

**THE 7th CENTURY ARABIAN PENINSULA ECONOMIC PORTRAIT AND
THE REFORM OF RASULULLAH'S ECONOMIC POLICY****Fatmawati Sungkawaningrum^{1*)}, Ninda Herlina², Tsania Salwa³**¹INISNU Temanggung 1, Indonesia²INISNU Temanggung 2, Indonesia³INISNU Temanggung 3, Indonesia

*correspondent Author: fatmawati2017ekn@gmail.com

Abstrak

Of the Arabian peninsula, the center of Mecca, the Qur'an was revealed at a time of high economic conditions. Arab countries in general are deserts. But that doesn't mean it's an arid and barren desert that isn't overgrown with plants and doesn't have water. Based on the character of the surface, the desert is diverse. Some of them are deserts covered with dust and fine sand, then some of them are mountains and hills and some of them are lowlands, in addition to highlands. The Arabian Peninsula is not all arid and barren desert. Because, among the lands of this Arab country, there is fertile land that has been used as productive land since thousands of years ago and has cities and villages that are bustling inhabited

Keywords: economy, Arabian peninsula, 7th century**INTRODUCTION**

This unfriendly condition of the Arabian Peninsula has encouraged its inhabitants to be agile and agile, especially for those who live in rural areas. This is because they do not depend much on the agricultural sector, especially when water is not available. They depended so much on the livelihood of raising camels, so that they too could eat the meat and drink the milk and the fur was used as material to be spun.

The description of the development of the Arab nation's current economic condition cannot be separated from the process of the entry of Islam in the Arabian Peninsula in the past, it can be traced again how the economic condition of the Arabs before and after the entry of Islam

Academic Problems Economic problems with all their aspects are currently so complex the problems are caused by factors of law or power regulations. Where the economic law is made, it is not entirely in favor of the benefit of the people. There is a contradiction between the law and the fact that the income received by the common people. Bound by the geographical conditions of nature that are barren, dry and arid, generally the life of the Arabs before Islam originated from trade and livestock activities, so several cities in the Hejaz were known as trading centers, such as Mecca, Medina, Yemen and others.

RESEARCH METHODS

This research is a qualitative research. The data obtained from literature reviews of books in libraries and from previous studies on the economy in the Arabian Peninsula in the 7th century. This research method is to be able to answer how the economic conditions in the Arabian Peninsula before the arrival of the Prophet Muhammad and how the economic conditions in the Arabian Peninsula after learning from the Prophet Muhammad. From the data or information obtained then analyzed, observed and discussed with fellow lecturers of Islamic economics so as to produce conclusions in this study.

RESULTS AND DISCUSSION

The economic life of the Arabs before the advent of Islam is divided into 3 categories, namely the livestock sector, the trade sector, and the agricultural sector. In the livestock sector, the Arabs, namely the Bedouin, have moved from place to place, between valleys to get grass as fodder for livestock. The animals raised are camels, horses, goats. In the trade sector, many Arab tribes live in cities. The animals that are mostly kept are camels, donkeys, guard dogs, hunting dogs (saluqi), cats, sheep, and goats. The desert also gave birth to several new species of grasshoppers, which the Bedouin people eat, by burning and then adding salt. Outbreaks of locusts usually appear once every seven years.[1]

Another animal that is widely known in Islamic literature is the horse. This animal is one of the most recently introduced animals to the ancient Arabs. This animal was not known to the early Semites. As domesticated animals in Early classical times in the northeastern Caspian, bred by nomadic Indo-European herders, horses were only recently brought in large numbers by the Kassites and Hittites, and from there about two centuries BC horses were brought to Asia. West. From Syria, horses were introduced to the Arabian Peninsula before the first century AD. That's where the animal has the best opportunity to maintain the purity of its blood, free from mixing of offspring [2]

While agriculture is carried out in fertile areas, for planting rice, fruits, vegetables. Dry air and diverse soils reduce the chances of greenery growing. The Hijaz is overgrown with date palms. Wheat grows in Yemen and certain oases. Barley is grown for horse food. Grain is grown in certain areas, and rice is grown in Oman and Hasan. In the highlands parallel to the southern coast, especially in Mahrah, gaharu-producing plants, which played an important role in the early days of trade in South Arabia are still abundant. The main agricultural product in Asir is Arabic gum. Coffee, characteristic of Yemen, was brought to the southern Arabian Peninsula in the 14th century from Abyssinia.

Among the crops cultivated, grapes from mainland Syria in the 4th century AD can be found in Taif, and produce an alcoholic drink known as nabidh al zabib. However, Arabic (khamr), which is sung by many Arab poets, is an imported product from Hauran and Lebanon. The Olive Tree, which originated in Syria, was unknown in the Hejaz. Other products from the Arabian oases are pomegranates, apples, apricots, almonds, oranges, lemons, sugarcane,



watermelon, and bananas. The Nabasia and Jews were probably the first people to introduce the orchard from the North. In the Arabian peninsula, dates have become a daily food known throughout the world.[3]

At the time before Islam came, people lived far from the radiance of monotheism. The social, political and economic situation is still very unorganized. Especially the Arab world, that's why the Prophet Muhammad SAW was sent as a world figure who brought solutions. Generally divided into 3 categories namely

1. Al Arab al-baidah or ancient Arabic.

It has not been detected because there is no political unity, they do not know writing. The majority of Arab people live in villages, their lives are scattered and hostile and there is no strong king.

2. Arabic al Arabiyyah or native Arabic who is a descendant of the prophet Ismail.

3. Arab al Mustaribiyah or Arab immigrants

For Arab al-Baidah, history has not been detected, the indigenous Arabs are descended from the khatan which is more popular with Yemeni Arabs. The last Arab immigrants are descendants of the prophet Ismail who lived in Hejaz, Tahama, Nejad, Palmerah and so on. They are divided into two, namely ahl al hadrahah (city residents) and ahl al badiyah (desert residents) and this situation greatly affects the social order, economic procedures, and politics of the Arabs. Therein lies the difference between the two Arabs. Those who live in the desert are generally still illiterate and undeveloped (nomads).[4]

Geographical factors and circumstances greatly influenced the situation at that time including the way the average Arabs behaved, which seemed harsh, although not all of them, the existence of tribal chiefs was muruah (manliness, perfection of behavior). As the chief of the tribe is responsible for whatever happens to all its members or members of the tribe. Among them are generous, entertaining guests, both official and envoys. Help anyone who needs help, and respect even the enemy. They are familiar with the war strategy which consists of five wings, namely:

Al Muqaddam (flag-bearing troops)

Al al Maimanah (right wing)

Al Al Maisarah (left wing)

Al Saqaya (drug carrier troops) food and supplies, defense equipment maintenance, and as a medical team.

Al qalb is the core troops who are in the middle of the troops

Where the situation is led directly by tribal chiefs or warlords. This situation was fully adopted by the Prophet at a later date, in order to fight the Quraysh infidels (Husaini 1949 15-16). The above conditions must be obeyed by members of the tribal chief and if there is a violation, the tribal chief has the right to expel him. But along the way there is an economic gap in it. If the commander loses the war, the traders do not return the capital, the commander can be expelled or isolated to the desert without supplies and even to death there. (Itihad Rahman 1977-12).[5]

As mentioned above that they are familiar with agriculture and all the aspects that are needed. They are familiar with semi-modern agricultural tools such as singkal, plow, wooden sticks for sowing seeds, and are familiar with agricultural supporters such as livestock. For facilities such as camels for transportation, cows, donkeys to pull plows, they have also been able to build a dam known as maarib. Automatically they also know about irrigation and others. It is well known that animal manure is used as fertilizer, and has also recognized verification of superior seeds in agricultural development.[6]

Circumstances develop that there are imports and exports in it. Arab traders before 200 years before Islam came, they have known trade with the Indian region (now the South Asian region) as well as to the coastal countries of Africa. A number of countries in the Persian Gulf, Central Asia have been traded incense, frankincense, agarwood, perfume, animal skins, wine and so on. Among their imported commodities are from East Africa. Those traded included precious stones, ostrich feathers, precious metals, and rhinos. In establishing trade with China, namely ivory, precious stones, silk, swords and spices. From the Persian state they imported diamonds (Lombard 1975 1-11 and 110)

The city of Mecca has been visited by many people since time immemorial both from within the country and from abroad. One of the reasons there is a sacred building, namely the Kaaba. In addition, in Ukaz there is a market as a market for the exchange of goods from various parts of the world and a place for Arab cultural competitions (Arabic poetry). Therefore the city is the center of civilization both politically, economically and culturally. Therefore, Mecca can be called a strategic city and has high economic value.

In some of the descriptions above, it can be stated that the tradition of agriculture and trade existed long before Islam existed. However, in its economy, it does not yet have the spirit for humanity and benefit. This matter can be known by the presence of capital in the hands of large investors. For example, a trader who borrows capital must return a larger amount of capital than what he borrowed. From there it caused many merchants to go bankrupt, and they fled to the deserts.

The Period Of The Presence Of The Prophet SAW

When the state of benefit has not yet been established, the Prophet Muhammad SAW will then be sent as a solution and reconcile. As explained that the condition of those who are still ignorant includes worshiping idols made by themselves. A Muhammad was sent as a prophet with all his missions. Furthermore, the prophet was sent to call to worship Allah SWT and there is no god but Allah, the All-Knowing of everything in this universe.

Prophet Muhammad was born on 12 Rabiul early when it was called the year of the elephant. Prophet Muhammad is called the bearer of Islam, his father's name was Abdullah but he died before the prophet was born. While his mother is Aminah who also died when Muhammad was 6 years old. He is known as a person who is virtuous, trustworthy, has a strong personality, and is



trustworthy or trustworthy. This is because what is entrusted to him can be completed properly. So at the age of 12, Muhammad was trusted by a rich man named Khadijah to trade his commodities. Together with his uncle, Abu Talib to trade to Syria.[7]

Over time, when the Prophet was 25 years old, the trade brought by the Prophet brought a large profit. Where the results of the trade were handed over to the employer, namely Khadijah. Furthermore, the prophet who was 25 years old, married Khadijah who was 40 years old. At that time the title al amin or the one who can be trusted increasingly attached to the figure of the Prophet Muhammad. At that time the people were still far from the truth. With the reflection carried out by the Prophet, the more mature his leadership spirit. To support it, the first revelation was sent down, namely Surah Al Alaq

Read in the name of your Lord who created, who created man from a clot of blood, read it and your Lord is the most generous, who teaches with a pen, who teaches people what they did not understand before

Learn humans, we are a people who are ordered to have knowledge. Learn what is in this universe, all of which contain science content. So the first commandment is to tell people to immediately believe in the prophethood of Muhammad. The one who was willing and followed first was Khadijah. Ali bin Abi Talib. Zaid bin Harithah, whose note is that he started from his own family. The life of the Prophet himself is divided into two, namely the Mecca period and the Medina period, it has been mentioned that the Prophet Muhammad appeared as Rahmatan lil alamin. There are two super powers, namely eastern Rome / Constantinople and Southern Europe, Asia Minor, North Africa and Egypt and Sasanian (Central and West Asia). Religions that exist in that hemisphere do not provide a way of peace and are unable to provide a way out of conflict. So the Prophet began to preach in secret but then the Prophet was ordered to openly as recorded in the word QS 26 [8]

And give a warning to your closest relatives. Furthermore, in this concept the prophet invites his relatives, but they do not pay attention to it. Among them Abu Lahab opposed it. Then came down the verse of Qs Al Lahab (111)

Then the hand of Abu Lahab perished and indeed he will perish. His wealth and what he has worked for do not benefit him. Soon he will enter the turbulent hell. Likewise, his wife carrying firewood will be wrapped around her neck with coir.

Furthermore, the Prophet Muhammad SAW formed a government in Medina which included the Medina Charter containing 47 articles, one of which was the State and the Medina government was a theocracy pattern headed by an apostle, namely Muhammad who led religion, made laws based on the Koran. Even though he is a prophet, he also functions as a head of government, but sovereignty is in the hands of Allah SWT.

Prophet Muhammad as the executor he could not ignore the sovereignty of the people. The Prophet continues to provide individual freedom, freedom of religion, upholding rights as citizens and social.

Broadly speaking, the government of the Prophet Muhammad has a characteristic that is the institution of a sovereign state government. The Prophet as head of state as well as head of the armed forces. The head of the court and is responsible for the departments that are formed. The Prophet also accommodates every local culture which is considered to bring benefits to the sustainability of Islamic government. Thus, all aspects carried out by the Prophet's government also have an impact on peace, including the economy. The Prophet has set an example for honest and trustworthy economics.

Why are baby girls killed? At that time, Arab society had the assumption that babies (mostly girls) were causing poverty and shame for families. There are several reasons, namely the population factor due to the destruction of the Maarib dam in Yemen, which resulted in people moving in droves to the north, including to Mecca. This massive urbanization seriously affected the economy, leaving many family members hard to find food. Because it was considered to create poverty until they finally killed babies, and women at that time were not considered dignified.

CONCLUSION

Economy since time immemorial is one aspect for the establishment of life, and until now the economy is also still a cause or cause of conflict, for today's modern concept is one of energy (including oil, natural gas, and other sources of energy). other minerals) is a source of power struggles and can lead to war

ACKNOWLEDGMENT

I express my gratitude to the INISNU Temanggung campus which supports my research and the lecturers of Islamic economics who have taken the time to discuss the economy in the 7th century in the Arabian peninsula. Don't forget to say thank you very much to my husband who never tire of guiding and accompanying me to complete this research.

REFERENCES

Karim, M. Abdul. History of Islamic Thought and Islamic Civilization. Yogyakarta: Bagaskara, Cet. VII, 2017.

HM. Yakub, 'DAKWAH MEDIATION: ISLAMIC HISTORY PERSPECTIVE', *Journal of Media Da'wah*, 2 (2017), 67–85

Classics, From the Period, and Until the Modern, *HISTORY OF THINKING AND ISLAMIC CIVILIZATION* ;, 2014

Miharja Jaya, 'ECONOMIC ACTIVITY SYSTEMS (BUSINESS) PRE-ISLAMIC ARABIC SOCIETY', *EI-HIKAM*, 3.1 (2010), 43–54



Mugiyono, 'Development of Islamic Thought and Civilization in Historical Perspective', *JIA*, 1 (2013), 1-20

Politics, Thought, Islam in, and Perspectives History, 'By Muhammad Fakhry Ghafur', 2010, 151-58

Sudibyo, Priyo, and SI Pd, 'The Macro-Historical Context of the Descending of the Quran (Understanding Pre-Islamic Arabs Perspective of Geographical Position, Diversity and Socio-Economic)', 1-13

UDI MUFRODI, 'Islamic Theology in Historical Perspective. Pdf', 2000, pp. 1-38

Miharja Jaya, 'PRE ISLAMIC ARABIC ACTIVITY (BUSINESS) SYSTEMS', *EI-HIKAM*, 3.1 (2010), 43-54.

UDI MUFRODI, 'Islamic Theology in Historical Perspective. Pdf', 2000, pp. 1-38.

Priyo Sudibyo and SI Pd, 'The Macro-Historical Context of the Descending of the Quran (Understanding the Pre-Islamic Arabs from the Perspective of Geographical Position, Diversity and Socio-Economy)', 1-13.

From Classical Period to Modern, *HISTORY OF ISLAMIC THINKING AND CIVILIZATION* :, 2014.

Mugiyono, 'Development of Islamic Thought and Civilization in Historical Perspective', *JIA*, 1 (2013), 1-20.

Political Thought, Deep Islam, and Historical Perspectives, 'By Muhammad Fakhry Ghafur', 2010, 151-58.

HM. Yakub, 'MEDIATION DAKWAH: HISTORICAL PERSPECTIVES OF ISLAM', *Journal of Media Da'wah*, 2 (2017), 67-85.