). She was known as a skilled and hardworking woman, and she used her earnings to give in charity.<sup>32</sup>

#### g. Distinguishing Between the Unseen and the Visible

The *Sunnah* of the Prophet (peace be upon him) provides more detailed discussions of the unseen (*ghayb*) than the Qur'an. These discussions include invisible beings such as angels, jinn, and devils, as well as matters related to

<sup>31</sup> al-Naisaburi, *Ṣaḥīḥ Muslim*, 7/144.

<sup>32</sup> al-Qaradawi, *Kaifa Nata 'āmal ma'a al-Sunnah al-Nabawiyyah*, 176.

the *Barzakh*—the intermediary realm between this world and the hereafter—which includes the torment and bliss of the grave. Additionally, the *Sunnah* elaborates on eschatological events and the afterlife, such as descriptions of Paradise and Hell. When an *ṣaḥīḥ* hadith discusses a particular aspect of the unseen, it should not be dismissed simply because it seems irrational or contradicts our current understanding of logic. This is because the unseen realm may be governed by laws different from those of the physical world we observe. A clear example of this can be seen in the following hadith of the Prophet (peace be upon him):

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وَهَيْبٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا". (رواه مسلم)

*Ishaq bin Ibrahim Al Hazhali narrated to us, Al Makhzumi informed us, and Wuhaid narrated from Abu Hazim from Sahal bin Sa'id that the Messenger of Allah (peace be upon him) said, "Indeed, in Paradise there is a tree under whose shade a rider can travel for one hundred years without reaching the end of it."*<sup>33</sup>

Yusuf al-Qaradawi explains that only Allah (Swt) knows the relationship between time in this world and time in the hereafter. If such a hadith is *ṣaḥīḥ*, then we are obliged to accept it with firm conviction that the laws governing the hereafter differ from the laws of this world. The appropriate attitude when confronted with matters of the unseen that have been revealed in religion is to say, "We believe and we trust." Accepting these realities as they are will lead to greater safety and certainty, while overanalyzing or debating them at length will bring no benefit.<sup>34</sup>

#### **h. Ensuring the Meaning of Words in Hadith**

One of the most important principles in understanding the *Sunnah* is to ensure the precise meaning of the words contained in a hadith. It should be noted that the meaning of a word can shift and change over time. A lack of understanding regarding these changes in meaning can lead to misunderstandings. Therefore, interpreting the vocabulary of the Shariah using modern terminology is a form of error. For example, the word *taṣwīr* in *ṣaḥīḥ* hadiths that warn the perpetrators (*al-muṣawwirūn*).

<sup>33</sup> al-Naisaburi, *Ṣaḥīḥ Muslim*, 8/144.

<sup>34</sup> al-Qaradawi, *Kaifa Nata 'amal ma'a al-Sunnah al-Nabawiyyah*, 193.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ ح وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا  
وَكَيْعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ" (رواه مسلم)

Narrated to us by 'Utsman bin Abu Syaibah, who narrated from Jarir from Al A'mashy; similarly, it has been reported through another chain. It was also narrated to me by Abu Sa'id Al Asyaj, who narrated from Waki', who narrated from Al A'mashy from Adh-Dhuha from Masruq from 'Abdillah, who said: The Messenger of Allah (peace be upon him) said, "Indeed, the one who will receive the most severe punishment on the Day of Resurrection is the one who indulges in drawing."<sup>35</sup>

Many people understand *al-muṣawwirūn* as photographers or those who take pictures using cameras. However, was the designation of camera users as *al-muṣawwirūn* and their activity as *taṣwīr* already established in classical Arabic? Certainly not, no one would claim that when the Arabs first became acquainted with this term, the concept of photography had ever crossed their minds.

The art of photography was completely unknown during the era of *taṣrī'*. Therefore, it is impossible that the term *al-muṣawwirūn* mentioned in the above hadith was intended to refer to photographers. Clearly, this is a new term arising from a new practice. Based on this principle, it is careless to equate the ruling on *taṣwīr* meaning photography with the ruling on *taṣwīr* meaning drawing or sculpting idols.<sup>36</sup>

### Implementation Of Yusuf Al-Qaradawi's Hadith Interpretation Method On The Fatwa Regarding The Meaning Of *Fī Sabīlillāh* In The Context Of Zakat

It is undeniable that among scholars—both from the earlier generations (*mutaqaddimīn*) and the later ones (*muta'akhirīn*)—there are those who interpret the term *fī sabīlillāh* according to its general linguistic meaning, which encompasses all paths that lead to the pleasure of Allah. Thus, it includes all deeds that bring one closer to Allah and all kinds of goodness. However, Yusuf al-Qaradawi does not support this view, that is, the perspective of those who broaden the interpretation of *fī sabīlillāh* in Q.S. al-Tawbah [9]: 60, which relates to the distribution of zakat (*maṣārīf al-zakāt*).

"Indeed, zakat is only for the poor, the needy, the zakat collectors, those whose hearts are to be reconciled (new converts), to free the captives, to help those in debt, for the cause of Allah, and for the stranded traveler (in need of assistance), as an obligation from Allah. Allah is All-Knowing, All-Wise." (Q.S. al-Tawbah/9:60)

According to him, the general meaning of *fī sabīlillāh* is not appropriate to be applied in this context, as its scope can become excessively broad. It would no

<sup>35</sup> al-Naisaburi, *Ṣaḥīḥ Muslim*, 6/161.

<sup>36</sup> al-Qaradawi, *Kaifa Nata 'amal ma'a al-Sunnah al-Nabawiyyah*, 198–99.

longer be limited to the specific groups entitled to receive zakat, but rather extend beyond them. This, of course, would negate the restriction of zakat distribution to the eight categories explicitly mentioned in *zāhir al-āyat*. If interpreted generally, the term *fi sabīlillāh* could include giving to the poor and the other seven categories, since all of these are acts of goodness and obedience to Allah.

Yusuf al-Qaradawi adopts a moderate view in his fatwa regarding the meaning of *fi sabīlillāh* in the verse concerning zakat. He neither expands the meaning of *sabīlillāh* to encompass all forms of goodness and approaches to Allah SWT, nor restricts it solely to the concept of jihad in the context of armed struggle.

This is because jihad can be carried out not only through the sword or weapons but also through intellectual effort, speech, writing, education, economic activities, social engagement, and politics. All of these fall within the category of jihad that requires support and funding. Importantly, this understanding still upholds the fundamental condition of *fi sabīlillāh*, which means to defend Islam and to uphold His word on earth. In other words, all forms of jihad aimed at establishing and glorifying the word of Allah are considered *fi sabīlillāh*.

The majority of scholars from the four previous madhhabs limited zakat to providing provisions and war equipment, such as horses and swords, for soldiers engaged in battle. However, in the present era, assistance is not only given to those fighting on the battlefield but also to those striving to spread Islamic teachings and preach to humanity. These individuals exert effort through their physical labor, speech, and writing to uphold Islamic creed and law. Yusuf al-Qaradawi expands the meaning of jihad based on the reasoning that "Jihad in Islam is not limited solely to armed warfare." This view of Yusuf al-Qaradawi is grounded in the following authentic hadith.

أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ وَضَعَ رِجْلَهُ فِي الْعَزْرِ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: "كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ". (رواه النسائي)

*Ishaq bin Mansur narrated to us, he said: Abdul Rahman narrated to us from Sufyan, from Alqamah bin Marthad, from Tariq bin Syihab, that a man asked Prophet Muhammad while placing his foot on the ground, "Which form of jihad is the most superior?" The Prophet replied, "Speaking the truth in the presence of a tyrannical ruler."<sup>37</sup>*

It is also reinforced by the narration of Imam Muslim in his *Ṣaḥīḥ*.

<sup>37</sup> al-Nasa'i, *Sunan al-Nasa'i*, 7/181.

حَدَّثَنِي عَمْرُو النَّاقِدُ، وَأَبُو بَكْرٍ بْنُ النَّضْرِ، وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لِعَبْدٍ، قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ  
إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْحَارِثِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ  
الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُونَ وَأَصْحَابٌ،  
يَأْخُذُونَ بِسُنَّتِهِ، وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ  
مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ  
بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ خَرْدَلٍ" (رواه مسلم)

*Amr an-Naqid, Abu Bakr bin An-Nadhr, and Abdul bin Humayd narrated to me, and the wording is from Abdul. They said: Ya'qub bin Ibrahim bin Sa'd narrated to us, saying: My father narrated to me from Salih bin Kaysan, from Al-Harith, from Ja'far bin Abdullah bin Al-Hakam, from Abdul Rahman bin Al-Miswar, from Abu Rafi', from Abdullah bin Mas'ud, that the Messenger of Allah (peace be upon him) said: "There was no prophet sent by Allah to any nation before me except that he had followers and companions from his people who followed his Sunnah and emulated his commands. Then after them, there will be a generation that replaces them who say what they do not do and do what they are not commanded. Whoever fights against them with his hand, then he is a believer; and whoever fights against them with his tongue, then he is a believer; and whoever fights against them with his heart, then he is a believer. And there is no faith greater than that, even if it is as small as a mustard seed."<sup>38</sup>*

In another hadith, it is made clearer by the following narration.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
"جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ". (رواه أبو داود)

*It has been narrated to us by Musa bin Ismail, who reported from Hammad, from Humayd, from Anas, that the Prophet (peace be upon him) said: "Strive against the polytheists with your wealth, your selves, and your tongues."<sup>39</sup>*

In this regard, Yusuf al-Qaradawi employs his second method of understanding hadith, namely by *compiling thematically related hadiths*. Thus, based on the collected narrations above, he holds the view that "jihad in Islam is not limited solely to warfare with the sword or weapons."

He also employs his fifth method of understanding hadith, namely *distinguishing between variable means and fixed objectives*. In this matter, the *fixed objective* is to defend the *‘aqidah* and uphold *shari‘ah*. As for the means, whereas in the past it involved providing provisions and assistance in the form of

<sup>38</sup> al-Naisaburi, *Ṣaḥīḥ Muslim*, 1/50.

<sup>39</sup> al-Sijistani, *Sunan Abī Dāwūd*, 2/318.

war equipment such as horses and swords, today what is more needed is support for those who dedicate themselves to preaching Islam to humanity.

Yusuf al-Qaradawi gives several examples of activities required by Islam today that can be classified as *jihad fi sabīlillāh*. Among these are the establishment of Islamic preaching centers, founding *Islamic centers*, publishing accurate Islamic newspapers to counter misleading media, as well as producing and distributing valuable Islamic books and literature. Furthermore, supporting preachers who call for true Islam and establishing schools in regions or countries that lack educational institutions—except those under non-Muslim rule—are also considered part of this *jihad*.<sup>40</sup>

## **Conclusion**

One of Yusuf al-Qaradawi's monumental works in the field of hadith is the book *Kaifa Nata'āmal ma'a al-Sunnah al-Nabawiyyah*. In this book, he explains the methodology for understanding the hadith of the Prophet Muhammad (peace be upon him). He offers eight methods. First, understanding hadith in accordance with the guidance of the Qur'an. Second, collecting hadiths with similar themes. Third, reconciling or giving preference (*tarjih*) to apparently contradictory hadiths. Fourth, understanding hadiths according to their background, context, conditions, and objectives. Fifth, distinguishing between variable means and fixed objectives. Sixth, differentiating between literal and metaphorical expressions. Seventh, distinguishing between the unseen and the apparent. And eighth, ensuring the accurate meaning of words within hadith.

In his fatwa regarding the meaning of *fi sabīlillāh* in the verse on zakat, Yusuf al-Qaradawi implements two of these methods. First, *he collects hadiths with a similar theme*. Based on the hadiths he gathered about the meaning of *jihad*, he rules that *jihad* in Islam is not limited solely to warfare with swords or weapons. Second, *he distinguishes between changing means and constant objectives*. In this fatwa, the *fixed objective* is defending the *'aqīdah* and upholding Islamic law (*sharī'ah*). The means, which in the past consisted of providing war equipment such as horses and swords, today more importantly involves supporting those who dedicate themselves to preaching Islam to humanity.

To further develop the methods of understanding hadith that have been proposed by our earlier scholars, it should be noted that these scholars were limited in providing practical examples of how to apply specific methods to particular hadiths in their works on hadith methodology. Therefore, it is necessary for many researchers to enrich the body of practical examples demonstrating the

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<sup>40</sup> Yusuf al-Qaradawi, *Fatāwā Mu'āshirah* (Kuwait: Dar al-Qalam, 1990), 1/284.

implementation of hadith interpretation methods that have not yet been illustrated by our previous scholars.

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