



SENARAI: Journal of Islamic Heritage and Civilization
Vol. 1 No. 4 (2025): Islamic Philosophy, Theology, and
Civilization | ISSN: 3089-2864

The History of Islamic Trading Civilization in the Pre-Prophetic Period (570–610 CE): Foundations of Economic and Ethical Practice

Ibnu Hajar

State Islamic University of Maulana Malik Ibrahim Malang, Indonesia

hajaribn@gmail.com

Abstract

The history of Islamic Trading Civilization during the Pre-Prophecy period (570-610 M) is critical to study. The condition of the pre-prophetic Arab people had progress in the economic field, especially in agriculture and trade. In the progress of Arab trade at that time, due to advanced agriculture, this progress was marked by the export and import activities they carried out. This paper aims to understand three things: first, the concrete form of trade; Second, the factors that affect trade. These three implications affect trade. The method used is library research. The literature study uses articles as the primary data source and journals selected according to the title's relevance. The most important findings in research on the history of Islamic civilization in the Pre-Prophetic Period include three. First, trading in Islam during the pre-prophetic period can provide best practices through the example of the Prophet Muhammad. Second, internal factors, the principles of siddiq (honest attitude), amanah (trustworthy), fathanah (intelligent) and tabligh (argumentative and communicative) were applied in trading during the pre-prophetic period. External factors intertwined tribes into politics with local and regional trade agreements between the rulers of the Hijaz on the one hand and the rulers of Sham, Persia and Ethiopia on the other. Third, the economic condition of the Arab nation which is growing rapidly due to its strategic geographical location, especially the Yemen and Hijaz areas

Keywords

History of Civilization, Pre-Prophetic Period, Trade.

Abstrak

Sejarah Peradaban Perdagangan Islam selama periode Pra-Nubuatan (570-610 M) sangat penting untuk dipelajari. Kondisi orang-orang Arab pra-nubuatan memiliki kemajuan di bidang ekonomi, terutama di bidang pertanian dan perdagangan. Dalam kemajuan perdagangan Arab saat itu, karena pertanian maju, kemajuan ini ditandai dengan kegiatan ekspor dan impor yang mereka lakukan. Tulisan ini bertujuan untuk memahami tiga hal: pertama, bentuk konkret perdagangan; Kedua, faktor-faktor yang mempengaruhi perdagangan. Ketiga implikasi ini mempengaruhi perdagangan. Metode yang digunakan adalah penelitian perpustakaan. Studi literatur menggunakan artikel sebagai sumber data utama dan jurnal yang dipilih sesuai dengan judul yang diterima. Temuan terpenting dalam penelitian tentang sejarah peradaban Islam pada Periode Pra-Nubuatan antara lain tiga. Pertama, perdagangan Islam pada masa pra-kenabian dapat memberikan praktik terbaik melalui contoh Nabi Muhammad. Kedua, faktor internal, prinsip-prinsip siddiq (sikap jujur), amanah (dapat dipercaya), fathanah (cerdas) dan tabligh (argumentatif dan komunikatif) diterapkan dalam perdagangan

Author correspondence email: hajaribn@gmail.com

Available online at: <https://tunasharapanummat.or.id/index.php/senarai>

Copyright (c) 2024 by **Senarai: Journal of Islamic Heritage and Civilization**



selama periode pra-kenabian. Faktor-faktor eksternal menjalin suku-suku menjadi politik dengan perjanjian perdagangan lokal dan regional antara penguasa Hijaz di satu sisi dan penguasa Sham, Persia dan Ethiopia di sisi lain. Ketiga, kondisi ekonomi negara Arab yang berkembang pesat karena letak geografisnya yang strategis, khususnya wilayah Yaman dan Hijaz.

Katakunci:

History of Civilization, Pre-Prophetic Period, Trade.

Introduction

History of Islamic Civilization, especially in the pre-prophetic period of the prophet Muhammad SAW. Essentially, the presence of the Prophet Muhammad SAW influenced all aspects of people's lives, including the laws used (Yamin, 2017). Based on this, the history of Islamic civilization in the pre-prophetic period is essential to study. This is reinforced by three reasons: historical, philosophical, and sociological. First, historically, the pre-prophetic period greatly influenced the formation of character. The figure of Muhammad as a candidate for prophet and messenger who had the characteristics of wisdom, faith, firmness, strength, justice, generosity, majesty, nobility, humanity to modesty (Kabir, 2014). This can be seen from the title of Al-amin (trusted person) that Rasulullah SAW received when he was 8 years old because of his outstanding attitude of honesty (Najib and Imawan, 2022). Third, sociologically, the condition of the pre-prophetic Arab Nation had progress in the economic field, especially in the aspects of agriculture and trade (Hasbi, 2021).

Various writings on the history of Islamic civilization in the Pre-Prophetic Period (570-610 M) have three tendencies: First, they tend to discuss the biography of the Prophet Muhammad SAW and his journey to becoming a Prophet and Apostle (Najib and Imawan, 2022), Second, writings that discuss economics in pre-prophetic times. This paper focuses more on the theory of economic thought in Islam (Adhari et al., 2021). Third, writings that discuss the history and culture that occurred in the pre-prophetic era. This paper tends to discuss customs, social structure and the way of life of the people during the pre-prophetic period (Prof. Dr. H. Faisal Ismail, 2017). The three categories focus only on discussions of biography, theories of economic thought, and pre-prophetic cultural history. As for this writing, we will discuss something different from the three aspects above, and put more emphasis on the economic aspects which include trade. In his first discussion, the concrete form of trade. Second, the factor of trade development. Third, the implications of trade developments.

Etymologically in Arabic "syajaratun" which means tree. In detail, history resembles a tree that contains branches, begins as a seed, grows and develops, then withers and dies. In addition, the word "history" can be translated in Arabic as "dates", indicating the time period, while the terminology is events that have occurred in the past or in the current time period (Zakariya, 2018). Civilization is a state of human life in a society that has reached a level of refinement of noble morals and culture for all its people (Inrevolzon, 2013). Another view of civilization according to Abdul Gratitude Al-Azizi in his book that civilization is a process of changing human life which includes aspects of language, art, science, social, politics, law, and religion gradually over a very long period of time (Al-Azizi, 2017). Islam is a complete,

comprehensive and perfect teaching that regulates the way of life properly (Mursyid, 2018). The history of Islamic civilization is defined as Islamic culture in its ideal form and based on Islam with periodization, chronology, and historiography characteristics (ibid.).

The term pre in the Indonesian dictionary means before (lekassehat.id, 2022) while prophethood is a human being directly chosen by God to teach monotheism to mankind through receiving revelation. In Islam, a prophet is a person who receives revelations from Allah. Among the prophets, there are also those who are apostles that is, someone who receives God's revelation and is obliged to spread his teachings (wikipedia, 2022). So pre-prophecy according to the explanation above, namely the period before the birth of the prophet. In this study, the pre-prophecy in question is the pre-prophecy of the Prophet Muhammad SAW. Before the birth of the prophet Muhammad SAW, Allah showed scenarios with various miracles, which gave signs that a child would be born who would have a major influence on the lives of the people (nabawi, 2022).

Definition of trade Etymologically, trade is essentially buying and selling, namely an exchange. This term is commonly called Al-Bai' and asy-Syira'. Al-Bai' means selling and exchanging (something for something else) and asy-Syira' means buying. These words are used in the same but different senses. Meanwhile, terminologically, trade is an economic activity, an exchange process based on voluntary will (Serlika Aprita, 2020). In pre-prophetic times, trade was an important element in the people's economy. In addition, trade is also a source of livelihood for the peoples of the Arabian peninsula (Huda et al., 2015). Because its geographical location is very strategic and it is a stopover for trade caravans that come and go to the trade center (Fikri, 2015).

The Study of the History of Islamic trading civilization in the Pre-Prophetic Period (570-610 AD) has the following three objectives: first, to understand the concrete form of community trading during the pre-prophetic period in livelihoods, in order to be able to provide an understanding of how the concrete form of community trading in the pre- Prophet era prophethood in the livelihood so as to be able to identify trading systems and figures in the pre-Islamic period. Second goal is to understand the factors of trade development during the pre-prophetic era in livelihoods, both internal and external factors, supporting factors and inhibiting factors. In order to be able to instill the value of learning and the value of welfare so that the book of Isa imitates, mirrors, can make comparisons and improve conditions in the future. Third goal is to understand the implications of trade during the pre-prophetic era in livelihoods, both positive and negative implications during the pre-prophetic period and during the Muslim community in the future until now. So that it can improve critical reasoning to understand and examine every piece of history that has been studied.

Argumentation of writings about the History of Islamic trading civilization in the Pre-Prophetic Period (570-610 M). The history of Islamic civilization is very important to study because it can provide knowledge about the facts of the history of Islamic civilization (Mas'ud, 2014). Therefore, based on the argumentation, three reasons are reviewed: First, the history of the trading career of the prophet Muhammad SAW in changing the civilization of the cities of Mecca and Medina and making the Arab nation the center of international trade (Arrasyid, 2017). Second, the

barren conditions of the Arab region, deserts and mountains with rocks that are famous in history, because situations like this give a strong spiritual life to survive by trading (Rusydi, n.d.). Third, trade is an important element in the economy of Arab society. They have long known trade not only with Arabs, but also with non-Arabs. In the progress of Arab trade at that time, due to advanced agriculture, this progress was marked by the export and import activities that they carried out (Saifullah, 2016).

Method

Research on the History of Islamic trading civilization in the pre-prophetic period has a broad scope, especially during the pre-prophetic period from 570 to 610 M. Of course many aspects can be studied within this scope. So this research has limitations. The boundaries and units of analysis are intended to narrow down the data obtained in the research. The object of this research is the problem that is the research target. The limitations of this research object only focus on economic aspects, including pre-prophetic trading. The object of analysis to be discussed is centered on three things as follows: First, understanding the concrete form of community trading during the pre-prophetic era in livelihoods. Second, understanding the factors that influenced the development of trading in the pre-prophetic society in livelihoods, both internal factors, external factors, supporting factors and inhibiting factors. Third, understand the implications that affected the pre-prophetic society's trade in livelihoods, both positive and negative implications. The three units of analysis are described in the data obtained from literary sources that are relevant to the research.

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. problem (Sari, 2020). Library research is related to theoretical studies and various references in the form of scientific literature (Melfianora, 2017). The research stage is carried out by collecting primary and secondary library sources. This study classified data based on a research formula which was carried out by collecting library source data (Darmalaksana, 2020). The type of secondary research used is data compiled in the form of written documents obtained from previous literature or 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 (L. Hutagalung, 2019).

Sources of data in library research are data subjects obtained through primary data and secondary data. Primary data is the main data used in research which can be described as a type of data that has been obtained directly from the first party of the research subject. It is known, this secondary data has been processed and provided both by primary data collectors. Where researchers will get ready-made data, which can be in the form of data about a product, structure, history, and other data relevant to research (M. A. K. Hutagalung, 2019). Secondary data is interpreted as data that has been compiled in the form of written documents obtained from previous literature and from the internet (Simbar, dkk 2014). The information in this paper comes from informant data, namely researchers in previous studies. Research informants are people who can provide information, which can be people, objects or an institution.

The informants for this research are objects, namely books, articles, news publications, scientific research, theses and so on.

Data collection techniques used by researchers to collect data from various sources, both primary data and secondary data in a systematic manner. 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 work, as well as the practice of collecting data through historical literature such as books, papers, articles, journals, dissertations, theses, and so on. Data collection techniques used in this study. The information is then documented in two different ways: first, through paraphrasing, which uses a word processor created by the researcher himself to capture the substance of the information. Namely reducing long descriptions to short ones. Second, when documenting synoptically or recording more in a summary, the researcher must make a summary or synopsis that is logically identical to the data read after reading the relevant sections or sub-data (Monica, 2019).

Data analysis is an important stage in research to obtain overall conclusions from research data sources (Evanirosa, 2018). Data analysis was carried out after data collection was complete. Data analysis begins by examining all data from various findings that can be substantive or formal (Muh. Fithrah, 2017). Data analysis in this study used content analysis. Content analysis according to Frankel and Wallen as quoted by Milya Sari that content analysis is data analysis that focuses on actual content and internal media features. Analysis determines the existence of certain words, concepts, themes, phrases, characters or texts about related objects in research (M Sari smendri, 2020). The data analysis technique used in this study is following the library data analysis technique, which consists of the following three techniques (Wijaya, 2018). First is data reduction, second is data display (data presentation), third is concluding (Umrati Wijaya, 2019).

Results and Discussion

The Concrete Form of Trade

The concrete form of community trading during the pre-prophetic era. This section will describe the concrete form of trade in the pre-prophetic society (570-610 M) as follows; The dry and barren condition of the Arab nation's territory provided a strong spiritual spirit to carry on life by way of trade (Wang, 2016). The concrete form in trade is as follows; First, the triumph of Islam was supported by Islamic merchants (Robiah, 2017). And trade in Islam can provide best practices through the example of Rasulullah SAW (Syarofi, 2016). Second, the Prophet Muhammad SAW took part in the field of entrepreneurship (trade) (Fira, 2019). The trade of Rasulullah SAW was held on the Arabian peninsula in Yemen to be precise (Wang, 2016). The Prophet started trading when tending sheep at the age of 12 (Rusydi, n.d.). Third, the trading market does not only involve local markets, but also international markets (Zain, 2010). Covers all of Arabia such as north to east, east to west and west to north (Zikwan, 2022). Perfume, leather, dates and other food-stuffs are exported goods (Maftuha, Haeruddin, and Lutfika, 2021). Fourth, the government may not interfere in price fixing except in situations of violation of trade principles (Maghfiroh and Caniago, 2020)

The concrete manifestation of trading during the pre-prophetic era is as follows; First, the success of Islamic trading is fully supported by Muslim traders. In addition, Islamic trading at that time provided best practices or the so-called best practices following the example of the prophet Muhammad SAW. Second, Rasulullah SAW began to know about trade when tending sheep at the age of 12 years. Then started trading in the Arabian Peninsula to be precise in the city of Yemen. Third, the trade market at that time did not only operate in local markets, but also in international markets which covered all of Arabia, such as from north to east, east to west and west to north to export foodstuffs such as perfumes, leather, dates and other foodstuffs. Fourth, the government at that time was not allowed to interfere in price fixing, except in matters that conflicted with trade principles, such as fraud in trade, goods being traded were not lawful, detrimental to consumers, and there was no element of compulsion.

Trade Factors

Factors affecting trading during the pre-prophetic period were divided into two: first, internal factors and external factors. There are three internal factors, namely first, the principles applied are Siddiq (honest attitude), amanah (trustworthy), fathanah (intelligent), and tabligh (argumentative and communicative) (Hardian et al., 2021).

Second, the prophet Muhammad SAW received the nickname Al-amin (Yamin, 2017). Third, the pre-prophetic Arab trade was marked by the progress of local production and agriculture (Miharja, 2016). In addition, the view of trade is the most prestigious job (Adjani, 2018). There are three external factors, namely; first, the interweaving of tribes into politics with local and regional trade agreements between the rulers of the Hijaz on the one hand and the rulers of Sham, Persia and Ethiopia on the other (Rohmah, 2016). Second, the blockade of Byzantine trade traffic north of the Hijaz and the Red Sea (Hasbi, 2021). Third, Ethiopia's political conquest of southern Arabia and Yemen in 535 AD was also a factor in the development of pre-prophetic trade (Saifullah, 2016).

The factors that influenced the trading of the Arab people during the pre-prophetic era were divided into two, namely internal factors and external factors. The internal factors are divided into three things, namely, first, the principles of siddiq (honest attitude), amanah (trustworthy), fathanah (intelligent) and tabligh (argumentative and communicative) are applied. Second, the Prophet Muhammad SAW was nicknamed Al-amin because of his honesty and responsibility in applying his life. Third, the trade of the pre-Prophet Arab peoples was characterized by the promotion of local production and agriculture. And there is a business vision as the most valuable work. The external factors are divided into three things, namely; First, the integration of tribes into politics with local and regional trade agreements between the rulers of the Hijaz on the one hand and the rulers of Sham, Persia and Ethiopia on the other. Second, the blockade of Byzantine trade north of the Hijaz and the Red Sea. Third, the political conquest of South Arabia and Yemen by Ethiopia in 535 M. also became a factor influencing the development of business in the pre-prophetic Arab community.

Trade Implications

The implications of trading during the pre-prophetic period (570-610 M) were twofold: first, positive implications. Second, negative implications. There are three positive implications: First, the economic condition of the Arab nation is growing

rapidly due to its strategic geographical location, especially in the Yemen and Hijaz areas (ibid.). Second, the trading activities of the Quraysh tribe were very well known, especially in trade with Syria, Yemen and Iraq (Wang, 2016). Third, the impact of Arab economic progress has also penetrated into scholarship in literature, social and politics due to collaboration with Syam (Muzakki, 2014). There are three negative implications; First, there is unhealthy competition with fellow traders in the market due to jealousy towards Rasulullah saw (Rokan and SHI, 2013). Second, the massive trade activities of the Meccan population have brought enormous wealth to Meccan merchants, eventually giving birth to aristocrats with abundant wealth on one side and oppressed workers and slaves on the other (Syaepu and Sauki, 2023).

Third, in addition to the trading activities of the Makkah population which gave birth to the aristocrats. Makkah residents who trade outside the city are also required to trade which takes up to months so this is a negative impact of the trade that took place at that time (Lesley, 2015).

There are two implications for the development of trade among the Arab people during the pre-prophetic era (570-610 M), namely: first, positive implications. Second, negative implications. There are three things with positive implications: First, the economic status of Arab countries is growing rapidly because of its strategic geographical location, especially in the Yemen and Hijaz regions. Second, the trading activities of the Quraysh tribe are very well known, especially in trade with Syria, Yemen and Iraq.

Third, the effect of Arab economic progress also penetrated into literary, social and political disciplines thanks to the cooperation with Syam. As for the negative implications there are three things, namely; First, there is unhealthy competition in the market with other traders due to the jealousy of Rasulullah saw. Second, the mass trading of the Meccan population brought immense wealth to the Meccan merchants, then gave birth to aristocrats with immense wealth on the one hand, and oppressed workers and slaves on the other. Third, in addition to the trading activities of the people of Mecca, where the aristocrats were born. Meccans who trade outside the city are also required to trade which takes up to months, so this is a negative effect of the trade that occurs at that time.

Discussion

History of Islamic trading civilization in the Pre-Prophetic Period (570-610 M). This paper concludes that first, the concrete form of trade during the pre-prophetic era, namely: Islamic glory because of Islamic merchants, Rasulullah SAW started trading when tending sheep at the age of 12 in Yemen, the trading market was not only local markets, but international markets, the government did not interfere with the fixing of trade prices. Second, the factors that influenced the development of trade in the Arab nation during the pre-prophetic era were two factors, namely internal and external factors. The internal factor is in Rasulullah SAW himself while the external factor is the establishment of cooperation with local and international trade marketing. Third, the implications of trade during the pre-prophetic period are reviewed in terms of positive and negative implications. Positive implications include advancing the economy and increasing scientific insight in literature, social and politics due to trade cooperation. The negative implication is that there is unhealthy

competition because of jealousy and gives birth to aristocrats (high social class) so that those below are increasingly difficult to develop.

The data at this writing has a very close relationship. The dry, barren and arid condition of the Arab people gave them a strong spiritual spirit that required them to trade for survival. The main form of trading during the pre-prophetic period was marked by the trading of the Prophet Muhammad which was carried out according to best practice so that it became an example for people of other nations who also traded at that time. Best practice is a role model for the Arab community in trading, especially in the application of trading principles that influence their trading activities. Then in trade in the development of the Islamic economy greatly contributed because of the support of Muslim merchants at that time. The Prophet Muhammad and the Arab community operated their wares not only in the local market but also in the international market. In pre-prophetic history, the Arab people were known to be skilled and became economic superpowers, the trade they carried through the hot deserts and the path of their journey was determined by hot and cold seasons.

The data at this writing have a close relationship. From the information data provided, politics and economics cannot be separated from each other in the context of life and the framework of pre-prophetic Arab civilization. The political activities of the Byzantines and Sasanians, the two kingdoms that were most interested in this trade route, also helped advance the trade process in the Hejaz. On the other hand, Mecca and the Kaaba, which were once centers of religious activity, then began to develop into major trade routes. It benefits from a very strategic location at the crossroads of commercial trade routes and business networks from Yemen to Syria and from Ethiopia to Iraq. Mecca was first created as a regional trading hub in addition to a focus for worship. The increase in regional trade and production was one of the main forces influencing the development of trade in the pre-prophetic Arab peoples. The rulers of the Hejaz and the kings of Syria, Persia, and Ethiopia all participated in the struggles of the tribes into local and regional politics and trade relations.

From the writing data, there is a close relationship in that the data describes the economic conditions of the pre-prophetic Arab peoples who were so developed due to their strategic geographical location, especially in the Yemen and Hijaz areas. This also has a relationship with the decline of the economy in the Byzantine and Sasanian regions. Apart from that, the impact on the progress of trade among the Arabs was that many of the Quraysh caravans gained profits in trade related to agricultural products and industrial products and even the impact penetrated to the literary, social and political scientists who collaborated with Sham. And since then the Meccans were involved in extensive trading, which gave great wealth to the merchant class and the prophet Muhammad SAW who was shaped by the remote environment of the Mecca region to become a skilled trader at a time when the area was an international trade route. He fostered trade relations through (financier and manager) collaboration. They make money together through payment systems or profit sharing arrangements.

This paper reflects on three things: first, the example of the prophet Muhammad as a best practice in trading at that time. second, the strategy adopted by the Prophet Muhammad and his principles in trading so that the pre-prophetic Arab people followed them. third, the development of the trading economy of the Arab people during the pre-prophetic era due to cooperation with other nations and the

operation of international markets. Based on the research results obtained, it can be observed about the reasons for finding the research results as previously described. Where these results were obtained from literature studies conducted on various library sources such as books and previous research articles. These results are as written in history and various analyzes that have been carried out in previous studies. So that it can be said, that the history of Islamic civilization during the pre-prophetic period which focused on economic aspects resulted in progress that contributed greatly to Islam, when viewed from the data found in various sources of literature which had been identified and re-analyzed before being determined as research results this.

Writings on the history of Islamic trading civilization in the pre-prophetic period (570-610 AD) provide meaning, three things; First, one of the most prominent aspects of the history of Islamic civilization during the pre-prophetic era was the economic aspect. second, the change in the economy of Arab society towards a society that has a more developed economy. third, the various collaborations carried out by the Arab community with other nations in trading. The various problems that were passed during the trading journey of the people at that time, so that the trading economy could develop from the pre-prophetic period to the present. The results of this study indicate that the history of Islamic civilization in the pre-prophetic era is important to study, especially in terms of economic development in trade. The element of development taken by the researcher is the trade economy during the pre-prophetic period. Where these aspects affect the economic development of the Arab community in the pre-prophetic period. In this phase, trade becomes a highly developed economy with a good vision and mission, carried out with best practices and in accordance with the way of trading of the Prophet Muhammad.

Based on the results of the writing, the theoretical and practical implications and institutional implications can be stated as follows; First, theoretically, the results of this research can expand the body of knowledge and become a reference in tracing specific descriptions in the field of history of civilization during the pre-prophetic period and Islamic culture and the economic conditions of Arab society at that time. second, practically, namely the results of this research can be useful and become a useful tool for implementing a good trading system as well as an additional source of reference for readers, the general public as well as academics and practitioners in the field of economics, both general history and economics. third, institutionally, namely the results of this research can provide information and become a reference in carrying out trade and in advancing the community's economy.

This paper when compared with other findings, there are three things, consisting of similarities and differences. First, the beliefs of the Arab people during the pre-prophetic and jahiliyah periods had differences. During the time of ignorance, the people were full of ignorance, this was not due to stupidity in any way, but their ignorance of religion (Tamam, 2017). Second, society during the pre-prophetic and jahiliyah times had social life. In the period of ignorance, people made gambling and drinking khamar a habit, killing girls because they believed that girls brought bad luck in the family (Thohari, n.d.). Third, society during the pre-prophetic and jahiliyah periods had political and governmental conditions. However, in the ignorant society, the system of government was not led centrally, but each leader of a clan had its own power over its clan members. The head of the clan itself is headed by a sheikh who is the highest authority within his tribe (Hayati, 2020). In the political field, the people

of the ignorant Arab nation did not have an established and orderly system of government.

This paper has produced three important things. The action plan that can be formulated from the history of Islamic civilization during the pre-prophetic period, namely; First, based on the results of research on economic development during the pre-prophetic era, there are historical elements that can be examined, namely historical elements that contain values or valuable lessons for economic development in trade. Second, studying history we know various problems in the life of Muslims accompanied by the ups and downs of economic development itself and can take compassion or lessons from events and struggles until the development of the economic system in trade. Third, the current government can apply things that are positive in order to formulate Islamic civilization properly and correctly according to the situation and conditions that are developing at this time.

Conclusion

In conclusion, this paper highlights three significant findings: firstly, the tangible economic development in trade serves as a source of inspiration and aspiration for the current and future trade economy; secondly, economic development in the pre-Prophet era was influenced not only by individual leadership but also by dominant internal and external factors; thirdly, economic development in trade has both negative impacts on public order and positive contributions to economic thinking and practice. Conceptually, it sheds light on the adaptability and progressiveness of economic development in Indonesia, drawing from the Prophet Muhammad's trading practices. Methodologically, it utilizes content analysis and rigorous library research to explore historical evidence from the Prophet Muhammad's time, aiming to contribute significantly to the understanding of Islamic civilization in the pre-Prophet period, especially in the context of trade. However, it acknowledges its limitations in focusing solely on concrete forms, factors, and implications, calling for further research to provide a more comprehensive and holistic perspective

Declaration of competing interest

There are no known conflicts of interest.

Journal History

Received : 18 April 2025
Accepted : 18 August 2025

References

Adhari, Iendy Zelvian et al. (Oct. 2021). "KUMPULAN TEORI PEMIKIRAN EKONOMI SYARIAH (PRA KENABIAN, KENABIAN, PASCA KENABIAN DAN ERA KONTEMPORER)". In: Penerbitwidina.com. DOI: <https://repository.penerbitwidina.com/media/publications/349145-kumpulan-teori-pemikiran-ekonomi-syariah-6f8800af.pdf>.

- Adjani, G (2018). “Pentingnya Teknologi di Bidang Pertanian Untuk Peningkatan”. In: Tersedia Pada: <https://agricsoc.faperta.ugm.ac.id>. Fira (2019). 99 prinsip bisnis sukses ala Rasulullah / penulis, A.R. Shohibul Ulum; penyunting, Fira Husaini — Dinas Perpustakaan dan Arsip Daerah DIY. URL: <https://balaiyanpus.jogjapro.go.id/opac/detail-opac?id=319097>.
- Hasbi, M. Zidny Nafi’ (June 2021). “POTRET KEHIDUPAN EKONOMI PADA ZAMAN NAB”. In: Al-Mutsla : Jurnal Ilmu-Ilmu Keislaman dan Kemasyarakatan 3.1, pp. 1–8. DOI: <https://doi.org/10.46870/jstain.v3i1.43>. URL: <https://www.neliti.com/publications/349685/potret-kehidupan-ekonomi-pada-zaman-nabi>.
- Hayati, Risa Hayati (Feb. 2020). “KEDUDUKAN MAMAK DALAM MASYARAKAT ADAT NAGARI KAMANG MUDIK MENURUT PERSPEKTIF HUKUM ISLAM ANALISIS TERHADAP PERGESERAN KEWENANGAN PAMAN SEBAGAI HAKAM DALAM HUKUM KELUARGA”. In: Al-Fikra : jurnal ilmiah keislaman. DOI: <https://doi.org/10.24014/af.v18i1.7982>. URL: <https://ejournal.uin-suska.ac.id/index.php/al-fikra/article/view/7982>.
- Kabir, Hassaballa (2014). Sejarah Islam / Hesham A. Hassaballa — DISPERSIP KABU- PATEN BANJAR. URL: <https://inislite.banjarkab.go.id/opac/detail-opac?id=2567>.
- Lesley, Hazleton (2015). Pribadi Muhammad : riwayat hidup Sang Nabi dalam bingkai sejarah, politik, agama, dan psikologi / Lesley Hazleton, penerjemah, Adi Toha, ed- itor, Indi Aunullah — OPAC Perpustakaan Nasional RI. URL: <https://opac.perpusnas.go.id/DetailOpac.aspx?id=962062#>.
- Maftuha, Maftuha, Haeruddin Haeruddin, and Lutfika Lutfika (2021). “Tradisi Dan Prak- tik Ekonomi Pada Masa Rasulullah Saw”. In: Wasathiyah : Jurnal Studi Keislaman 2.2, pp. 1–19. URL: <https://ejournal.stishid.ac.id/index.php/wasathiyah/article/view/110>.
- Maghfiroh, Zaqirotul and Siti Aminah Caniago (Dec. 2020). “Pemikiran Ekonomi Islam Pada Masa Peradaban Rosulullah SAW”. In: Wacana Equilibrium 8.2, pp. 113–120. DOI: <https://doi.org/10.31102/equilibrium.8.2.113-120>. URL: <https://journal.uim.ac.id/index.php/equilibrium/article/view/962>.
- Miharja, Jaya (2016). “SISTEM AKTIVITAS EKONOMI (BISNIS) MASYARAKAT ARAB PRA-ISLAM”. In: El-Hikam 3.1, pp. 43–54. URL: <http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/1918>.
- Muzakki, Akhmad (Jan. 2014). Dialektika Gaya Bahasa al-Qur’a^n dan Budaya Arab Pra-Islam: Sebuah Kajian Sosiologi Bahasa. URL: https://www.researchgate.net/publication/286415169_Dialektika_Gaya_Bahasa_al-Qur'an_dan_Budaya_Arab_Pra-Islam_Sebuah_Kajian_Sosiologi_Bahasa.
- Najib, Muhamad Ainun and Dzulkifli Hadi Imawan (June 2022). “Dinamika Intelektual dan Peradaban Islam pada Masa Rasulullah”. In: Jurnal Pemikiran Islam 2.1, pp. 105–105.

- Prof. Dr. H. Faisal Ismail, M.A. (2017). *Sejarah & Kebudayaan Islam Periode Klasik (Abad VII-XII M)*. IRCiSoD. ISBN: 9786023913145.
- Robiah, Faidatur (2017). *Marketing hebat ala Rasulullah : menyelami strategi bisnis secara syar'i penuh keuntungan / Faidatur Robiah ; editor, Fiedha Hasan — OPAC Perpustakaan Nasional RI*.
- Rohmah, Nihayatur (2016). "Perdagangan Ala Nabi Muhammad SAW Gambaran Tauladan Yang Hilang Di Perdagangan Global". In: *At-Ta'hdzib: Jurnal Studi Islam dan Muamalah* 4.2, pp. 100–131. URL: <http://ejournal.kopertais4.or.id/mataraman/index.php/tahdzib/article/view/2371>.
- Rokan, Mustafa Kamal and MHI SHI (2013). *Bisnis ala Nabi: Teladan Rasulullah Saw. dalam Berbisnis*. Bentang Pustaka. Rusydi, Muhammad (n.d.). *Manajemen Bisnis Syariah Muhammad SAW*. URL: https://digilibadmin.unismuh.ac.id/upload/5704-Full_Text.pdf.
- Saifullah, Edyson (Feb. 2016). "Pembangunan Ekonomi pada Masa Pemerintahan Rasulullah SAW". In: 2.1, pp. 77–88. DOI: <https://doi.org/10.36908/isbank.v1i2.26>. URL: <https://ejournal.stebisigm.ac.id/index.php/isbank/article/view/26>.
- Syaepu, Indra Latif and M. Sauki (2023). "Awal Dakwah dan Historisitas Pra Islam Arabia". In: *Communicative : Jurnal Dakwah dan Komunikasi* 1.1, pp. 1–11. URL: <https://journal.bungabangsacirebon.ac.id/index.php/communicative/article/view/183>.
- Syarofi, Ahmad Muhtar (2016). "Nilai-Nilai Ekonomi Islam dalam Berwirausaha". In: *IQTISHODUNA: Jurnal Ekonomi Islam* 5.1, pp. 64–89. URL: <https://ejournal.iaisyarifuddin.ac.id/index.php/iqtishoduna/article/view/84>.
- Tamam, Abas Mansur (2017). *Islamic World View Paradigma Intelektual Muslim*. Spirit Media Press.
- Thohari, KH Fuad (n.d.). *Islam Perspektif Mu'amalah dan Akhlaq*. Jejak Pustaka.
- Wang, Li (Aug. 2016). "ANALISIS SEJARAH DAGANG MUHAMMAD PRA KERASULAN". In: *Jurnal Ilmiah Al-Syir'ah*. DOI: <https://doi.org/10.30984/as.v5i2.232>. URL: <http://journal.iain-mando.ac.id/index.php/JIS/article/view/232>.
- Yamin, Muhammad (2017). "Peradaban Islam Pada Masa Nabi Muhammad Saw". In: *Ihya al-Arabiyah* 3.1, p. 265468. DOI: <https://media.neliti.com/media/publications/265468-peradaban-islam-pada-masa-nabi-muhammad-68f6c2fb.pdf>. URL: <https://www.neliti.com/publications/265468/peradaban-islam-pada-masa-nabi-muhammad-saw>.
- Zain, Ashadi (2010). *Jejak Bisnis Khadijah*. Hikmah.