



Yusuf Al-Qardhawi's Hermeneutics: An Alternative Moderate Reading of Qur'an

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Abstract: Contemporary approaches to Qur'anic interpretation have often been criticized for their perceived excesses and controversial methodologies. This research explores al-Qardhawi's concept of Qur'anic hermeneutics as an alternative method for a balanced and moderate approach to contemporary Qur'anic reading. Al-Qardhawi's methodology integrates textual, socio-historical, and contextual approaches with modern scientific disciplines, providing interpretive flexibility that remains rooted in *maqāṣid al-sharī'ah* while preserving the authority of the Qur'anic text. This study employs a descriptive qualitative methodology, analyzing al-Qardhawi's hermeneutical concepts through his primary works, supported by secondary sources such as books and journal articles. The findings reveal that the Qur'anic text must be interpreted in alignment with the linguistic norms of its revelation, employing a linguistic approach alongside careful consideration of *siyāq* (context). *Maqāṣid* serves as a crucial instrument to validate the meanings of verses and contextualize them for contemporary realities. While the socio-historical approach is significant, al-Qardhawi maintains that the universality of Qur'anic *lafāz* (expressions) transcends the context of revelation and remains applicable to subsequent circumstances. Integration with various scientific disciplines is deemed essential for meaningful interpretation. Additionally, the insights of the Ṣaḥābah (Companions) and early scholars are valuable for comparing and reinforcing interpretative understanding.

Keywords: *Al-Qardhawi, Qur'anic hermeneutics, maqāṣid al-sharī'ah, contextual interpretation, socio-historical approach*

INTRODUCTION

Many contemporary scholars have developed diverse methods for interpreting the Qur'an, each presenting their approach as the most moderate and relevant for modern times (Sahiron, 2017). These methods, however, often face criticism for overemphasizing contextual-

historical factors while neglecting the sanctity of the Qur'anic text. Consequently, the text is frequently treated as a tool to uncover universal *maqāṣid* (goals) or moral principles, leading to the perception that the Qur'an is primarily a cultural product of its time and less applicable today. Examples include Nasr Hamid Abu Zaid's tafsir *siyaqi* approach (Abu Zaid, 2014), Fazlur Rahman's 'double movement' method (Rahman, 1966), refined by Abdullah Saeed's contextual approach (Saeed, 2006), and Sahiron Syamsuddin's *ma'na cum maghza* (MCM) method (Sahiron, 2017). In contrast, Muhammad Syahrur's *qira'ah mu'āṣirah* emphasizes a purely linguistic interpretation of the Qur'an, viewing it as an independent and universal text without reliance on external historical contexts (Syahrur, 1990).

This study introduces a method proposed by Yusuf Al-Qardhawi, offering a balanced alternative for interpreting the Qur'an in contemporary contexts. Al-Qardhawi combines textual analysis, socio-historical context, and modern sciences, resulting in a flexible yet rooted hermeneutic approach that maintains the authority of the Qur'anic text while staying aligned with *maqasid* principles.

Despite Al-Qardhawi's significant contributions, no research has explicitly examined his hermeneutic concept of the Qur'an. Prior studies have primarily focused on his perspectives on hadith interpretation, such as Farah Nuril Izza's and Ahmad Syahid's analyses, which highlight Al-Qardhawi's moderate integration of text and context (Syahid, 2020; Sholihin et al., 2021). The only study mentioning his view of the Qur'an is Adik Hermawan's work, which emphasizes *i'jaz* (the inimitability of the Qur'an) without exploring hermeneutics.

This research addresses two primary questions: (1) What is the foundational philosophy behind Al-Qardhawi's hermeneutic concept of the Qur'an? (2) How does Al-Qardhawi's approach offer a moderate solution between textualist interpretations, like Shahrur's, and contextualist approaches influenced by Western hermeneutics? By exploring these questions, this study positions Al-Qardhawi's methodology as a robust alternative for contemporary moderate readings of the Qur'an.

METHOD

This study employs a descriptive qualitative research design to explore al-Qardhawi's concept of Qur'anic hermeneutics. The primary method used is content analysis, focusing on al-Qardhawi's works as the primary source, supported by other books, journal articles, and relevant literature as secondary sources. The research is conducted in three stages. First, it parses and describes al-Qardhawi's biography and intellectual contributions to provide a contextual foundation for his interpretive methods. This includes examining his philosophical influences and the socio-political conditions that shaped his thought. Second, the study analyzes the philosophical principles underpinning al-Qardhawi's Qur'anic hermeneutics, emphasizing his view of the Qur'an as a sacred text with universal applicability. This stage highlights the dual role of *maqāṣid*—universal *maqāṣid* for validating textual meanings and implied *maqāṣid* for contextualization—within his hermeneutical framework. Third, the research delves into al-Qardhawi's hermeneutical concepts in practice, examining his integration of linguistic, socio-historical, and contextual approaches and his emphasis on aligning interpretations with *maqāṣid al-sharī'ah*. By adopting this structured approach, the study seeks to illuminate al-Qardhawi's moderate and comprehensive methodology, which bridges the sacred authority of the text with the dynamic needs of contemporary interpretation.

FINDING AND DISCUSSION

Biography of Yusuf al-Qardawi

Muhammad Yusuf al-Qardhawi was born on September 9, 1926, in the village of Shaffh Turaab, located in the western region of Egypt. He grew up in a highly religious family. When he was just two years old, his father passed away, and from then on, he was raised by his uncle. His uncle significantly shaped al-Qardhawi's education, ensuring he received a strong foundation in religious values and formal education. Due to the care and attention provided by his uncle, al-Qardhawi considered him a father figure in his life (Qardhawi et al., 2015). At age five, al-Qardhawi began learning to write and memorize the Qur'an under his uncle's guidance. By age ten, he had memorized all thirty **juz'** of the Qur'an fluently. Despite his young age, his exceptional fluency and beautiful recitation often led to him being asked to lead *ṣalāt al-jahriyyah* (vocal prayers). He continued his *ibtidā'iyyah* (primary) education for four years and completed his *thanawiyyah* (secondary) education over five years at Ma'had Tanta in Egypt.

In 1952/1953, al-Qardhawi graduated from the Faculty of Uṣūl al-Dīn at al-Azhar University in Cairo. He then pursued Arabic studies for two more years and graduated with the highest distinction among 500 students. In 1960, al-Qardhawi began his postgraduate studies at al-Azhar, specializing in *Dirāsah al-'Ulyā* (higher studies) in the departments of *Tafsīr wa al-Ḥadīth* (Qur'anic exegesis and Prophetic traditions) and *'Aqīdah wa Falsafah* (creed and philosophy). He completed his doctoral dissertation, titled *Fiqh al-Zakāh*, in two years. However, his studies were disrupted when the Egyptian government detained him between 1968 and 1970 on charges of supporting al-Ikhwān al-Muslimīn (the Muslim Brotherhood) (Abdul Aziz Dahlan, 2006).

After his release, al-Qardhawi relocated to Doha, Qatar. There, he met 'Abd al-Mu'īs al-Saṭṭār, a colleague who shared his vision of advancing Islamic education. Together, they established Madrasah Ma'had al-Dīn, a religious institution that laid the foundation for the Faculty of Sharī'ah in Qatar. This institution expanded rapidly, adding several other faculties and eventually evolving into Qatar University. Recognizing his significant contributions, al-Qardhawi was appointed the first dean of the Faculty of Sharī'ah, where he played a significant role in shaping its curriculum and academic direction (Suryadi, 2008).

Al-Qardhawi has authored over 120 important works covering various aspects of Islam. Among his most notable works are *al-Halāl wa al-Ḥarām fī al-Islām*, a guide to Islamic laws on permissible and impermissible matters, and *Fiqh al-Zakāh*, his doctoral dissertation that provides an in-depth study of zakat laws. In *Fiqh al-Jihād*, he clarifies the genuine concept of jihad while rejecting extremism. Meanwhile, *Fiqh al-Aqalliyyāt al-Muslimah* offers guidance for Muslim minorities living in non-Muslim countries. His work *al-Ijtihād fī al-Sharī'ah al-Islāmiyyah* emphasizes the importance of ijtihad in adapting Islamic law to modern contexts. Additionally, *al-Ṣaḥwah al-Islāmiyyah bayna al-Juhūd wa al-Tataruf* explores Islamic revivalism and the dangers of extremism.

Other significant works include *al-Khaṣā'is al-'Āmmah li al-Islām*, which outlines Islam's fundamental principles, and *al-Tarbiyah al-Islāmiyyah wa Madrasat Hasan al-Bannā*, which discusses Islamic educational concepts introduced by Hasan al-Banna. His thematic interpretation of Qur'anic chapters can be found in *al-Tafsīr al-Mawḍū'ī li Sūrah al-Qur'ān*. Additionally, *Fiqh al-Da'wah* details effective methods of Islamic proselytization, and *al-Wasa'iyyah fī al-Islām* highlights the importance of religious moderation. Two other works,

Kaifa Nata'āmal ma'a al-Qur'ān and *Kaifa Nata'āmal ma'a al-Sunnah*, guide on engaging with the Qur'an and the Sunnah in meaningful and relevant ways. These contributions have solidified al-Qardhawi's status as one of the most influential Islamic scholars of the modern era.

Background of Al-Qardhawi's Thought

Al-Qardhawi is recognized as a contemporary scholar who combines progressive and innovative thinking with a commitment to moderation. In works such as *Fatāwā Mu'āṣirah*, he explicitly states that he is neither fanatical nor adheres strictly to *taqlīd* (blind imitation) of any single school of thought, even though he had previously studied and inclined toward the Ḥanafī school of jurisprudence (Qardhawi, 1994). He strongly advocates reopening the doors of *ijtihād* (independent reasoning) and renewing Islamic teachings based on ḥadīth ṣaḥīḥ (authentic traditions), which he interprets as implicitly calling for renewal in every era. However, al-Qardhawi clarifies that renewal does not mean replacing old teachings with new ones but rather developing existing teachings through innovation, contextualization, and integration with various disciplines, making them more dynamic and effective in addressing contemporary issues (Al-Qaradāwī, 1980).

According to al-Qardhawi, opening the doors of *ijtihād* is necessary to achieve renewal. Closing these doors, as some have advocated, would hinder progress, rendering Islam rigid, stagnant, and less innovative. This stance aligns with the belief that Islam is a dynamic, adaptable religion relevant to all times and places (*ṣāliḥ li kulli zamān wa makān*). Furthermore, he argues that closing the doors of *ijtihād* contradicts Allah's command for believers to think and reflect, as emphasized in various verses of the Qur'an (Al-Qaradāwī, 1980).

Al-Qardhawi emphasizes that his concept of *ijtihād* is not absolute, as practiced by the great imams of the classical schools of thought. Instead, he promotes partial (**juz'ī**) and collective (*jimā'ī*) *ijtihād*, which builds upon inherited methodologies while adapting them to contemporary challenges (Al-Qaradāwī, 1990).

Al-Qardhawi's Philosophy of Qur'anic Hermeneutics

For al-Qardhawi, the Qur'an is a divine revelation from Allah *Subḥānahu wa Ta'ālā*, encompassing both *lafẓ* (words) and *ma'nā* (meaning) (Al-Qardhawi, 2000). He regards the Qur'anic text as possessing absolute sacredness, distinguishing it from all other texts. This perspective sharply contrasts with the views of some contemporary scholars, such as Nasr Hamid Abu Zaid and Fazlur Rahman, who argue that while the meaning of the Qur'an originates from Allah, the words are attributed to the Prophet (Nasr Hamid Abu Zaid, 1998; Rahman, 1982).

The debate over the origins of the Qur'anic *lafẓ* is not new, having been addressed by classical scholars like al-Zarkashī in *Al-Burhān* (Al-Zarkashī, 1972) and al-Suyūṭī in *Al-Itqān* (Jalāl al-Dīn al-Suyūṭī, 2008). These differing perspectives significantly influence the approaches to interpreting the Qur'an. Al-Qardhawi asserts that the Qur'anic text is sacred and miraculous, with a universal quality (*kullī*) that ensures its relevance not only to the historical context of its revelation but to all subsequent contexts until the Day of Judgment. Consequently, al-Qardhawi rejects the application of Western hermeneutical theories, which he deems unsuitable for understanding the Qur'an.

In contrast, Nasr Hamid Abu Zaid and Fazlur Rahman view the Qur'anic text as *juz'ī* (context-specific), shaped by the socio-cultural conditions of its time, akin to the Prophet's traditions. Based on this premise, they argue that Western hermeneutical frameworks, such as

Schleiermacher's psychological theory or Gadamer's fusion of horizons, can be applied to interpret the Qur'an.

Al-Qardhawi also refutes the notion that the Qur'an is a product of Arab culture, an idea espoused by contemporary scholars influenced by Western hermeneutics. He asserts that, rather than being shaped by Arab culture, the Qur'an influenced and reformed Arab society, correcting erroneous beliefs and practices (Al-Qardhawi, 2000). For al-Qardhawi, the universality and sacredness of the Qur'anic text remain the cornerstone of his hermeneutic approach. He emphasizes that such claims of cultural influence stem from a lack of understanding of the Qur'an's content and Arab history.

In his view, the Qur'an is inherently clear and accessible, as Allah has described it as a guide for all humankind. Its linguistic and literary excellence does not make it obscure or incomprehensible for those genuinely striving to understand it. Al-Qardhawi vehemently opposes the interpretation that suggests the Qur'an holds hidden meanings comprehensible only to select groups, as such a notion contradicts the Qur'an's primary purpose of guidance (Al-Qardhawi, 2000).

For this reason, al-Qardhawi rejects interpretations by philosophical groups, *Şūfiyyah Bāṭiniyyah*, and others who deviate from the *zāhir* (apparent) meaning of the Qur'anic text. These groups often employ linguistic theories, such as *dilālat al-alfāz* (semantic theories of words), to extract esoteric meanings without strong textual or contextual bases. This distinction gives rise to al-Qardhawi's concept of *muḥkam* (clear and decisive) and *mutashābih* (ambiguous) verses, which will be elaborated upon in the next section.

Al-Qardhawi's Concept of Qur'anic Hermeneutics

Al-Qardhawi views the Qur'an as a sacred and unparalleled text, holding the highest level of sanctity. Unlike other texts, the Qur'an requires a unique and reverent approach. For him, understanding the Qur'an begins with its text, making the *lafz* (words) and *ma'nā* (meanings) the primary focus. While some contemporary scholars emphasize uncovering the *maqāsid* (objectives) or *maghẓā* (essence) behind the text, al-Qardhawi asserts that the meanings explicitly conveyed within the text should remain the central focus. He advocates for an interpretive framework that combines a literal understanding of the Qur'anic text with external aspects such as *asbāb al-nuzūl* (occasions of revelation), *murā'āt al-siyāq* (contextual consideration of the verse), and interpretations provided by the *Şahābah* (Companions) and early scholars. Furthermore, he underscores the necessity of integrating insights from various disciplines to contextualize the Qur'an for modern realities. This approach ensures that the meanings of the Qur'anic text remain applicable across different eras and circumstances without losing their original context.

Understanding Texts Through Linguistic and Siyaq Approach

Al-Qardhawi emphasizes that the *lafz* (words) of the Qur'an must be interpreted by the linguistic norms of the time it was revealed. Over centuries, language has undergone significant changes, influenced by Islam's interaction with various cultures and civilizations. Al-Qardhawi insists that Qur'anic interpretation must adhere to the linguistic conventions of seventh-century Arabia to avoid errors. This view aligns with al-Shāṭibī's argument in *al-Muwāfaqāt*, where he stresses the importance of understanding Arab linguistic customs during the Qur'an's revelation to prevent misinterpretation (Abū Ishāq al-Shāṭibī, 2017).

Al-Qardhawi's hermeneutical approach goes beyond simple literalism. He incorporates *dilālat al-alfāz* (semantics of words), dividing it into explicit indications (*dilālat al-mantūq*) and implied meanings (*dilālat al-mafhūm*), including *mafhum muwāfaqah* (congruent implications) and *mafhum mukhālafah* (contradictory implications). Advanced semantic principles, such as *dilālat al-iqtidā'* (necessary implications), *dilālat al-ishārah* (indicative meanings), and *dilālat al-imā'* (suggestive meanings), are integral to his approach. Though these frameworks stem from the Ḥanafī school, al-Qardhawi applies them flexibly within his broader hermeneutical method (Al-Qardhawi, 2000; Zakariyyā al-Anṣārī, 2018).

Al-Qardhawi categorizes Qur'anic texts into three types: *naṣṣ*, *zāhir*, and *mujmal*. A *naṣṣ* is definitive, with a singular and unequivocal meaning. A *zāhir* contains two possible meanings, with the dominant (*rājiḥ*) being preferred unless solid evidence supports the secondary (*marjūḥ*) meaning. A *mujmal* text is ambiguous and requires additional evidence for clarification. Al-Qardhawi emphasizes that the Qur'an's clarity negates the need for unsupported interpretations favoring secondary meanings. His approach to *muḥkam* (clear) and *mutashābih* (ambiguous) verses reflects this principle. For example, he critiques interpretations of QS al-Baqarah: 115, which is often misread to suggest that Allah exists everywhere. According to al-Qardhawi, such readings ignore *muḥkam* verses that explicitly emphasize Allah's transcendence and refute anthropomorphic beliefs.

The concept of *murā'āt al-siyāq* (contextual consideration) is another essential element of al-Qardhawi's methodology. This involves analyzing the surrounding sentences to clarify ambiguous meanings. For instance, in QS Yūsuf: 53, al-Qardhawi argues that some scholars' statements attributed to Yusuf reflect the confession of al-'Azīz's wife. He bases this on the narrative context of the preceding and subsequent verses (51–54). Al-Qardhawi maintains that abruptly shifting the dialogue to Yusuf would disrupt the passage's logical flow. This interpretation aligns with Ibn Kathīr's *tarjīḥ*, though al-Qardhawi diverges on referencing the pronoun "hu" in verse 52. While Ibn Kathīr attributes it to al-'Azīz's wife, al-Qardhawi argues it refers to Yusuf, guided by the broader *siyāq* of the passage.

Socio-Historical Approach

For al-Qardhawi, the socio-historical approach is an essential external tool for understanding the verses of the Qur'an. Many *lafāz* (words) and sentences in the Qur'an carry multiple meanings, are abstruse, concise, or ambiguous (*ijmāl*), and can only be interpreted correctly and comprehensively when examined in light of the socio-historical context in which the Qur'an was revealed. This includes studying that era's culture, customs, traditions, politics, and economic conditions. For example, the word **amr** in the Qur'an does not solely signify a command of obligation but also encompasses a variety of meanings that can only be understood through socio-historical analysis or *asbāb al-nuzūl* (occasions of revelation) (Al-Qardhawi, 2000).

A clear example is QS al-Baqarah: 196, which instructs Muslims to complete the Hajj. This phrasing might prompt questions about why Allah commands the completion of the Hajj rather than its performance. The socio-historical context clarifies this, as pre-Islamic Arabs were already familiar with performing the pilgrimage but had altered its practices, abandoning essential pillars like *wuqūf* (standing at 'Arafah) and corrupting many of its symbols. Thus, the Qur'anic command to "complete the Hajj" was a directive to restore it to its proper form (Abū Ishāq al-Shātibī, 2017).

The socio-historical approach aligns with traditional Qur'anic sciences and tafsīr, particularly *asbāb al-nuzūl*. However, the number of Qur'anic verses with specific *asbāb al-nuzūl*

is relatively tiny compared to those without, making a broader socio-historical approach necessary. By examining the traditions, culture, and characteristics of Arab society during the Qur'an's revelation, interpreters can uncover deeper meanings. Although al-Qardhawi does not explicitly promote this approach as an alternative for verses without **asbāb al-nuzūl**, he frequently references it in works such as *Kaifa Nata'āmal Ma'a al-Sunnah al-Nabawiyyah* (Al-Qardhawi, 2002) and *Dirāsah fī Fiqh al-Maqāsid* (Yūsuf Al-Qardāwī, 2008). These references affirm its importance in *ijtihād* and hermeneutics.

Despite recognizing its value, al-Qardhawi limits the socio-historical approach to serving as an external instrument, aiding readers in understanding certain contexts in the Qur'an without superseding the universal meanings of Qur'anic *lafāz*. For him, the universality of *shighāt al-'umūm* (general forms) in the Qur'an transcends the historical context of revelation, ensuring that the Qur'anic message remains relevant at all times and places (Al-Qardhawi, 2000). This perspective reflects his philosophical stance that the Qur'an is not a product of Arab culture but rather a divine revelation that transformed and elevated Arab society. The Qur'an's ability to transcend its historical context and influence societies beyond Arabia is part of its miraculous nature.

Al-Qardhawi's perspective differs significantly from that of contemporary scholars who view the Qur'an as a cultural product of its time. These scholars argue that socio-historical context and *asbāb al-nuzūl* are the primary keys to understanding Qur'anic verses, especially universal ones, which they believe are limited in relevance to the era of revelation. According to al-Qardhawi, such views undermine the Qur'an's universality and its applicability across all eras.

Integration with Various Sciences and Contextualization to the Current Reality

Al-Qardhawi asserts that interpreting the Qur'an requires integrating its teachings with other scientific disciplines, including the natural sciences, humanities, and modern fields of study. He emphasizes that contemporary *mufasssīrūn* (exegetes) must possess foundational knowledge of these sciences to contextualize Qur'anic teachings effectively within present-day realities (Al-Qardhawi, 2000). The Qur'an, while divine, addresses human life comprehensively, necessitating interpreters to align its guidance with the realities of their time. This process involves using scientific knowledge to elucidate and contextualize the text in light of contemporary circumstances.

For example, when interpreting verses related to financial transactions, such as those on pawning, a *mufasssīr* must integrate economic theories to contextualize the verse within modern financial practices. Similarly, geological knowledge becomes indispensable for explaining the text's relevance to current scientific understanding when discussing verses about the earth or natural phenomena. Integration thus allows the Qur'an's teachings to address modern challenges, ensuring their continued applicability.

Al-Qardhawi highlights the importance of contextualization while cautioning against exceeding reasonable limits. He warns against imposing all scientific theories onto the Qur'an to demonstrate that it encompasses all knowledge. Such approaches, often called *al-I'jāz al-'Ilmī* (scientific inimitability), can lead to strained interpretations and detract from the Qur'an's spiritual and moral guidance. Instead, he advocates for a balanced methodology where integration with scientific discourse enriches understanding without compromising the sacredness of the text (Al-Qardhawi, 2000).

Integration and contextualization remain central to al-Qardhawi's hermeneutics, bridging the gap between traditional Qur'anic interpretation and the needs of contemporary

societies. This approach ensures the Qur'an is a relevant and dynamic guide across diverse contexts while maintaining its divine authority and sacredness.

Some Examples of al-Qardhawi's Interpretations

The verse on polygamy in QS al-Nisā' 3 is often the subject of controversy, with critics alleging gender bias against women. Contemporary scholars influenced by Western hermeneutics argue that the socio-cultural conditions of the Qur'an's revelation shaped the verse, making it less applicable to modern contexts. These scholars focus on the *maghzā* (essence) or *maqāṣid* (objectives) behind the text, such as justice, preventing the oppression of orphans and ensuring their welfare. Consequently, they reinterpret the verse to align with current realities, suggesting that supporting orphans through proper care and education fulfills the intent of the verse without requiring polygamous marriage. This interpretation stems from their broader perspective that the Qur'an is a cultural product influenced by its historical context.

In contrast, al-Qardhawi upholds the sacredness and universality of the Qur'anic text, asserting that QS an-Nisā' 3 remains applicable today. He highlights the verse's general linguistic form (*shighāt al-'umūm*) and *mā isim mawṣūl*, which denote universal permissibility rather than obligation. According to al-Qardhawi, the permissibility of polygamy is clear but not absolute, as the verse imposes strict conditions. For instance, the command to "marry what seems good to you" follows a prohibition against marrying orphans unjustly, underscoring the conditional nature of polygamy (Al-Qardhawi, 1997).

Al-Qardhawi emphasizes that polygamy is permissible only if fairness can be maintained among wives. The verse warns against injustice, highlighting the severe consequences of failing to fulfill this condition. He contextualizes the verse historically, noting that before Islam, men frequently married multiple women without limitations, leading to widespread injustice. Islam introduced restrictions and conditions, providing a fairer system that was revolutionary for its time. The universality of QS an-Nisā' 3 extends beyond the era of revelation, applying to any situation where its conditions are met (Al-Qardhawi, 1997).

Additionally, al-Qardhawi explores the *maqāṣid* behind the verse, presenting polygamy as a solution to specific marital issues. These include scenarios where a wife cannot conceive, has chronic illnesses, or is unable to fulfill her husband's more significant sexual needs. In such cases, polygamy prevents adultery, which carries severe social and moral consequences. Al-Qardhawi argues that the *mafsadah* (harm) of adultery far outweighs any potential harm from polygamy, aligning the practice with the *maqāṣid al-sharī'ah*, particularly *ḥifẓ al-nasl* (preservation of lineage). Implicitly, al-Qardhawi suggests that beyond justice, polygamy is permissible only in cases of necessity or emergency. While he does not explicitly state this as a condition, his interpretation reflects his broader methodology, which emphasizes legal rulings aligned with their objectives (*maqāṣid*) (Yūsuf Al-Qarḍāwī, 2008).

Besides that, there are also other examples. Al-Qardhawi applies the concept of *murā'āt al-siyāq* (contextual consideration) to interpret QS Yūsuf: 53, a verse that has sparked debate among scholars. While some interpreters attribute the statement in this verse to Yusuf, al-Qardhawi contends that it reflects the confession of al-'Azīz's wife. His interpretation is grounded in the context provided by the surrounding verses (51 and 52) and the subsequent verse (54), which narrate the confession and regret of al-'Azīz's wife for her actions against Yusuf. Al-Qardhawi argues that attributing the statement to Yusuf would disrupt the narrative flow, as Yusuf was not part of the preceding conversation. This conclusion is further

supported by QS Yūsuf: 54, where the king requests to meet Yusuf after learning of the confession (Al-Qardhawi, 2000).

Al-Qardhawi's view is corroborated by Ibn Kathīr's tarjīh, though they diverge on referencing the pronoun "hu" in *lam akhunhu* (verse 52). Ibn Kathīr identifies "hu" as referring to al-'Azīz's wife, while al-Qardhawi interprets it as referring to Yusuf, remaining consistent with the *siyāq* (context) of the narrative. This interpretation highlights al-Qardhawi's nuanced approach, which prioritizes the logical coherence of the text within its broader context.

Al-Qardhawi also draws upon the interpretations of the Ṣaḥābah and early scholars to support and compare his findings. For example, his interpretation of QS Yūsuf: 53 reflects a balance between respecting earlier scholarly opinions and adapting them to his methodological principles. This demonstrates al-Qardhawi's moderate stance, which values traditional interpretations while allowing room for contextual and textual considerations.

CONCLUSION

This research demonstrates that al-Qardhawi's hermeneutic approach to the Qur'an offers a balanced interpretation model capable of addressing contemporary challenges without compromising the sacredness and authority of the Qur'anic text. By skillfully integrating textual, *maqāṣidī*, contextual, and scientific approaches, including insights from modern disciplines, al-Qardhawi achieves a level of interpretive flexibility that remains firmly rooted in the *maqāṣid al-sharī'ah*. His methodology effectively bridges the gap between the text's authority and the demands of a context-driven understanding.

One of the unique aspects of al-Qardhawi's hermeneutics is his dual focus on *maqāṣid*, distinguishing between universal *maqāṣid* (*qat'ī*) and those implied behind specific texts. The universal *maqāṣid* ensures the validity and coherence of the text's meanings, while the implied *maqāṣid* facilitates the contextualization of the text in contemporary realities. Unlike many contemporary scholars who focus exclusively on the implied *maqāṣid*, al-Qardhawi's approach incorporates both dimensions, allowing for a more comprehensive and balanced interpretation of the Qur'an.

Al-Qardhawi's socio-historical approach further differentiates his methodology from that of other scholars. For him, socio-historical analysis and *asbāb al-nuzūl* are tools to understand *mutashābihāt* verses and uncover the *maqāṣid* behind them rather than instruments to limit the universality of the Qur'anic text. His insistence on the universality of *shighāt al-'umūm* (general expressions) aligns with his fundamental belief in the Qur'an as a sacred and miraculous scripture that transcends time and place.

Central to al-Qardhawi's concept of Qur'anic hermeneutics is his unwavering conviction that the Qur'an is an absolute revelation from Allah *Subḥānahu wa Ta'ālā*, encompassing both its *lafz* (words) and *ma'nā* (meanings). This contrasts with contemporary scholars arguing that the *lafz* originates from the Prophet. For al-Qardhawi, the sacredness and miraculous nature of the Qur'anic text are universal, making it relevant for all ages and rendering Western hermeneutical theories inapplicable. He also firmly rejects the view that the Qur'an was shaped by Arab culture, instead asserting that the Qur'an reformed and elevated culture by correcting erroneous beliefs and practices. Al-Qardhawi opposes interpretations that deviate from the text's plain meaning, such as those propagated by philosophical schools and *Ṣūfiyyah Bāṭiniyyah*, which he believes misalign with the Qur'an's primary purpose.

As an alternative to existing methods of contemporary Qur'anic interpretation, al-Qardhawi's hermeneutics provide a robust framework for addressing contentious issues such

as gender relations, *qitāl* (fighting), *ḥudūd* (prescribed punishments), and *qiṣās* (retribution). By applying his approach, scholars can develop a more responsive and adaptive methodology for interpreting the Qur'an, ensuring its continued relevance across diverse times and contexts. This research thus underscores the potential of al-Qardhawi's hermeneutic model as a foundation for reconciling traditional textual authority with the needs of contemporary Muslim societies.

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