

Educational Perspectives on the Struggle of Prophet Muhammad SAW: A Historiographic Study Based on J. Suyuthi Pulungan's Works

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ABSTRACT

This study investigates the historiographical portrayal of the Prophet Muhammad's (SAW) struggle during the Meccan and Medinan phases, as documented in *History of Islamic Civilization* by Prof. Dr. J. Suyuthi Pulungan, MA. The research aims to trace and critically analyze the historical narrative presented in the text, particularly concerning the early Islamic struggle and the development of Islamic civilization. A qualitative, non-interactive library research design was employed, utilizing historical methods. Data analysis involved content and comparative analysis to interpret textual representations and construct a historiographical account based on the selected work. Findings indicate that in the Meccan phase, the book omits several pivotal events in the Prophet's early da'wah efforts, including the reception of revelation, phases of secret and public preaching, the Isra' Mi'raj, and the concealment in the Cave of Tsur. In the Medinan phase, while the establishment of the Nabawi Mosque is mentioned as a central development in Islamic civilization, the economic system during this period is notably absent. The study reveals both the strengths and limitations in the historiographical construction of Islamic history within this text. It emphasizes the need for a more comprehensive inclusion of key events and socio-political aspects in future historiographical works to provide a fuller understanding of the Prophet Muhammad's (SAW) legacy. Further research is recommended to compare additional classical and contemporary historiographies for a more holistic analysis.

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1. INTRODUCTION

The Prophet Muhammad SAW's struggle to convey Islam's teachings is translated into two main phases: the Mecca and Medina. This second phase has different challenges and preaching strategies according to the social and political conditions (Jasman, 2018). The Mecca Phase lasted 13 years since the Prophet Muhammad SAW first received revelation. In this phase, the Prophet's preaching focused more on the call to monotheism and improving the morals of society. The Quraysh at that time were

still trapped in idol worship and various unfair social practices, such as slavery, economic injustice, and poor treatment of the weak (Nova, 2022).

At first, da'wah was carried out secretly by inviting family and closest friends to accept Islam. Some of the first people to convert to Islam included Khadijah bint Khuwailid, Ali bin Abi Talib, Abu Bakar Ash-Shiddiq, and Zaid bin Haritsah. After the revelation of Allah's command in Surah Asy-Syu'ara verse 214, da'wah began to be carried out openly, which met with strong resistance from the Quraysh (Surya & Mawasti, 2018). The Quraysh carried out various repressive actions against the Prophet and his followers. They faced insults, threats, torture, and even social and economic boycotts against Muslims. One of the peaks of suffering experienced was the boycott in the Abu Thalib valley, which lasted for three years. During this period, Muslims experienced extraordinary difficulties in obtaining food and other necessities of life.

The increasing pressure made the Prophet Muhammad SAW and his followers seek refuge outside Mecca. One effort was to send some friends to emigrate to Habasyah (Ethiopia) under the protection of the just King Najasyi; finally, after gaining support from the people of Yathrib (Medina) through the first and second Bai'at Aqabah, Prophet Muhammad SAW decided to emigrate to Medina, a strategic move that marked the start of a new phase in the Islamic struggle (K. Rahman, 2018).

Medina Phase: After moving to Medina, the struggle of the Prophet Muhammad SAW entered a new phase. In this city, he acted as an apostle and a political, social, and military leader. The Prophet's main task in Medina was to build an Islamic society based on brotherhood and justice. The first step taken by the Prophet was to bring brotherhood between the Muhajirin (companions who emigrated from Mecca) and the Ansar (residents of Medina who accepted Islam) (Amin, 2022). This bond of brotherhood became the main foundation for the unity and solidarity of Muslims. In addition, the Prophet also drafted the Medina Charter, a constitution that regulates the lives of the Medina community consisting of Muslims, Jews, and other tribes. This charter became the basis for building the first Islamic state.

In the economic field, the Prophet Muhammad SAW established various policies, including Zakat as an instrument for wealth distribution and jizyah as a tax imposed on non-Muslims as a form of state protection for them. With this system, social welfare began to be realized in Islamic society. At this stage, Muslims also faced various threats from the Quraysh, who did not accept the existence of an Islamic state in Medina (Heru & Atikah, 2022). Several major wars occurred, such as the Battle of Badr (2 Hijriyah), which was a major victory for Muslims, the Battle of Uhud (3 Hijriyah), which taught important lessons about obedience to the Prophet, and the Khandaq War (5 Hijriyah) which demonstrated intelligent defense strategies in the face of enemy siege.

The peak of the struggle in the Medina phase was the Hudaibiyah agreement (6 AH), which, although at first glance, seemed to benefit the Quraysh in the long term, paved the way for the wider spread of Islam. Two years after this agreement, the Prophet Muhammad SAW and 10,000 troops succeeded in conquering Mecca without bloodshed in an event known as Fathu Mecca (8 AH). This victory marked the establishment of a stronger and more structured Islamic civilization. After the liberation of Mecca, Islam grew rapidly until it reached various regions in the Arabian Peninsula. The Prophet Muhammad SAW continued to teach Islamic values with policies full of wisdom and compassion (M. T. Rahman, 2021). His success in building an Islamic society in Mecca and Medina became the foundation for the development of Islam worldwide. Until his death in 11 Hijri, the Prophet's struggle had fundamentally changed the social and political order of Arab society, bringing the light of Islam to all corners of the world.

Historiography studies approaches to writing history, including the methods used by historians and the interpretations of past events (Arditya, 2022). Islamic historiography is always faced with the challenge between objectivity and subjectivity. Historians must reconstruct history based on facts but acknowledge that their interpretations are influenced by their cultural background and era. Sartono Kartodirjo (1992) states that historians are inseparable from cultural subjectivity, which reflects their society's values and outlook on life. In the study of Islamic historiography, the history of the struggle

of the Prophet Muhammad SAW can be written from various perspectives. For example, wars during the time of the Prophet can be interpreted as jihad in the path of Allah, a strategy for Islamic expansion, or a method of preaching, depending on the author's point of view. Therefore, understanding the historiographic approach used in writing the history of the Prophet Muhammad SAW is important to identify the influence of subjectivity in interpreting historical events. Thus, this study aims to analyze the historiographic approach used in writing the history of the Prophet Muhammad SAW, especially in the work of J. Suyuthi Pulungan (2018), and its implications for Islamic education.

Several previous studies also underline the importance of a critical approach in Islamic historiography. For example, Fazlur Rahman (1982) in Panjwani (2012) highlights how political and social factors can influence the narrative of Islamic history. Likewise, Crone and Cook (1978) criticize the traditional approach in Islamic historiography, which often does not consider non-Muslim sources. Most Islamic history books, including Pulungan's (2018), emphasize the chronological and factual aspects of the historiography of the Prophet Muhammad SAW. However, there is still a lack of research that discusses how historiographic methodology is used in compiling the narrative of the Prophet's history, especially in the context of Islamic education.

The study of historiography is useful in understanding history and has a major impact on Islamic education. By understanding the historiographical methods used in writing the history of the Prophet Muhammad SAW, educators and students can develop more critical analytical skills in understanding Islamic history. For example, learning Islamic history focuses on chronological facts and encourages students to analyze the various interpretations to know how history is composed and told. This aligns with Arkoun's view (2002), which emphasizes the importance of deconstructing Islamic historiography to open new insights into Islamic history.

Some previous studies include research by Pratama (2022), Rofiq (2020), Savitri (2023), Sa'adillah (2023), and Kadril (2021). In contrast to previous studies, this study discusses the historiography of the struggle of the Prophet Muhammad SAW in the book *History of Islamic Civilization* by J. Suyuthi Pulungan (2018). This book is one of the main sources in studying Islamic historiography. This book provides a broad overview of the development of Islamic history from the classical to the modern period. One of its strengths is its systematic approach to explaining the history of Islamic civilization based on political, social, and cultural developments. However, this book focuses more on descriptive aspects than in-depth historiographical analysis. Therefore, this study aims to analyze the approach used by Pulungan in compiling the history of the struggle of the Prophet Muhammad SAW, both in the Mecca and Medina phases. Thus, this study will help identify how Islamic historiography developed and how the approach can influence the understanding of history in the academic world.

By examining the work of J. Suyuthi Pulungan, this study attempts to uncover the historiographical methods used and their impact on the world of Islamic education. In addition to filling the research gap in Islamic historiography, this study also aims to provide new insights into learning Islamic history that is more critical and analytical. Thus, the historiography of the struggle of the Prophet Muhammad SAW can be an important tool in forming a richer and more comprehensive understanding of Islamic history. As a further step, this study recommends an interdisciplinary approach in the study of Islamic historiography that involves the study of source criticism, linguistic analysis, and social and political studies. Thus, the understanding of Islamic history can be deeper and not only depend on traditional narratives alone.

2. METHODS

This study uses a library research approach with a qualitative approach to analyze the historiography in the book *Sejarah Peradaban Islam* by Prof. Dr. H. J. Suyuthi Pulungan, M.A. The method used is the historical method, which involves the systematic collection, criticism, and synthesis of historical sources. This approach was chosen because of its relevance to the research objective,

namely to understand how the historiography of the struggle of the Prophet Muhammad SAW is constructed in historical texts.

This study uses a non-interactive historical-anthropological approach, reviewing relevant documents and literature without directly involving the research subjects. This approach allows researchers to understand how historical narratives are formed in the social, political, and cultural contexts that influence their authors. In practice, this method is applied by conducting an in-depth study of the text, identifying patterns in historical writing, and linking the narrative in Pulungan's book to broader historiographic theories.

Data sources consist of primary sources, such as the book *Sejarah Peradaban Islam*, and secondary sources, such as books and articles on historiography and other aspects of Islamic civilization. The data collection technique was carried out through a heuristic study, which involves searching, collecting, criticizing sources, and verifying historical facts from relevant literature.

This study's data analysis uses two main forms of historical analysis techniques: content analysis and comparative analysis. In content analysis, this study identifies the main themes in the historiography of the struggle of the Prophet Muhammad SAW, such as the chronology of events, the use of historical sources, and patterns of interpretation in the text. Comparative analysis is carried out by evaluating how the historiography in Pulungan's book compares to other works of Islamic historiography to understand the differences in approach, sources used, and the construction of the resulting historical narrative. This study applies triangulation by comparing Pulungan's book with other secondary sources to ensure the accuracy and objectivity of interpretation. Source criticism is carried out to assess credibility and bias in the text, while cross-verification of multiple sources is used to increase the reliability of the analysis. In addition, a critical approach to assessing historiography helps avoid distortion or deviation in historical interpretation.

3. FINDINGS AND DISCUSSION

3.1. *Historiography of the Struggle of the Prophet Muhammad SAW in the Mecca Phase*

3.1.1 **Historiography Chronological Aspect**

From the chronological aspect of the Prophet Muhammad's da'wah struggle in the Mecca phase, there was no open delivery of da'wah, only the delivery of the Prophet Muhammad's da'wah struggle secretly and openly, which is found in the author's book on pages 80 and 81. The historiography of the chronological aspect of the Isra 'Mi'raj event in the Mecca phase presents historical data. However, it lacks evidence of revelation revealed to the Prophet Muhammad SAW.

The Isra 'Mi'raj event was an order to the Prophet to perfect the five daily prayers because prayer has been a pillar of religion for Muslims since the order existed now, as stated in the Qur'an and the Sunnah of the Prophet. Then, after the delivery of the Mecca phase of da'wah during the Prophet Muhammad's hijrah journey, there was no incident of the Prophet hiding in the Tsur cave with Abu Bakr, there was no incident of the Prophet migrating to the city of Yatsrib, on this journey the Prophet built a mosque in the Quba area, and Muslims who go to perform the Hajj generally go to visit the mosque which we now know as the Quba Mosque.

The struggle of the Prophet Muhammad's da'wah in the Mecca phase showed a unique dynamic, starting with secret da'wah in the circle of family and close friends, then developing into open da'wah after receiving the command in QS. Al-Hijr: 94. However, several historiographical sources do not record the delivery of open da'wah in the broad sense at the beginning of this phase but rather highlight the pressure and rejection from the Quraysh (Mastori et al., 2021). The Isra 'Mi'raj event, as one of the important milestones in Islamic history, confirms the obligation of the five daily prayers, although some historical records place more emphasis on the spiritual aspects and the Prophet's journey without explicitly mentioning the accompanying revelations (Al-Mubarakfuri, 2020). In the context of the hijrah, several sources say the Prophet's journey with Abu Bakr and his hiding in the Cave of Tsur was a rescue

strategy from the pursuit of the Quraysh. Still, there is also historiography that emphasizes the establishment of the Quba Mosque as a symbol of the beginning of the formation of the Muslim community in Medina (Shihab & Syakur, 2011). Thus, the literature analysis shows that the historiographical perspective on the Prophet's da'wah struggle in the Mecca and hijrah phases can vary depending on the sources used and the approach taken in understanding these events.

3.1.2 Historiography of Data Presentation Aspects

In explaining the historical facts in the Mecca phase faced by the Prophet Muhammad in the implementation of the Prophet's preaching, in the process of secretly conveying the da'wah, the relevant verses and letters of the revelation were not mentioned. Still, only the translations were found, and the names of letters and verses 1-5 were found in the footnotes on page 76. Apart from that, in the overt implementation of the da'wah, the verses or revelations that were the basis for the implementation of the Prophet's preaching were also not included; only the translation of the verses and the names of the letters and verses were found, which were on page 80.

In the open implementation of the Prophet Muhammad SAW's mission, he also does not include the verses or revelations that underlie the implementation of the Prophet's mission; the author only presents the name of the Surah and verse as well as the translation of the verse, which can be found on page 81. Furthermore, during the Prophet Muhammad's missionary struggle in the Mecca phase, no open delivery of the mission was found, only the covert and overt presentation of the Prophet Muhammad's missionary struggle, which is found in the author's book on pages 80 and 81.

In the historiography of the Prophet Muhammad's SAW's da'wah struggle in the Mecca phase, conveying da'wah secretly and openly has a strong basis in revelation. However, in some sources, only the name of the letter, verse number, and translation are mentioned without including the original text of the Qur'an in Arabic. The first revelation received by the Prophet, namely QS. Al-'Alaq: 1-5 became the starting point for secret da'wah, as Al-Mubarakfuri (2020) explained that da'wah at this stage focused more on fostering faith for early followers of Islam. When da'wah began to be carried out openly, the command in QS. Al-Hijr: 94 and QS. Asy-Syu'ara: 214 underlines the instruction to convey the message of Islam to the wider public, although some literature only mentions the verse number and translation without including the original text (Shihab & Syakur, 2011). The fact that some historiographies do not explicitly include the text of revelation in Arabic indicates a tendency towards a more narrative presentation of history rather than based on philology or exegetical studies. Therefore, in the study of Islamic history, it is important to integrate philological and exegetical approaches to provide a more comprehensive understanding of the basis of revelation in the Prophet's da'wah struggle in the Mecca phase (Mastori et al., 2021).

3.1.3 Historiography Aspects of Writing Models

All data disclosed by the author regarding the historiography of the struggle of the Prophet Muhammad SAW in the Mecca phase in his book uses the general footnote writing model. The author uses a scientific language style in his book because each piece of data presented is mentioned in the reading source that he put forward. After the author traced the book on the history of Islamic civilization compiled by Suyuthi Pulungan, Islamic Civilization in the Time of the Prophet is found in Chapter IV, page 65.

In terms of chronology, in the struggle of the Prophet Muhammad's da'wah in the Mecca phase, there was no open delivery of da'wah; what was found was only the delivery of the Prophet Muhammad's da'wah struggle secretly and openly, which is found in the author's book on pages 80 and 81. If observed during the first three years, when da'wah was carried out secretly, it can be said that there was never any clash with the Quraysh. Even though they saw Muslims worshipping, at most, the Quraysh only made fun of them. Even when the Prophet SAW preached openly, they still did not care about these teachings; only Abu Lahab often disturbed the Prophet Muhammad SAW when he preached to humanity.

Confrontation with the Quraysh only arose after the Prophet SAW went further, by the orders he received. Because the command "fashda" in Surah al Hijr verse 94 is not just a command to preach openly or openly. The meaning of "fashda" is, according to Hisyam (2009), a command to separate what is right from what is false. Clearly, the Prophet SAW was not only ordered to call people to the oneness of Allah SWT alone but at the same time, he was also ordered to explain their error during this time, who, because they adhered to the traditions of their ancestors, had worshiped statues that could do nothing, could not bring benefits or avert harm. This is confirmed directly in the Al-Qur'an, Surah Al-Hajj verse 73. From the description in Surah Al-Hajj, O people, a parable has been put forward, so listen to it with full attention. Indeed, whatever you worship apart from Allah would not be able to create a single fly, even if they were united for that purpose. If the fly snatched something from them, they could not grab it back from the fly. It's really stupid for people to worship and worship those who are worshiped.

The historiography of the chronological aspect of the Isra' Mi'raj event in the Mecca phase from a chronological perspective has been explained. However, it is not accompanied by evidence of revelation revealed to the Prophet Muhammad SAW. The Isra' Mi'raj event was an order to the Prophet to perfect the five daily prayers because prayer has been a pillar of religion for Muslims since the order existed now, as stated in the Qur'an and the Sunnah of the Prophet. The Isra' Mi'raj event should have been accompanied by evidence of revelation that was revealed to the Prophet Muhammad SAW. Meanwhile, when the Isra' Mi'raj event occurred can be seen from the opinions put forward by experts in the history of Islamic civilization (Yatim, 2000) in his book *History of Islamic Civilization* page 23, to comfort the Prophet who was in mourning, Allah made him Isra' Mi'raj in the 10th year of prophethood. The news of Isra' Mi'raj shocked the people of Mecca. For the infidels, it was used as propaganda material to accuse the Prophet of lying. While for the believers, it was a test of faith. In addition, the opinion put forward by Amin (2009).

Samsul Munir (2022) explains that the pressure on the Prophet Muhammad grew stronger, especially after the death of his two protectors, his uncle Abu Thalib and his wife Khadijah, in the tenth year of prophethood. This year was nicknamed "Amul Khuzn" (Year of Sorrow). Amid this difficult situation, the Prophet Muhammad decided to preach outside Mecca. However, in Thaif, he was rejected, reviled, and pelted with stones until he was injured. This incident almost made him desperate. Allah SWT sent the angel Gabriel and Isra' Mi'raj to Sidratul Muntaha to strengthen his heart in the same year. The Isra' Mi'raj event shocked the people of Mecca. For the infidels, this became material to deny the Prophet Muhammad. For the believers, this was a test of faith. The Isra' Mi'raj event was based on the revelation of Allah contained in Surah Al-Isra' verse 1.

Then, from the chronology after the delivery of the Mecca phase of the preaching during the Prophet Muhammad's SAW's migration journey, there was no incident of the Prophet hiding in the Tsur cave with Abu Bakar, there was no incident of the Prophet migrating to the city of Yatsrib, on this journey the Prophet built a mosque in the Quba area, and Muslims who went to perform the Hajj generally went to visit the mosque which we now know as the Quba Mosque. As stated by Mubarakfuri (2014), on the night of 27 Safar in the 14th year of the prophethood, or around 12-13 September 622 AD, the Messenger of Allah left his house for the residence of his friend, Abu Bakr. To avoid pursuit by the Quraysh, they left Mecca via the southern route towards Yemen until they arrived at Tsur Hill. They hid in Tsur Cave, with Abu Bakr providing security and Rasulullah treating Abu Bakr's wounds caused by poisonous animal stings.

For three nights, Prophet Muhammad SAW and Abu Bakar hid in Tsur Cave with the help of Abdullah bin Abu Bakar and Amir bin Fuhairah, who provided information and obscured their tracks (Al-Mubarakfuri, 2020; Hasjmy, 1995). Asma binti Abu Bakar sent food secretly, while on the fourth night, Abdullah bin 'Urayqith and Amir bin Fuhayrah brought two camels that Abu Bakar had prepared. The hijrah journey continued along the Red Sea coast until arriving at Quba, a village about five kilometers from Medina. There, the Prophet SAW stayed at the house of Kulthum bin Hadm and founded the Quba Mosque, the first mosque in Islamic history (Al-Mubarakfuri, 2020; Yatim, 2002).

After staying for several days, he continued his journey to Yathrib on Friday and performed the first Friday prayer in Wadi Ranuna' with his companions (Khan, 1985).

In the Makkah phase, the Prophet Muhammad SAW's preaching began with a secret three-year delivery. In explaining its history, many experts agree that the first revelation that came down was Surah al-'Alaq verses 1-5. Still, in several sources, only the translation is included without the sound of the verse. After three years, a revelation came down, ordering preaching openly in Surah al-Syu'ara verse 214 (al-Hafiz Bin al-Jawzi, 1412: 354). The Prophet began to preach openly by gathering his people on Mount Safa and holding a banquet at his house (Katsir, 2018). Even though Islamic teachings were starting to be introduced to society, many of them did not accept them; even Abu Lahab strongly opposed them.

When da'wah is carried out openly, Surah al-Hijr verses 94-95 contain the revelation underlying this command. Unfortunately, in several historical studies, this verse is only mentioned in the form of the name of the letter and a translation without including the original text. Confrontation with the Quraysh increased when the Prophet Muhammad SAW was ordered to separate truth from falsehood (Hisyam, 2009). The command "fashda" in this verse is not only to preach openly but also to explain the errors of idol worship that the Quraysh have held for generations. Even though, at first, they only made fun of Muslims, over time, the resistance to the Prophet's preaching became louder (Hasan, 1965; Khan, 1985).

During his preaching journey in Mecca, the Prophet Muhammad SAW faced various challenges in preaching secretly and openly. During the first three years, there was no major opposition from the Quraysh, but after open preaching began, resistance began to emerge, especially from Abu Lahab (Katsir, 2018). The concept of "fashda" in Surah al-Hijr verse 94 emphasizes that the Prophet not only called for monotheism but also exposed the errors of idol worship. This is confirmed in Surah al-Hajj verse 73, which explains the weakness of idols as worship (Hisham, 1401). The preaching of the Prophet Muhammad SAW in Mecca became an important foundation for spreading Islam, even though it faced various challenges from the Quraysh.

According to the researcher's analysis, the delivery of the Prophet Muhammad SAW's da'wah in the Makkah phase consisted of three stages, as stated by Sheikh Shafiyurrahman Al-Mubarakfuri in Sirah Nabawiyah, namely secret da'wah (QS. Al-Mudatsir verses 1-5), overt da'wah (QS. Asy-Syu'ara verse 214), and open da'wah (QS. Al-Hijr verse 94). This opinion is also supported by Hisyam Ibn Hisyam in Sirah Nabawiyah li Ibn Hisyam and Madjid Ali Khan in Muhammad SAW Last Rasul, who divided the Makkah phase of preaching into three similar stages. Meanwhile, Badri Yatim also divided the delivery of da'wah into three stages, but with different terms, namely the first stage secretly, the second stage openly, and the third stage openly. Even though there are differences in terminology, all sources agree that the challenge of da'wah increased at the overt stage and became more severe at the open stage, where the Prophet was commanded not only to call for monotheism but also to expose the heresy of idolatry that had been held by the Quraysh for generations (Hisyam, 2009). Therefore, this research is more in line with the views of Al-Mubarakfuri (2020), Hisyam Ibn Hisyam (2009), and Khan (1985), who emphasized that the propagation of the Prophet Muhammad SAW in Mecca took place in three chronological stages, with increasing resistance, especially in the open propagation stage.

According to the researcher's analysis, the Isra' and Mi'raj of the Prophet Muhammad SAW, which occurred in the Makkah phase, should have been accompanied by a revelation that proved its truth, as contained in the QS. Al-Isra' verse 1. Apart from that, the Prophet's migration from Mecca to Yathrib must also be studied in more depth, including his stopover at Tsur Cave for three nights with Abu Bakar Siddiq before continuing his journey. This event is immortalized in QS. At-Taubah verse 40. Based on sources such as Al-Mubarakfuri's Sirah Nabawiyah (2020) and Hasjmy's History of Islamic Culture (1995), after leaving Tsur Cave, the Prophet arrived in Quba and founded the Quba Mosque, which is known as the first mosque in Islam built based on piety. This event is also immortalized in the QS. At-Taubah verse 108, and until now, the Quba Mosque is one of the places Hajj and Umrah pilgrims visit. Therefore, the events of the Prophet in the Tsur Cave and the founding of the Quba Mosque need

to be revealed in the book *History of Islamic Civilization* to provide a more complete picture of the Makkah phase.

Apart from that, presenting data regarding Allah's commands to the Prophet SAW in carrying out da'wah openly must also be equipped with relevant revelations. Based on a literature review, the command for da'wah is contained in the QS. Ash-Syu'ara verse 214, while the command to openly preach is found in the QS. Al-Hijr verses 94-95. In the context of the history of Islamic civilization, presenting data that includes these verses is very important to provide empirical validation of the developing historical narrative. Thus, adding data in the form of relevant revelations to the section that discusses the transition of the Prophet's preaching from covert to overt until finally open can enrich the analysis and provide a more accurate understanding of the dynamics of preaching in that period.

This research found that the Prophet Muhammad SAW's preaching in the Makkah phase took place in three stages—secret, overt, and open—with increasing challenges, especially after the command "fashda" in the QS. Al-Hijr verse 94. The confrontation with the Quraysh only occurred when the Prophet called for monotheism and exposed the error of idolatry. Apart from that, the events of Isra' Mi'raj, which were a test of the faith of Muslims, as well as the Prophet's migration to Yathrib, including his stop at Tsur Cave and the founding of the Quba Mosque, need to be explained more fully in Islamic historiography. This research emphasizes the importance of including revelations that support important events in the history of the Prophet's preaching to strengthen the validity of the historical narrative.

3.2. *Historiography of the Development of Islamic Civilization during the Struggle of the Prophet Muhammad SAW in the Medina Phase*

3.2.1 *Historiography Chronological Aspect*

The development of the history of Islamic civilization during the time of the Prophet Muhammad in terms of chronology was only seen in the Medina period, more precisely after the establishment of the Medina state, which lasted for ten years. The development of Islamic civilization during the time of the Prophet Muhammad in the Medina phase is as follows, including:

- 1) Arranging a harmonious social and political order by uniting the Ansar with the Muhajirin based on faith and uniting Muslims with non-Muslims based on humanity so that they become one nation with a government.
- 2) Building the Nabawi Mosque as the center of community activities.
- 3) Cultivating deliberation in the Islamic community to solve problems.
- 4) Creating a new tradition, namely writing revelations and hadiths on date palms' skin, bones, and stems. In addition to writing them, Muslims also memorized them.
- 5) Encouraging Muslims to be able to read and write. For example, the House of Arqam and the Nabawi Mosque were used as centers of Islamic teaching, and the Prophet determined that prisoners of war who could teach reading and writing to ten Muslims would be released.
- 6) Building politics and government based on laws called the Medina Charter or the Medina Constitution and creating armed forces to guard the state and government.
- 7) Building courts to enforce Islamic law and the Baitul Mal to manage state finances.

Building the Nabawi Mosque in Medina was an activity of Muslims; the author describes it as the second point of the development of Islamic civilization that existed during the time of the Prophet Muhammad SAW in the Medina phase. The development of Islamic civilization from the economic system that existed during the time of the Prophet Muhammad SAW has not been shown in the picture presented by the author, even though the economy is a very important thing in the development of Islamic civilization. This study found that the development of Islamic civilization in the Medina phase included the formation of a more structured social, political, and legal system, such as the unity between the Muhajirin and Anshar, the construction of the Nabawi Mosque as a center of activity, the implementation of deliberation, and the preparation of the Medina Charter as the first Islamic state

constitution. In addition, education and literacy received great attention with the policy of releasing prisoners of war who taught reading and writing.

However, this study also noted that the economic aspect had not received in-depth discussion, even though the Islamic economic system during the time of the Prophet included zakat policies, the prohibition of usury, and the establishment of the Baitul Mal as a state financial institution (Al-Mubarakfuri, 2020; Khan, 1985). This finding is in line with Watt's study (2024), which states that in Medina, the Prophet Muhammad SAW not only played a role as a religious leader but also as a head of state who organized the socio-economic system to build an independent and just Islamic society. Therefore, this study emphasizes the importance of adding a survey of the Islamic economic system in the Medina period to provide a more complete picture of Islamic civilization at that time.

3.2.2 Historiography of Data Presentation Aspects

From the aspect of data presentation, this book does not explain the description of the economic system during the time of the Prophet Muhammad SAW in the Medina phase and the form of state financial sources that existed during the time of the Prophet Muhammad SAW, especially in the Medina phase which is on page 118, because in the Medina phase, Islamic civilization was just being formed by the activities carried out by the Prophet Muhammad SAW starting from social, government, political, aqidah, worship and education aspects and the formation of the economy.

3.2.3 Historiography Aspects of Writing Models

All data disclosed by the author regarding the historiography of the development of Islamic civilization during the struggle of the Prophet Muhammad SAW in the Medina phase in his book use the general footnote writing model. The language style expressed by the author in his book is scientific because every data presented is mentioned in the reading source that is put forward.

This book does not explain the economic system during the time of the Prophet Muhammad SAW in the Medina phase, including the state financial sources that existed at that time, as found on page 118. The Medina phase was an important period in the formation of Islamic civilization, which included various aspects, such as social, government, politics, faith, worship, education, and economy, as stated by Harun (2001) regarding the economic system that existed during the time of the Prophet Muhammad SAW. The economy of society plays an important role in the success of a government. The progress or decline of a country depends greatly on how well its economy is managed. Aspects of a person's faith can be affected by their economic conditions. Therefore, Islam, which is directed toward happiness in the world and the hereafter, does not ignore this financial aspect. However, Islam does not provide in-depth details about the economy; it offers basic principles that allow economic activities to be conducted according to Islamic teachings. During the time of the Prophet Muhammad SAW, both in the Mecca and Medina phases, society's economy focused on three main sectors: trade, agriculture, and animal husbandry. Trade has become a field that is widely known in Arab culture. The Quraysh tribe, for example, were traders, and the city of Mecca had become the center of Arab trade before the Prophet Muhammad was born. In fact, before the prophethood, the Prophet Muhammad was already known as a trader. Therefore, Islam provides guidelines so that this activity is not only profitable in the worldly sense but also brings blessings for the hereafter, one of which is by prohibiting the practice of usury in trade, as emphasized in the Qur'an in Surah al Baqarah verse 275.

Agriculture has long been a part of Arab life, especially in fertile areas such as Medina and Ta'if. This agricultural activity is even used as an example in Islam to illustrate the manifold rewards for those who give alms in the way of Allah. In addition to agriculture, livestock is also a major source of income for Arab society, with livestock such as sheep, horses, and camels as the main livestock. Unlike agriculture and trade, which are centralized in certain areas, livestock is spread almost evenly across regions. The Prophet Muhammad SAW was once a shepherd in his childhood, working for livestock farmers in Mecca. The Qur'an praises This livestock business as a very beneficial business, as stated in Surah Yasin verses 71-73.

During the Prophet Muhammad SAW, especially in the Medina phase, state financial resources comprised Zakat, jizyah, and war booty. This zakat obligation was perfected in 9 AH when verses were revealed in Surah At-Taubah: 103, which regulate the collection and distribution of Zakat. Zakat is to people entitled to receive it. Jizyah is a tax imposed on non-Muslims living in Islamic territories, and this regulation began to be implemented in 9 AH. In Islam, war booty is divided into three types: al-ghanimah, al-fa-iy, and al-salab. Al-ghanimah is a treasure obtained after victory in battle; 80% of this property was distributed to troop members, while 20% was handed over to Rasulullah SAW. Al-fa-iy is property obtained without fighting because the enemy surrendered, as happened to the Bani Nadhir in 4 AH and the people of Fadak in 7 AH. All fa-iy property was handed over to Rasulullah SAW. Al-salab includes the personal belongings of the enemy, such as clothing, jewelry, and weapons, which immediately become the property of the soldier who defeated him. Of these three types of booty, those contributing to the state treasury are al-ghanimah and al-fa-iy, while al-salab is a direct incentive for the victorious soldier on the battlefield.

Oktaviana & Harahap (2020) explained that sources of income in Islamic government include several aspects. First, Ghanimah, namely war booty, is divided according to Surah Al-Anfal verse 41. Second, Zakat, which is obligatory in Islam, with zakat fitrah determined in the second year of the Hijriyah and zakat mal in the 9th year of the Hijriyah. Third, Ushr, trade tax from Islamic areas. Fourth, Fai, enemy property obtained without fighting and entered Baitul Mal. Fifth, Jizyah, a tax paid by non-Muslims in exchange for state protection. Sixth, Kharaj is a tax on land owned by non-Muslims. Seventh, the Ransom of Prisoners of War, as happened after the Battle of Badr. Eighth, Loans to Free Captured Muslims. Ninth, Khums or Rikaz, one-fifth of war spoils. Tenth, Amwal Fadilah, Muslim inheritance without heirs, goes into the state treasury. Eleventh, Waqf, is an asset dedicated to religious purposes and managed by Baitul Mal. These sources are an important element in financing the Islamic state and the welfare of the people.

According to the researcher's analysis, the economic system that existed during the time of the Prophet Muhammad SAW should be presented in the book History of Islamic Civilization, a description of the data regarding the economy that existed during the time of the Prophet Muhammad SAW because the economy that existed during the time of the Prophet Muhammad became a benchmark or yardstick for the economic system in the following period. Society plays an important role in the success of a government. The progress or decline of a country depends greatly on how well its economy is managed. During the time of the Prophet Muhammad SAW, in the Mecca and Medina phases, the community's economy focused on three main sectors: trade, agriculture, and animal husbandry.

4. CONCLUSION

Analysis of the book History of Islamic Civilization by Suyuthi Pulungan shows several gaps in the presentation of data on the development of Islamic civilization during the time of the Prophet Muhammad SAW, both in the Mecca and Medina phases. This book does not systematically include revelations related to the stages of the Prophet's preaching, such as preaching secretly, openly, and openly. In addition, more detailed data does not support important events such as Isra' Mi'raj, migration to Yastrib, the Prophet's presence in the Cave of Tsur, and the establishment of the Quba Mosque. In the Medina phase, this book describes the establishment of the Nabawi Mosque and its function as the center of Islamic civilization. Still, it does not present information about the Islamic economic system. The absence of discussion of state financial sources, such as *ghanimah*, *Zakat*, *ushr*, *jizyah*, and *kharaj*, can lead to an incomplete understanding of how Islam manages the welfare of its people.

From a historiographical perspective, this lack of data can result in a less comprehensive understanding of the development of Islamic civilization, especially in social, political, and economic aspects. The absence of references to revelations that support the narrative of da'wah reduces empirical

validation of the transition of the Prophet Muhammad's da'wah method, while the lack of economic information can lead to a limited understanding of the Islamic financial system in the early days. Therefore, this book needs to be revised by including related sources of revelation, economic data, and a more in-depth analysis of the stages of da'wah and the socio-political dynamics in Medina. In addition, further research can be conducted to explore aspects not discussed in this literature. The use of secondary references, such as Al-Mubarakfuri's *Sirah Nabawiyah* or *Tarikh at-Tabari*, can complement the study of the history of Islamic civilization so that the learning of Islamic history can be delivered more comprehensively.

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