

Islam and Civilization: A Comparative Study of the Prophet Muhammad's Era and Post-Colonial Islamic Discourse

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ABSTRACT. This paper examines the construction of Islamic civilization during the era of Prophet Muhammad and its reconstruction within the post-colonial discourse shaped by Western dominance. Utilizing a library-based method, this comparative study analyzes the distinct challenges and mechanisms of civilizational growth across both eras. While the prophetic era established a foundational civilization through integrated spiritual and sociopolitical structures during the Hijrah in Medina, post-colonial Islamic discourse operates as a counter-hegemonial framework responding to modern Western hegemony. This study reveals that the comparative core lies in the structural shift from a localized civilizational state to an ideological global discourse. The novelty of this paper rests on its conceptual bridging of these two disparate periods, demonstrating that modern post-colonial discourse is not merely a reactionary critique of the West, but a continuous ideological evolution of the prophetic model adapted to resist contemporary global dominance. Ultimately, this research offers a nuanced perspective on modern Islamic identity by identifying how prophetic foundations are reinterpreted to navigate modern post-colonial challenges.

Keywords: *Islam and Civilization, Muhammad SAW, Postcolonial Islamic, Discourse*

INTRODUCTION

When discussing the history of Islamic civilization, the first thing we need to know is who the Prophet Muhammad was as the founder of Islamic civilization from the beginning. Everything from his words to his actions contained dimensions of life, namely the divine dimension and the historical dimension simultaneously. The era of the Prophet Muhammad and all the events associated with him became an important foundation for the civilization of Muslims in the following era (Asari et al., 2020). As taught by the Prophet, Islamic civilization originates from Tawhid, which is an identity that binds all aspects of life and makes them an integral whole. Islamic civilization is also a nature built on Islamic values that were later developed by society. Islamic civilization means progress related to manners, language, and nature based on the Quran and Hadith (Sewang, 2017).

Based on its history, Islamic civilization is a translation of the Arabic word *al-badharah al-Islamiyah*. This word is often associated with the Indonesian translation, which means Islamic culture. The word for culture in Arabic is *Tsaqofah*. Culture refers more to the deep spirit of a society, while civilization refers more to the manifestation of technological progress. If culture is defined as art, literature, religion, and morals, then civilization is defined as politics, economics, and technology (Zubaidah, 2016).

In relation to the above, Islamic civilization cannot be separated from the figure who brought Islamic civilization to its peak at that time, namely the Prophet Muhammad. Allah SWT sent the Prophet Muhammad as the Last Prophet who brought the message of the religion of Tawhid, which requires Islam to be the final religion as the builder of an advanced civilization on this earth (Putra & Dahlan, 2024).

Most historians agree that human life in general, and Arab life in particular, was in a state of darkness and ignorance, with the Persian and Roman empires vying for power. As explained in the Hadith of the Prophet, "Indeed, Allah looked at the inhabitants of the earth and hated them, both



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Arabs and non-Arabs, except for the people of the book." (HR. Muslim and Ahmad). These circumstances affected not only the Arabs but also human life as a whole. In addition, the Arab nation at that time was afflicted with destruction in every aspect of life, from political, economic, religious, and social destruction. Then the Prophet Muhammad was sent to improve human life and civilization, not only for the Arab nation at that time, but also for human life until now (Al-Mishri, 2014).

The encounter between the Islamic world and the West is considered unbalanced, as the Western world at that time was experiencing civilizational progress, while the Islamic world was in a phase of decline from its previously glorious civilization. According to Bennabi, the colonialism that occurred between the West and Islam must be assessed from a balanced perspective. How to view this issue from the Western perspective as colonization (colonization), and from the perspective of the Islamic world as the colonized. This unbalanced encounter certainly resulted in a reaction of resistance from the colonized party. Bennabi went on to explain how, from a moral and ethical perspective, colonization was a great crime committed by the West against the Islamic world. However, from a social perspective, the encounter between these two civilizations triggered a reaction from Muslims who were in a period of silence and stillness (Nabi, 1994). Thus, the response to the emergence of Western colonialism in the Islamic world gave rise to political movements and post-colonial Islamic discourse. This post-colonial Islamic discourse provides a new Islamic perspective and can serve as a reflection for us as Muslims in building the civilization described by the Prophet at that time.

METHOD

This study uses a qualitative approach with a historical-comparative method. This approach is adopted because the research focuses on understanding and comparing the forms, values, and meanings of Islamic civilization across two distinct historical contexts: the period of the Prophet Muhammad and the era of post-colonial Islamic discourse. As noted by Neuman (2014), the historical-comparative method allows researchers to examine events, ideas, and social structures across different time periods to identify underlying patterns, similarities, and differences.

To ensure academic rigor, literature for this study was selected based on strict criteria of authority, historical credibility, and thematic relevance. The data collection specifically targets foundational prophetic texts and seminal post-colonial works that directly address civilizational shifts, state-building, or anti-hegemonial frameworks. Through this selection, the historical approach examines how early Islamic civilization was constructed using sources like the Quran, Hadith, and *Sirah Nabawiyah*. Meanwhile, the contemporary corpus focuses on how these civilizational ideas were reconstructed by key Muslim intellectuals, such as Sayyid Qutb, Hamid Dabashi, and Wael B. Hallaq.

The comparison between these two distant periods was systematically carried out by juxtaposing the structural mechanisms of prophetic state-building against the conceptual frameworks of modern post-colonial resistance. The analysis focuses on tracing how the core values of governance, community identity, and sovereignty evolved or adapted when transitioning from a physical ruling state to an ideological discourse. By aligning these two contexts, the study uncovers how the original prophetic model is reinterpreted to resist contemporary global hegemony.

DISCUSSION

The Beginning of Muhammad's Prophethood and Messengership

According to historians, the year 610 AD marked the beginning of an Islamic civilization and even a world shaped by Muhammad as the bearer of the message of Islam. No one could rival the

figure of Muhammad, who in a period of 22 years, was able to have a tremendous and meaningful impact on the Islamic world and beyond. The beginning of his prophethood and apostleship inspired the Prophet Muhammad to establish a civilization in Mecca and also build a government in Medina. The presence of the Prophet Muhammad in history has made Islam a rapidly growing religion even to this day (Sulaiman, 2014).

Before the Prophet received his first revelation from Allah SWT, Muhammad's habit at that time was to meditate in the Cave of Hira to isolate himself from the society of Mecca at that time. The Prophet did this to meditate for hours on end. Then, on the 17th of Ramadan 611 AD, Allah sent the angel Jibril as an intermediary to deliver the first revelation to the Prophet Muhammad. The first revelation that Jibril delivered to Muhammad was Surah Al-Alaq, verses 1 to 5. With the descent of this revelation, Muhammad became the man chosen by Allah to be a Prophet and Messenger (Sunarto, 2013). This event marked the beginning of Prophet Muhammad's mission to spread the teachings of Islam.

After the events in the Cave of Hira, which began with the Prophet feeling fear, he returned home and explained what had happened to his wife, Ummul Mukminin Khadijah bint Khuwailid, and the Prophet began to feel calm at that moment. After strengthening himself, the Prophet began to convey Islam to those closest to him. Those who received the news of Islam and then entered the teachings of Islam were known as as-Sabiqunal Awwalun (the first people to embrace Islam and become followers of the Prophet). The people who converted to Islam on the first day of the Prophet's preaching were the Prophet's wife Khadijah bint Khuwailid, Zaid bin Harithah, Ali bin Abu Talib, and the Prophet's companion Abu Bakr Ash-Shiddiq (Al-Buthy, 1993).

The Prophet's preaching efforts were not easy. Before Islam entered Arabia, almost all of the Arab Jahiliyyah society at that time worshipped idols, and some accounts also mention that there were around 360 idols placed near the Ka'bah at that time. Some of the idols worshipped were Hubal (an idol considered to be the God of the Moon), Latta (a stone sculpture shaped like a house), Uzz (a tree from Sallam located in the Nakhlah valley), and Manat (a stone located on Mount Qudayd). The traditions and beliefs of the people of Mecca at that time made the Prophet Muhammad's preaching difficult. The consequence that had to be instilled if one wanted to enter Islam was that they had to abandon the worship of these idols (al-Azizi, 2014).

Islamic Da'wah in Mecca

The main purpose of the Prophet's preaching in Mecca was to bring the message of Islam to the Jahiliyyah Arab society, which was considered uncivilized and ignorant. Historically, the Arab nation was the descendants of Prophet Ismail AS, who basically taught the religion of monotheism. After a long period of no prophethood, the Arab nation began to combine the truth that had been inherited with the falsehood that had arisen among them. As happened to previous nations, when a nation is dominated by ignorance and falsehood, polytheism will befall that nation. Therefore, the tradition of idol worship and moral deviance spread widely in Mecca at that time. For several centuries, the people of Mecca were a pagan people until the Prophet Muhammad was sent as the bearer of Islamic teachings and civilization in Mecca (Thohir, 2014).

Therefore, the focus of the Prophet's preaching in Mecca was: to improve the morals of the inhabitants of Mecca at that time, who were accustomed to living in moral decay, such as looking down on human beings, especially women, by killing newborn baby girls, gambling, committing adultery, and drinking alcohol; rectifying the teachings of Tawhid that had been taught by previous prophets, namely to worship Allah, the One God; re-teaching the teachings of Islam, which emphasize equality of rights and status among humans; preaching with a patient, sincere, yet firm approach without forcing one's will on others. It was the approach or substance that the Prophet brought to his preaching in Mecca that made him preach openly instead of secretly (Sunarto, 2013).

As explained earlier, the inhabitants of Mecca at that time still practiced the tradition of idol worship. The Prophet's teachings to abandon idols were not immediately accepted by the inhabitants of Mecca at that time, and even met with extraordinary resistance from the Quraish

tribe. The inhabitants of Mecca at that time believed that these traditions had been deeply rooted in their beliefs and those of their ancestors for a very long time. Faced with such tremendous resistance, the Prophet Muhammad initially preached secretly. After converting those closest to him, the Prophet gradually began to teach Islam more widely, although still among his close family members such as Uthman bin Affan, Zubair bin Awam, Abdurrahman bin Auf, Thalhah bin Ubaidillah, Fatimah bint Khattab, Said bin Zaid, and so on. They were also included in the As-Sabiqunal Awwalun. The strategy of preaching secretly was based on the command of Allah SWT in Surah Asy-Syu'ara: 214, which means: "And warn your closest relatives" (Dewi, 2023).

After preaching secretly, Allah commanded the Prophet Muhammad to begin preaching openly. This is based on Allah's words in Surah Al-Hijr verse 94, which means: "So proclaim openly all that you are commanded, and turn away from the polytheists." After the revelation about Allah's command to preach openly, the Prophet began to preach not only to those closest to him but to various levels of society living in Mecca, and even to people visiting Mecca. With this strategy of preaching openly, with persistence and hoping for Allah's blessing, the number of the Prophet's followers grew day by day. Although at the beginning of this open preaching, the Prophet's followers were weak groups of people such as slaves, the poor, women, and so on, their enthusiasm and loyalty were extraordinary (Nasution, 2018).

As the number of the Prophet's followers grew due to his open preaching, the leaders of Quraish also began to sense the Prophet's message and tried to hinder his efforts. According to Ahmad Syalabi (Nasution, 2018) there were five factors that caused the Quraish to oppose the Islamic message brought by the Prophet at that time. First, the leaders of the Quraish found it difficult to accept that the teachings brought by Islam were about resurrection and retribution in the hereafter. Second, they could not distinguish between prophetic teachings and forms of power. They interpreted that submitting to Muhammad also meant submitting to the leadership of the Bani Abdul Muthalib. Third, the Quraish were afraid of losing their livelihoods as sculptors or idol makers, as Islam prohibited such worship. Fourth, the teachings brought by the Prophet Muhammad emphasized equality between servants and nobles, which was a tradition that was unacceptable to the Quraish nobles. Fifth, Taklid, or the habit of following the traditions of their ancestors, was difficult to abandon. This made the Prophet's initial preaching in Mecca difficult because he still had few followers, but the opposition he faced was fierce.

With the emergence of the Prophet's preaching, the Quraish's way of life was disrupted. It was not just a rejection, but the efforts made by the Quraish leaders had reached the stage of resistance. Starting from the diplomatic efforts of the Quraish leaders to the Prophet's uncle, Abu Talib, to ask Muhammad to stop his preaching, to the peak of boycotting the Banu Hashim, who were the Prophet's power base. This action lasted for a very long time until the year when Abu Thalib and Khadijah passed away (Dewi, 2023). In this very difficult situation, with the Quraish leaders imposing a boycott, compounded by the Prophet's grief over the death of his uncle and beloved wife, Allah took the Prophet Muhammad SAW on the Isra' and Mi'raj to comfort him. After this great event, there was rapid development in the spread of Islam. A number of residents of Yathrib from the Aus and Khazraj tribes met with the Prophet Muhammad with the aim of converting to Islam. This meeting is known as the Bai'at al-Aqabah. It began in the 11th year of prophethood with the conversion of 6 people from the Khazraj tribe, then 12 people from the Aus and Khazraj tribes, and in the 13th year of prophethood, 73 people from Yathrib converted to Islam. News of the Prophet's meeting with the people of Yathrib eventually reached the ears of the Quraish tribe, causing them to intensify their intimidation of the Muslims, culminating in the Quraish's plan to kill the Prophet Muhammad. Then Allah SWT revealed the plan to kill the Prophet to him and commanded him to leave the city of Mecca and migrate to the city of Medina (Nasution, 2018).

Building Civilization in Medina

After arriving and being accepted by the residents of Yathrib which later became known as Medina Islam began a new chapter in shaping its civilization. Unlike what happened in Mecca, Islam in Medina was not only a form of preaching, but also became the political power of the Prophet Muhammad. Islamic teachings related to social life emerged when Islam developed in Medina. In Medina, the Prophet was not only a preacher, but also the head of state. In other words, while in Mecca the Prophet could only preach in the spiritual realm, in Medina he had the freedom to shape civilization within society (Yatim, 2005).

The Prophet Muhammad's presence in Medina was not without reason. The Prophet Muhammad was faced with a very heavy responsibility, as the condition of society at that time was damaged and backward. Therefore, the Prophet Muhammad needed to build and create an advanced society capable of producing a generation that could carry out the message of Islam. The steps taken by the Prophet to create such a society emphasized the following values. First, brotherhood. This was aimed at creating brotherhood between two people or between different communities and groups. Second, compassion. Islam did not consider the declaration of brotherhood to be sufficient, but rather that it needed to be accompanied by compassion that stemmed from the brotherhood that was being forged. Third, justice. In this case, Islam emphasizes the establishment of justice for all levels of society as a foundation. Justice here means being balanced and avoiding oppressive actions. Fourth, equality. The principle of equality here is equality in rights and obligations for every level of society, without any elements of closeness, skin color, nationality, or so on (Aly, 2018).

In addition to forming a civilization by emphasizing Islamic values, strategic steps are needed to create an orderly and organized society. The strategic steps taken by the Prophet are as follows: First, the construction of mosques. The first mosque built by the Prophet was the Quba Mosque, which was followed by the construction of the Nabawi Mosque. To build a civilization, the Prophet projected this mosque as having both religious and political functions. The religious function here is to make the mosque a place for Muslims to gather to perform prayers and spread religious knowledge. The political function here was to serve as a center for general community activities, such as meetings between Muslim communities in order to foster brotherhood, tolerance, and unity. Second, forming a bond of brotherhood between the Muhajirin and the Anshar. This effort was made by the Prophet so that the Muhajirin who accompanied him and had just set foot in Medina could get their daily needs from the Anshar. In this case, the Prophet asked the Ansar to give some of their wealth for the livelihood of the Muhajirin in Medina. The Ansar responded positively to this request, even giving the Muhajirin the opportunity to work, trade, and run their businesses. Third, forming an agreement with the Jewish community in Medina. After the Prophet's efforts to unite the two Muslim groups, the Muhajirin and the Ansar, the next step was to form a brotherhood with the Jewish community in Medina. This was because at that time, Medina was not only inhabited by Muslims from the Aus and Khazraj tribes, but also by the original inhabitants, the Jews. This relationship between Muslims and Jews is what came to be known as the Constitution of Medina (Dewi, 2023).

In addition to the Aus and Khazraj tribes who embraced Islam, there were also Jews, consisting of the Quraizhah, Nadhir, and Qainuqo tribes, who also lived in Medina. In order to perpetuate the teachings brought by the Prophet Muhammad, it was necessary to create security and peace among the people of Medina at that time. Prophet Muhammad strongly felt that harmony among all levels of society must be created. From this, what is known as the "Medina Charter" was formulated. According to Dr. Akram Dhiya, the Medina Charter consists of two charters, the first relating to the Jews, which was drafted earlier, and the second relating to Muslims, namely their rights and obligations. Historians later combined the two charters into one. The charter for the Jews was formed before the Battle of Badr, and the one for Muslims was formed after the Battle of Badr. Although there is disagreement as to whether the Medina Charter consists

of one or two combined charters, what is clear is that the Medina Charter came into being at the beginning of the Prophet's presence in Medina (Shihab, 2018).

The Medina Charter became a binding agreement between the Islamic community and other groups in Medina, which was an important point in strengthening the various communities in Medina. This agreement bound all the people of Medina and guaranteed freedom to practice their respective religions and beliefs. The text of the Medina Charter can generally be divided into three important points. First, this agreement binds the relationship between fellow Muslims. The Prophet sought to unite Muslims, who consisted of several different clans and groups, into a single community in Islamic brotherhood. Second, this agreement affirms the establishment of relations between Muslims and Jews. Several articles of the Medina Charter emphasize freedom of interaction and guarantee freedom of belief, which is bound by mutual interests and benefits, and also gives supreme power to Muhammad. Third, it emphasizes the relationship between Muslims and polytheists. Although the Medina Charter does not mention in detail the rights of polytheists because their numbers were very small at that time, an agreement was reached that was approved by all parties. Thus, the Prophet Muhammad, as the supreme authority, had the right to regulate religious and political power.

Western Colonialism

European intervention in politics and economics became a phenomenon that influenced Islamic civilization. Napoleon's invasion of Egypt (1798-1801 AD) marked the beginning of the Ottoman Empire's need to ally with European countries to fight other European countries. The Ottoman Empire weakened further after the 1831 Treaty of Balta Limani, which made it difficult for the Ottomans to break their dependence on Britain and other European countries. European colonialism in the Ottoman Empire began with the French occupation of Algeria in 1830. France then colonized Tunisia and expanded into West Africa, which at that time was still inhabited by a Muslim majority. The influence and expansion of colonialism also occurred in various other Muslim regions, such as in Egypt by Britain, then Sudan and the Persian Gulf. Although Iran was never officially colonized, in the early 20th century, Iran was in a zone influenced by Britain and Russia (Kuru, 2020).

At the end of World War I, the entire Middle East region came under European control. In 1918, after the armistice, Istanbul was invaded and occupied by Britain, France, and Italy. A few years later, Britain and its allies began to occupy government offices in Istanbul and detained members of the Ottoman parliament. This event marked the end of the glory of the Muslim community, as the Ottoman Turkish Sultanate, the center of the Muslim caliphate, was controlled by non-Muslim forces, in this case the West. With the rise of European powers, they began to dominate the fields of education, economy, politics, scientific knowledge, and technology (Kuru, 2020).

European domination gave them power in all aspects. The intellectual confrontation that had been secularized by Europe began to lead to criticism of Islamic values by Muslims (Sulaiman, 2014). European domination in this case cannot be separated from the birth of the Industrial Revolution. How the British created important technologies such as steam engines and textile machines, advances in transportation and infrastructure made Britain increasingly successful and began to exploit resources from other countries. This was also done by Western countries that used their power to colonize almost all parts of the world, including Muslim countries. In addition to colonialism, slavery was also a major element of Western domination. Similarly, Western industrialization exploited the working class, including women and children (Kuru, 2020).

In fact, the decline of the Islamic world in world civilization was already recognized by Ibn Khaldun, as contained in his work *Muqaddimah*. At that time, philosophy was experiencing rapid progress in Rome and northern regions. This was compounded by the collapse of the Abbasid Dynasty at the hands of the descendants of Genghis Khan. This was a cause for concern regarding the state of Islamic civilization at that time. However, Muslims had already become aware of the

decline of their civilization during their second encounter with the Western world. During the first encounter in the era of the Crusades, Islam had a strong dominance over the world, making Islam superior by bringing its civilization, such as culture, manifested in technological, social, economic, and political progress. Then, during the second encounter with the Western world, it was as if everything had turned around. Europe was in a superior position, while Islam experienced a decline and was in an inferior position. The superiority of Western civilization was a blow to the Islamic world and made it realize that it was in a state of civilizational decline.

Meanwhile, according to John L. Espasito, what happened in the 19th century was a shift in world power from Islam to the West. The collapse of Islamic power and dominance changed everything, especially the relationship between Islam and the West. Previously, Muslims held their own civilization, but now Muslims must accept European expansion. European colonialism and imperialism not only threatened the Muslim region. More than that, it threatened the history and identity of the global Muslim community. With the beginning of Western domination over the Islamic world, the image of Islam in the eyes of the world would be destroyed (Espasito, 1996).

The results of colonialism have had a tremendous effect on the Islamic world, even to this day. Europe and the West have triumphed and dominated various aspects of life, including education, military technology, politics, economics, and so on. Western domination in the aforementioned areas can have both positive and negative effects on the Islamic world. The negative impact that we can feel is how the West gave birth to secularism, and if we look at it from an Islamic perspective, this distances us from moral values and religiosity. Meanwhile, the positive impact that we can take advantage of is how Muslims have begun to realize their backwardness compared to the West, and that Muslims today must rise up through the discourse of post-Western colonialism civilization (Ruslan & Mawardi, 2019).

Islamic Discourse and Post-Colonial Civilization

When discussing the discourse of Islam and civilization in the post-Western colonialism era, it cannot be separated from the previous discussion regarding history, civilization, and Islam. These three things cannot be separated and form a unity related to the re-establishment of Islamic civilization after its decline due to Western colonialism. In this case, the scope of the discussion will be very broad, because Islam has a system of beliefs that regulates the relationship between humans and God, humans and other humans, and humans and their environment. Therefore, the values of Islamic civilization have several meanings. First, the progress and intelligence produced during a period of civilization. Second, the achievements of Muslims in science and the arts. Third, progress in the political sphere, which plays a role in maintaining the Islamic worldview in relation to worship, language, and social behavior (Sulaiman, 2014).

Sayyid Qutb's Discourse on Civilization

In an effort to shape Islamic civilization, one of the figures who developed this discourse was Sayyid Qutb in his book entitled "Milestones." Sayyid Qutb created his own narrative about America, referred to as "the West," describing how Western hegemony is primitive when it comes to efforts to achieve power. Then, in this process, the West is considered to have ignored ideals, manners, and principles. According to Sayyid Qutb, the Egyptian government and all other governments in the Islamic world should use this to return to divine teachings, that the Islamic world does not need to imitate everything that comes from the West, because Islam has characteristics that should be used as values in forming its own civilization. Sayyid Qutb suggests that in order to form its own civilization and strengthen the narrative brought by Islam, it is necessary to form what he calls "Milestones." The Milestones referred to by Sayyid Qutb emphasize at least several points: forming the Al-Quran Generation, forming an Islamic society, and Islam as a Civilization (Qutb et al., 2006).

First, returning to the Al-Quran generation. Islam once had Qur'anic generations, as was the case with the generations of the Prophet's companions at that time. After that, there were no generations that could match their quality of understanding of the Al-Quran. We must pay attention

again and reflect on how the Prophet Muhammad educated his companions with the principles of the Al-Quran. When believers asked Aisha about the Prophet's character, she replied, "His character was the Quran." This is the only source where the Quran shaped the lives and civilization of Muslims at that time. If the Romans had their civilization through their books and laws, which to this day remain part of European culture. Then there were the Greeks with their logic, philosophy, and arts, which became the source of Western thought. Then there were the Persians with their arts, poetry, religion, and form of government, and there were many other civilizations. Islam had its own source of civilization that no other civilization possessed, namely the Quran (Quṭb et al., 2006).

Second, the formation of Islamic society. In essence, Allah sent prophets to a people. There were times when people understood the religious teachings brought by Allah's messengers to those people. But in the next generation, they gradually returned to the path of polytheism, namely the age of ignorance. Throughout human history, the messages of the prophets have come from Allah SWT, all with the same goal, namely 'Islam'. This belief aims to free humans from slavery or subjugation to their fellow humans. It saves them from the grip of human power, whether in terms of law, values, or man-made traditions. Jahiliyah, on the other hand, is also interpreted as the domination of one person over another, which in this case should be contrary to the system of the universe that provides freedom in the bonds of among fellow human beings. Islam was born to lead humans towards a dignified and dynamic life that makes them independent and separate from the jahiliyah society. There is no other way for the revival of Islam in the future under Jahiliyah, except to follow the character of society that Islam has taught, to become an active society and to make faith in Allah the basis of relationships between individuals (Quṭb et al., 2006).

Third, Islam is a civilization. Sayyid Quṭb reiterates that, fundamentally, Islamic society is the only civilized society, and jahiliyyah society is backward. When a society believes that sovereignty belongs only to Allah, that is when the society is free from the slavery of others and gains true freedom. This is what Sayyid Quṭb refers to as the only 'human civilization', because human civilization is essentially the complete and true freedom of every individual in society (Quṭb et al., 2006).

Hamid Dabashi's Discourse on Civilization

Hamid Dabashi's discourse is motivated by the increase in terrorist attacks in various parts of the world, created by the United States in the early 21st century. Various events promoted by the United States have created the image that Islam is the main enemy of "Western civilization." To this day, terrorist attacks and destruction caused by US military invasions still reverberate around the world in response to US military actions against the populations of sovereign countries. In this situation, it can be said that the relationship between "Islam and the West" as major forces in world civilization has become antagonistic and irreconcilable. The discourse that is widespread today actually originates from Samuel Huntington's idea of a "clash of civilizations." This theory links what he calls a clash of civilizations between the Islamic world and Western modernity (Dabashi, 2008).

According to Hamid Dabashi, this clash of civilizations has actually ended. He believes that the idea of civilization played a brief but important role in the encounter between the Islamic world and the West. Hamid Dabashi also argues that the narrative of civilization is now irrelevant and is being misused to legitimize respective global interests. Therefore, Hamid Dabashi offers a new idea that contradicts the "clash of civilizations" theory, namely that the world has now entered a post-civilization era, in which what is needed to deal with global conflicts is no longer a confrontation between Islam and the West, but rather the rise of global power and the emergence of a more revolutionary form of resistance. Hamid Dabashi's view once again shows that the "West" has lost its legitimacy to make Islam a dialogical opponent. Currently, millions of people around the world who are different from Islam share the same view, namely that they share the same fate in facing a continuously globalized empire (Dabashi, 2008).

Wael B. Hallaq's Discourse on Civilization

The Discourse of Civilization, formed by Wael Hallaq is about how the concept of an "Islamic state," which in its modern sense is a contradiction and impossible to realize, came about. If we look at modern states formed by the West, the Islamic system of government is very different from what has emerged from the Western tradition of statehood. Since the beginning of Islamic civilization, starting from the time of the Prophet Muhammad until at least the early 19th century, Sharia and Islamic moral law have been the highest ethical and legal authority for Muslims in organizing society and government. Sharia, which has developed since the advent of Islam, has successfully adapted to the customary legal systems and local practices of a society's civilization. Thus, Sharia became the main normative system for regulating all aspects of human social, political, and moral life. Not only was it able to fully regulate human life, but Sharia also became the foundation for the creation of an orderly and civilized society (Hallaq, 2013).

After colonialism was established by the West in the 19th century, Muslims began to lose Sharia, which was the main foundation of Islamic civilization. The emergence of European domination dismantled the social, economic, and political structures that had been built by Muslims through Sharia. The result of this Western projection was the weakening of Sharia as the foundation of world civilization. Sharia, which was previously a source of teachings covering all aspects of life, including the formation of society and the system of government, is now only used by the majority of Muslims today as a source of moral and spiritual authority. Many individuals and even Muslim groups use Sharia as a religious meaning and spiritual bond with God, even though at the state level, the application of Sharia is only symbolic (Hallaq, 2013).

CONCLUSION

Prophet Muhammad, as the bearer of the teachings of Islam, has set an example for us on how Islamic civilization was built through struggle and accompanied by with Islamic values that have been conveyed by the Prophet. Islamic civilization during the time of the Prophet Muhammad is not merely a history that we, as Muslims, remember. More than that, the Islamic civilization built by the Prophet is the main foundation for us as Muslims to continue and shape a way of life based on the teachings of Islam. The Islamic civilization formed by the Prophet is not only about how we carry out spiritual matters, but also how the Prophet built a social, political, moral, justice, humanity, and brotherhood system based on Islamic values. The Prophet's struggle to establish an Islamic civilization began in Mecca and continued in Medina. The principles taught by the Prophet were universal, ranging from quiet to open preaching, using gentle but firm persuasion. The Prophet's success in building the civilization of Medina provides us with clear evidence that Islamic civilization is built on a balance between our relationship with God and our relationships with other human beings.

From the time Prophet Muhammad received revelation until at least the early 19th century, Islam was in its golden age. After that golden age, the Islamic world began to experience decline and backwardness as a civilization influenced by Western colonialism. Western domination after their victory in World War II caused Islam to begin to lose its power in defending its civilization. However, this condition also gave us a warning and awareness that Muslims must reflect on the values of civilization taught by the Prophet Muhammad. From this arose Muslim intellectuals who formed discourses on Islamic civilization after Western colonialism. In the context of postcolonial Islamic studies, the thoughts of figures such as Sayyid Qutb, Hamid Dabashi, and Wael Hallaq show that the discourse on Islamic civilization has now been revived. This also confirms that Islam has its own identity as a form of power, namely moral, intellectual, social, and religious power, which is capable of competing with the West without having to imitate the systems they have created to weaken Muslims.

Although in the end the author offers his own criticism of the discourse of postcolonial Islam, he argues that contemporary Islamic intellectuals and thinkers must begin to rise up by

creating a discourse that Islam is a religion with its own civilization. The discourse of postcolonial Islam is too focused on responding to Western domination of Islam. This gives rise to the idea that, in reality, Islam is indeed lagging behind the West in all aspects. What needs to be noted here is that today's Islamic discourse should not focus on Western domination in the Islamic world. Instead, we should form our own Islamic discourse by emphasizing the values of civilization that have been instilled by the Prophet Muhammad since ancient times until now. Ultimately, it is true that "*Al Islam Shalihun likulli zaman wa makan*," that Islam is a religion that is relevant for all times and places.

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