

## THE URGENCY OF UNDERSTANDING ISLAMIC HISTORY ACCORDING TO YUSUF QARADAWI'S PARADIGM

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**ABSTRACT:** *Secularists often spread lies about Islamic history and thus distort Islamic history. As Muslims, we must maintain the authenticity of Islamic history so that it can be properly understood by current and future generations. This article discusses the urgency of understanding Islamic history theoretically, as well as according to the paradigm of Yusuf Al Qardhawi which will be described in detail in this article. By using a descriptive qualitative approach with the aim of defining history, historical urgency, as well as describing theory and development, interpreting Yusuf Al Qaradawi's paradigm of the urgency of understanding Islamic history. This study resulted in the following discussions: 1) Yusuf Musthafa al-Qardhawi is one of the great scholars born in Cairo as well as a Muslim scholar who has had many works in various fields of science; 2) history is the knowledge or science of important events and events for many people or societies that occurred in the past that occurred to humans, society and nature chronologically or not; 3) History has 3 important essences, namely history as a science, history as events and history as stories; 4) By studying Islamic history, it is hoped that one can know and understand the growth and development of Islamic civilization, from the time of its birth to the present, and 5) According to Yusuf Al Qardhawi, the de-Islamization movement that aims to discredit Islam one of them is historical distortion, not all information recorded in history books is one hundred percent true. Many history books have distorted and lies that can*



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*be proven through intensive study. Therefore, it is important to study Islamic history that is studied by Muslims themselves so that Islamic history does not occur distortions).*

**Keywords:** *Siroh, Islamic History, Yusuf Qardhawi*

## **A. Introduction**

Like any other human being, Muslims can also make mistakes, but can also do praiseworthy things. They can be consistent and can also experience deviations, can do justice and can also fall into tyranny. Therefore, in assessing history, we must not do it partially. We must do it comprehensively from various aspects and historical contexts and make comparisons with the history of other people. From here we will still find how the history of Muslims has advantages over the history of other Ummah at that time. Even at a time when the West and Europe are experiencing what they call the dark ages, our civilization (Islam) is experiencing a brilliance marked by the rapid development and innovation of science. From this civilization of ours, Europe gained enlightenment to arrive at a resurrection.<sup>1</sup>

However, the current reality shows that secularists often spread lies that contain doubts and false accusations about Islamic history, especially Islamic history during the time of Khulafaur Rashidin, the history of Muslim science, to the history of Muslim civilization in the past. History is the memory of the people. Therefore the enemies of this people will always try to erase it from our memory, so that we are eliminated from the past and the glory we have achieved, and then we are forced to erase the majesty of our history, tradition, and civilization. Indeed, the history of a people is the main material for educating the next generation, especially if the people concerned are people who are highly civilized and have a major role in advancing the world.<sup>2</sup>

On the other hand, In the history of the development of Islam, Islamic civilization, is inseparable from the development of civilization in the Arab region, which was the first region where the entry and development of Islam. General knowledge of pre-Islamic societies must refer to the sources of past historians. For this reason, it is necessary to know in advance various insights related to social conditions, geographical conditions, and civilization of the Arab region globally in pre-Islamic times. As of, the importance of knowing the socio-culture and

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<sup>1</sup> Yusuf Al-Qardhawi, *Meluruskan Sejarah Islam, Terjemah Dari Buku Tarikhuna Al-Muftara 'Alaih* (Jakarta: PT. Rajagrafindo Persada, 2005).

<sup>2</sup> Yusuf Al-Qardhawi, *Distorsi Sejarah Islam* (Jakarta: Pustaka Al-Kautsar, 2005).

past perspectives of civilization will arise mindsets and historical patterns of the past that will make it easier to understand the historical phenomena of Islamic civilization to the present era.<sup>3</sup>

As Muslims, in addition, studying the life history of the Prophet Muhammad *sallallahu'alaihi wasallam* is an important must for a Muslim. This is one of the basic means of understanding the teachings of Islam and as one of the best ways to interpret and explain and preach Islam in a perfect way. By studying the life history of the Prophet *sallallahu'alaihi wasallam*, we do not slip into a puddle of ignorance because by studying the *sirah nabawiyah* is a method to know how to actualize the verses in the Quran into a temperament and daily morals, so that we will become a believer who is punishable and punishes according to the law of Allah in aspects of life.<sup>4</sup> Based on the problems that have been described, the background of the author in the preparation of this article entitled "The Urgency of Understanding Islamic History According to the Paradigm of Yusuf Qardhawi". This article discusses the definition of history, the profile of Yusuf Al-Qaradawi and his opinion on the urgency in studying the history of Muslims.

## **B. Literature Review**

### **Biography of Yusuf Al Qardhawi**

Yusuf Musthafa al-Qardhawi was born in the village of Shafat Turab, in the middle of the Nile Delta, Cairo, Egypt, on September 9, 1926. The village is the place where the death and burial of one of the companions of the Prophet SAW, namely Abdullah bin Harith r.a.<sup>5</sup> Al-Qaradawi is his surname taken from an area called al-Qardhah. Al-Qaradawi came from a humble family. His father was a farmer, while his mother's family worked as merchants. When al-Qaradawi was two years old, his father died, followed by his mother when al-Qaradawi was 15. After that, al-Qaradawi was taken care of by his uncle named Ahmad.<sup>6</sup>

Al-Qaradawi has a family that Allah has given him since December 1958. His wife was a salihah woman from the Hashemite family of Husayniyah. His wife is very patient in facing all the challenges of da'wah, where often her husband prioritizes the people over his own family. Al-Qaradawi had seven children, four daughters and three sons. As a very open scholar,

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<sup>3</sup> Rakhil Fajrin, 'Urgensi Telaah Sejarah Peradaban Islam Memasuki Era Revolusi Industri 4.0', *Intizam: Jurnal Manajemen Pendidikan Islam*, 2.2 (2019), 107–19 <<http://ejournal.staida-krempyang.ac.id/index.php/intizam/article/view/132>>.

<sup>4</sup> Mukdar Boli, 'Pentingnya Sejarah Nabi Muhammad SAW Dan Sumbernya Untuk Memahami Islam', *El-Idarah: Jurnal Manajemen Pendidikan Islam*, 6.2 (2020), 52–71.

<sup>5</sup> Yenni Batubara, 'Ketentuan Hukum Zakat Youtubers Perspektif Yusuf Al Qardawi', *Al- 'Adalah : Jurnal Syariah Dan Hukum Islam*, 5.1 (2020), 95–115.

<sup>6</sup> Hasan Zulkifli, 'Yusuf Al-Qaradawi Dan Sumbangan Pemikirannya', *Global Journal Al Thaqafah*, 3.1 (2013), 49–64 <<https://doi.org/10.7187/gjat332013.03.01>>.

he freed his children to study according to their interests and talents and inclinations. Al-Qaradawi made no distinction between the education that his daughters and sons had to pursue.<sup>7</sup>

The first daughter holds a doctorate in nuclear physics from the University of London in England. The second daughter is an alumna of Qatar University with the highest marks in Chemistry, and obtained her Doctorate from a UK University in Biology majoring in Organs. The third daughter obtained the highest score from the Faculty of Biology majoring in Animals and obtained a Master's degree from the University of Texas in America in Genetic Engineering. The fourth daughter completed her S1 education at the University of Texas America, obtained a Master's degree from Khalif University Bahrain and is currently taking a Doctorate program at the University of Nottingham UK with her husband. As for the first son, an alumna of the Faculty of Mechanical Engineering from Qatar University and took a Doctoral program in electrical engineering in America. While his second son took a different path from his older brothers, he attended a religious academy at Darul Ulum University, Qatar. The third son is an alumna of the electrical engineering faculty. So, of his seven children, only one received Islamic education. This is because Al-Qaradawi rejects the dichotomy of science that is considered to have hindered the progress of Muslims.<sup>8</sup>

When he was ten years old, he studied at al-Ilzamiyah school in the morning, then in the afternoon he studied the Quran. At that age he had memorized the Quran and mastered the Science of Tilawah. Then he continued his education at the Ushuluddin Faculty of al-Azhar University in 1952-1953 with the best predicate. He ranked first out of three colleges in Al-Azhar with 500 students; in 1958 he obtained a diploma from Ma'had dirasat Al-Arabiyah Al-Aliyah. Then he obtained an international diploma at the S2 level of Arabic, a teaching certificate as well as a recommendation to teach at the faculty of language and literature in 1954. In 1957 he continued his career at Ma'had al-Buhus wa al-Dirasat al-Arabiyah al-Aliyah (Higher Institute of Arab Research and Studies). In 1960 he completed his postgraduate studies at al-Azhar University with a concentration in Tafsir Hadith. Furthermore, Qardhawi successfully completed his education, in the Doctoral program with a dissertation "Fiqh al-Zakah" in 1972 with laude predicate. In 1973 he earned his doctorate summa laude He was late in obtaining his doctorate due to Egypt's very uncertain political situation.<sup>9</sup>

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<sup>7</sup> M. Abdul Ghoffar, *Pemikiran Dr. Yusuf Al-Qaradhawi Dalam Timbangan* (Bogor: Pustaka Imam Asy-Syafi'i, 2003).

<sup>8</sup> Ahmad Putra and Prasetio Rumondor, 'Sunnah, Sains Dan Peradaban Manusia; Menelaah Kembali Pemikiran Yusuf Al Qardhawi', *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 10.1 (2020), 1–19 <<https://doi.org/10.54180/elbanat.2020.10.1.1-19>>.

<sup>9</sup> Sri Julianti Hasibuan, Eldin H Zainal, and Tetty Marlina, 'Islamic Business Law Review Vol 1, No.1 Tahun 2019', *Islamic Business Law Review*, 1.1 (2019), 96–108.

In his scientific wanderings, Qaradawi studied the opinions of many previous scholars such as al-Gazali, Ibn Taymiyah, Ibn Qayyim, Shaykh al-Bakhi al-Khauili, Muhammad Abdullah Darraz and Shaykh Mahmud Syaltut. He was also deeply immersed in the teaching and struggle of his teacher (Hasan al-Banna). During the reign of King Farooq in 1949, Qaradawi was imprisoned for involvement in the Muslim Brotherhood movement, in April 1956 he was arrested and finally in October 1956 he was imprisoned for 2 years. Then in 1961 Qardhawi went to Qatar and founded the Ma'had al-Diin madrasa which later developed into the faculty of Shari'ah and Qatar University.<sup>6</sup> During his career, Qardhawi held various important positions, namely: Dean of the Faculty of Sharia and Islamic Studies at Qatar University; Director of Sunnah and Sirah Studies at Qatar University; Member of the Supreme Institution of the Fatwa and Sharia Supervision Council at the International Union of Islamic Banks; Expert on Islamic Jurisprudence at the Organization of the Islamic Conference; Member or Founder of the International Islamic Virtue Foundation; and Member of the Council for the Development of Islamic Da'wah in Africa.<sup>10</sup>

In the world of Islamic thought and da'wah, Yusuf al-Qaradawi's work occupies a vital position in the contemporary Islamic movement. In addition to giving lectures and seminars, he has written about 125 books in various Islamic dimensions, such as: fiqh and ushul fiqh, Islamic economics, Ulum Alquran and Sunnah, creed and philosophy, behavioral fiqh, da'wah and tarbiyah, Islamic movement and revival, unification of Islamic thought, general Islamic knowledge, series of Islamic figures, literature and others. Some of his works have been translated into various languages including Indonesian, recorded, at least 55 titles of Qardhawi's books that have been translated into various languages. Among his popular works are<sup>11</sup>:

- a. First, fiqh and ushul fiqh. In this field Yusuf Al-Qaradawi produced dozens of works, some of which are <sup>12</sup>:
  - 1) Al-Halal Wa al-Haram Fi Al-Islam
  - 2) Al-Ijtihad Fi Al-Shari'at Al-Islamiah
  - 3) Fiqh Al-Siyam
  - 4) Fiqh Al-Taharah

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<sup>10</sup> Adik Hermawan, 'I'jaz Al-Qur'an Dalam Pemikiran Yusuf Al-Qardhawi', *Jurnal Madaniyah*, 2 (2016), 201–20.

<sup>11</sup> Muhammad Khairul Fatihin and Wildana Wargadinata, 'Keterlibatan Syaikh Yusuf Al-Qaradhawi Dalam Persatuan Ulama Dunia : Studi Kasus Pada International Union of Muslim Scholars', 7 (2023), 95–108 <<https://doi.org/10.23971/njppi.v7i1.5785>>.

<sup>12</sup> Abdul Mufid, 'Tawaran Yusuf Qaradhawi Dalam Penyatuan Awal Bulan Qamariyah', *Al-Maslahah*, 15.1 (2019), 19–36.

- 5) Fiqh Al-Ghina' wa al-Musiqa.
- b. Second, Islamic economics. In this field, some of Yusuf Al-Qaradawi's works include the following:
    - 1) Fiqh Zakat
    - 2) Bay'u Al-Murabahah li Al-Amri Bi Al-Shira
    - 3) Fawa'id Al-Bunuk Hiya Al-Riba al-Haram
    - 4) Daurul Qiyam wal Akhlaq Fil Iqtisadi Islami
    - 5) Dur Al-Zakat Fi Alaj Al-Musykilat Al-Iqtisadiyyah.
  - c. Third, the Qur'an and hadith. In this field Al-Qaradawi's work includes:
    - 1) Al-Aql Wa Al-Ilm Fi Al-Quran
    - 2) Al-Sabru Fi Al-Quran
    - 3) Tafsir Surah Al-Ra'd
    - 4) Kayfa Nata'amal Ma'a Al- Sunnah Al-Nabawiyah.
  - d. Fourth, Islamic Aqedah. In the realm of 'Aqidah Al-Qaradawi has works including:
    - 1) The Form of God
    - 2) Haqiqat Al-Tawhid
    - 3) Iman Bi Qadr (Akbar 2012).

### Definition of History

History comes from the word "Shajarah" in Arabic which means tree or genealogy. In other words, still in Arabic, it is known as *syajarah al-rasah* which means 'genealogical tree'. This word develops later into root, heredity, origin, history and side.<sup>13</sup> Wood trees here are interpreted with an analogy or another word like a tree that grows from bottom to top, must branch, grow branches, leaves, flowers to fruit. Which means history is a sequence of events that happened something from the root to various events, events, consequences and other track records that grew over time in the past.<sup>14</sup> However, according to the Big Indonesian dictionary (KBBI), History has the meaning: 1) the origin (descendants) of genealogy; 2) events and events that actually happened in the past, history, tambo, stories; 3) knowledge or description of events and occurrences that actually happened in the past.<sup>15</sup> While Latin calls it *histor* or *ister* which means 'clever man', while history in English is History. History itself comes from the Greek word "Istoria" which means: "what is known by investigation". The knowledge in

<sup>13</sup> Mochamad Afroni, 'Pendekatan Sejarah Dalam Studi Islam', *Jurnal Madaniyah*, 9.2 (2019), 268–76.

<sup>14</sup> Wulan Juliani Sukmana, 'Metode Penelitian Sejarah', *Seri Publikasi Pembelajaran*, Vol 1 No 2. April (2021) <[https://www.researchgate.net/publication/351097486\\_METODE\\_PENELITIAN\\_SEJARAH](https://www.researchgate.net/publication/351097486_METODE_PENELITIAN_SEJARAH)>.

<sup>15</sup> Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005).

question is, of course, knowledge about various events. A Greek philosopher, Aristotle, used the word *Istoria* to mean 'the systematic study of natural phenomena, whether chronologically or not. The word history in German is called *geschichte* (something that has happened) which originated and the word *geschehen* which means to happen. Thus, the word history means something that has happened in the past.<sup>16</sup> Furthermore, the following historical notions are defined according to experts:

1. Ibn Khaldun says, "History refers to special or important events at a particular time or race."
2. Al-Maurizi argued, "History provides information about something that once happened in the world."
3. El. W. Bauer (1928) defines it, "History is a science that seeks to describe and with sympathetic vision explains the phenomena of life throughout the changes that occur because of the relationship between man and his society."
4. E. Bernheim defined, "History as a science of investigating and telling facts in a temporary time and with regard to the development of mankind in their activity (both individual and collective) as social beings in causal relations."
5. J. Huszinga (1936) said, "History is an intellectual form in which there is civilization for itself and for its past,"

Based on the various opinions that have been described, it can be drawn in the form of a definition of history as knowledge or science about important events and events for many people or communities that occurred in the past that occurred to humans, society and nature chronologically or not.

### **The Nature of History**

#### 1. History as a Science

History as a science, involves steps in historical research so that history as a science of a scientific nature. The object of history as a science is the same as other social sciences, humans in society (men of society) which concerns the scope of change, process, time (time or temporal), place (spatial or space) and is diachronic (Irwanto and Syair, 2014: 10) so that this is what distinguishes historical science from other social sciences. Historical science is diachronic based on spatial and time in the past, while social sciences such as sociology and anthropology, only spatial and present so that this science is synchronic.

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<sup>16</sup> Mardinal Tarigan and others, 'Sejarah Peradaban Islam Dan Metode Kajian Sejarah', *Jurnal Pendidikan Tambusai*, 7.1 (2023), 1658–63.

Historical science focuses more on process while other social sciences focus on its structure.<sup>17</sup>

## 2. History as Event

History as an event means that history is a reality or reality that happened in the past. To judge its truthfulness, a historical event must have corroborating evidence, such as eyewitnesses to the event, relics, documents, and records. History as an event is always related to aspects of people's lives such as politics, economics, social, culture, and so on. Therefore, history is often grouped thematically according to the theme of the events discussed. Examples of historical themes are agrarian history, political history, cultural history, economic history, educational history, and others. There are characteristics or characteristics that distinguish historical events from ordinary events. In the book *Introduction to Historical Science* (2001) by Kuntowijoyo, history as an event has three main characteristics, namely, Unique, Important and eternal.<sup>18</sup>

## 3. History as a Story

The concept of history as a story or narrative requires subjective interpretation, since it involves the transformation of past events into human understanding. While history in its sense as an event is history that is what it is or objective. This is because past events are part of reality, still beyond the reach of human understanding. History is an important life experience to record from the past. It is impossible for any individual to free himself from the influence of his historical context and society, unless he loses his memory. Basically, history has similarities or similarities with stories or stories. This is because this type has a high effectiveness in summarizing and packaging a history, so it is easy to remember and understand by listeners and readers. However, history as a story is very different from the text of stories or stories in general, because history must be written based on actual facts and reality, without any fabrication from the author. History must be verifiable and logical or reasonable. Therefore, a story or story that cannot be accepted by the human mind, and its truth cannot be proven, then it does not fall into the category of history.<sup>19</sup>

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<sup>17</sup> Wulan Juliani Sukmana.

<sup>18</sup> Prof. DR. Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Bentang Budaya, 2001).

<sup>19</sup> Moh.R. Ali, *Pengantar Ilmu Sejarah Indonesia* (Yogyakarta: LkiS, 2005).



### **C. Research Method**

This study uses the library research method by collecting a number of books, magazines and journals related to the problem in order to achieve research objectives. Data collection with the results of previous research that supports data on the theme of historical studies and the urgency of Islamic history with the research process begins with the stages of identifying, finding relevant information, analyzing the findings. This article discusses the urgency of understanding Islamic history theoretically, as well as according to the paradigm of Yusuf Al Qardhawi which will be described in detail in this article. By using a descriptive qualitative approach with the aim of defining history, historical urgency, as well as describing theory and development, interpreting Yusuf Al Qaradawi's paradigm of the urgency of understanding Islamic history. These explanations are described by analyzing discussions based on existing theories from a finding or research topic that can be used as a theoretical basis in making scientific activities or in a study. The theory obtained is then correlated with the reality that exists in society, especially Muslims today, which makes it a challenge that must be faced and a possible option to be used as a solution.

### **D. Findings And Discussion**

#### **The Urgency of Islamic History**

The importance of understanding the history of Islamic civilization is not merely to know the date, month, year, and century of an event of Islamic civilization in the past. But also understand the reality of Muslims to know an Islamic event. By examining history, information can be obtained about the activities of Islamic civilization from the time of the Prophet to the present, ranging from growth, development, progress, decline, and revival of Islamic civilization. From history can be known everything that happened in Islamic civilization with all its ideas, concepts, institutions, systems, and operations that occurred from time to time. So, history is basically not just about romanticizing, but more than that it is a reflection of history.<sup>20</sup>

Thus, studying the history of Islamic civilization can provide the spirit of back projecting theory to open the page and carve out the glory or progress of a new and better Islamic civilization. The history of Islamic civilization as the study of problems related to the history of civilization will certainly be very useful, especially in order to contribute to the growth or development of civilization. By studying the history of Islamic civilization, it is hoped that one can know and understand the growth and development of Islamic civilization, from the time of

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<sup>20</sup> Widodo, 'Objek Kajian Dan Urgensi Mempelajari Sejarah Dan Peradaban Islam', *Jurnal Pedagogy*, 10.3 (2017), 7–11 <<http://jurnal.staimuhblora.ac.id/index.php/pedagogy/article/view/62>>.

its birth to the present. The history of Islamic civilization not only has enormous benefits in the development and development of Islamic civilization, but can also solve the problems of Islamic civilization today. In addition, it can give rise to Islamic civilization today. Moreover, it can bring a positive attitude towards various changes in the system of Islamic civilization.<sup>21</sup>

### **The Urgency of Islamic History According to Yusuf Al-Qardhawi**

Quoting the opinion of Yusuf Al-Qardhawi, the next de-Islamization movement is in the form of historical distortion. Where according to Yusuf Qardhawi many western orientalis who when studying Islamic history, always use a mindset that discredits Islam. According to Yusuf Qardhawi, besides being very likely to be distorted and defiled, history is also very likely to be interpreted incorrectly. At this time, we often have many parties who seek to distort the interpretation of history, including Islamic history. Many western orientalis, when studying Islamic history, always use a mindset that discredits Islam.<sup>22</sup> History is the memory of the people. The enemy of the people always wants to erase the memory he has. Until forgetting the past, forgetting glory, and sprinkling slander on the story of his enemy. In the end, people who are hostile and demanded must start over from scratch like people who have no history. If they cannot erase the history or memory, they go to great lengths to corrupt and distort it with false, reversed, and false information. Both related to religion, civilization, history, figures, and traditions of the people. In that way the defeated people will lose their roots. Thus, the new generation insulted its predecessor and walked without roots and history.<sup>23</sup>

One of the historical distortions that occurs, namely that Islamic law was never applied except during the time of Khulafaur-Rashidin only. In fact, some of those who distort Islamic history argue that Islamic sharia was never applied except during the time of Umar ibn Al-Khathab Radhiyallahu Anhu only. These secularists argue that Islamic sharia is merely a "utopian thought" that is difficult to apply to the realities of life. According to them, history is a strong witness to this opinion. Actually, the ideas that are often spread are not the work of secularism. Because, the first person to think that way was Shaykh Khalid Muhammad Khalid in the early fifties. Precisely, in one of his famous and once polemical works, "Min Huna Nabda'." However, in support of bad causes, the work was eventually exploited by secularists. In fact, this was never desired by the original author.<sup>24</sup>

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<sup>21</sup> Fajrin.

<sup>22</sup> Al-Qardhawi, *Meluruskan Sejarah Islam, Terjemah Dari Buku Tarikhuna Al-Muftara 'Alaih*.

<sup>23</sup> Yusuf Al Qardhawi, *Sistem Masyarakat Islam Dalam Al Qur'an Dan Sunnah* (Solo: Citra Islami Press, 2015).

<sup>24</sup> Al-Qardhawi, *Distorsi Sejarah Islam*.

According to Yusuf Qaradawi not all information recorded in history books is one hundred percent correct. Because there are so many history books that contain excessive attitudes, distortions and lies that can be proven through an intensive study, namely if you compare to other literature.<sup>25</sup> Because of the importance of modern scientific history that exists today, it is necessary to have clarity of data sources from existing data about the history of modern science in Islam itself. So that history can be returned objectively according to its authenticity and restore the history of Muslims in treading civilization, especially in modern science, and as a means to get closer to Allah. On the other hand, understanding Islamic history according to Yusuf Qaradawi's paradigm is urgent because it provides insight into Islamic economics, ethics, and social justice. Qaradawi stressed the importance of adhering to Islamic norms and ethics in economic production.<sup>26</sup> His concept of Islamic economic thought can serve as a reference to address economic problems.<sup>27</sup> In addition, Qaradawi understanding of the hadith regarding the determination of the lunar month and the unification of fasting could contribute to the unification of Muslims in Europe. Furthermore, Qardhawi's thoughts on the concept of lotteries highlight the prohibition of gambling and the need to avoid partisanship in decision-making.<sup>28</sup> Overall, studying the Qardawi paradigm provides valuable insights into Islamic economics, social justice, and ethical principles, which are essential for the development and advancement of Islamic economics.<sup>29</sup>

Because various distortions made by secularists to Islamic history can damage Muslims, it is important to rewrite Islamic history by promoting truth. Al Qaradawi argues that not everyone who specializes in history can write Islamic history. Because, people who write Islamic history must master Islamic insights. Because with that he can understand history, ummah, philosophy, creed, shari'a, and Islamic civilization. The historian must also know the methods used by Islamic historians. First, in writing Islamic history, knowing the references that can be used as references by history is not only historical references in general, but also references referring to the Qur'an and Assunnah. Furthermore, Al-Qaradawi stressed about the

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<sup>25</sup> Al-Qardhawi, *Meluruskan Sejarah Islam, Terjemah Dari Buku Tarikhuna Al-Muftara 'Alaih*.

<sup>26</sup> Trisna Taufik Darmawansyah, Husna Patiwi Amalia, and Yani Aguspriyani, 'Production Function According to Yusuf Qardhawi in Islamic Economics', *Journal of Islamic Economics and Business*, 2.1 (2022), 59–77 <<https://doi.org/10.15575/jieb.v2i1.20064>>.

<sup>27</sup> Noor Muhammad Maulana and Zulfahmi Zulfahmi, 'Relevansi Konsep Pemikiran Ekonomi Islam Yusuf Qardhawi Dan Penerapannya Di Indonesia', *Al-Kharaj : Jurnal Ekonomi, Keuangan Dan Bisnis Syariah*, 5.6 (2022), 2436–49 <<https://doi.org/10.47467/alkharaj.v5i6.2332>>.

<sup>28</sup> Martua Syahriadi Nasution, 'Tinjauan Pendapat Yusuf Qardhawi Tentang Undian Berhadiah Pada Perusahaan Dagang', *El-Ahli : Jurnal Hukum Keluarga Islam*, 3.1 (2022), 87–105 <<https://doi.org/10.56874/el-ahli.v3i1.851>>.

<sup>29</sup> Sutopo Sutopo, 'Analisis Hermeneutik Atas Pemikiran Yusuf Qardhawi Tentang Hadits-Hadits Ekonomi', *Iqtishadia*, 8.2 (2016), 211–34 <<https://doi.org/10.21043/IQTISHADIA.V8I2.957>>.

responsibility of a historian that he feels before Allah, about what he will write. Because, the thing he will write has a big connection with the honor of a great ummah, namely Muslims. In addition, the thing to avoid is partiality and lust that can make him turn away from the truth. He must examine sensitive incidents of exaggerated or misleading stories. Especially, events in times of slander and times of tension.<sup>30</sup>

## E. Conclusion

Based on the discussion that has been described, several conclusions can be concluded, namely: 1) Yusuf Musthafa al-Qardhawi is one of the great scholars born in Cairo, Egypt, on September 9, 1926. A Muslim scholar and scholar who has had many works in various fields of science and is very influential; 2) history is the knowledge or science of important events and events for many people or societies that occurred in the past that occurred to humans, society and nature chronologically or not; 3) History has 3 important essences, namely history as a science, history as events and history as stories; 4) By studying the history of Islam, one is expected to know and understand the growth and development of Islamic civilization, from the time of its birth to the present. The history of Islamic civilization not only has enormous benefits in the development and development of Islamic civilization, but can also solve the problems of Islamic civilization today, and 5) according to Yusuf Al Qardhawi, the de-Islamization movement that aims to discredit Islam one of which is the distortion of history. According to him, not all the information recorded in history books is one hundred percent correct. Because there are so many history books that contain excessive attitudes, distortions and lies that can be proven through an intensive study. Therefore, it is important to study Islamic history studied by Muslims themselves so that the history of Muslims is not distorted or polluted by irresponsible parties.

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