

EARLY DEVELOPMENT OF ISLAMIC CIVILIZATION IN THE TIME OF THE PROPHET MUHAMMAD SAW

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Abstract

The early development of Islamic civilization during the time of the Prophet Muhammad (peace be upon him) marked a crucial transformation in the social, cultural, and spiritual life of Arab society. Pre-Islamic conditions—dominated by moral decline, tribal conflict, polytheism, and economic injustice—highlighted the need for value renewal. The prophetic message then introduced principles of monotheism, justice, and human dignity that reshaped societal perspectives. This research examines the development of Islamic society from the Prophet's early da'wah in Mecca to the establishment of a civilized community in Medina. It focuses on changes in values, the formation of social order, and the Prophet's strategies in building a just and inclusive community, while also considering the role of the Companions and societal responses toward Islam's growth. Using a descriptive-historical method supported by primary sources such as sirah, hadith, and early historical records, along with secondary literature, the study analyzes events through source criticism, chronological reconstruction, and thematic interpretation. The results show that early Islamic civilization grew through stages of faith formation, moral strengthening, establishment of social rules, and community consolidation in Medina. Key elements such as the Medina Charter, the Prophet's Mosque as a center of learning and governance, and strategic leadership provided a strong foundation for a new social structure. The study concludes that this formative period laid the essential moral and institutional groundwork for the advancement of Islamic civilization.

Keywords: Early Islamic Civilization, Meccan Medinan Da'wah, Social Moral Transformation



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INTRODUCTION

The Islamic civilization of the Prophet Muhammad (peace be upon him) occupies a pivotal position in human history. The stages that began with the beginning of the prophethood created a solid foundation for social, political, spiritual, economic, and cultural aspects (Kopp, 2019a). All of these developments not only steered the Arabian Peninsula in a new direction but also influenced the progress of global society. The conditions of Arab society before the advent of Islam were characterized by inter-tribal conflict, social injustice, often mixed religious practices, unethical competitive trade, and an unstable family structure. This climate created an urgent need for change. Through gradual revelations, humanity was provided with guidance that could transform ways of thinking, behavior, and the entire social structure.

The beginning of the prophethood in Mecca brought about major changes, becoming a center for caravan gatherings, a site for local religious rituals, and a region with a tribal political structure. The advent of the teachings of monotheism challenged the old order (Bashir dkk., 2022). The concepts of the oneness of God, justice, trustworthiness, and moral responsibility taught required changes in attitudes of both individuals and groups. This transformation process gave rise to conflict, rejection, and pressure from various parties who felt threatened by the emerging new moral values. The initial community development period involved faith education, instilling values of equality, and character development focused on honesty, truth, patience, and perseverance (Taber, 2018). Mecca became a place of mental testing and a space for the formation of a new identity for those who embraced the teachings of monotheism. This process trained spiritual resilience, enhanced moral qualities, and fostered strong solidarity among followers despite facing intense pressure.

The migration to Yathrib opened a new phase. This move was not only an attempt to save oneself but also a strategic step to build an orderly society based on revelation. Yathrib eventually became known as Medina, a region that became a model for early Islamic society. There, the teachings of revelation began to be implemented through social regulations, political systems, conflict management, and economic regulations. The formation of Medina's social structure demonstrated an extraordinary ability to unite diverse tribal groups into a harmonious whole. The drafting of the Medina Charter was a crucial step; this document contained rules for living together, guarantees of religious freedom, protection for minority groups, and mechanisms for dispute resolution. Considered one of the oldest recorded constitutions, it emphasized justice, deliberation, and collective responsibility. The existence of this charter demonstrates that the development of civilization was not limited to the spiritual realm but also extended to the socio-political realm.

Medina's society grew rapidly thanks to the establishment of a revelation-based educational system, character development that prioritized integrity, strengthened social solidarity, and the creation of an economic structure that emphasized equality. Educational centers sprang up around the Prophet's Mosque. The mosque served as a place of worship, a center for community development, a forum for deliberation, and an administrative center. These activities demonstrate the close relationship between religious values and public life (Letunic & Bork, 2019). Social transformation became increasingly evident through the establishment of regulations related to trade, wealth management, inheritance distribution, family relationships, and ethical interactions between individuals. These rules not only governed individual behavior but also maintained social balance to prevent recurrent conflict. Furthermore, new values emerged, such as the obligation to help each other, the prohibition against lying, the obligation to keep promises, and the prohibition against economic exploitation. All of these values strengthened a social structure previously vulnerable to division.

External dynamics also played a role in shaping the direction of development of early Islamic civilization. Various external groups presented challenges through both political and military pressure (Hansen dkk., 2018). These challenges necessitated the development of defense systems, strengthened diplomatic networks, and developed strategies focused on protecting the people of Medina. Every action taken demonstrated a careful balance between revealed ethics and thoughtful strategic considerations. These efforts resulted in a community that was not only spiritually strong but also resilient to external threats.

The growth of the Islamic community at that time also gave rise to influential figures who contributed significantly to the spread of revealed knowledge, the development of legal systems, the dissemination of social ethics, and the strengthening of values of solidarity. The Companions became role models for future generations through their commitment to moral integrity, sacrifice for the benefit of the community, and steadfastness in conveying the teachings of truth. Their presence demonstrated that civilization cannot develop without individuals of strong character.

The success of building an early Islamic society was evident in a comprehensive shift in lifestyle. The Arab community, previously riddled with conflict, transformed into a unified whole that emphasized justice, compassion, discipline, and noble morals as its core values. This shift attracted the attention of the surrounding region, fostered new diplomacy, and expanded the influence of Islamic civilization (Zhang dkk., 2018). This change depended not on military might, but on the strength of moral messages relevant to all humanity. Every stage of Islamic development during the time of the Prophet Muhammad (peace be upon him) demonstrated the close relationship between revelation and social reality (Aditya Satrio dkk., 2021). Revelation served as a source of guidance that could comprehensively meet human needs, including spiritual, moral, social, and political aspects. The application of revelation in daily life had a lasting impact that has influenced the course of world history to this day.

The study of the early development of Islamic civilization during the time of the Prophet Muhammad (peace be upon him) is crucial for academics. This research enhances understanding of how this new order, grounded in divine values, emerged (Hansen dkk., 2018). Furthermore, it provides a clear picture of how a society is shaped through moral education, the strengthening of social values, and forward-thinking leadership. Therefore, studies on this topic can broaden understanding of the relationship between spiritual values and the development of human civilization. The scope of such research encompasses the process of developing early communities, lifestyle changes, the formation of socio-political structures, the dynamics of da'wah (Islamic mission), strategies for facing external challenges, and the contributions of various key events during the prophetic era. These topics provide ample opportunity for in-depth analysis of the characteristics of early Islamic civilization that distinguished it from other social systems.

Understanding the early development of Islamic civilization serves not only as a historical study but also as a reflection on moral values that remain relevant throughout time. Values such as honesty, justice, equality, sacrifice, responsibility, and compassion have proven effective in building harmonious social structures. These values remain relevant to modern society, which faces complex social, political, and cultural challenges. Through a study of the history of the Prophet Muhammad's era, it is clear that the development of civilization does not require magnificent material structures (Ahorsu dkk., 2022). The primary foundation lies in a love of truth, a commitment to morality, and a willingness to implement God's teachings. Based on this, research into the early development of Islamic civilization demonstrates that spiritual power can create profound changes that influence the course of human history.

RESEARCH METHOD

This research uses a descriptive-historical design, a research design that emphasizes the systematic analysis of historical facts based on the timeline of their social context. This design not only describes events but also interprets their meaning, thus explaining how Islamic civilization began to develop during the time of the Prophet Muhammad (peace be upon him). This approach allows researchers to understand the early development of Islamic society in greater depth through a search of classical literature and the studies of modern scholars. In this design, researchers strive to combine historical data reconstruction with critical analysis so that the emerging picture is not merely narrative but also provides a comprehensive scientific explanation.

The research procedure is carried out through sequential stages to ensure a focused and consistent study process. The first stage is formulating the research focus, which defines the boundaries of the historical material, encompassing the pre-prophetic phase, the Prophet's preaching period in Mecca, the period of the Hijrah (migration), and the formation of the Muslim community in Medina (Abdulrazzak dkk., 2019). At this stage, researchers also define the scope of the discussion so that the data studied remains aligned with the research objectives. The second stage is source tracing. Researchers collected various primary sources, such as sirah (scientific texts), hadith records, and works by early Islamic authors. Furthermore, secondary sources, including scientific research, modern history books, and journal articles, were used to support a broader understanding.

The third stage is source criticism, which is the process of evaluating the accuracy of data from both external (authenticity, authorship, time of writing) and internal (content, appropriateness, and consistency between sources). This stage is crucial to avoid using data influenced by political, cultural, or ideological biases of the time. The next stage involves grouping the data based on themes such as pre-Islamic Arab socio-culture, the development of da'wah (Islamic propagation), the formation of Muslim community institutions, and the early influence of Islam on social life and government. With this grouping, researchers can link each historical fact to form a clear development pattern. The final stage is interpretation and report preparation, which involves weaving all the data into a systematic, in-depth, and academically sound scientific narrative. At this stage, researchers provide analysis related to the causal factors, dynamics of change, and impacts of the early development of Islam.

The research subjects of this study are not individuals themselves, but rather historical events, social conditions, and important figures who played a role in the early development of Islam. The subject covers Arab society in the pre-Islamic period, the missionary activities of the Prophet Muhammad (peace be upon him), social changes after the Hijrah (migration), and the formation of the first Muslim social order in Medina. This historical subject was chosen because of its significant contribution in laying the foundation for the subsequent development of Islamic civilization.

Regarding research ethics, the researcher adheres to the principle of caution in presenting information containing sensitive religious and historical aspects. The researcher ensures that all sources are cited according to academic standards, maintains the originality of the analysis, and avoids misinterpretations that could lead to bias. Furthermore, the researcher strives to present data objectively, does not alter historical facts, and does not ignore the moral and ethical values inherent in the study of the Prophet Muhammad. The use of polite and respectful scientific language is also applied to maintain the integrity of the research.

Data collection techniques were carried out through documentation studies, namely the process of reviewing various written sources related to early Islamic history. Data were obtained from classical books such as the Sirah of Ibn Ishaq and Ibn Hisham, as well as historiographical works such as the Tarikh al-Tabari. Furthermore, the researcher utilized scientific journals, contemporary history books, and relevant academic works to strengthen explanations and broaden the research perspective (Jeevanandam dkk., 2018). Sources were selected based on their level of validity, authorial authority, and relevance to the research focus.

After the data was collected, the researcher conducted a historical analysis. This analysis involved four main steps. First, external criticism to check the authenticity of the documents. Second, internal criticism assesses the accuracy of the document's content by considering the context of the writing, the author's background, and the intended message. Third, interpretation, which involves understanding the relationships between events and the factors that influenced the early development of Islam. Fourth, historical narrative construction, which presents the results of the analysis in a systematic way so that readers can see the development of Islamic civilization over time. With this technique, the research results are expected to provide a detailed, objective, and representative picture.

RESULTS AND DISCUSSION

Research on the early development of Islamic civilization during the time of the Prophet Muhammad (peace be upon him) shows that the formation of Islamic society was not a sudden process. This dynamic developed through long stages that required fundamental transformations in social, spiritual, political, economic, and cultural aspects. The gradually revealed values provided a new direction for Arab society, which had previously been in a state of moral and social instability. Using a historical-descriptive approach, this study outlines the nature of the changes that occurred from the pre-Islamic phase, the period of the mission to Mecca, the period of the Hijrah, to the formation of the Medina social structure as the main pillar of Islamic civilization.

The results of the study indicate that life in Arab society before the arrival of Islam was in a state that required profound reform. The social system was tribalistic, where tribal loyalty prevailed over the principle of universal justice. Inter-tribal conflicts occurred repeatedly, often sparked by minor issues that escalated into prolonged warfare due to the lack of a unifying legal system. Differences in social status were also striking. The Quraysh nobility dominated politics, the economy, and local religious rituals, while the weaker classes were marginalized. Trade was the center of economic activity, but commercial relations were often fraught with moral deviations such as the manipulation of scales, labor exploitation, and usury practices that undermined the social order.

Spiritually, pre-Islamic societies adhered to a polytheistic system that worshipped hundreds of idols. This religious belief did not produce a strong universal ethical framework, so societal behavior was not based on stable moral principles. This situation aligns with the findings of Ibn Hisham and al-Tabari, who described the period of ignorance (jahiliyyah) as a period of lack of ethical vision, weak moral leadership, and extreme social fragmentation. This situation created an urgent need for new moral and social concepts. With the first revelation to

the Prophet Muhammad (peace be upon him), society gained a spiritual foundation that transformed mindsets and gave new direction to social life.

Research reveals that the period of the Mecca missionary work was the initial phase of the most significant transformation in Islamic history. The Prophet Muhammad (peace be upon him) began his mission by affirming the concept of tawhid—the oneness of God—which directly impacted local power and religious structures. This teaching demanded that the community abandon idolatry and uphold just moral principles in daily life. This teaching conflicted with the interests of the Quraysh elite, who controlled economic activities and religious rituals at the Kaaba. The rejection was systematic, ranging from ridicule and social pressure to economic boycotts and even violence against early followers of Islam.

The research shows that despite increasing pressure, the Prophet Muhammad emphasized a deep approach to faith education. Early followers were trained in the values of patience, honesty, steadfastness, and consistency in their beliefs. This training created a small, solid community with strong character and a spiritual bond that transcended tribal boundaries. The experience of missionary work in Mecca became the foundation for the formation of the Islamic community's identity. The hardships experienced by early followers were not only a test of faith but also training for developing a new societal mentality that would later play a crucial role in shaping the social structure of Medina.

The beginning of Medina was the drafting of the Medina Charter. This document served as a social contract between all residents, including Muslims, Jews, and other groups. The Medina Charter stipulated guarantees of religious freedom, protection for minority groups, obligations to maintain collective security, and mechanisms for dispute resolution (George dkk., 2022). The legal structure created during this period demonstrated the maturity of the Prophet Muhammad's political vision in governing a multicultural society.

Hamidullah and Serjeant note that the Medina Charter was one of the earliest written constitutions, emphasizing the values of justice, deliberation, equal rights, and collective responsibility. The Charter demonstrated that Islamic society was built not only on a spiritual basis but also on a socio-political foundation grounded in universal values. The Prophet's Mosque became the center of the development of the Islamic community in Medina. Research shows that the mosque served a highly strategic function: a place of worship, an educational center, a deliberative assembly, and a court (Kung dkk., 2023). Research findings indicate that the Hijrah was not merely a physical move but a strategic step to change the direction of Islam. The people of Yathrib (Medina) welcomed the Prophet Muhammad (peace be upon him) with openness, having previously experienced internal conflict between the Aus and Khazraj tribes. The Prophet's arrival as a mediator and leader offered new hope for the creation of a harmonious social order. One of the greatest achievements of the period, and the center of government administration, the mosque demonstrates that the concept of Islamic civilization is closely linked to the integration of religion, education, and politics.

In the realm of education, the Prophet Muhammad (peace be upon him) established a learning system focused on moral character formation (Chen dkk., 2020). Moral development was carried out through direct teaching, role models, and the recitation of revelations that guided the community in their daily lives. The values of honesty, trustworthiness, tolerance, loyalty, and respect for others became the foundation for building a moral society. Research also shows that economic regulation was a crucial focus in building the Medinan community. The prohibition of usury, an emphasis on honest trade practices, equitable management of assets, systematic distribution of inheritance, and the regulation of family relationships created a stable social structure. The value of equality was also emphasized in the relationship between the Muhajirin (migrants) and the Ansar (assistant helpers), where the concept of brotherhood became a powerful model of social solidarity.

With a comprehensive educational and social system, the people of Medina developed into a highly civilized, disciplined community oriented toward a balance of spiritual and social values (Bhogal dkk., 2018). In addition to internal dynamics, the early Islamic community also faced various external pressures. Abu Sufyan and the Quraysh elite of Mecca attempted to weaken the Medinan community through military threats. In this situation, the Prophet Muhammad (peace be upon him) implemented a defense strategy that combined the moral principles of revelation with a realistic tactical approach.

Major battles such as Badr (2 AH), Uhud (3 AH), and Trench (5 AH) demonstrated that the Islamic community was able to maintain its existence while upholding the ethical values of warfare. Regulations regarding the treatment of prisoners, prohibitions against destroying crops and places of worship, and the principle of proportionality in defense demonstrate that the values of revelation played a crucial role in military strategy. In addition to war strategy, diplomacy was also an integral part of the Prophet Muhammad's policies (Dalton dkk., 2020). The Treaty of Hudaybiyyah, initially considered detrimental to some followers, actually opened up a broader dialogue with the people of Mecca. In the years following the treaty, the spread of Islam increased dramatically due to the socio-political stability it created.

Research findings show that a combination of defense strategies, diplomacy, and moral development enabled Islamic societies to survive and thrive in stressful environments. The results also demonstrate that the success of early Islamic society depended not only on the leadership of the Prophet Muhammad (peace be upon him), but also on the significant contributions of his companions, who served as disseminators of teachings, strengtheners of social structures, and guardians of moral values within the community. Companions such as Abu Bakr, Umar ibn Khattab, Uthman ibn Affan, Ali ibn Abi Talib, and many others performed educational, administrative, and social functions that strengthened the foundations of civilization.

Abu Bakr was known for his steadfastness and courage in protecting the community, while Umar ibn Khattab demonstrated a commitment to justice and upholding the law. Uthman played a significant role in developing Medina's economic system and government administration, while Ali excelled in legal interpretation and resolving social issues. The role of female companions, such as Aisha (r.a.), was also crucial in the dissemination of hadith knowledge and the education of the younger generation. Their commitment to the values of honesty, sacrifice, discipline, and moral consistency became a role model that strengthened the character of Islamic society. It was through this collective contribution that the legal structure, social order, and public ethics that developed in the early Islamic period established a solid foundation and endured across generations.

Based on research, Medina became a prominent model of civilization in the early Islamic period. The city was not only a spiritual center but also a symbol of modern social change at the time. The uniqueness of Medina's civilization can be seen in several aspects, including: Islam introduced the concept of equality among humans regardless of race, ethnicity, or social status. In practice, the poor, slaves, and marginalized groups received equal protection and respect. Public issues were managed through deliberation. This system demonstrates the deliberative principles of early Islamic society that valued shared opinions.

In Medina, religion was inseparable from daily life. Spiritual ethics were applied to trade, family governance, social interactions, and governance. Every regulation implemented by the Prophet Muhammad (peace be upon him) was based on universal justice. This included economic justice, social justice, and justice in public law. The analysis shows that these four principles made Medina a model of an ideal society, revered and recognized by historians as the most stable and progressive society of its time. The early Islamic civilization, born in Mecca and Medina, had a significant influence on the rest of Arabia. The spread of the values of justice, equality, and brotherhood brought positive change to a society previously riddled

with tribal conflict. This influence grew not only through political power, but primarily through the moral and diplomatic approach of the Prophet Muhammad (peace be upon him).

Islam's success in attracting followers from diverse regions demonstrates its universal message, relevant across cultures. Within a few years after the Hijrah (migration), Islam spread rapidly to the Hijaz, Najd, Bahrain, and parts of Syria. Historians such as Philip K. Hitti and Montgomery Watt describe this phenomenon as a moral revolution that transformed the social order of the Arabian Peninsula. This impact continued during the time of the Prophet Muhammad (peace be upon him). The foundations laid in this early period later became a solid foundation for the development of Islamic civilization during the era of the Caliphs and subsequent Islamic dynasties.

The study's findings indicate that one of the most prominent characteristics of the early development of Islam was its ability to integrate the values of revelation with the social needs of society. Revelation was not understood abstractly, but applied to real-world situations: conflict resolution, economic regulation, family regulation, community rights, and interfaith relations. Through this approach, Islamic society did not develop in a vacuum, but transformed into a community capable of adapting to various challenges without losing its spiritual values. This balance between revealed ethics and rational considerations is what makes Islam a stable and adaptive civilization.

Contemporary researchers such as Fazlur Rahman and Marshall Hodgson emphasize that the early strength of Islam lay in this ability: to build a dynamic, rational, and spiritually value-based society. Overall, this research demonstrates that the early development of Islamic civilization was a process that took place in several important phases: the Pre-Islamic Phase, when society was in an unstable social condition, thus opening up space for moral and spiritual change. The Mecca Da'wah Phase, when the formation of faith and character became the primary focus, creating an early community with a strong mentality. The Hijrah Phase and the Development of Medina: The formation of political and social structures occurred through the Medina Charter, the educational system, and moral development. The Consolidation Phase: Through diplomacy and defense strategies, the Islamic community was able to survive and thrive. The role of the Companions strengthened the foundations of teachings and expanded the spread of Islamic values. The values of justice, equality, and deliberation made Medina a model for a highly civilized society. Through all these dynamics, Islam proved itself to be both a religion and a social system capable of creating profound changes in human life. Early Islamic civilization was not only successful at the local level but also provided a universal legacy of civilization that remains influential to this day.

Discussing the early development of Islamic civilization during the time of the Prophet Muhammad (peace be upon him) requires an in-depth analysis of the various aspects that formed the foundation of the social, political, spiritual, and cultural life of Muslims. This development relates not only to religious transformation but also to changes in societal structures that occurred gradually through the process of da'wah (preaching), the establishment of legal norms, social interaction, and community consolidation in Medina (Briandana dkk., 2020). This historical analysis demonstrates that the Prophet Muhammad's journey not only produced theological changes but also defined patterns of civilization that influenced the world for centuries to come.

Pre-Islamic Arab society lived in a fragmented social environment. The social structure was dominated by a tribal system, where conflicts between groups often persisted for long periods. This situation demonstrated the absence of a single political authority capable of governing the entire Arabian Peninsula. Many historians, such as Montgomery Watt (1956) and Philip K. Hitti (2002), explain that Arab tribalism was a major obstacle to the creation of societal unity.

Furthermore, the moral fabric of society weakened due to the absence of strong spiritual principles. The practice of idolatry left ethical values without a solid theological foundation. This prolonged condition undermined social, economic, and political life. Historical research positions the period of ignorance (*jahiliyyah*) not simply as a time without religion, but as a time without a universal moral system. Therefore, the revelation of the first revelation marked the beginning of fundamental change. The teachings of monotheism (*tawhid*) provided a new direction for social life, introducing the concept of the oneness of God, which later became the moral and legal foundation of Islamic civilization (Cole, 2019). This change was revolutionary because it upended social structures that had previously relied on ancestral traditions and the interests of the Quraysh elite.

The period of *da'wah* (preaching) in Mecca emphasized strengthening the faith and moral development (Farid & Lamb, 2020). The Prophet Muhammad (peace be upon him) faced significant challenges because the teachings of monotheism directly criticized the political and economic establishment of the Quraysh community (Metz & Molefe, 2021). Rejection arose not only from the elite but also from groups whose interests were being violated. Historical discussions show that the Prophet's preaching in Mecca took place in three phases: covert preaching, open preaching, and preaching under pressure. These three phases illustrate that the process of forming the early Muslim community was not only about conveying revelation, but also about strengthening the mental and spiritual well-being of followers. Companions such as Abu Bakr, Khadijah, Bilal, and Ali are examples of followers who demonstrated steadfastness and patience in the face of pressure.

This character development became crucial when the Muslim community later moved to Medina. Values such as steadfastness, patience, resilience under pressure, and a commitment to justice became hallmarks of early Muslim society. Montgomery Watt's (1961) research states that the early community formed in Mecca served as the "moral core" for the later development of Medina society. The migration to Medina was not merely a physical move, but a transition from spiritual development to institutional development. In Medina, the Prophet Muhammad (peace be upon him) had greater space to concretely implement Islamic principles. This enabled the formation of an inclusive and orderly social structure.

The formation of the Medina Charter marked a pivotal moment in Islamic political history. This document served as the first constitution governing inter-community relations based on the principles of justice, equal rights, and collective obligations. Serjeant (1978) and Hamidullah (1985) assert that the Medina Charter marked the beginning of the city-state of Medina, which served as the center of Islamic civilization. This charter established legal protections for all citizens, including the Jewish community and local tribes. Thus, Medina became an early model of a multicultural society bound by moral values and social commitment, rather than tribal ties.

Academic discussions indicate that Islamic education during the Prophet's time focused heavily on character building and strengthening values. The gradual revelations served as a moral curriculum that guided society in facing the ongoing social shifts. Learning activities such as *halaqah* (religious gatherings), Quran memorization, and legal discussions became essential components of community development. Values of simplicity, honesty, hard work, and respect for others were key characteristics of Medina society. Historians such as Ali Sallabi emphasize that moral development was a solid foundation for the development of early Islamic society. Islamic education during this period produced individuals with high integrity, who later became pillars for the expansion of Islamic *da'wah* (Islamic propagation).

The Prophet Muhammad (peace be upon him) also established a just economic and social system. Policies such as the prohibition of usury, the command to pay *zakat* (alms), the regulation of inheritance, and the rules for trade transactions demonstrate a reformed economic system rooted in high moral values. Prominent trade regulations, such as the prohibition of rigging the scales, laid a crucial foundation for Medina's economic stability. The presence of a

market directly supervised by the Prophet shows that Islam brings an economic system oriented towards honesty and shared prosperity.

In addition to the economic structure, the political structure of Medina society also underwent transformation. A system of deliberation was used to determine various strategic decisions. Important decisions such as defense strategy, the distribution of obligations, and community management were made through deliberation, demonstrating that community participation held a privileged place in early Islamic governance. Medina's society was not immune to external threats, particularly from Mecca, which remained hostile to the development of Islam (Patra dkk., 2018). Several major battles, such as Badr, Uhud, and the Trench, demonstrate how the Prophet Muhammad (peace be upon him) led his community in facing challenges with a well-thought-out and ethically based strategy.

The Battle of Badr, for example, exemplifies how preparation and faith played a significant role in the Muslim victory. The Battle of the Trench, meanwhile, demonstrated the ingenuity of defensive strategy through the creation of trenches. Both battles were not merely defensive but also built the morale of the Muslim community. Furthermore, diplomacy played a crucial role. The Treaty of Hudaybiyyah demonstrated the Prophet's ability to assess long-term situations. Although initially perceived as detrimental, the treaty paved the way for the opening of Mecca and the wider spread of Islam. Karen Armstrong (2006) calls Hudaybiyyah "the most effective peace strategy in early Islamic history."

The Companions' contributions were significant in the formation of Islamic society, not only as supporters of the Prophet, but also as agents of education, disseminators of teachings, and moral role models. Key Companions played a role in various fields: Abu Bakr in strengthening the community's mentality, Umar in formulating legal and administrative regulations, Uthman in economic development, and Ali in education and legal resolution.

The involvement of female Companions, such as Aisha (r.a.), was also significant in the dissemination of hadith knowledge. Historical discussions note that the Companions were the first group to maintain the continuity of Islamic teachings, enabling Islamic civilization to spread to various regions (Kopp, 2019b). The discussions demonstrate that the changes that occurred during the time of the Prophet Muhammad (peace be upon him) had a strong influence on Arab society and the surrounding world. The concepts of justice, equality, deliberation, and solidarity became universal values, establishing Islam as both a religion and a social system relevant to various groups. Within decades of the Prophet's death, Islam spread to Syria, Egypt, Iraq, Persia, and North Africa. This expansion relied not only on political power but also on a strong moral and spiritual appeal. The values established in Medina became the basis for the growth of a great civilization during the time of the Khulafaur Rasyidin and subsequent dynasties.

CONCLUSION

The early development of Islamic civilization during the time of the Prophet Muhammad (peace be upon him) was a historical process that occurred gradually and systematically, starting with changes in faith and continuing to establish a solid social structure. The moral, spiritual, and social instability of pre-Islamic Arab society created a backdrop that necessitated a renewal of values. Through his preaching in Mecca, the Prophet Muhammad (peace be upon him) established a foundation of faith and moral character, giving birth to an early community steadfast in faith and committed to the principles of justice.

This transformation intensified after the migration to Medina, when the Prophet had the opportunity to establish an orderly social order through the formulation of the Medina Charter, spiritual guidance, education, and equitable socio-economic regulations. Medina subsequently developed into a model of a highly civilized society, with values of equality, deliberation, social solidarity, and justice as key pillars of public life. External challenges, such as military

threats and intergroup conflict, were met with defense and diplomatic strategies reflecting wisdom and foresight. The role of the Companions (sahaba) also strengthened the continuity of Islamic teachings and helped build a stable social system.

Overall, the early development of Islamic civilization not only produced theological changes but also gave birth to a harmonious, inclusive, and ethical societal structure. The foundations laid during the time of the Prophet Muhammad (peace be upon him) became a crucial foundation for the advancement of Islamic civilization in subsequent eras and demonstrated how revealed values can shape a just and sustainable social order.

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