

HISTORY OF ISLAMIC CIVILIZATION DURING THE PROPHETHOOD (610-633 AD)

Wachida Muhlis*¹, Hizbullah², Andi Nirmayanthi³, Said Al Zaiim Bani Said⁴, Muhammad Alfarryzy⁵

¹ Maulana Malik Ibrahim State Islamic University, Malang, Indonesia

² State Islamic Institute of Bone, Indonesia

³ Alauddin State Islamic University, Makassar, Indonesia

^{4,5} Maulana Malik Ibrahim State Islamic University, Malang, Indonesia

Abstract

The history of Islamic Civilization during the Prophethood (610-633 AD) is very important to study. This paper aims to understand three things: first, the concrete form of the development of Islam; Second, the factors that influence the development of Islam; The three implications that affect the development of Islam. The method used is library research. Literature study using articles as the primary data source and journals that have been selected according to the relevance of the title. The most important findings in research on the history of Islamic civilization during the Prophetic Period include three; First, the Prophet Muhammad received a prophetic treatise and then started preaching Islamic teachings amidst the misguidance of the Meccan Jahiliyah community. Second, the Islamic ummah is led by the best role model of all time, namely the Prophet Muhammad. In his leadership, Muhammad laid the foundation of social life (ukhuwah Islamiyah) of brotherhood among Muslims, bringing brotherhood between the Muhajirin who moved from Mecca to Medina and the residents of Medina ansar who embraced Islam and helped the Muhajirin. Third, the formation of Islamic civilization in 622 AD when the Prophet migrated from Mecca to Medina, and there was a major change in human history starting from Medina as the center of civilization. Studying the Islamic development of the Prophetic Period can broaden the body of knowledge, especially in the field of Islamic history and culture.

Keywords: History of civilization; Development of islam; Prophethood.

INTRODUCTION

The history of Islamic civilization is very important to study, especially during the prophethood of Muhammad Saw. This is reinforced by three reasons, namely historical, philosophical, and sociological, First, historically, the condition of society before the advent of Islam was still characterized by worship of idols as God (Dahlan, 2018). Known as peganism. In addition to idol worship, there are also those who worship the Christian religion (Mubasyaroh, 2015). Second, viewed philosophically that the presence of the Prophet Muhammad in Arab society was a major reform in the divine dimension which affected all aspects of people's lives at that time (Jasman, 2017). The success of the Prophet Muhammad Saw won the trust held by the Arab nation in a relatively short time, he was able to modify the way of life of the Arab people (Nasution, 2013). Third, from a sociological point of view, the da'wah policy was carried out by the Prophet Muhammad by highlighting his leadership. The implication is that da'wah with a political strategy that raises exemplary aspects in solving various social problems is more appropriate than the aspect of his prophethood by carrying out *tabligh* (Ajid, 2009).

The condition of Arab society at that time was known as a nomadic nation and had a high culture of tribal fanaticism Various writings on the History of Islamic Civilization During the Prophetic Period (610-633 AD) have three tendencies: First, the economic aspect, as for the economic activities of the Arabs during the Prophetic period, covered three areas, namely: trade, agriculture, and industry (Nasution, 2013). Second, the political aspect that the Prophet formed a government according to the prophetic vision and mission. And it is to him that all matters, all

*Correspondance Author: 220104210008@student.uin-malang.ac.id

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major disputes are resolved (Syam, 2015). (Nurdiyati et al, 2019). This paper will discuss something different from the three tendencies above and place more emphasis on aspects of broader Islamic development. Rasulullah carried out da'wah with two phases, namely the Mecca and Medina phases (Yamin, 2017). In the Mecca phase, the Prophet Muhammad spread Islam in two ways, namely clandestinely and openly. Whereas in the Medina phase the Prophet Muhammad spread Islam in two ways, namely clandestinely and openly development of Islam emphasized more on the educational and social basis of Islamic society (Aizid, 2015; Ali, 2022).

The study of the History of Islamic Civilization in the Prophetic Period (610-633 AD) has the following three objectives: first, to understand the concrete form of the development of Islam during the prophetic period, in order to be able to provide an understanding of how the concrete form of the development of Islam during the prophetic period so as to be able to identify the way of the Prophet peace be upon him with the figures of that time in developing Islam. secondly want to understand the factors that influenced the development of Islam during the prophetic period, both internal factors from Rasulullah Saw and external factors from society at that time, both supporting factors and inhibiting factors. In order to instill learning values and historical values so that we can emulate, reflect, make comparisons and improve conditions in the future. the third wants to understand the implications that influenced the development of Islam during the prophetic period. Both positive and negative implications for the Prophet Muhammad and the Muslim community in the future until now. So that it can increase critical reasoning in understanding and examining every historical fragment that has been studied.

There are three reasons for writing arguments about the History of Islamic Civilization During the Prophetic Period (610-633 AD). First, the Messenger of Allah as the carrier of Islam. As a carrier of revelation from Allah covering world missions and missions in the hereafter (Mubarak & Rosyadi, 2021) the Messenger of Allah was in charge of organizing society from a moral standpoint and changing the conditions of Arab society at that time (Yamin, 2017). Second, the brief history of the prophet Muhammad Saw up to the revelation of the inauguration of prophets and apostles to the Prophet Muhammad Saw. Followed by the Prophet's missionary journey divided into two periods, namely the Mecca period and the Medina period, the Mecca period lasted approximately 13 years and the Medina period lasted 10 years (Mubasya(Zakariya, 2018)roh, 2015). Third, the Prophet Muhammad as an Islamic religious leader who made Medina al-Munawwarah the initial center of all state activities which then covered all of the Arabian Peninsula (Sutriani, 2011). The beautiful history of this period should be used as an example, a role model for Muslims, both rulers and ordinary people (Zakariya, 2018).

RESEARCH METHOD

Research on the history of Islamic civilization during the prophetic period has a broad scope, especially during the prophetic period from 610-633 AD. The object of research is the problem that is the target of research. As for the limitations of the object of this research, it only focuses on aspects of Islamic development, specifically on the contexts that influenced the development of Islam during the prophetic period.

The type of research used is library research, library research is a type of research carried out by collecting information and data with various materials sourced from libraries, for example reference books, similar previous research results, articles, notes, and various journals related to the topic. problems (Sari, 2020). The research stage is carried out by collecting library sources, both primary and secondary. The type of secondary research used is data that has been compiled in the form of written documents obtained from previous literature or obtained from the internet (Oktaviani, 2019). Secondary data is the type of data that has been processed and provided by primary data collectors or obtains ready-made data in the form of data on a product, structure, history and other relevant data (Hutagalung, 2019).

Data collection techniques are methods used by researchers to systematically collect data from various sources of both primary and secondary data (Mamik, 2014). Because the data source is in the form of written data, the data collection technique in this study uses documentation

techniques. Documentation comes from the word document which means a record of events that are too good in the form of writing, pictures or someone's works (Sugiyono, 2010). Then the documentation technique is a method that is carried out by searching for data in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes, research results and so on (Anggito & Setiawan, 2018). data obtained (Zanah, 2021). Furthermore, organizing data is a systematic process in collecting, recording, and presenting facts from research data (Fauzi, 2022). Furthermore, the founding technique is the process of finding results which is used as the language of advanced analysis for organizing data so that conclusions are obtained from these data to become material that will be studied in research (Tri, 2020).

RESULT AND DISCUSSION

History of Islamic Civilization

Etymologically, history is an absorption from Arabic, namely *syajaratun* which means tree, life, lineage or origin. Everything related to life or origins from the past (Iryana, 2014). Historical terminology is a condition and event that occurred in the past, and actually happened to individuals and society (Ismaun, 2012). The word civilization is a translation of the Arabic word *Al-Hadharah*. Translated into Indonesian Culture. The term civilization is used for parts and elements of refined and beautiful culture (Nasution, 2013). The understanding of the history of Islamic civilization is a description of the growth and development of Islamic civilization from one time to another, from the time of the birth of Islam until now (Zakariya, 2018). The historical characteristics are unique, meaning that historical events only happened once, not repeated a second time. Important, meaning events that are considered important and affect human change and development. The third is eternal, meaning that historical events do not change and will always be remembered for all time (Kuntowijoyo, 2005).

The history of Islamic civilization has elements that cannot be separated from the history of Islamic civilization itself, namely: Language is a universal element as a means for humans to meet their social needs, is used to interact or relate to each other, Science is an element of culture because it includes human knowledge about various elements used in his (Sumarto, 2019). Economics, that the economy plays a role in civilization and social development. An advanced civilization is characterized by an advanced economy as well (Saifullah, 2016). Religion, in Islam the religious principle is called *Tawhid*, the base of all life which is inseparable from civilization (Hs, Mastuki & Hasanah, 2011). Art, artistic diversity is a social potential, intellectual and cultural property that can form a civilization (Soeriadiredja, 2016). Technology, living equipment and technological tools used by the community in the form of objects used to sustain their lives. Community Organization, is a system of familiarity social organization in which living and socializing from day to day is governed by customs and rules (Depdiknas, 2007).

Prophethood in Arabic means *An-Nubuwah* from the root *nabaa* or *nabau* (Juwani, 2011). This form of the word in Arabic is used in several meanings, including: giving the word, high place, out of place, clear way and hidden voice. Prophethood *An-Nubuwah* means bringing a message of revelation from Allah Swt to guide humanity and as a mercy to all nature (Rifky, 2022). Prophethood and Revelation are the two main pillars (*asas al-ula*) in the texture of Islamic theology. Prophethood has an ideal role as an intermediary for *al-haq to al-kholq*, (Syafirin, n.d. 2021). Prophetic teachings include religious principles, this teaching means believing in the prophethood of the Prophet Muhammad, the prophets mentioned in the Qur'an and Hadith (Zulaiha, 2016). The sending of prophets and prophethood for the following reasons: to spread monotheism in society, to teach education, to establish justice and equity, good news and warnings, trials and judgments in resolving disputes, calling on real life and perfect life (Maslani et al., 2018).

Prophet Muhammad was a member of Bani Hashim, born into a respectable relatively poor family. Born on Monday 12 Rabiul Awwal in the year of the elephant 570 AD in Mecca (Wicaksana, 2016). His father was named Abdullah bin Abdul Muthalib and his mother was named Aminah bint Wahb (Nurjati, 2007). Muhammad SAW grew up in the life of the Meccan Quraysh tribe. His days

were spent full of valuable experience, gentleness, gentleness and honesty, so he was nicknamed Al-Amin. Muhammad's education in the care and supervision of Allah. Allah keeps him from immoral acts, as well as a bad environment. Before receiving revelations, Muhammad had received several special gifts from Allah, all of which were signs of the greatness of Allah indicating the coming of the last Prophet (Thohir, 2014). The Prophet Muhammad is referred to as the greatest leader in history, producing the three greatest works that have never been achieved by any leader, his work is to uphold the sentence of Tawhid, create unity of the ummah and unity of government (Ummatin, 2014). The Prophet Muhammad died on Monday 12 Rabiul Awal 11 Hijri, when he was 63 years old (Panda & Mohapatra, 2018).

The concrete form of the development of Islam

The definition of Islamic development consists of two words development and Islam (Rahmawati, 2016). Etymologically development comes from the equivalent word developer which means a process, a way of acting or a process of joint activity. In terms of terminology, it is progress in fields that include theories in Islam throughout the world (Khadarsyah, 2011). Development is defined as a progressive and continuous change in an individual from birth to dwarf (the progressive and continuous change in the organism from birth to death) (Marliani, 2016). As for Islam, it can be seen in terms of etymology and terminology. Islam etymologically in Arabic is Al-Islam which means safe. This word is formed "*aslama*" which means to care for, safe, secure and also means surrender, proper, submissive and obedient (A. Malthuf Siroj, 2019). Islam in terminology is surrender, submission and obedience to Allah as a way of salvation in the world and the hereafter (R. A. Sodikin, 2003). So the development of Islam was a heyday, during which time many Islamic teachings began to develop.

In the development of Islam, we know several things that are characteristic of the development of Islam (Ramdani, 2019). First Universality means teachings that are universal in nature not only for local teachings or that can only be recognized by certain people. The universality of Islam can be seen in the concept of monotheism which is the code of its teachings (A M Siroj, 2015). Second, monotheism which is the basic principle that must be upheld and becomes the basis of human life, and we are required to realize monotheism in our daily lives (Inayah, 2018). Third, balanced and moderate are the characteristics of Islamic civilization, namely being moderate and fair between two interconnected angles, providing functions and protecting one another (Faizin et al., 2020). Fourth, the moral touch, the moral superiority of Islamic civilization is its human side. The order to purify in order to guarantee brotherhood and glory and benefit that exists in civilization. For this reason, morality in Islam is not only based on morality towards Allah Swt, but human relations (*Habbluminannas*) (A. Mahmud, 2017).

The concrete form of the development of Islam during the prophetic period. In this section, a concrete manifestation of the development of Islam during the prophetic period (611-633 AD) will be described as follows: The Prophet Muhammad received the prophetic treatise and then started preaching Islamic teachings in the midst of the misguidance of the people of Makkah jahiliyah (Yamin, 2017). In the Mecca period, the Prophet Muhammad spread Islam (Iqbal, 2017). Da'wah is carried out in two ways, namely clandestinely and openly (Amin, 2022). In preaching the Prophet Muhammad did not only use aspects of his prophecy with tabligh (Sakdiah, 2016). However, it also uses a political strategy (Syamsudin, 2009). The Prophet's action on this strategy was to bring up exemplary aspects in solving problems (Naj, 2013). The Prophet Muhammad began carrying out da'wah in his own family, namely his own wife, namely Siti Khadijah, who received da'wah from him, then Ali bin Abi Talib, Abu Bakr (his best friend), then Zaid, their former slave (Nasution, 2013). In openly preaching, the Prophet Muhammad used the strategy of inviting relatives descended from the Bani Hasyim (Rahimi, 2021). The goal is to attend banquets and invite them to convert to Islam (Anas & Adinugraha, 2017). And he gathered the residents of Mecca, especially those who lived around the Kaaba to gather at Shafa (Saufi & Fadillah, 2015).

The concrete manifestation of the development of Islam during the prophetic period (610-633) is as follows: The Prophet Muhammad received the prophetic treatise and began to spread

Islam among the misguided Meccan community during the Meccan period, the Prophet Muhammad spread the Islam he had just received in two ways: namely by stealth -hidden and openly. In his sermon, the Prophet Muhammad used *tabligh* not only for the prophetic aspect, but also for political strategy by increasing the exemplary aspect in solving a problem at that time. The Prophet Muhammad began preaching among his own family, namely his wife Siti Khadijah, and Ali bin Abi Talib, Abu Bakr (his best friend) and Zayd, his former slave. That's what received *da'wah* from him. The Prophet Muhammad used his missionary strategy by inviting the descendants of the Bani Hasyim to eat and then encouraging them to convert to Islam in his open sermon at a gathering place for Meccans, especially those living around the Ka'bah.

In an article entitled "Civilization and Islamic thought during the time of the Prophet Muhammad saw" by (Z.Lesnida, 2021), revealed that Arab Civilization at that time had a style, namely the dilapidation of morality and did not even reflect a positive culture at all, so that Arab civilization at that time known as *Jahiliyyah* civilization. *Jahiliah* has the connotation of ignorance (stupidity), especially in terms of morality, namely the norms of social relations between people, where at that time the tribes were enemies to each other to fight for hegemony. Likewise, human rights, especially women, and the weak have never existed, the strong deceive the weak, the rich deceive the poor and so on. On the other hand, in terms of the progress of material culture, Arab citizens actually have a culture that is quite advanced according to the size of their era. Thus, *Jahiliah* is especially reserved in matters of morality and theology. It was in such a situation and condition of world civilization that Prophet Muhammad saw was sent by Allah to bring Islam by upholding moral civilization.

Factors influencing the development of Islam

Factors influencing the development of Islam during the prophetic period (60-633 AD). The factors that influenced the development of Islam during the prophetic period were divided into two: first, internal and external factors. Second, the supporting and inhibiting factors. First, the internal factor is that Muslims are led by the best role model of all time, namely the Prophet Muhammad (Najib & Imawan, 2022). As for external factors, namely the Prophet Muhammad laid the foundation of social life (*ukhuwah Islamiyah*) of brotherhood among Muslims (Ninsiana, 2016). The Prophet brought brotherhood between the emigrants who moved to Medina from Mecca (Mathar, 2015). And residents of Medina *ansar* who embraced Islam and helped the *Muhajirin* (Sahidi, 2020). Second, the supporting factors: first, the occurrence of assimilation between Arabs and other nations (Purba, Sudarmanto, Syafii, Nugraha, & ..., 2020) a nation that experienced developments in science first (Abdullah & Ahmad, 2021) secondly, the high enthusiasm for learning and exploring knowledge Knowledge at that time (Yuniendel dkk, 2019) Therefore this factor has encouraged the birth of science (Rofi, 2016). The inhibiting factors: first, the strength of the doctrine and the closing of the door to *ijtihad* in Islam at that time (Firmansyah, 2018). Second, the mindset of adherents of Islam is still trapped in debates and religious symbols and rituals (Firmansyah, 2018).

Factors influencing the development of Islam during the time of the prophets (610-633 AD). There are two categories of causes that influence the development of Islam during the prophetic period: first, internal and external factors. Second, supporting and inhibiting factors. As for the internal factor, namely, Muslims are guided by the greatest role model of all time, the Prophet Muhammad. As for external factors, namely, the Prophet Muhammad established social life (*ukhuwah Islamiyah*) *ukhuwah*, the Prophet united brotherhood among migrants from Mecca who came to Medina as well as *Medinans* who converted to Islam and supported the *Muhajirin*. Second, the supporting and inhibiting factors, while the first supporting factor: is the assimilation of Arabs and other countries. Countries that see scientific progress first. secondly, the enthusiasm of the people of that period to pursue knowledge and discover new things. So that this factor has helped the development of science. The first inhibiting factor was the rigid Islamic dogma at that time which closed the door to *ijtihad*. Second, the thinking of Muslims is still constrained by arguments over religious symbols and rituals at that time.

In an article entitled "civilization and Islamic thought during the time of the Prophet Muhammad" by (Z.Lesnida, 2021), revealed that Islamic civilization and thought during the time of the Prophet Muhammad developed in two periods, namely the Mecca and Medina periods. The two periods also developed civilizations and ideas in various fields, namely the following: intellectual or educational fields; Where this field developed in the Mecca period was a new social and political order tied to the basis of faith, while the politics of Medina Muslims began to live as a state after the Prophet changed the name Yathrib to Medina. In the social and economic field; In the condition of Mecca society, there are some good aspects and some bad ones. In the political field; the conditions of the political order during the Mecca period changed with the arrival of a new order in Islam. Meanwhile in the field of law; the legal condition is divided into two phases, namely the Mecca and Medina phases held by the Prophet Muhammad. The legal substance is in the form of Al-Qur'an and hadist.

Implications of the development of Islam

The implications of the development of Islam during the prophetic period (610-633 AD) are divided into two: first, positive implications Second, negative implications. There are three positive implications, namely, *first*; The migration of the Prophet from Mecca to Medina in 622 AD (Maulidah, 2014). This is where the early Islamic civilization was formed at the time of the Prophet (Yakub, 2017), major changes occurred in human history that began with Medina as the center of civilization (Pulungan, 2022). *Second*; the formation of social institutions, establishing the Prophet's Mosque (Sunandar, 2017). The function of this mosque apart from being a place to perform prayers is also a means of uniting Muslims, and a place for deliberation to discuss problems that occur (Jasman,2018). *Third*; the Prophet Muhammad made the Charter or Constitution of Medina, laid down political, economic and social principles (Vachruddin, 2021). There are three negative implications, namely, *first*; the Quraysh were not happy to accept the presence of Islam in their midst (Hafiddin, 2015), community leaders spread issues that caused slander, incited the public not to believe the teachings brought by the Prophet Muhammad (Amirudin, 2018). *Second*; there was a rebellion although it did not really affect the political stability of the country (Misrah,2020). *Third*; In the course of Islamic da'wah there were several wars due to envy, jealousy and even revenge (Mahmuddin, 2020).

Implications of the development of Islam during the Prophet's Period (610-633 AD). The implications of the development of Islam during the Prophethood (610-633 AD) are divided into two; The first is positive, the second is negative. The positive implications are divided into three, namely *first*; The migration of the Prophet from Mecca to Medina in 622 AD, this is where the beginning of Islamic civilization was formed. There was a major change in human history that began in Medina as the center of civilization. *Second*; the formation of social institutions, the establishment of the Prophet's Mosque. The function of this mosque is not only as a place for prayer, but also as a means to unite Muslims and a place to resolve existing problems. *Third*; The Prophet Muhammad created the charter or constitution of Medina, which set out political, economic, and social principles. The negative implications are divided into three, namely the *first*; The Quraysh did not necessarily accept the presence of Islam among them. Community leaders spread topics that lead to slander and encourage people not to believe in the teachings of the Prophet Muhammad. *Second*; There was a rebellion, but it didn't really affect the country's political stability. *Third*; During the Da'wah of Islam, several wars were caused by envy, jealousy and even revenge.

In an article entitled "progress of early Islamic civilization at the time of the Prophet Muhammad" by (A. Sodikin, 2022). The Prophet Muhammad saw with his teachings provided a conducive atmosphere for the emergence of human civilization in all fields. Among the changes that occurred under the Prophet Muhammad saw, among others: *First* in terms of religion, the Arabs who originally worshiped idols changed to adhere to a loyal Islamic religion. *Second*, from a societal perspective, which was originally known as a society that did not recognize humanity (*jahiliyyah*), for example, killing, drinking, gambling, enslavement, and not respecting the dignity of women. In the end it turned into a nation that is disciplined towards human values so that there

is no longer visible exploitation of women, and slavery, gambling, and drinking. Third, from a political point of view, Arab society is no longer a nation divided by ethnicity, but thanks to Islamic teachings it has turned into a great nation united under the banner of Islam. So that in a relatively short time the Arab nation turned into a great nation admired by other nations.

CONCLUSION

There are three important findings in this paper: first, a concrete form of Islamic development is able to provide inspiration and aspirations for the development of Islam in the present and in the future. Second, the factors that influenced the Islamic development of the prophetic period were not only influenced by the internal factors of an individual leader but also influenced by external factors, supporting factors and inhibiting factors which were also dominant. Third, the implications of the development of Islam not only have a negative impact on the general public order, but also make a positive contribution to thought and practice in the development of Islam. This paper contributes conceptually and methodologically. Conceptually, this paper provides new insights about the flexibility and progressivity of Islamic development for the development of Islamic cultural tools in Indonesia because the thoughts of the Prophet Muhammad as both an apostle and a prophet can provide enlightenment for the realization of social justice for all Indonesian people. As for methodologically, historical evidence at the time of the Prophet Muhammad can be explored exploratively through the content analysis method which focuses on the content of relevant articles related to that period. Not only in terms of content analysis but also using library research which is quite strict in selecting articles.

This paper still has many shortcomings and is limited to discussing only three things, namely concrete forms, factors, implications, while the historical elements consist of ten things, namely, important events in the past, concerning place, event, time, phase, periodization, figures who played a role, achievements that need to be explored, lessons to be learned, historical criticism and so on. While this paper is limited to only discussing the forms, factors and implications of the development of Islam during the prophetic era, it still needs to be developed in further research so that the picture obtained is more holistic (intact).

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